Buddhist Approaches to Psychotherapy Part I

Multiple Choice
Identify the choice that best completes the statement or answers the question.

1. **Introduction**
Similarities between Buddhism and Western psychology are increasingly abundant in academic literature, and both psychology and meditation have similar goals of reducing human suffering and understanding the human mind.

   a. True  
   b. False

2. Brilliant sanity refers to the nature of the mind and has three primary qualities including compassion, openness, and:

   a. Kindness  
   b. Strength  
   c. Vision  
   d. Clarity

3. **Chapter One: Working with Existential and Neurotic Suffering**
The concept of suffering is central to Buddhism and psychotherapy and both practices aim at the cessation of suffering. According to the Buddha, which of the following is NOT one of the three marks of existence?

   a. Pain  
   b. Inadequacy  
   c. Impermanence  
   d. Selflessness

4. The difference between the Buddhas and ordinary beings is that the former unconditionally and fearlessly accept and embrace the fundamental realities of life while the latter do not and therefore suffer.

   a. True  
   b. False

5. The Buddhist concept of ego is very different from the way the term is used in many Western psychologies and psychotherapies, where it often has the positive connotation of inner-strength and self-confidence. Which of the following is a true statement about ego in Buddhism?

   a. According to Buddhism, an ego-centered way of structuring one’s life experience is connected with total confidence in one’s existence as a human being  
   b. Buddhists believe that “One needs a strong ego before one can transcend or let go of it”  
   c. In Buddhist terms, ego is not an entity but rather a more or less ongoing mental activity, the activity of our mind grasping and holding on to itself  
   d. All of the above

6. Neurotic suffering is different than existential suffering in that it is not caused by one’s mind, but rather by external circumstances.

   a. True  
   b. False
7. In some cases spiritual practice might have a psychotherapeutic effect, but in cases when the neurotic suffering is so strong that the underlying existential suffering cannot be worked with directly, then psychotherapy is in order.

a. True  

b. False

8. It is very important that spiritual teachers and psychotherapists maintain professionalism and do not confuse their respective roles. Each of the following is an accurate statement about how they should maintain professionalism EXCEPT:

a. When role distinctions are not clear to a Buddhist teacher, he or she might not diagnose neurotic suffering correctly and may apply spiritual disciplines to it, which will likely result in failure for the teacher and for the student.

b. In the sporadic cases where a spiritual teacher happens to successfully treat neurotic suffering, the student will probably think that traveling on a spiritual path is a form of psychotherapy and will only be motivated to practice its disciplines as a means to solve his or her neurotic suffering.

c. The client who approaches therapy with existential problems and then receives psychotherapeutic treatment will not be helped and therefore may lose faith in psychotherapy.

d. It would be ideal if a person were to be fully trained in both disciplines so that he or she would be able to have both a spiritual and psychological relationship with the student or client, and would not have to choose between the two.

9. **Chapter Two: An Existential Framework for Buddhism, World Religions, and Psychotherapy: Culture and Diversity Considerations**

Confusion about Buddhism in the West both entices and creates anxiety for many practitioners and scholars, particularly when it comes to the question of whether Buddhism is a religion or a philosophy. Which of the following is a correct statement about Buddhism as a philosophy and as a religion?

a. Religion almost always has something to say about what happens after death, while philosophy is often thought to include statements of belief about metaphysical realities.

b. Historically, philosophy was related to an individual’s worldview, while today philosophy means the pursuit of wisdom.

c. When Buddhism is connected to recognizing the illusion of the self and escaping the repetitive cycle of life and death, it is functioning as a religion.

d. Buddhism can be both a religion and philosophy depending upon how one uses the term, but as a philosophy, more emphasis is placed upon the ultimate nature of reality and desired outcome of life.

10. Buddhist therapists need to be careful to be aware that although they may view Buddhism as a philosophy, many of their clients may view it as a religion and as coercion into a different religious belief.
a. True b. False

11. The Dalai Lama states that, “Close contact with different religions helps me to learn new ideas, new practices, and new methods or techniques that I can incorporate into my own practice”. Additionally, in psychology, recognizing similarities between religious backgrounds can be helpful in working with clients from a different religious background, but also is important in avoiding imposing beliefs when working with these clients.

a. True b. False

12. From an existential psychology perspective, it could be maintained that the difference in Buddhism, the Judeo-Christian religions, and existential thought on the self are cultural interpretations of the same existential given or reality. The leading existential psychologist, Kirk Schneider, conceptualizes the self in terms of ____________, which is similar to the Buddhist view of absolute and relative truth.

a. Paradox b. Destiny c. Enlightenment d. None of the above

13. While some assert that a commonality of all the major world religions is compassion, the Dalai Lama furthers this idea by stating that love, compassion, and _____________ are central to all religions.

a. Selflessness b. Grace c. Forgiveness d. All of the above

14. While Buddhism sees suffering as inevitable and as offering potential for growth and understanding, existentialism strives to avoid suffering whenever possible.

a. True b. False

15. This chapter’s author, therapist Louis Hoffman, reports that many of his clients who began therapy mad at organized religion began talking about a desire to return to religion in the latter stages of therapy. Which of the following is NOT an accurate account of what he witnessed with his clients?

a. Clients began to distinguish between organized religion or representatives of religion, and the underlying religion, and this often included a new compassion for religious individuals participating in the tradition that previously injured them

b. Clients developed a longing for something beyond themselves, which was almost always similar to their prior religious experiences

c. Clients developed compassion and wanted to give back, and for many it meant becoming involved in their religious or spiritual community

d. Many clients transformed their understanding of religion, and began to view others through compassionate eyes instead of judgment

16. In the story of Sam, it was demonstrated how not dealing with personal pain can lead to anger, depression, and suicide ideation, and that embracing suffering in an authentic way can be a very positive experience.
a. True  

b. False

17. The most effective therapists in dealing with religious and worldview issues are not necessarily the therapists who share the same beliefs and values as the client, but the therapists who are open to working with the client’s value system. The therapist sharing a value system with the client often becomes problematic because:

a. The client may be fearful of being judged as not being a good Buddhist, Christian, Jew, etc.
b. Clients may limit disclosures and be inhibited in developing rapport due to the conflict
c. They may look to the therapist for religious advice and guidance, often blurring the therapy boundaries
d. All of the above

18. Therapists unaware of diversity issues often do not see them when they exist in their personal lives and therapeutic relationships. On the other hand, diversity training techniques may lead to stereotyping clients into cultural groups and treating all these groups as if they were the same, so therapists must recognize that all forms of diversity have significant within-group differences that often exceed the between-group differences.

a. True  

b. False

19. While it is very important not to impose one’s worldview onto clients, therapists cannot help but to do this at times. The most important thing a therapist can do to decrease values imposition is to:

a. Avoid discussing personal points of view
b. Integrate religion or spirituality only when the client specifically asks for it
c. Create the appropriate therapy climate and relationship
d. All of the above

20. Although it is generally not necessary for a therapist to seek consultation when working with clients with a very similar religious background, it is important to seek supervision when working with clients from other religions who are introducing religious issues into psychotherapy.

a. True  

b. False

21. Chapter Three: Therapist Subjectivity in Contemplative Psychotherapy

Contemplative psychotherapy has grown out of a combination of Western and Buddhist psychological perspectives and it represents a unique vision of therapy, one primarily informed by its integration of Buddhist perspectives of self-experience within a therapeutic model. From the Buddhist perspective, the self is seen as:

a. Impermanent and interdependent
b. Unpredictable and unknown
c. Indulgent and vacant
d. Tortured and nonsubstantial
22. Plato, Socrates, and Aristotle all spoke of the self, and Aristotle focused on the use of psyche that allows for remembrance, imagination, and rational thinking. He focused on how the five senses bring information to the psyche and added a sixth aspect, reason, to his model.
   a. True                        b. False

23. Rapid advances in neuropsychology have demonstrated that perceptions of the self and the world are capable of changing over time, and that brain development is more complex and interrelated to environmental factors than previously thought.
   a. True                        b. False

24. In contrast to the Western psychological usage of the term, in the Buddhist view of ego, when we cling to this false sense of self, or ego, for security, it leads to:
   a. An inability to handle paradoxical relationships
   b. Poor self-identifications    c. A confused experience of life
   d. All of the above

25. Contemplative psychotherapy uses the term ___________________ to describe any therapeutic activity that has either a conscious or unconscious intention of forcing change on a client.
   a. Therapeutic manipulation
   b. Therapeutic coercion          c. Therapeutic control
   d. Therapeutic aggression

26. As with most types of psychotherapy, in contemplative psychotherapy, an emphasis on analysis of transference and countertransference issues allows therapists to explore tendencies of self-experience and convictions that arise for them with their clients. Contemplative therapists focus on finding the meaning of all of these experiences in their sessions by honing in on the details of these tendencies.
   a. True                        b. False

27. Within the contemplative psychotherapeutic model, Shamatha meditation is used as a means of becoming familiar with the workings of the mind, of loosening the grip of the ego, and of approaching a more direct experience of our lives. Each of the following is an accurate statement about this practice EXCEPT:
   a. One focus of this meditation is to develop mindfulness of the experience, and when thoughts arise, we label them interpretive, and let them go
   b. This type of meditation draws attention to the natural rhythm and flow of the breath, and the breath serves as a great teacher and model of non-attachment
   c. The ability to let go of thoughts, interpretations, and emotions as they arise deepens our confidence that we can open to a more direct experience of life and of therapeutic work
   d. A major part of practice is to apply the meditative experience to post-meditation activity so that all experiences of life offer the potential for further mindfulness practice and exploration
28. Buddhist teachings on discriminating wisdom offer helpful skills in managing the cognitive aspects of subjectivity within therapeutic work and involve relaxing the mind’s attempts to figure something out. This teaching is known as:

a. Vipashyana  
b. Duhkata  
c. Prajna  
d. Skandha

29. In this chapter’s case study of Sarah, the therapist is extremely frustrated with Sarah’s passivity and her constant responses of “I don’t know” and “What should I do?”. Which of the following is a true statement about how the clinician’s supervisors viewed this client?

a. The humanistic supervisor believed that Sarah was ready to know and just needed permission in a kind and compassionate manner to give way to her own opinions  
b. The psychodynamic supervisor thought the statements were forms of resistance and that asking the client to make a guess may help her assess her unconscious experience  
c. The behaviorist said that knowing what to do was very important, and once the insight came, the behavior change would also come  
d. Both A and B above

30. As the therapist struggled to help Sarah, he went to the Buddhist lineage for guidance, and looked at the mental factors of the mind and how they create our experiences. He realized that with Sarah, the virtuous factor that was not being recognized was:

a. Enthusiasm  
b. Pride  
c. Awareness  
d. Self-respect

31. From a Buddhist perspective, self-confidence and pride are viewed as identical mental states, so the therapist worked with Sarah on acknowledging the things that she was able to do and accomplish so that she could begin to feel positive about herself.

a. True  
b. False

32. As the therapist ended his work with Sarah, he concluded that although there was no clear answers for Sarah, they did share experiences of accommodating her anxiety and uncertainty about not knowing what to do.

a. True  
b. False

33. Therapy, like meditation, is a place where client and therapist can accept what is, including the limits of knowledge and misguided interventions. One amazing result of bringing awareness training to the therapeutic environment is the more that is known about how experiences of self arise, the easier it is to cling to them for security.
34. **Chapter Four: Warriorship: A Tradition of Fearlessness and its Impact on Contemplative Psychotherapy**

Defining warriorship is very important in the practice of contemplative psychotherapy. Which of the following is NOT a correct statement about the spirit of the warrior?

a. Kali is a ferocious Hindu goddess who is emblematic of the warrior’s path and represents the Buddhist teaching of impermanence.
b. The warrior is fearless in the face of suffering, and he or she uses a tender heart to reveal the wisdom of emotion to inspire compassionate action.
c. In many ways, psychotherapy and devotion to Kali are the same, as one must move into suffering in order to achieve liberating change.
d. Defining warriorship from two distinct vantage points reveals remarkable differences in understanding the essence of the warrior and include the common or earthly view and the warrior of courage.

35. Facing death is fundamental in this practice, and Kali is called upon to center on the grim reality of death so the client can find strength in the face of uncertainty by accepting and being empowered by the experience of death itself.

a. True  
b. False

36. When out of balance, the abstract concept of ego manifests in a very concrete manner, which is called:

a. Psychopathology  
b. Dysfunction  
c. Suffering  
d. Impermanence

37. Warriorship is a liberating pathway from ego’s limitations, and a warrior’s energy moves past the typical definition of aggression and assumes a new meaning which transforms this aggression into passion and penetrates life.

a. True  
b. False

38. Contemplative psychotherapists recognize that problems arise from the refusal to be present for the entirety of our life, and that it is not possible to be present for others without being willing to:

a. Be compassionate  
b. Feel pain  
c. Experience suffering  
d. All of the above

39. During contemplative therapy training, the therapist is asked to join the tradition of warriorship and to make a commitment to the well-being of the world. Which of the following is an accurate statement this training process?

a. Contemplative therapy training is diverse and focuses on making warriors of the world who are able to enter and function in society.
b. While meditation is the home base and foundation for one’s training, sharing personal thoughts and feelings is not recommended during the training process.
b. Trainees are encouraged to enter therapeutic relationships and self-care is a theme of great importance.

d. Both A and B above

40. Relationships within contemplative psychotherapy are vulnerable and openhearted, and the process of psychotherapy encourages clients to develop a relationship with ____________, so that they can begin to move toward change.

a. Ambivalence
b. Conjecture
c. Uncertainty
d. Uneasiness

41. Chapter Five: Psychotherapy as an Expression of the Spiritual Journey Based on the Experience of Shunyata

The encounter of Buddhist meditation practice with Western psychological treatment has been gradual but continuous for the past ______ years, and many believe that the result has been both subtle and revolutionary.

a. Forty
c. Twenty
b. Thirty
d. Ten

42. The authors describe their experience with meditation and how it helped them understand patients differently. They report that the singular effect of meditation is:

a. The gradual softening and dissolving of one’s self-absorption and egoistic impulses
b. The strengthening of ego identity
c. The increase of self-empowerment
d. The awareness of sanity and clarity

43. For practitioners of meditation in particular, the integration of meditation and contemplative practice can serve as a guide to the extremes of mind that someone they know has certainly endured. Each of the following is a true statement about this integration EXCEPT:

a. Integration may be useful for personal spiritual understanding
b. It serves as a reminder for of the extremes of emotional realms
c. The integration provides information about relating to the mind and environment of someone in crisis, which will probably not be immediately useful, but may help in the future
d. It helps the practitioner become better able to recognize when someone is in trouble

44. In psychotherapy with people who do not have much control over their minds and are at the mercy of their emotions, the first step is:

a. The expression of emotions
b. The recognition and clear delineation of emotions
c. The ability to be fully engaged in one’s emotions
d. None of the above
an emotion

45. The experience of loneliness needs to be recognized and appreciated for its great potential in any healing relationship, and the exploration of the depth and variety of loneliness leads to the source of insanity and, at the same time, can become a well-spring of insight and courage.
   a. True  b. False

46. Before loneliness becomes catastrophic, there is a transitional state in which it holds a quiet dignity, and this can be called aloneness, or the lack of fear of being alone. The ability to transform the suffering of loneliness into the confidence of aloneness is one of the basic tasks of becoming a full human being.
   a. True  b. False

47. According to the author, much of one’s ability to receive help from others rides on the success of:
   a. One’s early basic attendance encounters  c. Our skills in helping to reduce the suffering in others
   b. Our ability to experience intimate encounters with all beings  d. All of the above

48. **Chapter Six: Buddhism, Psychology, and Neuroscience: The Promises and Pitfalls of a Neurobiologically Informed Contemplative Psychotherapy**
   Buddhist concepts and practices like mindfulness and acceptance strategies are employed by many different treatment approaches. One of these approaches that is the leading empirically validated treatment for borderline personality disorder is known as:
   a. Mindfulness-Based Therapy  c. Cognitive Awareness Therapy
   b. Acceptance and Commitment Therapy  d. Dialectical Behavioral Therapy

49. In the 1970’s, cognitive neuroscience was given new energy with the advent of brain imaging technologies, and thanks to these technologies, the study of emotions has entered a new renaissance where the affective revolution has given way to the cognitive revolution.
   a. True  b. False

50. ___________ refers to how the structure and function of the brain changes in response to experience and can be studied in various levels from cellular to behavioral.
   a. Neurogenesis  c. Neuroplasticity
   b. Epigenetics  d. None of the above

51. Buddhism’s underlying assumptions about mental states and the relationship between the brain and the mind may be very different from the scientific worldview. For example, in Tibetan Buddhism, mind may be understood as a continuum of mental states from gross to subtle to very subtle, not all of which are necessarily mediated by the brain.
52. Theorists believe that in the treatment of depression, cognitive-behavioral therapy (CBT) works “top down” while medications work “bottom up”. For example, medications such as paroxetine (Paxil) decrease activity in deep brain regions which are overactive during depression, while CBT slows activity in the prefrontal cortex by:

a. Focusing on how thinking affects behavior  
   b. Shifting from emotions to cognitions in order to contain overwhelming feelings  
   c. Evaluating and redirecting negative thinking  
   d. Reframing victim thinking to empowered thinking

53. Mirror neurons are another recent finding proving essential to the interface of psychology, neuroscience, and meditation, and research in this area suggests that there may be neurobiological bases for Buddhist notions of exchange, psychoanalytic ideas about objective countertransference, and for concepts such as:

a. Trust  
   b. Empathy  
   c. Compassion  
   d. None of the above

54. While it was once thought that it was only a phenomenon of brain injury, differences in left versus right prefrontal cortex activation showed up in normal people too. Those with a higher left prefrontal cortex activation showed that they were less likely to recover from negative emotions and showed increases in worry, fear, and sadness.

a. True  
   b. False

55. In an influential twin study from the 1990’s, it was suggested that the existence of a happiness set point, or a baseline level of happiness, is at least _____ genetically determined. The study showed that when faced with life’s temporary ups and downs, we tend to think things will change more than they do, and people actually return to this baseline level of happiness.

a. 60%  
   b. 50%  
   c. 40%  
   d. 30%

56. One new approach to neuroscience states that our brains develop if the first two years of life in the context of an attachment relationship with a primary caregiver, and this leads to a renewed appreciation for the power and importance of the often nonverbal levels of interpersonal attunement in the therapeutic relationship. This approach is called:

a. Exchange neurobiology  
   b. Integration neurobiology  
   c. Interpersonal neurobiology  
   d. Interconnected neurobiology

57. Recent investigation into the different types of meditation indicate that gender, socioeconomic and educational levels, and attachment status play an important role in the benefits that people get from meditation.

a. True  
   b. False
58. Buddhist practice is not just about achieving a meditative state, but about the entirety of how one lives one’s life. Meditation is one of three trainings, which also include:

a. Wisdom and ethics  c. Compassion and values
b. Sacrifice and morals  d. Goodness and integrity

59. Empiricism is a philosophical theory which asserts that knowledge arises from sense experience. It tells us which of our many experiences matter most in science, and states that sensory or objective experiences should matter most, even at the exclusion of opinions, emotions, and spiritual experiences.

a. True  b. False

60. Practiced in an integrated fashion, mindfulness may have its uses, but it may also lose some of its power, and there may be a tendency toward self-aggression. Therefore it is preferred to isolate the practice of mindfulness from the context of one’s larger psychic and social life.

a. True  b. False

61. Buddhism practices may be able to teach science some important things while scientific and specifically neuroscientific inquiry may be able to enrich Buddhist practice and psychotherapy. Buddhism may enhance science by:

a. Enabling scientists to experience more clearly what’s happening in the body  c. Teaching scientists how to incorporate meditation to reduce emotions
b. Illustrating the power of the mind to effect change  d. Both A & C above

62. Chapter Seven: Large Group Process: Grounding Buddhist and Psychological Theory in Personal Experience

The self in the Western psychological world traditionally has been understood as discrete, stable, and enduring and Buddhism has acknowledged the practicality of the Western view through the discussion of relative and absolute reality. Furthermore, the mind comprehends the self and the world in a relative and discrete manner.

a. True  b. False

63. In 2005, the Dalai Lama outlined three features of the world which included each of the following except:

a. Objective interactions  c. Mind or subjective phenomenological experience
b. Matter or physical objects  d. Abstract mental formations

64. When a student of Buddhism desires to deepen his understanding, the jewels of Buddha, dharma, and sangha are viewed as primary teachers. Buddha’s teachings suggested that the possibility of compassion, clarity of thought, and ____________ exist within each person.

a. Knowledge and insight  c. Ethical actions
b. Depth and sanity  
d. All of the above

65. During his lifetime, a large group of individuals followed the Buddha on his journey throughout northern India, and this community of students was referred to as the sangha. Most scholars and teachers view sangha as those who follow a Buddhist, spiritual, or human growth path.

a. True  
b. False

66. The popularity of the therapeutic community models have significantly decreased over the last several decades and the availability and popularity of large group process training experiences has increased.

a. True  
b. False

67. The large group provides a unique environment with countless opportunities for learning and national and international psychology conferences are also increasingly making opportunities available for attendees to meet in large gatherings. Although a large group may contain therapeutic elements, the goal of most large groups is to:

a. Provide an academic experience within a working environment  
b. Enable the group to prepare for clinical work  
c. Move toward learning  
d. Both A & C above

68. Wilfred Bion created psychodynamic ideas relating to group functioning that powerfully influenced the future of large group literature. Which of the following was not one of the three basic assumptions about how groups move to according to Bion?

a. Becoming conductors instead of leaders  
b. Dependency upon the leadership  
c. Primitive flight/fight responses  
d. The process of pairing

69. While Bion eventually lost faith that groups could overcome their inherent destructiveness and chose instead to focus on individual character therapy, he believed that group members aligned around beliefs, feelings, and behaviors while becoming cohesive and productive.

a. True  
b. False

70. Which of the following is a correct statement about social unconsciousness and group work?

a. Individuals and groups are intensely affected by societal and cultural forces and constraints that remain outside of awareness and the restraints can be beneficial or deleterious  
b. The goal is to bring increased awareness to these forces in order to better understand why the large group acts as it does  
c. The group must explore the positive role of beliefs and myths of past generations  
d. Both A and B above
71. For decades, organizational psychologists have used large group formats as part of organizational development consultation. Which of the following is not a true statement about large group consultations?

a. When the goals are well defined, such as teaching communication skills, the consultant may provide a combination of psychoeducational and experimental processes.

b. The group members should have input into the appropriate amount of structure, as long as this input is in line with the organizational goals.

c. Common topics the consultant addresses are communication styles, cultural norms and taboos, and the stages and challenges of organizational development.

d. Process consultation is the continuous unfolding of new levels of disclosure and understanding; it seeks to bring into communication and awareness the formerly unspoken and unknown.

72. During the group process, students are asked to become citizens of the group. Large group membership and the practice of citizenship are an ideal situation to practice the Buddhist paramitas of the Mahayana path of the Bhodisattva. Buddhist techniques and members are asked to have generosity, discipline, energy, and ____________.

a. Insight

b. Patience

c. Understanding

d. All of the above

73. Theoretical approaches, such as the group analytic or ________________ models, instruct group members to observe not only the content of the discussions, but also to notice that context influences the present and the symbols and metaphors expressed in group.

a. Social group

b. Large group

c. Collective group processing

d. Group relations

74. The leaders and well-respected group members experience group entiativity much more than newer or less popular members. The social psychology construct of entiativity is similar to the group psychotherapy concept of:

a. Cohesion

b. Conformity

c. Belonging

d. Collectivism

75. From a Buddhist perspective, some group members present the voice of reason and realism in order to maintain necessary homeostasis.

a. True

b. False

76. From a Buddhist perspective, some group members present the voice of reason and realism in order to maintain necessary homeostasis. Which of the following is an accurate statement about status and norms in the group process?
a. Continual protests, yelling, and assertiveness all lower status in group settings  
b. In large group process, once status is achieved, it usually remains as long as the group is together  
c. From a social psychology perspective, norms are established in the group as they are in the social world: through a variety of influences that include the social learning factors of associated outcomes, instrumental conditioning, and observational learning  
d. The goal of exploring behavioral norms is to achieve the implementation of agreed upon norms and to bring awareness to the tension between habitual behavioral patterns and other behavioral possibilities

77. When an audience is present, individuals are more likely to act with their dominant responses and the larger the audience grows, the greater the heightening of arousal.

    a. True  
    b. False

78. Many Buddhist ideas can be observed in large group interactions. The idea of karma has continued to gain interest and popularity in the west and:

    a. Like several other Buddhists ideas, it was adapted from historical philosophy  
    b. According to the concept of karma, all is predetermined and out of ones hands  
    c. Karma is understood as having three laws or truths, and these may have a long maturation period  
    d. An action’s result may not be immediately understood but rather may manifest over time

79. **Chapter Eight: Group as a Mindfulness Practice**

   The author states that psychoanalysis has perhaps a stronger kinship with Buddhism than many other orientations toward psychotherapy because of its commitment to:

    a. Wisdom  
    b. Truth  
    c. Knowledge  
    d. Awareness

80. In Buddhist practices, the tranquility that is considered essential for insight requires discipline and proper ethical conduct. These ethical codes include practices and training in speech, action, livelihood, and concentration through which some mental factors and positions are cultivated and others are avoided.

    a. True  
    b. False

81. Mindfulness, the aspect of Buddhism that many believe Western psychology has embraced more than any other, refers to awareness of the present, moment-by-moment experience. Mindfulness teaches us to suspend temporarily all concepts, images, value judgments, mental comments, opinions, and interpretations.
82. Both Buddhism traditions and Western psychotherapy incorporate practice and discipline, and are concerned with alleviating human suffering. Freud demonstrated his belief in these concepts by allowing his patients to say whatever came to their minds in a process known as:
   a. Free association  
   b. Introspection  
   c. Interpretation  
   d. None of the above

83. ______________ is the term many psychoanalytically informed therapists use to refer to individual and group behavior that interferes with progress.
   a. Contention  
   b. Hindrance  
   c. Resistance  
   d. Impediment

84. Most individual and group psychotherapies are concerned with thought and feelings of the past and future. Mentalization and mentalizing are the latest additions to our attempt to name and discuss these psychological activities. Which of the following is not a true statement about mentalization?
   a. Mentalizing includes attending, perceiving, recognizing, describing, interpreting, inferring, imagining, simulating, remembering, reflecting, and anticipating
   b. Mentalizing is very much tied to feelings - one's own and the feelings of others
   c. The capacity for mentalizing experiences was found to be the primary element determining the therapeutic progress of those patients with the diagnosis of borderline personality disorder
   d. The term was first introduced in 2000 as a description of the clients attempt to construct a sense of self in therapy

85. In Buddhism, the ego is often considered the primary source of suffering and if the ego is well fortified and strong, suffering is minimal.
   a. True  
   b. False

86. In western psychology, character or personality is seen as more or less healthy depending on its ability to adapt to the infinite number of internal and environmental conditions it encounters on a moment-by-moment basis. Consistent with the Buddhist perspective, this will depend on its openness and flexibility and:
   a. Its ability to assimilate  
   b. Internal and external elements  
   c. Its ability to reconcile conflicts and ideas  
   d. None of the above

87. The practice of mindfulness in contemplative group therapy and Buddhist meditation heightens awareness of one’s inner experience, and interpersonal verbal exploration develops its context and meaning.
   a. True  
   b. False
Chapter Nine: A Discipline of Inquisitiveness: The Body-Speech-Mind Approach to Contemplative Supervision

The body-speech-mind approach to clinical supervision is a practice whose purpose is to bring the client, the client’s world, and the therapeutic relationship (as experienced by the helping professional) vividly into the group supervisory situation. This presence, in turn, is used to directly facilitate working with energetic and conceptual obstacles, providing a basis for subsequent therapeutic interventions.

88. Which of the following accurately describes the body-speech-mind discipline?
   a. The health professional's experiences, thoughts, and feelings are pushed to the background so that the client can become the primary presence in the room and his or her world can be revealed
   b. Such practice helps the client have a direct experience of the mind and become open to others and their loving kindness
   c. These practices help the client and clinician see themselves and others clearly
   d. Both B and C above

90. From the Buddhist viewpoint, the study of theory is only a first step, and must be completed by training in the direct experience of mind itself, in oneself and others developed through the practice of meditation. According to Sakyong, the first step of meditation practice is checking in with one's own motivation—not the motivation we would like to have, but how we actually are, and he calls this:
   a. Loving the self
   b. Seeing one's strength
   c. Gathering the mind
   d. None of the above

91. The body-speech-mind practitioner should tune into the experience of psychological space, without concerning him or herself with physical space.
   a. True
   b. False

92. The most obvious way that group members and group leaders facilitate the presentation of the body-speech-mind is by asking open questions that help the presenter deepen the description in process.
   a. True
   b. False

93. In presenting the description of mind, it is reflected and revealed through the body and speech. In presenting the mind dimension, it is the client’s own thought processes and those of the presenter when with the client that is made the focal point.
   a. True
   b. False
94. The willingness to see thoughts as thoughts, rather than excluding or rejecting them, is basic to mindfulness-awareness meditation.

a. True  
b. False

95. In any group, if the group members maintain awareness and some sense of nonverbal communication with each other, people who tend to talk too much naturally learn to listen more. Each of the following is an accurate statement about these dynamics except:

a. While becoming more in touch with others in the room and their signals, those who talk too much become more reticent  
c. Curiosity about what others have to say could inspire a naturally talkative person to talk less

b. Reticent people may feel the attention of others inviting them to speak, which may intimidate them and cause them to shut down  
d. Many communication problems in groups can be addressed largely by encouraging group members to work with their awareness or simply reminding them to do so

96. Notions about what it means to be an adult, how both children and ourselves may change and develop, and what is possible or not possible for individuals with particular psychiatric diagnoses, can be drawn out of the variety of Western psychologies. A truly contemplative psychology, or, for that matter, contemplative education, should seek to integrate these views into one whole.

a. True  
b. False

97. **Chapter Ten: Maitri Space Awareness: Developing the Therapist Within**

Maitri Space Awareness training combines the wisdom of Eastern meditative disciplines and Western-therapeutic views. Within the context of psychotherapeutic work Maitri refers to:

a. A direct sympathy, warmth, and openness to one’s immediate experience  
c. The awakening of one's compassion and understanding of suffering

b. The development of beliefs and practices to promote compassion  
d. None of the above

98. The Maitri Project was created to help those with mental instability and Maitri communities were structured as nonhierarchical therapeutic environments without discriminations made between therapists and patients. Which of the following is not a true statement about these communities?

a. Everyone would be approached as an equal community member living in an extremely ordinary domestic situation  
c. By helping people synchronize body and mind, it was hoped that they could discover their extrinsically healthy nature despite the complicated machinations of their current state of mind
Daily living tasks were simplified to ground people whose minds were too unbalanced to work with basic meditation technique. The retreat format was meant to be of limited duration, with the goal that participants would return to their lives more truly engaged and with a greater capacity for contributing to others.

99. In Buddhist psychology, the five wisdom energies are expressions of brilliant sanity and the ___________________ of each are seen as two sides of the same coin.
   a. Wisdom and confusion  
   b. Grace and neurosis  
   c. Compassion and struggle  
   d. None of the above

100. Maitri retreat participants are introduced to five expressions of wisdom energies in order to categorize themselves into the appropriate wisdom energy.
   a. True  
   b. False
Buddhist Approaches to Psychotherapy Part II

Multiple Choice

Identify the choice that best completes the statement or answers the question.

1. Maitri retreat participants are introduced to five expressions of wisdom energies in order to categorize themselves into the appropriate wisdom energy.
   a. True   b. False

2. While blue, the water element, represents mirror-like wisdom, yellow, the earth element represents discriminating wisdom.
   a. True   b. False

3. In Buddhist practice, the natural power of wind and the activity of life fulfilling itself are expressed within a person as responsive active compassion, which has no hesitation in meeting situations directly and as needed.
   a. True   b. False

4. Contemplative psychotherapists are trained to look kindly and unflinchingly into the details of their own distracted being, so that they can do so with their clients, bringing awareness to how their suffering occurs. These therapists strive do all of the following EXCEPT:
   a. Become skilled in clarifying the distinction between causes and conditions, our relationship to the causes and conditions, and where our aliveness disappears into the mix
   b. Move beyond the pursuit of comfort in order to develop empathy
   c. Teach clients to have a disciplined and kind view of themselves and to trust in themselves and their environment
   d. Bring awareness to clients of how their suffering occurs

5. By approaching clients' experiences with ______________, contemplative psychotherapists can get a sense of how clients orient themselves and can help them feel more at home with themselves.
   a. Empathetic clarity   c. Genuine discipline
   b. Kind awareness   d. Creative Intelligence

6. Chapter Eleven: The Body in Psychotherapy: Dancing with the Paradox

The author describes the human existence as being seen through the lens of our conditioned mind and body. From this perspective, life is defined and limited by our genetic heritage, our constitution, and the life events that influence our development, our preferences, and our ______________.
   a. Aversions   c. Attitudes
   b. Relationships   d. Actions
7. Authentic movement is a form of dance movement therapy named by one of the pioneering dance therapists, the late Mary Starks Whitehouse. Fundamental to the discipline of authentic movement is the understanding that transformation must be rooted in the ___________.
   a. Mind  c. Body
   b. Here and now  d. Moment

8. The term embraced preeminence is used to describe an approach to healing in which the unconditioned mind is cultivated in the midst of everyday existence.
   a. True  b. False

9. As a therapist and teacher of authentic movement, the author describes witnessing which of the following?
   a. Pain, suffering, and remnants of trauma  c. The dance of person-awareness
   b. Joys, victories, and feelings of well-being  d. Both A and B above

   that emerge

10. Authentic movement has much to offer to the field of therapy and to the training of therapists including each of the following EXCEPT:
    a. It develops the capacity for empathic attunement and a therapeutic presence that invites the representations of the true self
    b. It supports and sustains the capacity of the therapist to embrace the quality of knowing that creates the potential space to register and reflect the emerging personal idiom of the client
    c. It cultivates the ability to witness oneself while witnessing another
    d. It enhances one’s capacity to use the subtle somatic indications of transference and counter-transference that appear in a therapeutic relationship

11. Chapter Twelve: Listening Beyond the Words: Working with Exchange
    One of the important views of contemplative psychotherapy is to support and cultivate sanity rather than to reduce clients to diagnostic labels.
    a. True  b. False

12. In Tibetan tradition, the two phases of meditation that are identified are:
    a. Calming and developing the mind  c. Taming and training the mind
    b. Examining and healing the mind  d. None of the above

13. A key point in contemplative psychology is that cultivating the relationship with oneself is a critical healing factor and leaning to love ourselves is what most helps our clients reconnect with their innate brilliant sanity.
14. Exchange refers to our direct experience of another being, including feelings picked up from clients, and the author believes that:

a. Once we are sensitized to the possibility, we discover that we are exchanging with others much, if not all, of the time  
b. The most important point is that exchange refers to direct experience as well as elements that we imagine  
c. Exchange includes experience that is filtered through our habits or preferences  
d. All of the above

15. When therapists blame clients for being difficult, it is likely that what is actually difficult is staying present and exchanging with their painful states of mind. This experience often happens when working with borderline personality disorder clients.

a. True  
b. False

16. Since exchange is a naturally occurring phenomenon, based on our interdependent nature, it is by no means limited to the therapist’s experience of the client but also the client’s exchanges with the therapist. While the therapist needs to be in good shape to assist the client, he or she is also always learning from and benefiting from the client, which is known as:

a. Therapeutic give and take  
b. Combined healing  
c. Reciprocal improvement  
d. Mutual recovery

17. When therapists allow themselves to be present and open to exchange, certain difficulties may arise including which of the following:

a. Therapists must open themselves to the painful feelings and experiences of others which can be difficult  
b. Therapists may be afraid to open the exchange because they are afraid they may not be able to get out of it again  
c. Therapists have to force themselves to think positive thoughts during the exchange even if they are experiencing positive feelings, and this may make them feel that they aren’t being authentic.  
d. Both A and B above

18. Body-speech-mind is a group practice in which the therapist invite the client into the room by interpreting the unique qualities of a particular client.

a. True  
b. False
19. **Chapter Thirteen: Resonance and Exchange in Contemplative Psychotherapy**

The psychotherapist who is committed to the well being of his or her patients and the Buddhist practitioner who is committed to being of compassionate service to others are similar in that they are both on the same path of commitment to relieve suffering.

a. True
b. False

20. Therapeutic resonance is a way that therapists open to and connect with the patient's experience, and each of the following is included in its definition EXCEPT:

a. The capacity to express openness and receptivity while feeling the other's experience
b. The capacity to quietly absorb, reverberate with, and contain the patient's experience
c. The capacity to intentionally welcome this reflection of the patient, no matter how uncomfortable or disquieting
d. The awareness that this process is occurring

21. For those therapists who naturally open their hearts and begin to practice exchange without realizing it or before they have developed the strength and peace of mind to do so with impunity, supervision is required. Furthermore, it is preferable that the psychotherapist has attained at least an intermediate level of practice.

a. True
b. False

22. The author reports that the more difficult experiences encountered in therapeutic resonance are helplessness, failure and__________:

a. Despair
b. Loss
c. Vulnerability
d. Sadness

23. This chapter includes a discussion of a client who was physically abused as a child and who felt worthless and so deeply damaged that she felt that any contentment or personal happiness was beyond her reach. Which of the following is NOT a true statement about the therapist's work with the client?

a. As the therapist listened to her stories, it brought up feelings of protectiveness and anger, and the therapist felt the despair along with her
b. The clinician wanted to infuse anger at the persecutor into the session, but was not sure how to do so without frightening her
c. The therapist knew from personal experience that the damage caused by these horrors does not have to doom one from having a loving and rewarding family life
d. It was only when the therapist taught the client meditation techniques which allowed her to relax, that she began to open up

24. Psychoanalysis, as a profession, is firm on the notion that countertransference is harmful to the healing process.
25. In his article on Wild Psychoanalysis, Sigmund Freud cautioned against conducting treatment based on the therapist’s countertransferential imaginings about the patient rather than in relation to the patient. He stated that the more experiential evidence is included in the treatment process, the more potential may exist for such wildness.  

a. True  
b. False

26. According to traditional psychoanalytic doctrine, oneness with the patient is considered a sign of regression rather than enlightenment. Others viewpoints suggest that psychoanalysis should stop thinking that experiencing oneness means momentarily returning to the way things once were, and to recognize that it means seeing things as they are.  

a. True  
b. False

27. The author describes psychotherapy as a healing art and involves the development of two capacities in the therapist. One is the capacity to resonate in response to the patient and the other is:  

a. The development of technical therapy skill  
b. The capacity to develop compassion  
c. The ability to reduce suffering in others to the point of intuitive mastery  
d. Both A and C above

28. **Chapter Fourteen: Exploring Countertransference, Emptiness, and Joy in the Path of the Therapist**  
When a therapist experiences a tender-heart, this has been described in Buddhist literature as:  

a. The discovery of interconnectedness  
b. The exposure of misattunement and rupture  
c. The emptiness of self and other  
d. None of the above

29. In 2000, Stephen Mitchell offered a model of the nature of shared experiences which stated that:  

a. The interpenetrability of minds makes individual mindedness possible in the first place  
b. An emotional experience begins in one separate person and crosses into another separate person  
c. An emotional experience is replicated through an interactional pattern designed to reproduce the same experience in the other  
d. All of the above

30. Unconditional positive regard refers to the therapist allowing the client to be who he or she actually is, no matter what that may be. Which of the following is NOT an accurate statement about the contribution of this idea to psychotherapy?  

a. Carl Rogers described this as the therapist  
b. This notion of unconditional positive
experiencing a positive, nonjudgmental, accepting attitude and caring for the client not in a possessive way, but rather in an open and accepting way

regard did not originate with Western psychology, as evident in several thousand year old Buddhist notion of promoting loving kindness and acceptance

b. Rogers believed that it was necessary for this condition of acceptance and warmth for the client to be continued over a long period of time and it must be consistently present
d. Rogers felt that the therapist’s personal quality of compassion and friendliness must be acquired through experiential training which many or not be part of professional training

31. As a therapist, having loving kindness for oneself might manifest in viewing our countertransference responses with openness and nonjudgment and to bring this attitude of friendliness toward any feelings of judgment or hostility that arise in us toward our clients.

a. True b. False

32. In Buddhist studies, when a person connects with his or her tender spot and opens the eyes to the rest of the world, there will be an awakened heart with the desire to alleviate suffering. This is referred to as:

a. Tonglen c. Vpashyana
b. Tathagatagarbha d. Bodichitta

33. Buddhism teaches that although innate wisdom may temporarily leave us, and that our ability to feel compassion for others may not always be present, if we keep working and studying we can all make a connection to those who are suffering.

a. True b. False

34. **Chapter Fifteen: Windhorse Therapy: Creating Environments that Arouse the Energy of Health and Sanity**
The Windhorse therapy process is a unique multilayered and comprehensive treatment approach for people with a wide variety of mental health recovery needs. Which of the following most accurately describes this practice?

a. A specific therapeutic environment is created for each client, addressing individual and unique parts c. The term Windhorse refers to a type of energy that is naturally positive, confident, and uplifted, and, according to the Buddhist tradition, fundamental to human beings
b. It is based on understandings of the fundamental nature of human intelligence and the energy required to recover from past trauma and it combines common sense and traditional psychoanalysis d. All of the above
35. Windhorse therapy was originally designed only for individuals with acute mental disturbances and currently many of its treatments are for people with schizophrenia, schizoaffective disorder, bipolar disorder, and major depression, but it was not yet proven to be effective for treating milder forms of mood disorders, substance abuse and addiction, eating disorders, autism, head injuries, and issues of old age.

a. True b. False

36. In Windhorse therapy the more we see our lives and ourselves clearly, the more we have a sense of which actions and thoughts lead to a harmonious life and which lead to suffering and unnecessary confusion. This is referred to as having:

a. An allegiance to sanity c. A necessary and vivid insight
b. An island of clarity d. None of the above

37. To clarify the therapeutic methodology of treating the client's environments, Windhorse therapy defines environment as having three aspects: body, speech and mind. Emotions, creativity and relationships fall into which category?

a. Body c. Mind
b. Speech d. None of the above

38. When a Windhorse recovery environment is created it includes a team of clinicians, clients, and whenever possible, the family. Which of the following does not accurately describe the clinicians’ roles?

a. A psychiatrist is often part of a recovery environment as the clients are frequently using medications c. The team supervisor oversees the dynamics and patterns of the team as the treatment progresses, often working with the family as they make their own recovery journey
b. The psychotherapist usually meets with the client once or twice a week, and looks for the intelligence and patterns that reside below and within the often-confused behaviors of the client d. Most contact in therapy is performed by a basic attender who is the primary coordinator and oversees the day-to-day flow of activity for the team as well as being a sturdy, dependable, and knowledgeable reference point in the life of the client

39. As a highly flexible and innovative clinical practice, ______________ is the most active, apparent, and principle therapeutic activity in a Windhorse recovery environment.

a. Basic attendance c. Mutual recovery
b. Cultivating relationships d. Expressing emotions

40. Unlike many traditional therapists, a Windhorse clinician will often invite a client into the world of their family and home.
41. As part of mutual recovery, the Windhorse clinician aspires to conduct his or her professional work in fundamentally the same way that he or she lives life. Each of the following is an accurate statement about mutual recovery EXCEPT:

a. The relationship with the client and his or her recovery environment is part of a sacred world orientation, including all that is precious or rare

b. A Windhorse environment tends to produce growth and recovery not only for the clients, but for the clinicians as well

c. There is a sense that therapist and client are "in this together" and working on their humanity

d. The environment can be enormously heartening to some clients to see their therapists growing as people as a result of being with them

42. In the recovery environment, the mind and speech dynamics are always energetic and complex and generate a wide range of feeling experiences.

a. True

b. False

43. Split transferences may occur during Windhorse therapy as one client is working with a team of clinicians. Through this process, clinicians frequently take on identifiable family system roles.

a. True

b. False

44. In this chapter’s case study of Julie, the reader is able to see the Windhorse recovery environment in action. Which of the following most accurately describes Julie’s recovery?

a. Julie entered treatment in a highly disturbed state, and the recovery environment provided specific and integrated psychological treatment that identified and interrupted confusion-producing life patterns and behaviors, helped establish new ones based on health, and over time stabilized those new behaviors

b. Julie learned to tolerate the difficult, life-changing insight she had and became more fearless and attentive to the islands of clarity that she had previously avoided

c. As Julie grew healthier and more independent, the clinicians collaboratively reduced the structure of the environment

d. All of the above

45. **Chapter Sixteen: Contemplative Psychotherapy: Integrating Western Psychology and Eastern Philosophy**

Many experts believe that the process of integrating Western psychological concepts with Eastern meditative philosophies has been overflowing with misunderstanding and some loss of the depth for both traditions and what they have to offer each other.
46. While previous cognitive therapy models had focused on the content of dysfunctional thoughts, later cognitive therapy and cognitive behavior models suggested that avoidance of depressive cognitions does not lead to avoidance of depressive symptoms. It may instead contribute to the frequency, duration, and intensity of relapse episodes, in part because the individual does not habituate to the experience of temporary depressive thoughts.

a. True  
   b. False

47. Acceptance and commitment therapy (ACT) focuses on the developments of mindfulness, and a central feature is cognitive defusion, which targets the content rather than the context of thoughts.

a. True  
   b. False

48. In contemplative psychology, the experience of lack of initiative and frantic activity are expressions of:

a. Calm productivity  
   b. Enlightened attempts  
   c. Effective action  
   d. None of the above

49. One of the limitations of contemplative psychotherapy is the notion that psychological health is present unconditionally and expressed through neurosis, because it appears to contradict medical models that suggest that health is obtained when symptoms are reduced.

a. True  
   b. False

50. **Chapter Seventeen: Mothering in the Moment: Explorations on Mindfulness in Mothering And Therapeutic Experiences**

In this chapter, the author relates her experience as a mother to experiences as a psychotherapist. She hopes that her clients will be able to feel joy, connect with others and find meaning, as well as have the ability to constructively tolerate frustration, anger, disappointment, and inevitable suffering, which are all the same desires she has for her son.

a. True  
   b. False

51. The practice of mindfulness is used to develop one's awareness of the body, feelings, mental states, and objects of thoughts in all of the following ways EXCEPT:

a. It assists mothers to be present and aware of thoughts, feelings, moods, and physical sensations  
   b. Mindfulness helps mothers more effectively attune to their children  
   c. If mothers engage in mindfulness practice, they will be more likely to modulate their emotional experiences and help their children be emotionally modulated as well  
   d. Mindfulness practice supports the mother’s ability to tolerate her emotions so that she accurately interprets her child’s
52. When relationships between parent and child are in synch a child is able to feel felt by a caregiver and has a sense of stability in the present moment. During that here-and-now interaction, the child feels good, connected, and loved, and the child's internal world is seen with clarity by the parent, and the parent comes to resonate with the child's state known as:

a. Accommodation  
b. Attunement  
c. Harmony  
d. Integration

53. Projective identification is an early defensive response that infants use to manage primitive emotional states and may be understood as a defense that an infant uses to manage emotions that are overwhelming to his limited ability to digest aggressive and anxious states. Which of the following most correctly describes projective identification?

a. Projective identification is generally limited to negative emotions, and an infant uses a mother and a client uses a psychotherapist as the container of the self for negative self experiences until an individual is capable of containing these emotional states autonomously  
b. This emotional containment allows the infant to develop separate and unsystematic sense of self  
c. A difficulty regarding projective identification is that often, since it is an unconscious process, the recipient is unaware of the identification with these feelings and imagines that the aggressive, anxious, jealous, guilty emotions belong to them rather than to the infant or the client  
d. Both B and C above

54. The critical issue for mothering is that the infant’s ability to regulate emotional states depends on the mother’s ability to stay regulated and to effectively manage the intensity of the feelings. The result of a mother modulating these affective states is that the infant develops the capacity to tolerate feelings in relation to others and learns to repair emotional and relational disruptions that may occur.

a. True  
b. False

55. Since the psychotherapy process parallels the mother-child relationship, the mother and therapist must stay aware of the child or client’s developmental needs and avoid empathy that is born out of self-interest but that appears superficially to be generous and impersonal. This is known as:

a. Misguided benevolence  
b. Idiot compassion  
c. Bonehead humanity  
d. Fool’s kindness

56. The author describes the “good enough mother” who supports both Western and Eastern ideas of ego. Which of the following most accurately describes the good enough mother?

a. She is overly attuned all of the time to ensure the appropriate amount of stimulation and gratification  
b. She is overly attuned all of the time to ensure the appropriate amount of stimulation and gratification  
c. The good enough mother creates a safe environment that allows the child to explore  
d. Both B and C above
b. She provides more positive than negative experiences, and even as the child matures, she continues to meet her child’s needs at all times
d. All of the above

57. Some believe that the child's tolerance of aggression and rage toward the mother for not meeting his needs immediately was important in the development of concern for others. This experience, known as _______________, teaches the child to have guilt and develop a sense of morality and empathy.

   a. Reparation  
   b. Impingement  
   c. Purposeful misattunements  
   d. Shame induction

58. Winnicott’s phase of absolute dependence suggests that no one ever reaches a state of total individuation, but rather progresses toward states of interconnection, openness to the experience of others, fluidity, and impermanence.

   a. True  
   b. False

59. In a healthy facilitating environment, a child will ingest the mother's protective, nurturing, and attuned presence and be able to always have the sense that she is with him or her, even when she is not there physically. The child is capable of discovering his or her own personal impulses, and therefore a sense of an autonomous self, when feeling safe enough and regulated enough to manage his or her environment.

   a. True  
   b. False

60. The author reports that mindfulness practice is not easy to do when feeling tired or distracted and that in order for it to be successful, it takes focus, time, and:

   a. Tolerance  
   b. Repetition  
   c. Attentiveness  
   d. None of the above

61. Spotnitz, who is considered the father of Modern Psychoanalysis, implied that the psychoanalyst’s use of emotional communications in the transferential relationship “helps the patient talk progressively, rather than repetitively”. Which of the following is not a correct statement about emotional communication according to Spotnitz?

   a. These emotional communications help clients work through resistances so that they may choose to engage in new behaviors and new relational approaches
   c. The psychoanalyst learns to respond to unconscious, habitually reactive behaviors so the client may engage in progressive communications and begin to speak a new language
   b. When the client engages in progressive communications, the client is responding rather than only unconsciously reacting in habitual manners
   d. The client engages in progressive emotional communication while the role of the analyst is to listen and evaluate
62. The more conscious a psychotherapist is, the more likely she will respond from an ego-oriented position, and clients will be at a lesser risk for engaging in damaging reenactments.

a. True  b. False

63. **Chapter Eighteen: From Eros to Enlightenment**
   The conventional understanding of the place of desire in Buddhist thought is that the cause of suffering is desire, and to stop suffering, you must stop desire. However, this chapter’s author, Mark Epstein, believes that the cause of suffering is more likely a feeling of estrangement from desire.

a. True  b. False

64. The author describes the experiences of a celibate monk in a long term retreat in a monastery in Thailand. Which of the following accurately describes his experiences of sexual fantasy and loneliness?

a. The monk found a deep well of loneliness almost every time the fantasies arose, and the sexual images were ways of seeking comfort and closeness  
   c. The monk realized that the loneliness, pain, sadness, and thoughts of rejection was a contraction of his body and mind based on the frightened and very limited sense of himself that he had carried for a long time

b. As the loneliness continued to arise, the monk brought more careful attention to where it was held, mostly it felt centered in his head, which reminded him of a child feeling that there is something insufficient and wrong with me and I will always be rejected  
   d. Both A and C above

65. The Buddha, before his enlightenment, tried to eradicate from his psyche all traces of impurities by fasting and depriving himself of sleep and shelter. When the Buddha remembered himself as a young boy he realized that he was afraid of the ________ that was so clearly out of his control.

a. Peace  c. Love  
   b. Joy  d. Comfort

66. ____________ is the central, sacred, linking state between meditation and therapy, and is either the means by which one person enters into a reciprocal, mutual relationship with another or the fruit of a successful encounter.

a. Surrender  c. Unintegegration  
   b. Revelation  d. None of the above
67. Oneness is a process by which two people cocreate or follow a pattern, an interaction in which neither person leads and neither simply reacts, and they try to be both observers and participants, to overcome a split between doing and thinking.

a. True  

b. False

68. Chapter Nineteen: Psychoanalysis and Buddhism: Paths of Disappointment

Research conducted by a group of psychologists and economists in the area of affective forecasting—the notion that virtually all of the decisions we make are based on our prediction of the emotional consequences of the events—showed that we are not very good emotional forecasters. In fact, what we imagine will make us happy probably will not make us as happy as we had imagined, and the effects will be short-lived.

a. True  

b. False

69. The author describes a process that occurs in psychoanalysis when the initial stimulation of entering analysis and gaining the exclusive attention of the analyst recedes and patient’s fundamental intrapsychic and interpersonal repetitions emerge so that he or she is likely to experience frustration because nothing is happening. This is known as:

a. Transference neurosis

b. A path of disappointment

c. Fulfillment countertransference

d. None of the above

70. Many believe that Sigmund Freud was unpopular because of his so-called pessimism, and his notion that in the best of worlds, psychoanalysis could only help people come to terms with the arduousness of daily living.

a. True  

b. False

71. The author believes that through psychoanalysis or Buddhist meditation, as we become more acclimated to and familiar with our own immediate state of disappointment, several things may become possible including which of the following?

a. As dependence on hope, solutions, and external sources of stimulation or distraction recedes, we may be able to experience a sense of freedom and true independence

b. We can learn to live with, and fully experience, the negative emotions of fear, sadness, frustration, loss, yearning, and so on

c. We might be able to tolerate anxiety and intense emotional states, become familiar with our own minds, and become less reactive to the ups and downs of others

d. All of the above

72. Chapter Twenty: Psychotherapy and the Paramitas: Walking the Bodhisattva’s Path

The author describes death and grief, and the experience of The Three Marks of Existence which characterize human experience. Which of the following correctly describes the three marks?

a. The first mark, suffering, is born from

c. The third Mark of Existence, is
attachment and aversion, due to attachment to the loved one and aversion to the experience of death.

egolessness, which is manifested in the complete loss of a sense of who one is or what life is.

b. The second mark of impermanence that is experienced after a death will likely lead to a collapse in the belief of life and love.
d. All of the above

73. In the Mahayana tradition of Buddhism, Bodhisattvas are individuals who strive to develop wisdom and compassion in order to help all other living beings to also do so, thus bringing an end to everyone's endless re-birth into suffering.

a. True b. False

74. Paramita is often translated as Perfection, and refers to the development of qualities of being which purify negativity and lead to the development of wisdom and compassion and their practice supports Bodhisattvas in their aspiration to help others. Each of the following is an accurate statement about the paramitas EXCEPT:

a. The first paramita is generosity which involves a basic sense of hospitality towards one’s clients and resonance, which is a way of being with another person and expressing fundamental receptivity and openness to that person.

c. The third paramita is often called Patience and contains the sense of an unconditional confidence in awakened mind, and practicing patience requires the therapist to allow for transference and the playing out of projections.

b. The second paramita is discipline which involves providing a sense of security for the client, a sense that “I’m here for you to return to”.

d. Sometimes they are called ordinary virtues, where what is being transcended is how one gets in the way of one’s own innate sanity.

75. The paramita of exertion involves holding an understanding of what causes suffering and what leads to the cessation of suffering. It means relating fully and directly to the present moment, present experience, the isness of the client, while also allowing for new ways of seeing and of being.

a. True b. False

76. In contemplative psychotherapy, the roots of suffering are deeply embedded in our ways of living and pulling up the roots of suffering through human relationship is the work of therapy. It involves a journey of remembering what was, or of trying to control what is and what will be, while being aware of the ever-changing reality of the present.

a. True b. False

77. Chapter Twenty-One: A Personal Journey with Buddhist Psychotherapy

Although Buddhism and Western psychology have in common their concern for human suffering and their desire to relieve it, in the university studies of psychology, the concept of suffering is rarely taught. Instead the focus tends to be on pathology, neurosis, and psychosis.
78. Within the Buddhist tradition, meditation is a technique, a practice, a path of discipline that is characterized by the training of our attention and awareness. In addition to reaching exceptional states of consciousness, meditation is about reducing unnecessary activities and observing our mind.

a. True  
b. False

79. For contemplative therapists, the role of meditation is not one where therapists have patients sit and meditate, but rather to use meditation to gain perspective from the experience of being mindful and aware.

a. True  
b. False

80. The author describes people who are constantly living between hope that others and the world will be like we want them to be, and the fear that they will not really be that way. Which of the following most correctly describes their view of the role that fear plays in our lives?

a. We have so much fear that things possibly might not work out the way we like that we come to expect negative experiences will arise for us, live in anxious anticipation of the danger of pain or failure

b. On the other end of the spectrum, we often think it is better not to let ourselves be too happy when things are going well

c. People try to distract themselves from the fear and become too preoccupied in what is happening in the present moment

d. Both A and B above

81. In teaching meditation in action, the therapist can help the client become mindful and aware of their actual concrete experiences in daily life. The client learns to observe the thoughts that accompany their experiences: what they reject, what they grasp, and what they ignore, and have an attitude of:

a. Accommodation and care for oneself  
b. Discovery and openness  
c. Wisdom in the midst  
d. None of the above