

of mind. We need careful discernment to sense when we're using these practices as acts of avoidance because we have difficulty tolerating negative feelings, versus when we're using them to develop useful qualities of mind after fully experienced troubling emotions.

IT'S COMPLICATED, BUT WORTH IT

We've seen that bringing mindfulness into psychotherapy is, as the Dalai Lama (2009) suggested, "complicated." Human beings are multifaceted, and as a result no single practice or technique is going to be optimal for everyone at all times. The guidelines we've suggested in this chapter are just suggestions. Each therapist will need to discover, in the laboratory of the clinical hour, how various techniques affect different patients at different moments.

In the following pages, we examine in detail the many types of mindfulness practice described in this chapter. We present instructions for a wide range of techniques that you and your patients can try in different circumstances, along with clinical illustrations of how to apply them. Many of the practices we use most frequently are also available without charge online as reproducible patient handouts and as audio recordings at www.sittingtogether.com. Less frequently used meditation practices suited to the needs of particular individuals, along with guidelines for selecting practices for specific disorders and populations, can be found in the Appendix.

Our hope is that these practices will enliven your experience as a psychotherapist, while helping you and your patients to live richer, more rewarding lives.