

<b>Introduction</b> by J. Mark G. Williams & Jon Kabat-Zinn	1-18
<b>What does mindfulness really mean? A canonical perspective</b> by Bhikkhu Bodhi	19-39
<b>Is mindfulness present-centred and non-judgmental? A discussion of the cognitive dimensions of mindfulness</b> by Georges Dreyfus	41-54
<b>The construction of mindfulness</b> by Andrew Olendzki	55-70
<b>Toward an understanding of non-dual mindfulness</b> by John Dunne	71-88
<b>How does mindfulness transform suffering? I: the nature and origins of dukkha</b> by John D. Teasdale & Michael Chaskalson (Kulananda)	89-102
<b>How does mindfulness transform suffering? II: the transformation of dukkha</b> by John D. Teasdale & Michael Chaskalson (Kulananda)	103-124
<b>Mindfulness-based cognitive therapy: culture clash or creative fusion?</b> by Melanie Fennell & Zindel Segal	125-142
<b>Compassion in the landscape of suffering</b> by Christina Feldman & Willem Kuyken	143-155

<b>Meditation and mindfulness</b> by Martine Batchelor	157-164
<b>The Buddhist roots of mindfulness training: a practitioners view</b> by Edel Maex	165-175
<b>Mindfulness and loving-kindness</b> by Sharon Salzberg	177-182
<b>Mindfulness in higher education</b> by Mirabai Bush	183-197
<b>‘Enjoy your death’: leadership lessons forged in the crucible of organizational death and rebirth infused with mindfulness and mastery</b> by Saki F. Santorelli	199-217
<b>Mindfulness, by any other name...: trials and tribulations of sati in western psychology and science</b> by Paul Grossman & Nicholas T. Van Dam	219-239
<b>Measuring mindfulness</b> by Ruth A. Baer	241-261
<b>On some definitions of mindfulness</b> by Rupert Gethin	263-279
<b>Some reflections on the origins of MBSR, skillful means, and the trouble with maps</b> by Jon Kabat-Zinn	281-306