| Affective Domain (13 Categories) | Description | Inclusion Criteria | Exclusion Criteria |
|--------------------------------|-------------|--------------------|-------------------|
| **Affective Flattening, Emotional Detachment, or Alexithymia** | A narrowed or diminished affective range, lacking effective change, and/or an inability to identify/distinguish emotions. | Descriptions of affective flattening indicate a narrowed affective range (opposite of Affective Lability). Affective flattening may also reflect a lack of affect striving and/or the absence of a typical affective response to an experience that usually evokes one. Emotional detachment may be proposed as a dissociation from the emotional charge of experiences or circumstances, having emotions but not feeling them, and/or having emotions only in bodily sensations without a sense of affect. Descriptions of alexithymia indicate an inability to identify, understand, process, describe or distinguish emotions, or to distinguish between the asemantic dimensions of emotions and other bodily sensations. Double-code with Mixed Affect when affective flattening or emotional detachment is described in an affective domain. For instance, in reference to descriptions of “equanimity” associated with progress in meditation. Double-code with Meta-Cognition when emotional detachment is associated with cognitive distancing. | Emotional detachment, flattening, or alexithymia that arose due to caused circumstances other than meditation practice. Distinguish from Affective Lability, which is characterized by a reduced affective range rather than an absence of affect or a diminished affective range. Differences from or double-code with Alexithymia (lack of interest or motivation), which is a Cognitive change. |
| **Affective Lability** | Rapid shifts in mood, mood swings, a heightened range of emotions, or strong, unwarnted reactions to situations. | Being emotionally reactive or triggerd, or strong shifts in mood. This may manifest in strong reactions to situations that would not have previously elicited such a reaction, or a greater range of both positive and negative emotions than ordinarily experienced. May be double-coded with agitation or irritability, or Rage, Anger, or Aggression, or generally with Positive Affect. | Affective lability that is mentioned prior to meditation experience or that can be attributed to other causes. For unusually strong or unwarnted reactions to situations arising beyond the context of meditation, do not code instances in which meditation-related changes are not playing an influencing role. For moods that are primarily neurasthenic or depressive in nature, code as Depression. |
| **Agitation or Irritability** | An agitated or irritable mood, possibly accompanied by restlessness, distractibility or somatic symptoms. | Agitation and irritability are types of affective reactivity and may include descriptions of restlessness, distractibility, or somatic effects. Restlessness described with somatic language would still be coded if an affective dimension is mentioned, and would be double-coded with Somatic Energy or other affective domain categories in cases of intense psychomotor agitation. Other common double-codes include Increased Cognitive Processing, Perceptual Hypersensitivity, Affective Lability, Rage, or Fear. Anxiety. | Exclusion if a focus could not be attributed to meditation practice. Distinguish from Agitation or Irritability, which is higher in intensity and degree and more likely to be associated with behavioral change, though these may be coded in proximity if agitation and irritability develop into anger, for instance. |
| **Change in Doubt, Faith, Trust, or Commitment** | Changes (increase or decrease) in faith, faith, or commitment in relation to religious doctrines, practices, goals, community or in relation to one's ability to attain enlightenment or to be a successful meditator, or, conversely, descriptions of self-assurance and self-confidence in practice-related or other domains. May be double-coded with Change in Worldview, Change in Relationship to Meditation Community, or categories in the Cognitive domain, such as Change in Motivation or Goal. | Changes in doubt, faith, trust or commitment prior to meditation, or regarding issues unrelated to meditation or to one's identity as a meditation practitioner. |
| **Crying or Laughing** | Crying and laughing, and associated vocalizations. | Crying or laughing—feeding any reason or none, associated with emotions of joy or contentment. Crying or laughing for any reason or none, associated with emotions of joy or contentment. May be double-coded with Positive Affect, Depression, or Positive Affect. | Crying or laughing that is not attributed (in whole or in part) to meditation practice. For instance, crying or laughing due to an emotional event that is not impacted in some way by the effects of meditation. |
| **Depression, Dysphoria, or Grief** | Low, depressed, or sad moods, usually coupled with physical and behavioral manifestations that may be normal mood fluctuations or mood changes. | Depression includes feelings of intense sadness, emptiness, hopelessness, helplessness, guilt, or unworthiness. Depression includes feelings of sadness or disorientation with life. Grief includes feelings of sorrow or longing associated with loss. May also be characterized by a preoccupation of the self being a failure related to religious matters, such as particular teachings or worldviews. Also includes double code in one's ability to attain enlightenment or to be a successful meditator, or, conversely, descriptions of self-assurance and self-confidence in practice-related or other domains. May be double-coded with Change in Worldview, Change in Relationship to Meditation Community, or categories in the Cognitive domain, such as Change in Motivation or Goal. | Loss of meaning or doubt are coded under Change in Doubt, Faith, Trust, or Commitment in cases where the loss of meaning or doubt is associated with meditation-related changes. Loss of meaning or doubt are double-coded with Affective Detachment. Double-code with (or with other domains) Depression (lack of interest or motivation), which is a Cognitive change. |
| **Empathic or Affiliative Changes** | Increased or diminished empathic connectedness to other people or to environmental stimuli. | Empathic or affiliative changes indicated by mediation practice. Descriptions of increased empathic connection may include references to social emotions (love, attachment, union), valuing social communities or interpersonal relationships, and, more extreme ends, affective or empathic changes (being impacted by or taking on the feelings of others). Descriptions of decreased empathic connection may include references to indifferences about or increased effort to social situations or relationships, in which case consider double-code with Affective Flattening. May be double-coded with categories in the Social Domain (behavioral changes are also reported) and/or Change in Social-Other Boundaries (where the change is boundaries also results in affective changes). | Empathic, or affiliative changes not attributed to or exaggerated by meditation practice. Differences from or double-code with Empathic changes (lack of interest or motivation) that may be needed to be distinguished from or double-coded with Affective Detachment, and may be associated with changes in motivation or behavior. Empathic or affiliative changes that are not accompanied by a clear affective phenomenology should not be included. |
| **Fear, Anxiety, Panic, or Paranoia** | Feelings of fright or distress—with or without an identifiable cause—that do not become amplified or exaggerated by meditation practice. General references to fear should be coded as a change in fear as a result of meditation. | Fear, anxiety, panic, or paranoia prior to meditation-related experiences, arising outside of the context of meditation, or arising due to another identifiable cause that does not become amplified or exaggerated by meditation. General references to fear should be coded as a change in fear as a result of meditation. | Fear, anxiety, panic, or paranoia prior to meditation-related experiences, arising outside of the context of meditation, or arising due to another identifiable cause that does not become amplified or exaggerated by meditation. General references to fear should be coded as a change in fear as a result of meditation. |
| **Positive Affect** | A state of positive or elevated mood or energy level, ranging on a continuum from low to high arousal. May include affect attributable to meditation practice. Possible descriptors of positive feelings ranging from low to high levels of arousal include: peace, joy, love, gratitude, happiness, awe, wonder, excitement, enthusiasm, effectiveness, bliss, onophoria, ecstasy, elation, grandeur, grandiosity, mania, or others. At the high arousal level, particularly with mania, positive affect may be accompanied by intense productivity or insight, in which case a double-code with Change in Worldview may be warranted. Maha may also be reported in conjunction with delusions of grandeur (or other delusions), or in impurification in mental thinking such that one acts with overconfidence or confidence for one's safety, finances, etc., in which case double-coded with Increased Cognitive Processing or Delusions. Affective Arousal or Perceptual Delusions may be warranted. | Positive affect stimulated by extrinsic circumstances without clear association with meditation practice. General references to identified positive that don't clearly reference an elevated mood or other criteria denoting an affective change. |
| **Rage, Anger, or Aggression** | Feelings of intense displeasure or a retaliatory response, often caused by some adverse stimulus provoking an uncomfortable emotion. | Feelings of intense displeasure, retaliation, anger or aggression, either in reaction to a stimulus or in the absence of a known specific stimulus. Rage, anger, and aggression may arise on their own as a primary phenomenology, or they may be in response to meditation-related experiences or how such experiences were managed. A double-code with Affective Lability is warranted when the response is stronger than it would be under typical conditions. May also be double-coded with or coded in proximity to Affective Detachment or Lability. May lead to or correspond with various changes in the Social Domain. | Feelings of anger arising outside of a meditation-related context, in the past (before onset), or for reasons not causally linked to meditation. Differences from or double-code with Anger, which is higher in intensity and degree and has different behavioral manifestations. |
Cognitive Domain (10 Categories)

| Description | Inclusion Criteria | Exclusion Criteria |
|-------------|--------------------|--------------------|
| Change in Executive Functioning | A shift in ways of thinking about the nature of self or reality, including a change in understanding or confusion about the nature of self or reality. | Any symptomatology related to emotions, such as Depression, would not belong in this category, unless it also affected cognitive abilities, in the same way that depression would be appropriate. Discontinuation from Disintegration of Conceptual Meaning Structures, otherwise known as cognitive defusion. |
| Clarity | Reports of clarity or lucidity as a mental state, quality of attention, or quality of consciousness, in which there is a heightened cognitive quality of life and a diminished interference from non-relevant stimuli. | The perception of an environmental clarity (such as space or time) that is not attributed to a change in the quality of awareness should not be coded. Brightening of the visual field should be primarily coded under Visual Lights. Other forms of Perceptual Hypervigilance may occur with Clarity, if the change is described exclusively in perceptual terms, with no cognitive dimension, code under the relevant Perceptual category instead. Some reports of euphoric/episodic experiences may be more appropriately coded under Change in Self-Other or Self-World Boundaries. |
| Delusional, Irrational, or Paranoid Beliefs | Holding with conviction and being influenced by one or more beliefs despite evidence to the contrary. Ascriptions of significance or meaning that are false or exaggerated or that might seem unusual or concerning to members of the practitioner's subculture or broader culture. Attributions of paranormal agency, origin, or explanation for cognitive experiences. | Statements that appear delusional but are not demonstrated to have been defined as delusional at the time or interpreted by the practitioner, and were not be deemed delusional, irrational, or paranoid by a number of professionals of the practitioner's subculture or broader culture (including Western psychiatry). Associated beliefs may have clear phenomenological or interpersonal origins with no significant development of delusional criteria or other significant changes in the practitioner's subculture or broader culture. Code as delusional only when the beliefs interfere with or impede the individual's function in daily life, and the patient is otherwise capable of organizing their thoughts and perceptions in a meaningful way. |
| Disintegration of Conceptual Meaning Structures | Concepts arise but are processed without their associated conceptual meaning, resulting in an inability to form conceptual representations of the perceptual world. | May be at least partly explained through Metacognition and other forms of "cognitive defusion," but disorganization from meta-cognitive processes in which conceptual processing of concepts remain intact. Other forms of confusion or impairment in functioning that are unrelated to the concepts, as well as world-thinking problems and memory, would be better coded under Change in Executive Functioning. |
| Increased Cognitive Processing | Primarily a cognitive change in thought amount or speed of cognitive processing, though the increase in processing often coincides with a decrease in memory gating that leads to an impression of lacking in processing or possessing more perceptual information than usual. | The perception of thoughts and sensations as occurring more rapidly than normally experienced, attributed to a change in a state of mind or cognitive processing. Includes statements mentioning a racing mind or increase in cognitive processing speed and reports of "swirling thoughts." May also lead to or be associated with overfamiliarity and anxiety in the Affective Domain. Racing thoughts associated with reports of trauma—in which someone is intensely preoccupied by the thought process and any intrusions of thought may also be taxonomic double-coding with Perceptual Affect and/or Delusional, Irrational, or Paranoid Beliefs. |

Re-experiencing of Traumatic Memories or Affect Without Recollection

Other recollections of some past traumatic event in the subject's life that may or may not have been repressed, and which is generally associated with strong emotions, or the upwelling of strong emotions without any corresponding memory, content, though or other identifiable stimulus.

Re-experiencing of traumatic memories or traumatic flashbacks include references to the recollection of some past traumatic event in the subject's life. These can be coupled with the explicit mention of its relation to powerful emotional content such as fear, terror, or shame, in which case double-coding for these may also be warranted. Affect without recollection includes references to an experience of an unexpected, or sudden onset or upwelling of emotions without an identifiable stimulus or typical causal factor, such as a memory, a thought, or an evocative external circumstance. When re-experiencing is associated with specific locations in the body, double-code for *Release of Pressure*, *Tension or Somatic Energy*, accordingly.

Reference to some past event in the subject's life but without mention of it being emotionally intense or traumatic. Reference to emotions or affective response which have a clear causal relationship to thoughts, perceptions, or emotional circuitry and are not unexpected. Re-experiencing of trauma or emotion not attributed to meditation practices and/or to non-practice contexts would also be excluded.

Self-Conscious Emotions

Emotions relating to one's sense of self and identity, as well as the awareness of reactions of others to oneself, whether real or imagined.

Include descriptions of notable increases or decreases in self-conscious emotions (sad, shame, embarrassment, envy, or pride) caused or intensified by meditation practice. Code self-conscious emotions arising in primary phenomenology, as response to other specific meditation-related experiences, or as responses to how these experiences were responded. May be double-coded with categories in the Social Domain when impacting the practitioner's relationship to society, occupational, or meditation communities.

Suicidality

Either a drive or intention concerning wanting to die, not wanting to continue with life, relating to no longer being alive, thinking about taking one's own life, or thinking about or making specific plans for taking one's own life.

Includes the perception of ending one's own life, whether they arise briefly and spontaneously or are a consequence of other affective states. Passive ideation includes wanting to die, thinking about no longer wanting to be alive or taking one's own life. Active ideation includes making specific plans for taking one's own life or making an intention to do so one's own life. Suicide ideation can be linked with another affective experience, or conversely may arise seemingly out of nowhere. In reports of suicidality that are described as unprepared and beyond one's control, consider double-coding with the Sense of Self Domain, such as Sense of Agency or Sense of Sense of Ownership.

Suicidality that is caused by reasons understood (temporally or symptomatically) by meditation, such as family trauma or death of a loved one.

Cognitive Domain

Version 1.
## Mental Stillness

An an in which there are few identifiable thoughts, a perceived absence of thought, or a poor awareness about the thinking process in general.

| Inclusion Criteria | Exclusion Criteria |
|--------------------|--------------------|
| An increase in the degree or intensity of attempts at pursing something valuable or good on a mission to a valued end. Effort may be mental, physical, or emotional. | Anhedonia should not be coded in the Perceptual Domain. |

## Meta-Cognition

Meta-experience, meta-awareness, refers to an explicit knowledge of the content of thoughts or the thinking process. Meta-cognition can also entail a higher-order generation of processes in other domains of experience, such affective, perceptual, somatic or of self.

## Scrupulosity

Scruples, moral or religious issues and behaviors.

## Vivid Imagery

Vivid imagery, specifically about moral or religious issues and behaviors.

## Conative Domain (3 Categories)

| Description | Inclusion Criteria | Exclusion Criteria |
|--------------|-------------------|--------------------|
| Anhedonia or Avolition | An individual's inability to experience pleasure in activities previously found pleasurable. | Disambiguate from contentment, which is now around Positive Affect. |
| Change in Effort or Striving | The degree or intensity of attempts at pursuing something valuable or good on a mission to a valued end. Effort may be mental, physical, or emotional. | Anhedonia should not be coded in the Perceptual Domain. |
| Change in Motivation or Goal | The reasons, drives, and needs behind a practitioner's actions, which influence or determine their behavior, as well as their expectations concerning a particular behavior. | Disambiguate from contentment, which is now around Positive Affect. |

## Perceptual Domain (7 Categories)

| Description | Inclusion Criteria | Exclusion Criteria |
|--------------|-------------------|--------------------|
| Derealization | Derealization is perceived as strange, altered, or meaningless, or perception is separated as mediated by a fog, a lens, or some other filter that meddled in feeling out from the world. | Changes in values, perceptions without the sense of losing direction, or distortion would be coded under the appropriate change in the Perceptual domain. |
| Dissolution of Objects or Phenomena | The dissolving or complete disappearance of visual objects or the entire visual field. | Dissolution from Distortions in Time or Space, which does not include objects. |
| Distortions in Time or Space | An alteration in the subjective experience of spatial or temporal dimensions or relations and/or temporal causality or sequencing. | Distortions in Time and space that do not describe distortions but ordinary body awareness or awareness of objects. |

## Inclusion Criteria

1. Description
2. Clarity
3. Content validity
4. Category
5. Thematic analysis
6. Double-coding

## Exclusion Criteria

1. Description
2. Clarity
3. Content validity
4. Category
5. Thematic analysis
6. Double-coding

## References

- Lindahl, J., Fisher, N., Cooper, D., Rosen, R., and Britton, W. (2004). S4 File. Phenomenology Codebook.
- Gruber, B. (2004). Vivid Imagery. Scrupulosity. Mental Stillness. Mental stillness awareness witnessing transient somatic, affective, or perceptual events.
- The degree or intensity of attempts at pursuing something valuable or good on a mission to a valued end. Effort may be mental, physical, or emotional. The thinking process. Meta-cognition can also entail a higher-order generation of processes in other domains of experience, such affective, perceptual, somatic or of self.
- A change in self-perception or behavior in relation to religious teachings or moral values associated with contemplative practices. Also includes the exacerbation of existing dispositional tendencies towards obsession or rumination. The decrease in duration of practice sessions or practice frequency if they have an associated conative phenomenology. Reports of decreased enthusiasm, being "hardcore", becoming addicted to meditation, or wanting to meditate for an increasingly long duration or increased frequency. Anhedonia should not be coded in the Perceptual Domain. |

## Examples

- **Mental Stillness**: An individual in which there are few identifiable thoughts, a perceived absence of thought, or a poor awareness about the thinking process in general.
- **Meta-Cognition**: Met-cognition, also implies an explicit knowledge of the content of thoughts or the thinking process. Meta-cognition can also entail a higher-order generation of processes in other domains of experience, such affective, perceptual, somatic or of self.
- **Scrupulosity**: Scruples, moral or religious issues and behaviors.
- **Vivid Imagery**: Vivid imagery, specifically about moral or religious issues and behaviors.

## Codebook

- **Vivid Imagery**: Scrupulosity. Mental Stillness.
- **Mental Stillness**: An individual in which there are few identifiable thoughts, a perceived absence of thought, or a poor awareness about the thinking process in general.
- **Meta-Cognition**: Meta-cognition, also implies an explicit knowledge of the content of thoughts or the thinking process. Meta-cognition can also entail a higher-order generation of processes in other domains of experience, such affective, perceptual, somatic or of self.
Hallucinations, Visions, or Illusions

A hallucination is the experience of a percept that is not externally stimulated, is not shared by others, and is not taken to be verified. When a visual percept that is not shared by others is taken to be verified, it is a vision. An illusion involves a percept that is distorted, changed, or has elements added to the raw percept.

Hallucinations are in the experience of a percept in the absence of a corresponding sensory input. Hallucinations can occur in any modality—visual, auditory, gustatory, olfactory, or somesthetic. Hallucinations that are unique to the subjectivity of the practitioner, not a part of shared, consensual reality, and are generally understood not to be verified. Percepts that are not the subjectivity of the practitioner, part of consensual reality, but that are taken to be verified are better described as visions (for the visual domain, locations in the auditory domain, etc.). Visions may be further distinguished from hallucinations by the causal origins of non-consensual percepts being attributed to a non-shared agent. For example, a non-consensual percept of the Buddha may be attributed to the Buddha's agency and taken to be verified, rather than hallucinatory. An example of an illusion, or a distortion of perception, would be misperception or misrecognition, in which objects appear larger or smaller than they would normally. Double-coded with Delusional, Irrational, or Parapsychical Realism, hallucinations or visions and/or have corresponding cognitive content/impact cognitive content.

Perceptual Hypersensitivity

Increased or very sensitive to certain frequencies or volumes of sound (hyperacusis), to color (hyperesthesia), to visual details, to light, to touch, to smell, or to embodiment.

Being extremely sensitive to sounds, light, colors, tactile sensations or other environmental stimuli. Also commonly described as difficulty tolerating everyday sounds, lights, or other sensory stimuli, in which cases double-coded with Autonomic or Altered Internal State. Hypersensitivity may include intense pain or boredom after a formal practice session or treatement may correspond with or lead to problems with disengaging following Retreat and to Social Impairment. Increased sensitivity to visual, somatosensory, or olfactory stimuli of the body may lead to certain distortions, in which case this may lead to coding with Dissociation of Objects or Somatosensory Changes, respectively.

Somatosensory Changes

A change in proprioceptive information that affects one’s perception of relative positions or dimensions of body parts or the body more generally.

Increased proprioceptive information, or diminished awareness of or sensitivity to the body schema. Distortions in the body schema resulting in a change in scale of body parts or the body in general, disappearance of body boundaries (such as feeling that arms are missing), inaccurate perception of position of body parts (such as feeling that legs are being moved when they are not), or changes in body scale (such as body parts feeling larger or smaller or dissolving). Increased proprioceptive information leading to changes in relationship to body schema may emerge from Perceptual Hypersensitivity of embodiment, and thus may be coded in proximity or double-coded together.

Visual Lights

Experience of a light or lights in field of vision that are vivid but not the result of external stimuli.

Visual hallucinations or visions related to light, which can be bright and/or colored, and can be experienced with closed or open eyes. Lights may be discrete circumscribed shapes or patterns, or diffuse lights or changes in the overall brightness of the visual field. Diffuse light or brightening of the visual field may also be correlated with the cognitive quality of Clarity, in which case double-coding or coding—proximity may be warranted.

Sensory of Self Domain

6 Categories

| Description | Inclusion Criteria | Exclusion Criteria |
|-------------|-------------------|-------------------|
| Change in Self-Other or Self-World Boundaries | Expansion beyond or distortions of the typical sense of where the boundaries between self and other or self and world are delineated. | Does not include reports of cessation of consciousness or a sense of “not being there.” The careful distinction of Change in Sense of Self vs. Self-World Boundaries is important here. | |
| Change in Narrative Self | A report of a change in how the practitioner conceives of himself or herself as a person. Or, a change in the contents or quality of their story or personal identity. | References that compare how a practitioner used to think about themselves as a person or their story that are in contrast with how they currently feel or feel about a shift associated with meditation practice. Also includes references to include a complete loss of narrative identity. The narrative self is temporarily extended in reference to or fusion of past or future combinations of self or personhood. Thus, changes in narrative self also include the impact of different perspectives cultivated through the theory and practice of meditation on the stories narratives self or tell themselves. Such instances may benefit from double-coding with Change in Bodies. Stories may include descriptions of changes in how they view the motivations for their behaviors, the type of person that they think they are, or the type of person that they think they should be, in which case double-coding with Change in Motivation or Goal may also be appropriate. | References to stories of self that do not appear to be emergent from maladjustment or change by the theory and practice of meditation should not be coded. Statements in which a practitioner describes himself or herself only in the present moment, without implicit or explicit projections of a shift or change from previous conceptions of self of themselves. Theoretical discussion of topics related to the inclusion domain but not explicitly connected to the practitioner’s sense of himself or herself as a person or as a “story of me.” Strictly doctrinal or theological conceptions of self or person might be better coded as Change in Narrative Self or as Influencing Factors. |
| Change in Sense of Embodiment | Feeling of being disembodied, located outside of or a distance from one’s body, or located in an unusual location within one’s body schema. | Represents the effect of change in the location of one’s body within one’s body. Includes any change in where one’s sense of self is located relative to the body schema. Includes references to a change in perspective or location within the body schema, such as from behind the eyes, to the middle of the head or to the heart. May also refer to a distance from the body schema, where the sense of self or perspective is located behind the body or in space, as in “out of body” experiences. | Statements from reports of experiences associated with Change in Self-Other or Self-World Boundaries, as disembodiment still has a particular cognitive meaning and interpretation. Or, one that is not everywhere/nowhere. Changes or distortions in body image that do not reflect a change in location of the sense of self would be coded in Somatosensory Changes. |
| Loss of Sense of Agency | A sense of ownership or sense of control over one’s actions. | Absence of the lack of a “self,” or a sense that there is “no one” in the body who decides, controls, or executes actions, whether habitual or intentional. References to actions happening on one’s own or to feeling like a “puppet,” an animatronic, or someone else. | References to a sense of self that are not experienced as a quasi-percept, being double coded as Void Imagery, unless the attribution of agency is in line with that of a vision, in which case double-coding would be most appropriate. |

Social Impairment

Affective Lability

Delusional, Irrational, or Parapsychical Realism

Empathic or Affiliative Changes

Derealization

Clarity

Somatic Energy

Embodiment

Change

Sensitivity to sound, light, colors, scents, etc. that are not produced by external stimuli; that is, which are hallucinations. Visual, or Illusion—would be coded here. Reports of ordinary experiences of bright, flashing, colorful, lights, etc. that are not shared affecting or being overly stimulated or sensitive. Affective hypersensitivity should be coded in this category. Also includes hallucinations (of body-related phenomena that are not actually part of the body or body parts) that are unique to the subjectivity of the practitioner, not part of shared, consensual reality, and are generally understood not to be verified. Percepts that are not the subjectivity of the practitioner, part of consensual reality, but that are taken to be verified are better described as visions (for the visual domain, locations in the auditory domain, etc.).
### Loss of Sense of Ownership
A loss of the usual sense of owning one’s thoughts, body sensations, emotions, and/or memories.

| Description | Social Domain Inclusion Criteria | Social Domain Exclusion Criteria |
|-------------|----------------------------------|----------------------------------|
| Loss of ownership of thoughts, body sensations, emotions, or memories. | Includes a decreased sense of affiliation, belonging or entrenchment or an increased sense of trust or faith in the community or teacher. | Social isolation or impairments that are not related to the meditation community, or Sangha. Increased or decreased relationships to other communities would be coded under Increased Sociality or Social Impairment, respectively. Change in relationship with the meditation community should be a direct consequence of meditation practice. Disenfranchise phenomenological changes from other aspects of relationships to meditation communities that influence meditation related experiences and which should be coded in the following Factor codebook. |

### Loss of Sense of Basic Self
A loss of the usual sense of existing, of being a self, or of having a self.

| Description | Social Domain Inclusion Criteria | Social Domain Exclusion Criteria |
|-------------|----------------------------------|----------------------------------|
| Loss of self-hood | Includes an increased sense of affiliation, belonging or entrenchment or an increased sense of trust or faith in the community or teacher. | Social isolation or impairments that are not related to the meditation community, or Sangha. Increased or decreased relationships to other communities would be coded under Increased Sociality or Social Impairment, respectively. Change in relationship with the meditation community should be a direct consequence of meditation practice. Disenfranchise phenomenological changes from other aspects of relationships to meditation communities that influence meditation related experiences and which should be coded in the following Factor codebook. |

### Inclusion Criteria
- Changes in relationship to the meditation community (Sangha), whether increasing or decreasing degrees of affiliation with the community of teacher(s) and other practitioners.
- An increased or decreased sense of affiliation, belonging or entrenchment or an increased sense of trust or faith in the community or teacher. This may include conflict, tension or fallout with meditation teachers or community, as no longer adhering to the disciplinary standards of the community, being excluded from (or shunned by) one’s community, or being banned from future retreats. Often double-coding with Change in Worldviews. May be related to Covert changes, such as Change in Motivation or Goal in relationship to meditation community.

### Exclusion Criteria
- Special occasions or impairments that are not related to the meditation community, or Sangha. Increased or decreased relationships to other communities would be coded under Increased Sociality or Social Impairment, respectively. Change in relationship with the meditation community should be a direct consequence of meditation practice. Disenfranchise phenomenological changes from other aspects of relationships to meditation communities that influence meditation related experiences and which should be coded in the following Factor codebook.

### Social Domain (5 Categories)

#### Change in Relationship to Meditation Community

| Description | Social Domain Inclusion Criteria | Social Domain Exclusion Criteria |
|-------------|----------------------------------|----------------------------------|
| Increased Sociality | Includes increased social contact, friendships, new social activities, or meaningful social activities previously neglected. Double-coding with changes in the Conative Domain, especially Change in Motivation or Goal, may be appropriate. | Does not include rhetoric from Buddhist traditions about group consciousness such as compassion or the holistic view unless accompanied by behavioral changes. Increased self-attribution to meditation practice would also not be coded. |

#### Integration Following Retreat or Intensive Practice

| Description | Social Domain Inclusion Criteria | Social Domain Exclusion Criteria |
|-------------|----------------------------------|----------------------------------|
| Increased Sociality | Includes any destabilizing transition from formal practice, daily life, or life circumstances. | Any difficulty that arises within a retreat or within daily practice that doesn't specifically have to do with engagement with one's life directly or actions in daily life. Difficulties in one's daily life that are not temporally proximate to a period of intensive practice, such as new or increased symptoms or changes in social networks or social situations that inhibit engagement. Also difficulties that arise on prolonged and enduring meditation-related symptoms but that are not temporally proximate to a period of intensive practice. Impairments in daily life unrelated to meditation practice should also not be coded. |

#### Occupational Impairment

| Description | Social Domain Inclusion Criteria | Social Domain Exclusion Criteria |
|-------------|----------------------------------|----------------------------------|
| An impaired ability to perform in an occupational environment. | Describing a decreased ability to function in a normal work environment or fulfill the roles of a job. | Social impairment or personal feelings of isolation or loneliness that are unrelated to impairment in occupational functioning. Occupational impairment is directly causing occupational impairment, double-code with Occupational Impairment. |

#### Social Impairment

| Description | Social Domain Inclusion Criteria | Social Domain Exclusion Criteria |
|-------------|----------------------------------|----------------------------------|
| Behavioral indicators of a change in relationship to social networks or social situations that inhibit ordinary or desired functioning or level of engagement. | Behavioral manifestations of a subjective feeling of disconnection from social networks (including friends, family, institutions, cultures, religious groups, etc.) or of a general sense of loneliness within one’s networks, possibly stemming from religious, cultural, emotional, or intellectual differences, or from novel experiences. This could include a decrease in social engagement or activity, a loss of friendships, a decreased ability to interact with others in ways conducive to maintaining social relationships. Should be accompanied by statements clarifying that the degree of social engagement is other than typical, optimal, or desired. Double-coding with Effective Flattening, or Disembodiment or Disillusion may often be warranted. | Information to social networks that are voluntary and desired, such as periods of retreat or disassociating from unhealthily relationships, would not be coded here. Describing physical isolation but not including subjective feelings of disconnection from social networks. Subjective feelings of isolation without a behavioral manifestation should be coded under Empathy or Affiliatory Changes, Depression, or Effective Flattening. Social isolation related to the meditation community should be coded under (or double-coded with) Change in Relationship to Meditation Community. |

### Somatic Domain (5 Categories)

#### Appetitive or Weight Changes

| Description | Social Domain Inclusion Criteria | Social Domain Exclusion Criteria |
|-------------|----------------------------------|----------------------------------|
| Appetite and weight loss or gain. | Increased or unchanged appetite, weight loss or gain attributed to meditation practice. Includes a general downturn in or increased interest in food. Decreased appetite may be double-coded with Anhedonia or Disinterest when these co-occur. | Increased or unchanged appetite, weight loss or gain attributed to a cause unrelated to meditation. |

#### Breathing Changes

| Description | Social Domain Inclusion Criteria | Social Domain Exclusion Criteria |
|-------------|----------------------------------|----------------------------------|
| Altered respiration rates that may manifest as a temporary cessation, or speeding up or slowing down of breathing. | Breathing irregularity, either during formal meditation or not, that is attributed to meditation practice. Pre-existing breathing irregularity made worse by meditation practice. Also includes changes in sensation (like labored breathing or a feeling of suffocating). Breathing irregularity may be valenced as positive (calming, relaxing, feeling that it is easier to breathe) or negatively valenced (dyspneic, feeling of suffocating, etc.) | Breathing irregularity not attributed to meditation practice. Pre-existing breathing irregularity not made worse by meditation practice. Intentionally controlling or regulating the breathing should not be coded. |

#### Cardiac Changes

| Description | Social Domain Inclusion Criteria | Social Domain Exclusion Criteria |
|-------------|----------------------------------|----------------------------------|
| Irregular heartbeat, heart palpitations, or other significant irregularities. | Uncommon irregularity attributed to meditation practice or pre-existing cardiac irregularity made worse by meditation practice. Cardio changes include tachycardia (unusually rapid heart rate, even at rest), bradycardia (usually slow heart rate, and heart palpitations. | Cardiac irregularity not attributed to meditation practice. Pre-existing cardiac irregularity not made worse by meditation practice. |

#### Dizziness or Syncope

| Description | Social Domain Inclusion Criteria | Social Domain Exclusion Criteria |
|-------------|----------------------------------|----------------------------------|
| Dizziness, vertigo, lightheadedness, or syncope attributed to meditation practice or associated with other meditation-related symptoms such as cardiac or breathing irregularities. | Dizziness, vertigo, lightheadedness, or syncope attributed to mediation practice. Syncope not resulting from dizziness, lightheadedness or vertigo might be more appropriately coded under or double-coded with Cardiovascular Disease or Nausea. |
| S4 File. Phenomenology Codebook. Version 1.  
Lindahl, J., Fisher, N., Cooper, D., Rosen, R., and Britton, W. |

| **Fatigue or Weakness** | A feeling of exhaustion, fatigue or weakness (general or localized).  
| **Gastrointestinal Distress or Nausea** | Gastrointestinal problems including (but not limited to) diarrhea, bloating, cramping, nausea and vomiting.  
| **Headaches or Head Pressure** | Headache or head pressure attributed to or exacerbated by meditation practice. Includes any brief, prolonged, or intermittent sensations of pressure in the head as well as any associated or subsequent pain or discomfort.  
| **Involuntary Movements** | Movements that are attributed to meditation practice. Includes spontaneous movements such as filler, fidget, scratching, shaking, twisting of the toes or head, fidgeting, or others. Includes involuntary vocalizations. May be repetitive or a single involuntary movement. When occurring with reports of Somatic Energy, double-code or code sequentially.  
| **Pressure, Tension or Release of Pressure, Tension** | Pressure or tension, or release of bodily pressure or tension, that can vary according to location (general or specific), intensity, or length of time.  
| **Somatic Energy** | Somatic energy or vibrations that are not attributed to meditation practice. Includes (but not limited to) statements about swelling, dry mouth, involuntary, hot flashes, prickling sensations, burning sensations, cold sweat, goosebumps, chills, hair standing on end, feeling unusually cold, or other related symptoms. Classic "kundalini" experiences may have heat or cold accompanied by Somatic Energy.  
| **Thermal Changes** | Changes associated with heat or cold, whether a general change in body temperature or localized to a specific body area.  

**Fatigue or Weakness**  
A feeling of exhaustion, fatigue or weakness (general or localized).  

**Gastrointestinal Distress or Nausea**  
Gastrointestinal problems including (but not limited to) diarrhea, bloating, cramping, nausea and vomiting.  

**Headaches or Head Pressure**  
Headache or head pressure attributed to or exacerbated by meditation practice. Includes any brief, prolonged, or intermittent sensations of pressure in the head as well as any associated or subsequent pain or discomfort.  

**Involuntary Movements**  
Movements that are attributed to meditation practice. Includes spontaneous movements such as filler, fidget, scratching, shaking, twisting of the toes or head, fidgeting, or others. Includes involuntary vocalizations. May be repetitive or a single involuntary movement. When occurring with reports of Somatic Energy, double-code or code sequentially.  

**Pressure, Tension or Release of Pressure, Tension**  
Pressure or tension, or release of bodily pressure or tension, that can vary according to location (general or specific), intensity, or length of time.  

**Somatic Energy**  
Somatic energy or vibrations that are not attributed to meditation practice. Includes (but not limited to) statements about swelling, dry mouth, involuntary, hot flashes, prickling sensations, burning sensations, cold sweat, goosebumps, chills, hair standing on end, feeling unusually cold, or other related symptoms. Classic "kundalini" experiences may have heat or cold accompanied by Somatic Energy.  

**Thermal Changes**  
Changes associated with heat or cold, whether a general change in body temperature or localized to a specific body area.