

# **Wisdom & Compassion in Psychotherapy: Deepening Mindfulness in Clinical Practice**

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## **What is Wisdom?**

We conducted an informal survey of experienced clinicians, asking what constitutes a “wise” therapist. Based on their responses, combined with the historical and modern, we identified the following attributes of wisdom that may be useful to consider—both to work more wisely as therapists and to cultivate wisdom in our patients:

- Factual knowledge relevant to the problem at hand
- Reasoning and problem solving ability
- Capacity for common-sense as well as expert judgment
- Ability to hold multiple perspectives and competing values simultaneously
- Awareness of the limits of our knowledge
- Comfort making decisions amidst ambiguity and uncertainty
- Awareness that all thoughts are constructed
- Intuitive grasp of the interdependent, ever-changing nature of all phenomena and how the mind constructs a conventional “reality” of separate, stable objects
- Ability to appreciate absolute (transcendent, transpersonal, interdependent) reality along with conventional reality
- Ability to observe, reflect on, and understand our own cultural, familial, and personal conditioning and psychological dynamics
- Interest in personal growth and learning from experience
- Openness to experience
- Concern for the effects of actions on the near and wider world in the long and short term
- Ability to tolerate and reflect upon affects and urges without necessarily acting on them
- An understanding of human nature as it changes through physical, psychological, and spiritual developmental stages
- Understanding the causes human suffering and its alleviation
- Social or emotional intelligence—the ability to understand and communicate with others
- Compassion for self and others

It’s a long list, and may seem like a tall order. But these capacities tend to be interrelated, and by developing one we tend to strengthen others.

## **Cultivating Wisdom**

While numerous investigations have come to the conclusion that wisdom is a rare development and doesn't necessarily increase with age, occasionally it does (Jordan, 2005; Baltes & Staudinger, 2000; Staudinger, 1999; Vaillant, 2003). But can we deliberately cultivate it? A study by the Berlin school indicates that clinical psychologists demonstrate more wisdom than the population at large, at least when describing solutions to complex human problems (Smith et al., 1994; Staudinger et al., 1992). This suggests that training can help, although therapists may be a self-selected sample. It's nonetheless likely that holding the intention to understand others and develop other aspects of wisdom over the course of a lifetime is one factor supporting its development (Jordan, 2005). Traditional conceptions of wisdom are in line with this. Plato suggested that developing wisdom requires a "daily discipline," and in early Buddhist traditions, wisdom is developed by following the eight fold path requiring, among other things, persistent "right effort."

### **The Role of Mindfulness**

Most wisdom traditions suggest that deliberately engaging in meditative or contemplative practices can help us become wiser. In the Buddhist tradition, mindful awareness practices were developed explicitly as a means of cultivating wisdom—"seeing things as they are, rather than as we'd like them to be" (Surya Das, 2011, p. 1). How might this work? Let's look at some of the components of mindfulness practices, and how they each may in turn develop various components of wisdom.

#### *Stepping Out Of the Thought Stream*

By returning our attention repeatedly to moment-to-moment sensory experience (such as the sensations of the breath), rather than remaining embroiled in thoughts, we begin to gain perspective on our thought processes. This allows us to see how thoughts are conditioned by family and culture, and change with moods and circumstances (Siegel, 2010). We also get to see our intellectual defenses at work—the resistance that arises in response to unsettling thoughts, and our urges to maintain comforting ideas or interpretations. Seeing these mental processes in action helps us develop a central feature of wisdom found across many definitions: the ability to entertain multiple perspectives. In the Buddhist tradition, this "perspective taking" goes even further, to gain first hand insight into how the mind constructs a seemingly stable reality out of the ever-changing flux of experience.

#### *Being With Discomfort*

By turning our attention toward, and opening to, uncomfortable emotions and physical sensations, mindfulness practice helps us tolerate and accept physical and emotional discomfort. (Germer, Siegel, & Fulton, 2005; Siegel, 2010). Many definitions of wisdom point to the capacity to step back, resist the urge for immediate personal comfort, and act in the interest of the greater good. This is only possible if we can get beyond our instinctual habit of seeking personal comfort and avoiding pain. Much as our muscles become stronger by lifting weights at the gym, we become better able to endure pain by practicing mindfulness. This is accomplished

both by observing that our pain, like all things, changes on its own, and by not identifying with our discomfort as being about “me” (more on this shortly).

### *Disengaging From Automatic Responses*

When we’re not mindful, many of our reactions are automatic. They’re either instinctual, or conditioned through reward and punishment, modeling, and/or classical conditioning. Mindfulness practice teaches us to observe stimulus-response processes in microscopic detail, so that we can experience the arising of a sensation, thought, or feeling, followed by the urge to act in response to it, finally followed by overt behavior. Instead of automatically enacting the sequence, with practice we can develop the ability to pause, take a breath, and evaluate whether or not the action would actually lead to desirable results. In this way mindfulness practice can help us develop the capacity for emotional regulation—restraint from acting automatically on affects or urges—that figures prominently in most definitions of wisdom.

### *Transpersonal Insight*

A key purpose of mindfulness within the ancient Buddhist mind training tradition is to yield direct insight into *anatta*—our lack of separate enduring self or identity. This insight is closely related to insight into what later Buddhist traditions refer to as *shunyata*, or *emptiness*, the observation that all perceived phenomena arise interdependently with all other phenomena, and their apparent separate nature is an invention of our conceptual minds. Mindfulness practices helps us see this interdependence by revealing that all experience is in constant flux, with our minds relentlessly generating words to organize this flux into what we take as conventional reality. We notice that we are, as neuroscientist Wolf Singer (2005) puts it, “an orchestra without a conductor.” This awareness not only helps develop wisdom in the Buddhist sense—insight into the way things really are—but also dissolves the barrier between “me” and “mine” and “you” and “yours,” leading to compassion, another cornerstone of wisdom.

### *Moment-To-Moment Observation of the Mind’s Antics*

While mindfulness practice can lead to a radical reappraisal of who we think we are, along the way it usually illuminates what psychodynamic traditions call defenses. Noticing what the mind is doing in each moment, we see how we often project onto others and have difficulty seeing them clearly as they are. We notice our minds stereotyping, judging, jealously competing, idealizing, denigrating, and doing all the other not-so-noble things that are part of human nature. Seeing this mental busy-ness enables us to reflect on our reactions to things, increasing the possibility that we’ll develop the introspective attitude and self-understanding that is another important component of wisdom.

### *Seeing How the Mind Creates Suffering*

Mindfulness practices were also developed to help us see how the mind creates suffering for itself, and how this can be alleviated (Siegel, 2010). Like Goldilocks and the Three Bears, the mind is forever making comparisons and judgments, struggling to get things “just right” and then keep them from changing. Our attempts to cling to pleasant moments and avoid or push away

unpleasant ones inevitably fail, causing endless distress. One moment we're winning, but the next moment we're losing. Insight into these processes, which arises spontaneously during mindfulness practice, give us a rich understanding of human nature—a dimension of wisdom particularly relevant to psychotherapy practice.

### *Embracing Opposites*

When we step out of the thought stream and observe the moment-to-moment activity of the mind, we see that our dearly held views of reality—"I'm smart," "I'm stupid," "I'm kind," "I'm mean"—are merely mental constructions. That helps us tolerate the views of others and find cooperative solutions to conflicts—both of which are frequently mentioned dimensions of wisdom.

Mindfulness can also help us embrace different levels of reality simultaneously. We can be aware of what Buddhist psychology describes as *absolute reality*: emptiness and *anatta* (the interdependence of all phenomena and lack of any separate, enduring "self"), *anicca* or impermanence (the fact that all phenomena are in constant flux), and *dukkha* or suffering, (how the mind creates suffering by clinging to pleasant and rejecting unpleasant experience). At the same time, we can be aware of conventional or *relative reality*: the fact that we naturally want to protect ourselves and our loved ones; we want to be healthy, safe, secure, and loved; we fear the unknown; we have natural sexual and aggressive urges; as well as all the other tendencies that make us human. As we'll see throughout this volume, being able to embrace both of these levels is particularly important to act wisely as a therapist, since sometimes our patients need us just to understand their ordinary emotional experience, while other times they need us to see the bigger picture and understand how the mind creates suffering by not perceiving absolute reality.

### *Developing Compassion*

Several definitions of wisdom include compassion toward others (Ardelt, 2004; Meeks & Jeste, 2009). Conversely, effective compassionate action must include wisdom, lest we inadvertently harm those we're trying to help. As we discussed earlier, mindfulness practice can be a great support for cultivating compassion, in part by showing how interconnected we all are. When we have the ability to abide peaceably in the midst of our own suffering, we see that everyone else also suffers, and we spontaneously feel like helping others, much as the right hand assists the left hand when it's injured. Experiencing interdependence and feeling compassion are fundamentally inseparable. As the 10<sup>th</sup> century Indian sage, Atisha, put it: "The supreme goal of the teachings is the emptiness whose nature is compassion" (Harderwijk, 2011).

## **What is Compassion?**

The English word "compassion" derives from the Latin and Greek roots *patiri* and *paskhein* ("to suffer") and the Latin root *com* ("with"), so compassion means to "suffer with" another person. The Oxford English Dictionary defines compassion as "sympathetic pity and concern for the sufferings and misfortunes of others" (p. 291). In 2009, thousands of religious leaders from around the world composed the Charter for Compassion in which they defined

compassion as a call to “treat all others as we wish to be treated ourselves” (Armstrong, 2010, p. 6). In the hands of psychologist scholars and scientists, the quest to understand compassion becomes especially interesting and nuanced.

A shorthand, operational definition of compassion might be “the experience of suffering with the wish to alleviate it.” Similar definitions are “basic kindness, with deep awareness of the suffering of oneself and other living beings, coupled with the wish and effort to alleviate it” (Gilbert, 2009c, p. xiii), “the feeling that arises in witnessing another’s suffering and that motivates a subsequent desire to help” (Goetz, Keltner, & Simon-Thomas, 2010, p. 351), and “the wish that all sentient beings may be free from suffering” (Dalai Lama, 2003, p. 67). All these definitions assume the presence of suffering and the motivation to help.

Until the last decade, compassion as a distinct emotion or attitude had been relatively neglected by experimental psychologists (Davidson & Harrington, 2001; Goetz, Keltner, Simon-Thomas, 2010; Goleman, 2003; Pommier, 2010) and by psychotherapists (Gilbert, 2005, 2009c; Glaser, 2005; Ladner, 2004; Lewin, 1996). This may be due, in part, to the overlap of compassion with similar constructs such as *empathy* (Batson, 1991; Hoffman, 1981), *sympathy* (Shaver et al, 1987; Trivers, 1971), *love* (Post, 2002; Fehr, Sprecher, & Underwood, 2009), *pity* (Ben Ze’ev, 2000; Fiske, Cuddy, Glick, & Xu, 2002) and *altruism* (Monroe, 2002; Oliner, 2002). How does compassion relate to these terms? A precise understanding of compassion is useful not only for developing theory, assessment tools, and applications to therapy, but also to recognize and cultivate compassion within ourselves. (For further analysis, please see Eisenberg & Miller, (1987) and Goetz, Keltner & Simon-Thomas (2010).)

## **Empathy**

Carl Rogers (1961) defined *empathy* as an “accurate understanding of the [client’s] world as seen from the inside. To sense the [client’s] world as if it were your own” (p. 284). It is “having an emotional response similar to the response another person is having” (Bohart & Greenberg, 1997, p. 23). Empathy goes beyond cognitive appraisal to include a felt sense of what another person is experiencing (Lazarus, 1991; Feshbach, 1997). It is considered a common factor in psychotherapy that “accounts for as much and probably more outcome variance than does specific intervention” (Bohart, Elliott, Greenberg, & Watson, 2002, p. 96).

We can be empathic with just about any human emotion—joy, grief, excitement, boredom. Compassion, however, is a special form of empathy insofar as it is *empathy with suffering* (along with the wish to alleviate it). Suffering is a prerequisite for compassion. Since the purpose of therapy is to alleviate emotional suffering, it seems that compassion has probably been hidden under the umbrella of empathy throughout the history of psychotherapy. Systematic efforts to cultivate empathy are still relatively rare in the clinical field (Shapiro & Izett, 2007), but that may change as ancient Buddhist compassion practices are integrated into modern psychotherapy.

## **Sympathy**

*Sympathy* is “an emotional reaction that is based on the apprehension of another’s emotional state or condition and that involves feelings of concern and sorrow for the other person” (Eisenberg et al., 1994, p. 776). Sympathy includes a reactive element, based on prior experience, whereas empathy is a *mirror* of another person’s mental state. There appears to be more mindful awareness in empathy than in sympathy. A mind feeling sympathy probably engages more midline, self-oriented areas of the brain rather than lateral, prefrontal areas associated with moment-to-moment, sensory awareness. (Farb et al, 2010).

## **Love**

Therapists tend to avoid the term *love*, especially with their patients, because it has multiple meanings—parental love, universal love, romantic love—that are likely to create misunderstanding. But the word “love” still retains some juiciness that helps to illuminate the meaning of compassion. Lynne Underwood (2009) prefers the term “compassionate love” to “compassion” because it implies more emotional engagement.

Compassion within the Buddhist context may appear to an outside observer to be detached rather than juicy (Goetz, 2010). This is due to the quality of *equanimity*—the ability to hold the highs and lows of our emotional lives in openhearted awareness. For example, a teenage daughter may need to temporarily reject her mother in order to develop independence before she goes out into the world. Deeply understanding this process will enable a mother to feel her own pain, fear, or anger without overreacting. Equanimity does not prevent us from jumping for joy or dissolving into tears; it gives us the freedom to express emotion in effective ways in different situations while staying emotionally connected to others.

*Loving-kindness* is a “state of mind which aspires that all sentient beings may enjoy happiness” and compassion is “the wish that all sentient beings may be free from suffering” (Dalai Lama, 2003, p. 67). In the Buddhist tradition, loving-kindness practices are usually taught *before* compassion practices because compassion is more challenging. It can be rather difficult to keep our hearts open in the face of suffering—not blaming the victim or wishing that he or she would go away so we can feel better again.

## **Pity**

*Pity* is concern for the plight of others comingled with a slight sense of superiority (Fiske, Cuddy, Glick & Xu, 2002) whereas compassion is an emotion among equals. Since we all suffer, suffering is a common thread that ties us together. When we’re open to suffering in a compassionate way, we feel less alone. When we block out suffering, we may feel a slight remove from others who are struggling, or pity. Pity can be considered a precursor to compassion—an initial opening—but it can also get in the way of the fully connected experience of compassion if it isn’t recognized.

## **Altruism**

Compassion is not just feeling with someone, but seeking to change the situation. Frequently people think compassion and love are merely sentimental. No! They are very demanding. If you are going to be compassionate, be prepared for action!  
—Desmond Tutu (2005)

*Altruism* is a quality of compassion that distinguishes it from both empathy and sympathy. Altruism can be considered either a motivation (Batson, 2002) or an action (Monroe, 2002) which “involves helping another without regard for personal gain” (Kristeller & Johnson, 2005, p. 394). Empathy and sympathy may *lead* to altruism, but they don’t necessarily do so. Compassion always includes altruism.

## Self-Compassion

Although compassion is generally considered an emotion or attitude toward *others*, the Buddhist definition of compassion includes all beings, *including oneself*. The Dalai Lama (2000/2011) said:

...for someone to develop genuine compassion towards others, first he or she must have a basis upon which to cultivate compassion, and that basis is the ability to connect to one’s own feelings and to care for one’s own welfare...Caring for others requires caring for oneself.

Many people find it easier to be compassionate toward a few special beings—pets, children, loved ones—than toward themselves, so current research does not show a clear, linear relationship between self-compassion and compassion for others (Neff, Yarnell & Pommier, unpublished). It makes sense, however, that in order to be compassionate toward *all* people, we need to be accepting of the many different parts of ourselves, including our less desirable qualities. Otherwise we will have a tendency to reject in others what we don’t like in ourselves.

Compassion is an inside job. Compassion can turn to *anger* if we think that the suffering individual is undeserving of help; it can turn into *distress* if we don’t have the resources to help; into *schadenfreude* (pleasure at the suffering of another) if the sufferer is seen as an obstacle to one’s own happiness; and sometimes even into *anger* or *shame* when the suffering individual is oneself (Goetz et al., 2010). Therefore, we need a lot of compassion toward ourselves to soften our internal reactions and sustain the attitude of compassion.

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### *Mindfulness-Oriented Psychotherapy*

#### Books

- Baer, R. (Ed.) (2006). *Mindfulness-based treatment approaches: Clinician's guide to evidence base and applications*. Burlington, MA: Academic Press.
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- Siegel, R. D., Urdang, M., & Johnson, D. (2001). *Back sense: A revolutionary approach to halting the cycle of back pain*. New York: Broadway Books.
- Stern, D. (2004) *The present moment in psychotherapy and everyday life*. NY: W. W. Norton.
- Unno, M. (Ed.) (2006). *Buddhism and psychotherapy across cultures*. Boston: Wisdom Publications.

### **Websites**

- Institute for Meditation and Psychotherapy: [www.meditationandpsychotherapy.org](http://www.meditationandpsychotherapy.org)
- Mindfulness-Based Stress Reduction: [www.umassmed.edu/cfm](http://www.umassmed.edu/cfm)
- Dialectical Behavior Therapy: [www.behavioraltech.com](http://www.behavioraltech.com)
- Acceptance and Commitment Therapy: [www.acceptanceandcommitmenttherapy.com](http://www.acceptanceandcommitmenttherapy.com)
- Mindfulness and Acceptance Special Interest Group of the Association for the Advancement of Behavior Therapy: [listserv.kent.edu/archives/mindfulness/html](http://listserv.kent.edu/archives/mindfulness/html)
- Self-Compassion Resources: [www.self-compassion.org](http://www.self-compassion.org)
- The *Back Sense* program for treating chronic back pain: [www.backsense.org](http://www.backsense.org)

# Mindfulness Practice Resources

(Adapted and updated from *The Mindfulness Solution: Everyday Practices for Everyday Problems*, by Ronald D. Siegel, Guilford Press, 2010).

Please visit [www.mindfulness-solution.com](http://www.mindfulness-solution.com) for updated listings.

## *Mindfulness Practice*

### Books

- Aronson, H. (2004). *Buddhist practice on Western ground: Reconciling Eastern ideals and Western psychology*. Boston: Shambhala Publications.
- Bays, J. C. (2011). *How to train a wild elephant & other adventures in mindfulness*. Boston: Shambhala Publications.
- Beck, C. (1989). *Everyday Zen: Love and work*. San Francisco: HarperSanFrancisco.
- Brach, T. (2003). *Radical acceptance: Embracing your life with the heart of a Buddha*. New York: Bantam Dell.
- Brach, T. (2012). *True refuge: Finding peace and freedom in our own awakened heart*. New York: Bantam Books.
- Chodron, P. (2001). *The wisdom of no escape and the path of loving-kindness*. Boston: Shambhala Publications.
- Chodron, P. (2009). *Taking the leap: Freeing ourselves from old habits and fears*. Boston, MA: Shambhala.
- Dalai Lama & Cutler, H. (1998). *The art of happiness: A handbook for living*. New York: Riverhead.
- Germer, C. K. (2009). *The mindful path to self-compassion: freeing yourself from destructive thoughts and emotions*. New York: Guilford.
- Goldstein, J. (1993). *Insight meditation: The practice of freedom*. Boston: Shambhala Publications.
- Goldstein, J., & Kornfield, J. (1987). *Seeking the heart of wisdom*. Boston: Shambhala Publications.
- Goleman, D. (2003). *Destructive emotions: How can we overcome them?* New York: Bantam Dell.
- Gunaratana, B. (2002). *Mindfulness in plain English*. Somerville, MA: Wisdom Publications.

- Hanh, T. N. (1975/1987). *The miracle of mindfulness*. Boston: Beacon Press.
- Kabat-Zinn, J. (1994). *Wherever you go there you are: Mindfulness meditation in everyday life*. New York: Hyperion.
- Kabat-Zinn, J. (2005). *Coming to our senses: Healing ourselves and the world through mindfulness*. New York: Hyperion.
- Kornfield, J. (1993). *A path with heart: A guide through the perils and promises of spiritual life*. New York: Bantam.
- Kornfield, J. (2008). *The wise heart: A guide to the universal teachings of Buddhist psychology*. New York, NY: Bantam.
- Kornfield, J. (2011). *Bringing home the dharma: Awakening right where you are*. Boston, MA: Shambhala.
- Lama Surya Das (1997). *Awakening the Buddha within: Tibetan wisdom for the Western world*. New York: Broadway.
- Rosenberg, L. (1998). *Breath by breath: The liberating practice of insight meditation*. Boston: Shambhala Publications.
- Salzberg, S. (1995). *Lovingkindness: The revolutionary art of happiness*. Boston: Shambhala Publications.
- Salzberg, S. (2011). *Real happiness: The power of meditation*. New York, NY: Workman.
- Siegel, R. D. (2010). *The mindfulness solution: Everyday practices for everyday problems*. New York: Guilford.
- Smith, J. (Ed.). (1998). *Breath sweeps mind: A first guide to meditation practice*. New York: Riverhead Books.
- Trungpa, C. (2005). *Training the mind and cultivating loving-kindness*. Boston: Shambhala Publications.
- Weiss, A. (2004). *Beginning mindfulness: Learning the way of awareness*. Novato, CA: New World Library.

### **Recordings**

Meditations from *The Mindfulness Solution: Everyday Practices for Everyday Problems*:  
[www.mindfulness-solution.com](http://www.mindfulness-solution.com)

## ***Meditation Training Centers***

### **Secular**

Center for Mindfulness in Medicine, Healthcare, and Society, University of Massachusetts Medical School, 55 Lake Avenue North, Worcester, MA 01655.

<http://www.umassmed.edu/cfm/mbsr/>

### **Vipassana**

Barre Center for Buddhist Studies, 149 Lockwood Road, Barre, MA 01005

<http://www.dharma.org>

Insight Meditation Society, 1230 Pleasant St., Barre, MA 01005

<http://www.dharma.org>

Insight LA, 2633 Lincoln Blvd, #206, Santa Monica, CA 90405

<http://www.insightla.org>

New York Insight, P.O. Box 1790, Murray Hill Station, New York, NY 10156.

<http://www.nyimc.org>

Spirit Rock Meditation Center, P.O. Box 909, Woodacre, CA 94973

<http://www.spiritrock.org>

### **Tibetan**

Naropa University, 2130 Arapahoe Ave Boulder, CO 80302

<http://www.naropa.edu>

Shambala Mountain Center, 4921 County Road 68-C, Red Feather Lakes, CO 80545

<http://www.shambhalamountain.org>

### **Zen**

San Francisco Zen Center, 300 Page Street, San Francisco, CA 94102

<http://www.sfzc.com>

Zen Center of Los Angeles

<http://www.zcla.org>

Zen Mountain Monastery, P.O.Box 197, Mt. Tremper, NY 12457

<http://www.mro.org/zmm/zmmhome/>

## ***Buddhist Psychology***

### **Books**

- Batchelor, S. (1997). *Buddhism without beliefs*. New York: Riverhead Books.
- Bhikkhu Bodhi (Ed.). (1999). *A comprehensive manual of Abhidhamma*. Seattle, WA: Buddhist Publication Society.
- Fleischman, P. (1999). *Karma and chaos: New and collected essays on vipassana meditation*. Seattle: Vipassana Publications.
- Johansson, R. (1979). *The dynamic psychology of early Buddhism*. New York: Humanities Press.
- Kalupahana, D. (1987). *The principles of Buddhist psychology*. Albany: SUNY Press.
- Nyanaponika Thera. (1965/1996). *The heart of Buddhist meditation*. Boston: Weiser Books.
- Rahula, W. (1986) *What the Buddha taught*. New York: Grove Press.

### **Websites**

- Buddhist information and education:** [www.buddhanet.net](http://www.buddhanet.net)
- Buddhism and science:** [www.mindandlife.org](http://www.mindandlife.org)
- Audiovisual materials of all kinds:** [www.soundstrue.com](http://www.soundstrue.com)
- Mindfulness teacher talks:** [www.dharmaseed.org](http://www.dharmaseed.org)
- Buddhist journal (USA):** [www.tricycle.com](http://www.tricycle.com)
- Journal for mindfulness practitioners:** [www.inquiringmind.com](http://www.inquiringmind.com)
- Mindfulness and self compassion:** <http://www.mindfulselfcompassion.org>

## About the Presenter

Dr. Ronald D. Siegel is an Assistant Clinical Professor of Psychology at Harvard Medical School, where he has taught for over 30 years. He is a long time student of mindfulness meditation and serves on the Board of Directors and faculty of the Institute for Meditation and Psychotherapy. He teaches internationally about mindfulness and psychotherapy and mind/body treatment, has worked for many years in community mental health with inner city children and families, and maintains a private clinical practice in Lincoln, Massachusetts.

Dr. Siegel is author of a guide for clinicians and general audiences, *The Mindfulness Solution: Everyday Practices for Everyday Problems*; coauthor of the self-treatment guide *Back Sense: A Revolutionary Approach to Halting the Cycle of Chronic Back Pain*, which integrates Western and Eastern approaches for treating chronic back pain, coauthor of a new skills manual, *Sitting Together: Essential Skills for Mindfulness-Based Psychotherapy*; and coeditor of the critically acclaimed text, *Mindfulness and Psychotherapy, 2<sup>nd</sup> Edition* and of *Wisdom and Compassion in Psychotherapy: Deepening Mindfulness in Clinical Practice* with a foreword by His Holiness the Dalai Lama. He is also a regular contributor to other professional publications, and is co-director of the annual Harvard Medical School Conference on Meditation and Psychotherapy.

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For recordings of mindfulness practice instructions, including meditations for working with anxiety, depression, relationship issues, addictions, and other difficulties, please visit

[www.mindfulness-solution.com](http://www.mindfulness-solution.com)

For additional recorded meditations, and patient handouts, please visit

[www.sittingtogether.com](http://www.sittingtogether.com)

For information about mindfulness and psychotherapy programs, please visit

[www.meditationandpsychotherapy.org](http://www.meditationandpsychotherapy.org)

For information about the *Back Sense* program for treating chronic back pain, please visit

[www.backsense.org](http://www.backsense.org)