CAPÍTULO UM


attention’, *Cognitive Affective and Behavioral Neuroscience*, 7, pp.
109–19; Tang, Y. Y., Ma, Y., Wang, J., Fan, Y., Feng, S., Lu, Q., et
al. (2007), ‘Short-term meditation training improves attention and
self-regulation’, *Proceedings of the National Academy of Sciences
(US)*, 104(43), pp. 17152–6; McCracken, L. M. & Yang, S.-Y.
(2008), ‘A contextual cognitive-behavioral analysis of rehabilitation
workers’ health and well-being: Influences of acceptance, mindful-
ness and values-based action’, *Rehabilitation Psychology*, 53,
‘Mindfulness meditation and reduced emotional interference on a
cognitive task’, *Motivation and Emotion*, 31, pp. 271–83;
& Davidson, R. J. (2007), ‘Neural correlates of attentional expert-
ise in long-term meditation practitioners’, *Proceedings of the
Relationship* (Guilford Press, 2008).
acceptance-oriented versus evaluative emotional processing on
heart rate recovery and habituation’, *Emotion*, 8, pp. 419–24.
‘Four-year follow-up of a meditation-based program for the self-
regulation of chronic pain: Treatment outcomes and compliance’, *The Clinical Journal of Pain*, 2(3), p. 159; Morone, N. E., Greco,
C. M. & Weiner, D. K. (2008), ‘Mindfulness meditation for the
treatment of chronic low back pain in older adults: A randomized
controlled pilot study’, *Pain*, 134(3), pp. 310–19; Grant, J. A. &
Rainville, P. (2009), ‘Pain sensitivity and analgesic effects of mind-
ful states in zen meditators: A cross-sectional study’, *Psychosomatic
domized, wait-list controlled trail: the effect of a mindfulness
meditation-based stress reduction program on mood and symptoms
of stress in cancer outpatients’, *Psychosomatic Medicine*, 62,
pp. 613–22.
NOTAS


CAPÍTULO DOIS

1. The distinction between Doing and Being modes of mind was first made in Kabat-Zinn, J., *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain and Illness* (Piatkus, 1990), pp. 60–1 and 96–7.

2. See Jon Kabat-Zinn’s *Coming to our Senses: Healing Ourselves and the World Through Mindfulness* (Piatkus, 2005) for more detailed discussion of these issues.


4. In this book, we provide an eight-week course for you to taste directly the benefits of mindfulness. In our clinic, participants are invited to do longer meditations over eight weeks, and if you wish to sample these, you could look at www.mindfulnessCDs.com and the book that describes MBCT, which this book is based on: *The Mindful Way Through Depression: Freeing Yourself from Chronic Unhappiness* by Mark Williams, John Teasdale, Zindel Segal & Jon Kabat-Zinn (Guilford Press, 2007).


9. Farb, N., Segal, Z. V., Mayberg, H., Bean, J., McKeon, D., Fatima,


MINDFULNESS


CAPÍTULO CINCO

1. You can check out this experiment in the video at http://viscog.beckman.illinois.edu/flashmovie/12.php, or a similar one on YouTube here: http://www.youtube.com/watch?v=yqwmnzhgB80.


CAPÍTULO SEIS


3. In our clinical programmes, we use a Body Scan lasting between thirty and forty-five minutes once each day. See Kabat-Zinn, J., *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain and Illness* (Piatkus, 1990), pp. 92–3; Williams, J. M. G., Teasdale, J. D., Segal, Z. V. & Kabat-Zinn, J., *The Mindful Way Through Depression: Freeing Yourself from Chronic Unhappiness* (Guilford Press, 2007), pp. 104–6. In this book, we offer a fifteen-minute Body Scan for you to do twice a day. If you wish to try a longer practice, see Resources.


**NOTAS**


3. In our clinical programmes, we use a Body Scan lasting between thirty and forty-five minutes once each day. See Kabat-Zinn, J., *Full Catastrophe Living: Using the Wisdom of Your Body and Mind to Face Stress, Pain and Illness* (Piatkus, 1990), pp. 92–3; Williams, J. M. G., Teasdale, J. D., Segal, Z. V. & Kabat-Zinn, J., *The Mindful Way Through Depression: Freeing Yourself from Chronic Unhappiness* (Guilford Press, 2007), pp. 104–6. In this book, we offer a fifteen-minute Body Scan for you to do twice a day. If you wish to try a longer practice, see Resources.


**CAPÍTULO SETE**


MINDFULNESS


5. See Vidyamala Burch, Living Well with Pain and Illness, Chapter 8 (Piatkus, 2008).

CAPÍTULO OITO


4. Adapted from Segal, Z. V., Williams, J. M. G. & Teasdale, J. D., Mindfulness-based Cognitive Therapy for Depression: a new approach to preventing relapse (Guilford Press, 2002).

CAPÍTULO NOVE


2. Ibid. p. 99.


**NOTAS**

5. For more information about PTSD, see [http://www.rcpsych.ac.uk/mentalhealthinfo/problems/ptsd/posttraumaticstressdisorder.aspx](http://www.rcpsych.ac.uk/mentalhealthinfo/problems/ptsd/posttraumaticstressdisorder.aspx).
3. ‘Painful engagement’ refers to the feeling that your goals are unattainable, yet at the same time you are not able to let them go, for your happiness feels like it depends on them. See MacLeod, A. K. & Conway, C. (2007), ‘Well-being and positive future thinking for the self versus others’, *Cognition & Emotion*, 21(5), pp. 1114–24; and Danchin, D. L., MacLeod, A. K. & Tata, P. (submitted), ‘Painful engagement in parasuicide: The role of conditional goal setting’.
4. For an extended discussion of these ideas, see Paul Gilbert, *The Compassionate Mind* (Constable, 2010).


10. This is sometimes called Loving Kindness Meditation – but ‘befriending’ is a better translation of the original Pali word (Metta) on which it is based.


14. The idea of reclaiming your life arises directly from the research findings of Anke Ehlers and her colleagues showing how much we tend to assume that everything is irreversibly changed by trauma: Kleim, B. & Ehlers, A. (2008), ‘Reduced Autobiographical Memory Specificity Predicts Depression and Posttraumatic Stress Disorder After Recent Trauma’, *Journal of Consulting and Clinical Psychology*, 76(2), pp. 231–42.


NOTAS

CAPÍTULO ONZE


2. Note that sleep researchers advise that any nap during the day should not exceed thirty minutes or we run the risk of entering so deep a sleep that we feel groggy on waking.


CAPÍTULO DOZE


3. Adapted from Mindfulness for Chronic Fatigue (unpublished) by Christina Surawy, Oxford Mindfulness Centre.

4. Sometimes poetry captures the soul of an idea more than any number of explanations. This poem, by Roger Keyes, was inspired by his many years spent studying the paintings of Japanese artist Katsushika Hokusai (1760–1849), famous for The Great Wave off Kanagawa, and for painting to a very great age. We are grateful for Roger Keyes’ permission to reproduce it here.