



But any conflict or offense that can trigger a process of forgiveness occurs in a *context*. This is the object of study of Chapter 8 (121-135). It is surprising to discover the absence of training for forgiveness in the educational field; it has been studied slightly more within forgiveness and resolution of conflicts in the workplace (124-125). The most studied context, undoubtedly, is that of the family and the couple that María Prieto illustrates with the itinerary presented in six steps (129-130), following the proposal of Worthington and Drinkard (2000). The summary provided by the author seems very lucid and enormously practical.

For those not initiated in this topic, this book is a discovery of the surprising backdrop that underlies the concept—the experience of forgiveness. María Prieto has masterfully combined clear and direct language with a rigorous and scientific methodology. Her academic exposition is integrated into a clear pedagogy that leads the reader from

the presentation of the chapter to the invaluable summary that closes it. The 17 pages of bibliographical references (137-155), as well as the 16 final annexes, give a solid foundation to the assertions of the author, who does not take a step in her argument without explaining where the data or the statement she offers has come from.

A warning for navigators: almost all the references used in the research are works in English. This fact also makes us think about the (urgent?) need to continue to promote this research in the Spanish-speaking scientific field.

María Prieto closes her Introduction with these words: "... these years that I have been studying forgiveness, have been a privileged way of learning about the greatness of which the human being is capable" (18). With this book, the author has opened a window to allow us to participate in this breathtaking landscape.



**MY MIND WITHOUT ME
THE ONLY THING MISSING IN YOUR LIFE IS YOU**

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Madrid: Editorial Aguilar, 2018

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To begin with, I must confess that I usually do not write inside books. But in this text, there are so many useful examples (both for their rigor and practical application and their proximity and warmth) about how to explain what is the mind, the attention, mindfulness, the alienating role of technology in today's society, the role of the therapist, etc. that with a keenness almost like that of a collector, I found myself marking almost every page of the book with my pencil. That said, let's continue.

When in a session of mindfulness, the instructor directs a meditation practice, in which, with special care, it is intended to transmit more the "how" than the "what" to do, he or she must take special care not to generate more mental activity (in relation to the exercise that is being performed) in the practitioners than is strictly necessary and thus facilitate their "entry" into the exercise in the most curious and fresh way, and with as much "beginner's mind" as possible. Practicing as a health psychologist and as a researcher in the field of the effectiveness of mindfulness-based interventions, I have been fortunate to share spaces and words with beginning meditators and people with extensive meditative experience, and in all of them and in each of their practices the value of simplicity and the intention to contact the experience as directly as possible are noteworthy. It is for this reason that when, in the first chapter of the book, the author suggests the reader practice (in real time) exercises that are typically done in mindfulness-based programs but *without indicating* in those same pages that these are "mindfulness" exercises, in my opinion, she is intentionally facilitating a more direct contact with the experience of meditation (with the sensations in the body, with the realization of the nature of the mind) instead of spending time on conceptualization. Given the "commercial tirade" of mind-

fulness, when reading these first pages, I was impressed by the author's value, her humility and coherence (for the benefit of the "beginner's mind" of the reader) in not naming and not introducing in this first chapter this concept that is so in fashion and that could potentially trap the most eager reader into *telling* his classmates that he is reading a book about this "revolutionary" technique. At that moment, the book caught me; I recognized its value, because I understood that its main mission was to help me (me and other readers) on a path of self-knowledge and it was not about selling. That the message of the book was more important than the book itself and the author herself. This virtue has been cultivated lovingly by the author in all the pages of the book.

When reading this book, one feels caring, accepted, almost understood, as the author, while explaining in the text how desirable it is—for the sake of health and well-being—to cultivate self-knowledge and self-care, also pampers us through her words, through tolerance, openness and the endearing nature of the examples that come from her daily life, her friendships, and her family. This feeling of support, of gentleness and encouragement accompanies us while Jenny, in a diaphanous way, shares with the reader the results of recent research in neuroscience, proposes strategies and exercises to help us move forward on this path and invites us to transfer our learning to the experiences of our daily life (of how we get stressed, fall in love, desire things, get angry, face grief and pain, etc.) and questions that transcend the pages of any book (who we are, where, why, what for?)

When I first saw the cover of the book, the film "*Mi vida sin mí*" [My life without me] by Isabel Coixet came to my mind. Now, I have read it, I think that the title of "*Mi mente sin mí*" [My mind without me] was inspired in some way, voluntarily or involuntarily, on the part of the author, by principles common to those of the excellent film. Because both of them, in their own way, one hand-in-hand with science and the essay and the other through drama, invite us to the adventure of knowing ourselves, tasting what we are experiencing, and accepting the responsibility of trying to do so in coherence with our values.

