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# EXPLORING THE MIDDLE PATH: EFFECTS OF ETHICAL AND SECULAR MINDFULNESS ON WELL-BEING AND PROSOCIAL BEHAVIOUR

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EXPLORING THE MIDDLE PATH: EFFECTS OF ETHICAL AND SECULAR MINDFULNESS  
ON WELL-BEING AND PROSOCIAL BEHAVIOUR

by

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THESIS

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## Abstract

Mainstream mindfulness programs generally remove Buddhist ethics, causing some to worry they may encourage self-indulgence and have limited capacity to promote well-being. We compare the effects of secular and ethical mindfulness (incorporating principles of non-harm and interdependence) on well-being and prosocial behaviour. Participants ( $N = 621$ ) completed six days of ethical or secular mindfulness or active control exercises. Secular and ethical mindfulness practices both reduced stress and self-image concerns, and increased life satisfaction and self-awareness. Ethical mindfulness also enhanced personal growth. Participants were also invited to donate to a charity. Both mindfulness practices potentiated effects of trait empathy on behaviour: Trait empathy predicted donation amounts for mindfulness participants but not controls. Ethical, relative to secular, mindfulness also increased donation amounts. Within this pattern, low trait empathy participants gave less money following secular mindfulness than control exercises. Mindfulness training may thus have unintended consequences, making some people less charitable, though incorporating ethics may forestall such effects.

Keywords: mindfulness, ethics, well-being, prosocial behaviour

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**Exploring the middle path:****Effects of ethical and secular mindfulness on well-being and prosocial behaviour**

Mindfulness meditation, originally a spiritual practice in Buddhism, has been widely adopted in secular form to enhance psychological well-being. It was introduced into Western psychology in clinical interventions. It is a core component of Dialectical Behavior Therapy (DBT; Linehan, 1993) and Acceptance and Commitment Therapy (ACT; Hayes, Strosahl, & Wilson, 1999), which have been used to effectively treat various psychological disorders, such as post-traumatic stress disorder and borderline personality disorder. It has also been integrated in interventions to ameliorate general anxiety (Evans, Ferrando, Findler, Stowell, Smart, & Haglin, 2008) and eating disorders (Kristeller & Hallett, 1999). The most widely used mindfulness-focused interventions are Mindfulness-Based Stress Reduction (MBSR; Kabat-Zinn, 1990) and Mindfulness-Based Cognitive Therapy (MBCT; Segal, Williams, & Teasdale, 2002), which have been used to effectively help reduce psychopathological symptoms including chronic pain, stress and depression. These latter mindfulness-based interventions are frequently eight weeks long with carefully designed sessions that involve intensive face-to-face formal mindfulness meditation with certified teachers, mindfulness exercises practiced at home, and discussion with teachers and other practitioners.

Mindfulness' popularity has not stopped at clinical applications; shorter and less intensive mindfulness meditation programs have been used by the general public to improve cognition (e.g., working memory; Roeser et al., 2013), emotion (e.g., negative affect in response to emotional stimuli; Arch & Craske, 2010), behaviour (e.g., behavioural self-control; Tang, Tang, & Posner, 2013) and physiology (e.g., neuroplasticity, Hölzel et al., 2010). Over the past decade, mindfulness-related programs have been implemented in schools, corporations (e.g., Google; Tan, 2012), and government agencies (e.g., the U.S Army; Myers, 2015), and featured prominently in self-help books designed to enhance well-being (see Good et al., 2016). With the rapid expansion of technology and the Internet, mindfulness has also been popularized in online practices and apps such as Headspace which is currently used in over 190 countries (Headspace, 2017). It is safe to say that mindfulness meditation is widespread; the extraordinary popularity of secular mindfulness has recently raised

concerns among some philosophers, scholars, and Buddhism teachers, who question whether secular approaches to mindfulness are optimally beneficial or may even be detrimental in some ways, possibly encouraging self-indulgence (Monteiro, Musten, & Compson, 2015).

### **Secular Mindfulness**

Within psychology, mindfulness is commonly conceptualized as nonjudgmental awareness and attention to present-moment experiences (Brown & Ryan, 2003; Kabat-Zinn, 1990). Mindfulness in this view has two primary components: awareness of ongoing experiences and acceptance of those experiences (Bishop et al., 2004). Secular mindfulness meditation typically involves bringing attention to the breath, bodily sensations, emotions, or thoughts, with instructions to accept them without judgment (Creswell, Pacilio, Lindsay, & Brown, 2013). For instance, mindfulness instructions will typically direct practitioners to notice each inhalation and exhalation of breath, the rise and fall of the abdomen (bodily sensations), feelings of happiness or agitation (emotions), and rumination about the past or anticipation of the future (thoughts); they are encouraged to “be there” and accept these sensations as they occur (acceptance). As practitioners pay close attention to these experiences as they arise in the present moment, they are encouraged to realize that all these body sensations, emotions and thoughts are impermanent, that they come and go and that there is no need to respond to them (Kabat-Zinn, 1990).

Many mindfulness researchers theorize that mindfulness meditation can improve psychological well-being through a number of routes, including the following three. First of all, mindfulness may induce a heightened state of consciousness that is characterized by clarity and vividness of present moment experience. With long-term practice, this may encourage disengagement from certain kinds of mindless, habitual or automatic functioning that contribute to negative psychological outcomes (Brown & Ryan, 2003). For instance, depressive individuals often fixate on negative and ruminative thoughts; by practicing mindfulness meditation, these individuals may cultivate an accepting awareness of these thoughts that can help them disengage from them. Mindfulness practice may thus prevent a vicious circle of ruminating about negative thinking, thus



creating more negative emotions, which may perpetuate depression (Morgan, 2003). There is evidence that mindfulness meditation can improve well-being. Compared to waitlist controls, participants in a one-month mindfulness meditation program, for example, displayed significantly reduced depressive symptoms, an effect mediated by reduced rumination (Jain, 2007). This finding supports the idea that mindfulness can reduce reactivity to distressing thoughts (Jain, 2007).

Secondly, mindfulness may promote non-judgmental acceptance toward the self which may enhance psychological well-being. A major source of negative emotion is self-criticism. Such negative emotion may be reduced if individuals can cultivate self-compassion by reducing overly harsh judgment and criticism of themselves (Neff, 2016). One way to achieve greater self-compassion is through mindfulness meditation. Empirical findings show that, compared to a waitlist control, participants in an eight-week online mindfulness training program displayed significantly greater self-compassion and significantly less perceived stress (Stjernswärd & Hansson, 2017). When people are induced to be mindful when considering negative aspects of the self, it may mute their inner critic and generate a desire to alleviate one's own suffering with kindness (Hofmann, Sawyer, Witt, & Oh, 2010; Neff, 2003; Neff & Vonk, 2009; Thompson & Waltz, 2008). This may, in turn, reduce stress and other negative feelings.

Finally, by cultivating awareness and acceptance of the self, one may develop a clearer sense of one's needs, values, and interests (Carson & Langer, 2006). According to self-determination theory (SDT; Deci & Ryan, 1985; Deci & Ryan, 2000), one of the primary ways of maintaining and enhancing psychological well-being is through behaving consistently with one's psychological needs, core values, and intrinsic interests. Other theorists, such as authenticity theorists, also posit that behaving consistently with one's core values and beliefs can result in feelings of authenticity, which are associated with broad aspects of well-being (see Kernis & Goldman, 2006). Mindfulness may be especially valuable in facilitating such behaviour (Brown & Ryan, 2003; Heppner et al., 2008). Indeed, Leroy and colleagues (2012) found that, compared to a wait-list control, participants in an eight-week mindfulness training program displayed significantly more authentic functioning –

better able to express their core values in the workplace, which consequentially led to greater work satisfaction. Despite the abundance of documented benefits of secular mindfulness, this “bare attention” and ethically-neutral conceptualization of mindfulness has been criticized, mainly for its decontextualization from a foundation of ethics that is based in Buddhism (e.g. Monteiro, Musten, & Compson, 2015; Purser & Milillo, 2015).

### **Mindfulness in Buddhism**

In Buddhism, mindfulness meditation is one of the eight practices on a spiritual path—the Noble Eightfold Path—with the end goal of achieving *nirvana* or “the end of suffering” (Epstein 1995). These eight practices are (1) “right speech,” (2) “right action,” (3) “right livelihood,” (4) “right effort,” (5) “right mindfulness,” (6) “right concentration” (7) “right understanding,” and (8) “right thought” (Coogan, 2005). The first three “rights” are grouped into “moral conduct” as the first principle of attaining *nirvana*. This principle primarily points out the importance of being absent of ill will, as within Buddhist practice it is believed that ill will, such as greed and hatred, creates mental agitation (Buddhadasa, 1989). The next three “rights” are grouped as the second principle, “mental concentration,” which cultivates skills and ability in noticing and transforming ill will into good will, such as gratitude, kindness and compassion. The final principal, “wisdom,” includes the final two rights, which provide insight into the empty nature of the “self” and take away attachments to one’s egocentric concerns, which in Buddhism are believed to be the ultimate source of ill will and mental suffering (Coogan, 2005).

These eight practices all have a prescriptive component, which shapes and directs people’s speech, action, life focus, working style, consciousness, concentration, and understanding and thoughts about reality toward the “right” way. In Buddhism, what makes things “right” (*samma*) is that they should lead to the alleviation of one’s own and other people’s suffering (*dukkha*). Otherwise, they are “wrong” (*miccha*). Behaviour or attitudes that lead to the liberation of suffering are described as wholesome or skillful mental qualities (*kusala*), and their negative counterparts are unskillful or unwholesome mental qualities (Amaro, 2015). According to Buddhism philosophy,

unskillful mental qualities stem from psychological motivations of greed, hatred, and delusion—the “three poisons” as in classic canons (Bodhi, 2005). Only when these harmful motivations are eradicated can one truly reach the end of suffering. However, most human beings are preoccupied with their daily living and not fully aware of their ill will. For this reason, mindfulness meditation is prescribed as a central practice in the Buddhism doctrine. Mindfulness is the English translation of *sati*, which is a Pali term originally meaning “to be aware,” “to remember” or “to recollect” (Thanissaro, 2012). In Buddhism, it is through meditating—in other words through cultivating moment-to-moment and non-judgmental awareness of the contents of the mind—that people come to notice and be more aware of their unskillful mental qualities and become able to transform them into what is “right”.

It is also important to note that “right mindfulness” is not separate from the other seven practices on the spiritual path. They are interdependent domains such that developing one both depends on and leads to the involvement and development of another (Compson & Monteiro, 2016). An example of the interconnectedness of right speech, right effort, right mindfulness, and right view is given by Ñāṇamoli (1995):

“One makes an effort to abandon wrong speech and to enter upon right speech: this is one’s right effort. Mindfully one abandons wrong speech, mindfully one enters upon and abides in right speech: this is one’s right mindfulness. Thus these three states run and circle around right speech, that is, right view, right effort, and right mindfulness (p. 937).”

Gethin (1992) also discussed the interdependence of the different practices on the path:

“While right view has precedence because of its function of knowing and seeing what is wrong and causing what is right to arise, right view must be supported by right striving (effort) and right mindfulness. Thus, right view must in some sense lead the way because it is what ‘sees’, but three dhammas [things], namely right view, right striving (effort) and right mindfulness, continually interact with the

other factors in order to promote them in their ‘right’ aspect (p. 218).”

Therefore, in Buddhist practice, mindfulness is not merely an attention training technique, but is embedded in an ethical framework (ethical conduct component) to promote human flourishing and concern for others (wisdom component). When mindfulness is detached from such context and practiced without other aspects of the path, it is referred to as wrong mindfulness (*miccha sati*).

### **The Current Research**

As indicated earlier, secular mindfulness generally lacks an ethical framework, causing some to worry that it may induce wrong mindfulness, which may encourage self-indulgence and have limited capacity to promote well-being because it does not address the underlying thoughts and behaviours that may perpetuate ill-being (Greenberg & Mitra, 2015; Monteiro et al., 2015). Therefore, some Buddhism scholars and psychologists have called for explicit integration of ethics into mainstream mindfulness programs (e.g., Baer, 2015; Purser, 2015; Van Gordon, Shonin, Griffiths, & Singh, 2015). The current study answers these calls to test the differential effects of mindfulness with and without ethical instruction on well-being and prosocial behaviour.

We focused on well-being because, according to Buddhism philosophy, mental suffering can only be truly eradicated when people notice their unwholesome mental qualities and transform them into wholesome ones. Following this theorizing, many scholars suggest that guiding practitioners towards noticing and transforming ill will through explicit ethical guidelines should enhance secular mindfulness’ positive effect on psychological well-being (Greenberg & Mitra, 2015). Other scholars, however, argue that introducing ethics into secular psychotherapy is contrary to the historical view of psychological treatment as values-neutral (Monteiro et al., 2015). They also worry that an ethical focus, or a focus on caring for others, may be distressing to some individuals, such as clients with depression who may struggle to take care of themselves (Segal, Williams, & Teasdale, 2013). However, there is evidence that volunteering and caring for other people can enhance health and psychological well-being (Dunn, Aknin, & Norton, 2008). Therefore, it is important to examine whether adding ethical guidelines enhances or comprises the effect of mindfulness practices on

psychological well-being.

A focus on prosocial behaviour is also important because evidence for whether secular mindfulness increases empathy and prosocial behaviour is mixed. Some research has found that mindfulness training increases prosocial behaviour, making people more likely to give up their seat to a confederate struggling with crutches (Condon, Desbordes, Miller, & DeSteno, 2013; Lim, Condon, & DeSteno, 2015). This finding might not reflect increased compassion in mindfulness participants relative to controls, however. Rather, it may reflect a greater tendency among mindfulness participants to notice the individual or act decisively (as the prosocial act needed to occur within two min to be recorded). These studies were also limited by small sample sizes. A more recent, well-powered study observed no effect of a secular mindfulness induction on prosocial responding (i.e., behaving inclusively toward someone who had been socially excluded; Ridderinkhof, de Bruin, Brummelman, & Bögels, 2017). These studies vary in multiple ways that might contribute to their divergent results. Nevertheless, it is clear that more research testing the effects of secular mindfulness on prosocial behaviour is needed.

The current study tests whether incorporating ethics into secular mindfulness training enhances prosocial behaviour. Some scholars argue that mindfulness training can increase compassion, but that explicit instruction in ethics may be required for it to do so (Greenberg & Mitra, 2015; Hutcherson, Seppala, & Gross, 2008; Kristeller & Johnson, 2005). Without such instruction, mindfulness, similar to self-consciousness (Smith & Shaffer, 1986), may enhance the influence of personality on behaviour. Smith and Shaffer (1986) observed that participants higher in self-reported altruism were more likely to take an opportunity to help another person in need, but only when those participants were also high in private self-consciousness. Similarly, as mentioned earlier, secular mindfulness may increase awareness and acceptance of personal values and encourage behaviours consistent with them (Brown & Ryan, 2003). This effect may typically promote well-being but some values are relatively self-interested and focused on self-advancement (e.g., Trapnell & Paulhus, 2008). Secular mindfulness may accordingly increase prosocial behaviour for some people but

decrease it for others, contributing to inconsistent findings. Indeed, a brief secular mindfulness induction made narcissists less empathic (i.e., less accurate in reading others' emotions; Ridderinkof et al., 2017). The present research explores whether mindfulness potentiates trait empathy, causing it to more strongly predict charitable giving—a significant behavioural measure of prosociality that involves personal costs. We also expect that ethical mindfulness practice will increase prosocial behaviour overall, relative to secular mindfulness training.

We test whether this specific element enhances the ability of mindfulness training to foster well-being and prosocial behaviour. To do so, we compare the effects of training with mindfulness exercises that differ only in the inclusion of instructions conveying the principles of no-harm and the interdependence of all beings. We specifically incorporate Buddhist principles of interdependence and non-harm into mindfulness training because these principles are widely shared (Haidt & Graham, 2007), and may be good candidates to guide secular mindfulness practice (Greenberg & Mitra, 2015).

We designed and tested effects of a series of short-term, online ethical mindfulness exercises on well-being and prosocial behaviour relative to secular mindfulness and active control exercises. As mentioned earlier, many secular mindfulness programs now rely on relatively brief daily exercises that are often administered online through recorded instruction. It is therefore important to examine whether the inclusion of ethics may create benefits for practitioners even in this brief format. We tested effects on negative dimensions of well-being such as stress and depression, and positive dimensions such as life satisfaction, self-determination and psychological well-being. We also tested effects of mindfulness training, with and without ethical instructions, on prosocial behaviour, by inviting participants to make a charitable donation from their own compensation money. We hypothesized that the ethics-embodied mindfulness group would demonstrate the largest increases in psychological well-being and will demonstrate the most prosocial behaviour.

## **Method**

### **Participants**

A GPower analysis indicated that we needed 576 participants to achieve 80% power (to detect a small effect,  $f = .15$ )<sup>1</sup>. We over-sampled, recruiting as many undergraduates ( $N = 926$ ) as

possible before the end of an academic year, to allow for attrition. They participated for partial course credit. Of this initial sample, 49 participants failed to complete half of the mindfulness exercises on their day of practice, 80 participants failed compliance checks for half the mindfulness exercises (e.g., “I did not do the mindfulness exercise. I just did other things, instead, while waiting for it to end”). Furthermore, 160 participants failed to complete the post-test survey, leaving 637 participants. Because the post-test survey was administered online, we excluded 16 participants who failed attention checks (e.g., “please select ‘agree’ for this question”), as recommended by Meade and Craig (2012). A total of 305 participants were excluded from the study, 34.8% from the ethical mindfulness condition, 28.2% from the secular mindfulness condition and 37% from the control condition. Analyses are thus reported on 621 participants (484 female,  $M_{\text{age}} = 18.64$ ,  $SD = 1.88$ ). Participants indicated their ethnic identifications as Caucasian (64.5%), Asian (21.9%), African (1.3%) or other (12.3%).

## **Procedure**

Participants were recruited for a six-day mindfulness study. They received instructions and completed pre-test measures during an in-lab session and were then randomly assigned to receive ethical mindfulness (EthicalM,  $n = 207$ ), secular mindfulness (SecularM,  $n = 206$ ) or analytic thought (Control,  $n = 208$ ) exercises, once a day for the next six days. At 8am each day, we emailed participants an audio-guided, 10-min mindfulness or control exercise and a survey, including manipulation checks and compliance checks, to be completed that day. Reminders were sent at 3pm and 8pm. The day after the final exercise, participants completed post-test measures online.

## **Materials**

***Mindfulness exercises.*** All exercises, including control, were presented as mindfulness exercises to help control expectancies about effects of mindfulness. SecularM and Control exercises were adapted from Creswell et al. (2013). EthicalM closely paralleled SecularM, with additional instruction reflecting one of the foundational ethics of Buddhism, “causing no harm.” Greenberg and Mitra (2015) suggest this principle can serve as a first step in building an ethical framework for

secular mindfulness, as it is widely accepted in other traditions. It parallels the moral foundation of care/harm within Moral Foundations Theory (Haidt & Graham, 2007). We also included a related element of Buddhism, acknowledgment of the interdependence of all beings. Ethics in Buddhism is built on recognition that all beings are interdependent, which encourages ethical action through appreciation that one's actions impact others (Monteiro et al., 2015; Purser, 2015).

Instructions within each mindfulness exercise focused on the following: The majority of the instructions in the first exercises for SecularM and EthicalM were identical (see Appendix A), focusing on observing breath and accepting wandering thoughts. Participants in SecularM were then encouraged to notice subtle bodily sensations while breathing (Day2), acknowledge and accept the transient nature of bodily tensions (Day3), notice distracting emotions and thoughts (Day4), realize the temporary nature of emotions and thoughts (Day5), and then review all of these skills (Day6). These exercises are consistent with many self-help mindfulness programs (Creswell et al., 2013). Participants in EthicalM received the same instructions and were additionally encouraged to recognize that all human beings breathe the same air (Day2), experience similar bodily sensations (Day3), have similar distracting emotions and thoughts (Day4-5), and then to reflect on their connection with all living beings and the importance of respecting and not harming them (Day6). Control exercises involved attending to poems and analyzing their structure (Day1), imagery (Day2), word choice (Day3), metaphors (Day4), deeper meaning (Day5) and finally reviewing all the analysis techniques (Day6). All exercises were 10 min long with the same female narrator. Sample instructions from each mindfulness exercise are listed in Table 1 (Specific instructions that differ between the two forms of mindfulness exercise are underlined, see Appendix A).

***Manipulation check.*** After each exercise, participants completed the Toronto Mindfulness Scale (TMS; Lau et al., 2006, *as* of all scales are reported in Table 2 and 3) to assess experiences of mindfulness during the exercise (e.g., “I experienced myself as separate from my changing thoughts and feelings,” from 1 [Not at all] to 7 [Very much]).

***Dispositional mindfulness.*** To assess trait mindfulness, participants completed the Mindful



Attention Awareness Scale (MAAS; Brown & Ryan, 2003; e.g., “I find it difficult to stay focused on what’s happening in the present,” from 1 [Almost always] to 6 [Almost never]).

**Dispositional empathy.** Participants completed the empathic concern (affective empathy; e.g., “I would describe myself as a pretty soft-hearted person”) and perspective taking (cognitive empathy; e.g., “When I’m upset at someone, I usually try to ‘put myself in his shoes’ for a while”) subscales of the Interpersonal Reactivity Index (IRI; Davis, 1980; from 1 [Does not describe me well] to 5 [Describes me very well]). These two subscales ( $r = .50, p < .001$ ), which best assess affective and cognitive aspects of empathy (Constantine, 2000; Leith & Baumeister, 1998; Ristovski & Wertheim, 2005), were combined to index trait empathy. Trait empathy reflects characteristic ways of reacting to others’ experiences.

**Well-being.** Participants completed the following questionnaires at both pre- and post-test to assess subjective well-being:

Perceived Stress Scale (PSS), a 10-item scale measuring the amount of stress experienced during the prior week (Cohen, Kamarck, & Mermelstein, 1983). Participants rated items, such as, “In the last week, how often have you felt nervous and stressed?” from 1 (Never] to 5 (Very often). Higher scores indicate the experience of greater stress.

Beck Depression Inventory-II (BDI-II; Beck, Steer, & Brown, 1996), a 21-item scale measuring participants’ depressive symptoms. For each item, participants indicate which of four statements, reflecting an escalating severity of depressive symptoms best describes them (e.g., “I do not feel sad”, “I feel sad,” “I am sad all the time and I can't snap out of it”, “I am so sad and unhappy that I can't stand it”). Higher scores indicate more intense depressive symptoms.

Satisfaction With Life Scale (SWLS), a 5-item scale measuring satisfaction with one’s current life (Diener, Emmons, Larsen, & Griffin, 1985). Participants rated items, such as, “I am satisfied with my life,” from 1 (Strongly disagree) to 7 (Strongly agree). Higher scores reflect greater life satisfaction.

Subjective Happiness Scale, a 4-item scale measuring how happy participants consider

themselves to be (SHS; Lyubomirsky & Lepper, 1999). Participants rated items on a 7-point scale, such as: “In general, I consider myself,” from 1 (Not a very happy person) to 7 (A very happy person).

Self-Determination Scale (SDS), a 10-item measuring people’s sense of clarity about themselves (Self-Awareness) and sense of autonomy in their behaviour (Perceived Choice; Sheldon, Ryan, & Reis, 1996). For each item, participants are presented with two statements, such as, “A. I feel that I am rarely myself,” and “B. I feel like I am always completely myself,” and indicate their accuracy by choosing a number from 1 (Only A feels true) to 5 (Only B feels true). Higher scores reflect greater self-clarity or perceived autonomy in one’s behaviours.

Psychological Well-Being Scale (PWB; Ryff & Keyes, 1995), a 42-item scale measuring multiple aspects of participants’ psychological well-being that are not limited to hedonic happiness. These aspects include participants’ attitude toward themselves (Self-Acceptance; e.g., “I like most aspects of my personality”), the quality of their relationships (Positive Relations; e.g., “People would describe me as a giving person, willing to share my time with others”), perceived autonomy in life (Autonomy; e.g., “I have confidence in my opinions, even if they are contrary to the general consensus”), sense of control over the environment (Environmental Mastery; e.g., “In general, I feel I am in charge of the situation in which I live”), sense of purpose in life (Purpose; e.g., “I have a sense of direction and purpose in life”) and sense of continued development as a person (Personal Growth; e.g., “For me, life has been a continuous process of learning, changing, and growth”). Participants indicate the extent of their agreement with these statements on a scale from 1 (Strongly disagree) to 6 (Strongly agree).

***Compassionate and Self-image Goals.*** Participants also completed measures of their compassionate goals (7 items) and self-image goals (6 items) within friendships (Crocker & Canevello, 2008). Compassionate goals reflect goals to be supportive or contribute to another’s well-being. Self-image goals reflect concern with maintaining a desired interpersonal impression. Participants indicate the extent to which they adopted particular goals within their friendships over

the preceding week (e.g., compassionate goals: “be supportive of others,” “make a positive difference in someone else’s life”; self-image goals: “avoid showing weakness,” “get others to recognize or acknowledge your positive qualities”), on a scale from 1 (Not at All) to 5 (Extremely). Higher scores reflect the adoption of more compassionate or self-image goals in the domain of friendship.

***Empathic reactions.*** At the end of the post-test survey, participants read an article about “Gaby,” a mother struggling with homelessness with her three-year-old son after her husband’s death in a car accident. The story describes Gaby’s poor living conditions, at one time living “in half of an unfinished basement,” or in a house with “a leaky roof, poor plumbing and terrible heating so the house is extremely cold in the winter.” The article reported that Habitat for Humanity, a non-profit organization, is trying to provide Gaby with adequate housing, but lacks sufficient resources to do so. The full story is available online in Appendix B. After reading the story about Gaby, participants rated how they felt while reading the article. They rated how much they experienced each of a series of affective adjectives reflecting empathy (i.e., sympathetic, soft-hearted, warm, compassionate, tender, and moved) and personal distress (i.e., alarmed, grieved, troubled, distressed, upset, disturbed, worried, and perturbed; Batson, O’Quin, Vanderplas, & Isen, 1983) on a scale from 1 (Not at All) to 7 (Extremely). Participants also rated three items reflecting how much they took Gaby’s perspective while reading the story (e.g., “When reading about Gaby, I found myself taking her perspective”) on a scale from 1 (Not at All) to 7 (Extremely). We measured participants’ empathic reactions and perspective taking while reading the story as potential mechanisms for the effects of the mindfulness practices on prosocial behaviour.

***Prosocial behaviour.*** Participants were then given \$15 Canadian for participating and were told that the department is taking up a collection for the Habitat for Humanity fund to help build Gaby a new house. They were asked whether they would donate any of the money to Habitat for Humanity. They typed the amount of their voluntary donation in a textbox, as a measure of prosocial behaviour.

## Results

We first tested whether participants who finished the study differed from those who did not on all demographic and pre-test measures. We observed differences only for the MAAS and perceived choice subscale of the SDS, with those finishing the study being higher in mindfulness,  $t(925) = 2.05, p = .041$ , and perceived choice,  $t(923) = 2.98, p = .003$ . We also compared the final sample across conditions and observed no significant differences on all baseline measures (see Table 2,  $ps > .121$ ). In particular, neither trait empathy nor mindfulness varied by condition. Our sample may thus be somewhat higher in mindfulness and perceived choice than the general student population, but attrition did not compromise the internal validity of the study.

Table 4 presents zero-order correlations between pretest measures. Trait mindfulness (MAAS) was significantly and positively related to all positive aspects of well-being (e.g., Happiness, Life Satisfaction; Pearson's  $r$  range from .27 to .40,  $p < .001$ ) and negatively related to negative aspects of well-being (e.g., Stress, Depression; Pearson's  $r$  range from -.23 to -.39,  $p < .001$ ), which is in line with past research (Brown & Ryan, 2003). All positive aspects of well-being were significantly and positively related to each other (Pearson's  $r$  range from .25 to .87,  $p < .001$ ), and significantly and negatively related to all negative aspects of well-being (Pearson's  $r$  range from -.23 to -.73,  $p < .001$ ). Trait empathy was significantly and positively related to compassionate goals ( $r = .40, p < .001$ ), indicating that people who were more dispositionally empathic were more compassionate towards their friends, which is consistent with past findings that empathy predicts helping (Batson et al., 1983). Trait mindfulness on the other hand was not related to compassionate goals.

Zero-order correlations were also calculated between the post-test measures (see Table 5). The pattern of correlations was very similar to those of the pre-test measures. All positive aspects of well-being were significantly and positively related to each other (Pearson's  $r$  range from .25 to .87,  $p < .001$ ), and significantly and negatively related to all negative aspects of well-being (Pearson's  $r$  range from -.18 to -.67,  $p < .001$ ). Compassionate goals, state empathic concern, state perspective

taking and donation amount were also significantly and positively related to each other (Pearson's  $r$  range from .18 to .36,  $p < .001$ ). It is interesting that these measures were also significantly and positively related to the amount of personal distress that participants experienced while reading about Gaby (Pearson's  $r$  range from .16 to .62,  $p < .001$ ). It is possible that the story is highly emotionally charged and elicited a high level of emotion, both positive and negative.

These measures were also significantly and positively related to trait empathy measured at pre-test (see Table 6, Pearson's  $r$  range from .17 to .45,  $p < .001$ ), indicating that participants who were more dispositionally empathic were more compassionate towards friends ( $r = .35$ ,  $p < .001$ ), experienced more empathic concern ( $r = .42$ ,  $p < .001$ ) and perspective taking ( $r = .47$ ,  $p < .001$ ) while reading about Gaby, and also donated more money to Gaby ( $r = .17$ ,  $p < .001$ ) overall. Trait mindfulness, however, did not relate to these measures, indicating that being high in trait mindfulness was not related to being more compassionate overall.

We then test the effects of mindfulness training on well-being and charitable giving to test our main hypotheses. We conducted a series of ANCOVAs comparing experimental groups on post-test measures, using corresponding pre-test measures (where available) and trait mindfulness (MAAS) as covariates.<sup>2</sup> We first tested whether the manipulation induced mindfulness: The exercises did affect experiences of mindfulness as reported on the TMS,  $F(2, 617) = 5.52$ ,  $p = .004$ ,  $\eta_p^2 = .018$  (see Table 3). Both mindfulness groups reported greater mindfulness than controls (EthicalM:  $t = 3.07$ ,  $p = .003$ , 95% CI [0.07, 0.32],  $d = .30$ ); SecularM:  $t = 2.73$ ,  $p = .007$ , 95% CI [0.05, 0.30]  $d = .27$ ). The two mindfulness groups did not differ from each other ( $p > .250$ ).

For well-being, there were significant effects for stress (PSS,  $F[2, 616] = 4.84$ ,  $p = .008$ ,  $\eta_p^2 = .015$ ), life satisfaction (SWLS,  $F[2, 616] = 3.75$ ,  $p = .024$ ,  $\eta_p^2 = .012$ ), self-awareness (SDS,  $F[2, 615] = 3.60$ ,  $p = .028$ ,  $\eta_p^2 = .012$ ), self-image goals,  $F[2, 615] = 4.73$ ,  $p = .009$ ,  $\eta_p^2 = .015$ , and personal growth (PWB,  $F[2, 616] = 2.97$ ,  $p = .052$ ,  $\eta_p^2 = .010$ ; see Table 3. Compared to controls, both mindfulness groups reported less stress (EthicalM:  $t = 2.49$ ,  $p = .011$ , 95% CI [-0.22, -0.03],  $d = -.25$ ; SecularM:  $t = 2.91$ ,  $p = .005$ , 95% CI [-0.23, -0.04],  $d = -.28$ ), less concern with self-image

(albeit marginally for EthicalM:  $t = 1.59, p = .099, 95\% \text{ CI } [-0.20, 0.2], d = -.16$ ; SecularM:  $t = 3.01, p = .002, 95\% \text{ CI } [-0.28, -0.06], d = -.30$ ), greater life satisfaction (EthicalM:  $t = 2.65, p = .008, 95\% \text{ CI } [0.06, 0.37], d = .26$ ; albeit marginally for SecularM:  $t = 1.89, p = .069, 95\% \text{ CI } [-0.01, 0.30], d = .18$ ) and greater self-awareness (EthicalM:  $t = 2.51, p = .011, 95\% \text{ CI } [0.04, 0.29], d = .25$ ; SecularM:  $t = 2.04, p = .051, 95\% \text{ CI } [0.00, 0.25], d = .19$ ), but did not differ from each other ( $ps > .250$ ). Finally, EthicalM participants reported significantly more personal growth than both controls ( $t = 2.12, p = .032, 95\% \text{ CI } [0.01, 0.23], d = .21$ ) and SecularM participants ( $t = 2.12, p = .039, 95\% \text{ CI } [0.01, 0.23], d = .20$ ). We did not observe any other significant differences between conditions for other well-being measures.

For prosociality, condition did not affect compassionate goals within friendships during the week of training ( $ps > .250$ ). Neither did condition affect empathic concern, personal distress, or perspective taking experienced while reading about Gaby ( $ps > .250$ ). For the measure of prosocial behaviour, 27 participants did not proceed to the donation page after reading about Gaby, and thus did not indicate whether they would donate or not. They were accordingly excluded from the following analyses of donation decisions. Condition did affect donation amount,  $F(2, 590) = 2.71, p = .067, \eta_p^2 = .009$  (see Table 3). EthicalM participants donated more than SecularM participants ( $t = 2.31, p = .020, 95\% \text{ CI } [0.23, 2.71], d = .24$ ) but not Control participants ( $p = .221$ ). SecularM participants did not differ from Control participants ( $p > .250$ ).

Nearly half of the participants donated nothing, however, which created a non-normal distribution for donation amounts. To check the robustness of our findings, we therefore transformed donations into a binary variable (0 = no donation, 1 = donation) and conducted a logistic regression analysis which produced consistent results. Specifically, EthicalM participants were significantly more likely to make a donation than SecularM participants ( $B = .437, \text{Wald} = 4.57, p = .032, \text{Exp}(B) = .64, R^2_{\text{Nagelkerke}} = .011$ ) but not Control participants ( $p > .250$ ). SecularM participants did not differ from Control participants ( $p = .124$ ).

We then tested whether trait empathy moderated donation amount. We regressed donation amount on trait empathy (IRI, centered), effect-coded condition (EthicalM = 1, 0; SecularM = 0, 1; Control = -1, -1), and their interaction, with MAAS as a covariate. There was a significant interaction,  $\Delta F(2, 586) = 3.57, p = .029, \Delta R^2 = .012$  (see Figure 1). Simple effect analyses reveal that, for participants with low trait empathy ( $-1 SD$ ), SecularM participants donated less than Control participants ( $\beta = -.13, t = -1.99, p = .047$ ) though there was no difference between EthicalM and Control participants ( $p > .250$ ). Among participants with high trait empathy ( $+1 SD$ ), EthicalM participants donated more than Control participants ( $\beta = .19, t = 2.89, p = .004$ ) though there was no difference between SecularM and Control participants ( $p > .250$ ). Simple slope analyses show that participants with high trait empathy donated significantly more money than participants with low trait empathy in both mindfulness groups (EthicalM:  $\beta = .29, t = 4.31, p < .001$ ; SecularM:  $\beta = .23, t = 3.26, p = .001$ ), but not in the Control group ( $p > .250$ ).

### Discussion

Secular mindfulness practices are widely accessible through popular books, websites and meditation apps. Our results support the efficacy of online secular mindfulness practices for enhancing certain aspects of well-being. Secular mindfulness training decreased stress and concern with self-image, and increased life satisfaction (though marginally) and self-awareness relative to controls. Incorporating ethical principles of non-harm and interdependence did not diminish these effects. In fact, ethical mindfulness training increased personal growth relative to control participants and those that completed secular mindfulness training.

Our results, however, may support concerns that secular mindfulness can encourage self-indulgence. Mindfulness increased the relation between trait empathy and prosocial behaviour. Trait empathy did not predict charitable giving for control participants—as general traits often fail to predict specific behaviours (Mischel, 1968)—but did predict charitable giving for participants who completed mindfulness training. Among low trait empathy participants, secular mindfulness training reduced charitable giving relative to controls. But ethical mindfulness training increased charitable

giving overall, compared to secular mindfulness training. Among high trait empathy participants, ethical mindfulness training increased charitable giving relative to controls.

These results may help explain inconsistency in past findings for how mindfulness affects prosocial behaviour. Secular mindfulness may primarily increase prosocial behaviour for people who are already dispositionally likely to enact it, but might actually decrease it for those who are not. Mindfulness training may also increase prosocial behaviour to a greater extent when it explicitly includes ethical principles or focuses on compassion, as some extant programs do (Greenberg & Mitra, 2015; Hutcherson et al., 2008). Some researchers argue that explicit instruction is not required for mindfulness training to encourage compassion, because it can be implicitly conveyed by teachers who embody ethical values (Baer, 2015; Kabat-Zinn, 2015). But this approach places considerable onus on individual teachers and is unlikely to be communicated well through online platforms or self-help books.

Our results may not generalize to all prosocial behaviour, however. We examined monetary donations, but donations of time (e.g., volunteering), for example, may engage different psychological processes that reduce self-focus (Reed, Kay, Finnel, Aquino, & Levy, 2016). Past research suggests that focusing on money can lead people to behave in less helpful and more selfish ways (e.g., DeVoe & Pfeffer 2007; Vohs, Mead, & Goode, 2008). A focus on money may thus have limited the generosity of participants who are not generally disposed toward helping (i.e., those low in trait empathy), especially when mindfulness exercises did not incorporate ethical instruction. Low empathy individuals might be more generous with their time or in situations where money is not involved.

This possibility might help explain the discrepancy between our findings and past findings in which secular mindfulness inductions made participants more likely to give up their seat to a confederate struggling with crutches (Condon et al., 2013; Lim et al., 2015). Participants may have been generally more helpful in this situation because it did not focus on money. As mentioned earlier, however, this effect might also reflect a greater likelihood of noticing the person in need.



Because participants in our study were explicitly directed to read about Gaby and directly asked to make a donation, our results are not likely to be due to differential noticing of the person in need. Whatever the reason for the discrepancy in the overall effect of secular mindfulness on prosocial behaviour, our results suggest that an ethical focus may still enhance effects of mindfulness on helping.

We do not, moreover, expect the effects we observed to be limited to our specific approach to ethical mindfulness instruction. Our exercises are broadly consistent with some established compassion- or kindness-based practices, though they also differ somewhat from them. For instance, our ethical mindfulness exercises share a similar purpose with loving-kindness meditation (Salzberg, 1995): increasing compassion towards other beings. But the specific focus of these exercises differs somewhat. The main focus of loving-kindness meditation is on cultivating feelings of compassionate love towards the self and then spreading those feelings to other beings. A typical loving-kindness meditation first encourages practitioners to cultivate kindness towards themselves, then towards close others, then towards strangers, and finally towards all other living beings. Exercises often involve repeating short phrases (e.g., “I wish you happiness and health”). The focus of our ethical mindfulness exercises, on the other hand, is on cultivating awareness and acceptance of practitioners’ present moment experiences. Practitioners are then encouraged to see the connection of these experiences to those of other living beings, which provides the rationale for cultivating respect for those beings. All of our ethical mindfulness sessions start with the same basic instructions, focusing on cultivating awareness of one’s own breath, bodily sensations, emotions or thoughts. Practitioners of ethical mindfulness are then guided toward the realization that all beings are connected because they share all these experiences. Finally, participants were guided to focus on the importance of respecting other beings because of their connectedness with them.

Our approach is also similar to self-compassion exercises (Neff & Germer, 2013). A typical self-compassion exercise involves focusing on a past negative life event, and encourages participants to identify, “as many ways as you can think of in which other people also experience similar events

to the one you just described,” and to, “express understanding, kindness, and concern to yourself the way you might express concern to a friend who had undergone the experience.” It may also help participants to develop non-judgmental awareness of the described event using instructions such as, “Describe your feelings about the experience in an objective and unemotional fashion” (Leary, Tate, Adams, Allen, & Hancock, 2007 p. 899). Self-compassion exercises are similar to our ethical mindfulness exercises in that they may both help participants to cultivate non-judgmental awareness and encourage a sense of connection to other people. The connection encouraged in self-compassion, however, focuses on a sense of common humanity (i.e., recognition that other people experience the same challenges as oneself), rather than compassion for others, which is also encouraged in our ethical mindfulness exercises. It is possible that cultivating self-compassion may also encourage compassion for others, but the focus is predominantly on developing compassion for oneself. Nevertheless, the points of convergence and difference between ethically-informed mindfulness practices, on the one hand, and loving-kindness and self-compassion practices, on the other, should be explored in future research.

Furthermore, our findings point to the potential scalability of mindfulness exercises for enhancing well-being and prosocial behaviour. Some individuals may not have sufficient time or financial resources to regularly attend meditation classes with certified teachers (Lim et al., 2015). It seems likely that pre-recorded mindfulness exercises, like those used in the current study, will remain widely popular. Our findings suggest that such exercises can benefit well-being, and may, with an ethical focus, increase prosocial behaviour. It is important to note, however, that online practices are not necessarily more effective than intensive, face-in-face mindfulness interventions. We did not, for example, observe significant effects of mindfulness training on depressive symptoms, subjective happiness, perceived choice, or a number of aspects of psychological well-being. It is possible that a more intensive intervention would benefit these aspects of well-being. Testing the effects of incorporating an ethical focus into longer-term interventions should be a priority for future research.

The lack of effect on depressive symptoms may, however, reflect low levels of depression in our sample. Pre-test scores on the BDI-II ( $M = 10.71$ ,  $SD = .44$ ) indicated minimal depression (0-13), making it unlikely that mindfulness training could improve depressive symptoms. Similarly, our final sample scored higher in perceived choice than the general population, making enhancement on this outcome potentially difficult. Our sample seems typical in terms of its subjective happiness and psychological well-being, however, and past research suggests the effectiveness of mindfulness interventions on these two outcomes (e.g., Bögels et al., 2008, Carmody et al., 2009). It may be the case that our six-day online exercises were simply insufficient to improve these outcomes.

Similarly, we did not observe a significant effect of mindfulness training on compassionate goals. In contrast to a charitable donation, adopting more compassionate goals in friendships (e.g., to “avoid being selfish or self-centered” or “be supportive of others”) may require a more sustained effort, which might be better facilitated by a more intensive intervention. Notably, mindfulness training (both secular and ethical) reduced self-image goals in friendships. This effect, however, might reflect the benefits of mindfulness training for well-being. Self-image goals (e.g., to “avoid being rejected by others,” or “avoid showing your weaknesses”) may reflect interpersonal anxieties, which, like perceived stress, can be reduced by mindfulness training.

We also did not find effects of mindfulness training on state empathic concern or perspective taking while reading Gaby’s story. This lack of an effect may reflect the emotionally charged nature of the story, but evidence that mindfulness training increases empathy is mixed. Some studies support the idea that mindfulness training enhances empathy (Birnie, Speca, & Carlson, 2010; Shapiro, Schwartz, & Bonner, 1998), whereas others do not (Beddoe & Murphy, 2004; Galantino, Baime, Maguire, Szapary, & Farrar, 2005; Ridderinkhof et al., 2017). Nevertheless, our results suggest that mindfulness training with an ethical focus can enhance prosocial behaviour without a mediating effect of empathic concern or perspective taking. Our results are generally consistent with the notion that mindfulness as “bare attention,” can increase the tendency for internal guides to direct behaviour. These internal guides may reflect values associated with chronic dispositions (e.g., trait

empathy) or associated with explicit instruction (e.g., a focus on no-harm and the interdependence of all beings). Determining the precise mechanism by which ethical mindfulness increases prosocial behaviour, however, requires further research.

Despite some limitations, the current study is the first to our knowledge to specifically compare the effects of mindfulness practices with and without an ethical focus. We believe our research provides preliminary evidence for the efficacy of ethics-embodied mindfulness and brings attention to some limitations, and potential liabilities, of secular mindfulness. Notably, mindfulness potentiated effects of trait empathy on prosocial behaviour, which led low empathy participants who practiced secular mindfulness to be less charitable. As noted, a brief secular mindfulness induction similarly reduced empathic responding among narcissists, individuals known to lack empathy (Ridderinkof et al., 2017). It is worth considering whether secular mindfulness might have other unintended consequences by increasing the effects of personality on behaviour. Our findings may accordingly have clinical implications, as secular mindfulness interventions might not be ideally suited to some individuals (e.g., those with Narcissistic Personality Disorder), or may need to be adapted to treat them, such as by incorporating an explicit ethical focus. Broadly, we hope that our findings will open further investigation of potential unintended effects of secular mindfulness and encourage greater focus on determining the right way to practice mindfulness for the right people and for the right purpose.

## Notes

1. Before data collection, we performed a GPower analysis that indicated that we needed 211 participants to achieve 80% power to detect a medium effect ( $f = .25$ ). To allow attrition, we decided to recruit 300 participants (as indicated on the recruitment advertisement in Appendix C). We later decided that a small effect size estimate would be more appropriate, and recalculated the necessary sample size accordingly.
2. All analyses produce equivalent results, in terms of pattern and significance, if MAAS scores are not controlled.

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**Table 1.** *Sample instructions from the mindfulness exercises (highlighting where they differ).*

	EthicalM	SecularM
Session 1	[Identical to SecularM other than the introduction and the ending, see Appendix A]	Breathe in, be aware that you are breathing in. Breathe out, be aware that you are breathing out.
Session 2	Breathe in, be aware that you are breathing in and realize that same air is nurturing all beings. As you breathe out, be aware that you are breathing out, and realize that the same act of breathing is shared by all living beings.	Breathe in, be aware that you are breathing in. Breathe out, be aware that you are breathing out. Take this practice, one inhalation, and one exhalation, at a time.
Session 3	Continue to breathe comfortably. And realize that this state of being content and free from tension is also sought by all living beings, and that I am no different from any of them. We are all equal. The happiness and suffering of all living beings are just as important as my own.	Continue to breathe comfortably. There is no place to go, nothing else to do, just be here and now, observe your breath. Simply notice the air coming in, and going out through your body. Sensing the breath soothe your tension as you breathe in and the uneasy feeling leaves your body as you breathe out.
Session 4	In yesterday's practice, we learned that all beings' happiness is connected, and other people's well-being is as important as mine. So let's send out our good will to others as well. Silently recite: "May all beings be happy. May all beings be free from suffering. May all beings experience joy and ease."	Just like what we learned about body tensions in yesterday's practice, your emotions are also like the body tensions, they come and they go. There is no need to struggle with them, they appear and then disappear. There is no place to go, nothing else to do, just be here and now, observing your breath, and allow the emotions to come and go.
Session 5	As we look a little deeper, we will notice that the thoughts that lead to emotional suffering and bodily tensions often arise with unwholesome mental qualities, while wholesome intentions often bring us warmth and well-being. That's why we practice meditation, by watching the breath, you are watching your bodily sensations, emotions, thoughts, and ultimately the quality of the mind. So when you notice that you are having wholesome intentions, notice the calmness and ease that they bring you and stay with it. When you notice unwholesome intentions, be aware of the agitation and tension that arise with them....	As we start to pay attention to our thoughts, with a gentle curiosity, then we start to think about our thinking. We can then move away from believing that the thought is a fact. Beliefs are thoughts, and thoughts are just thoughts, just like words in your mind. That's why we practice meditation, as we become mindful and focus on your breath, in the present moment, you will be more capable of seeing the true nature of your thoughts. You may notice that just at the moment you become aware of a thought, it passes and is replaced by another thought. That's what happens. Thoughts come, and they go. So allow it to be that way.
Session 6	Through practicing mindfulness, we realize that the thoughts that bring us emotional suffering, bodily tension, or uncomfortable breath often come from unwholesome mental qualities. And as we become aware of the interconnectedness of our mental qualities, thoughts, emotions, body and the breath, we come to realize that it is only through cultivating wholesome mental qualities, we can truly be free of suffering.	Through practicing mindfulness, we realize that the sensory events we experience are momentary, they're fleeting. They're here and then they're gone. There's no point in reacting to something that is so temporary. We can also discover that some of our physical, emotional and mental reaction are separate from our sensations. It's not the sensory event that creates bodily tension, anger or negative thinking; it's your perception of it.

**Table 2.** *as and descriptive statistics for pre-test measures<sup>1</sup>*

Variable Name	$\alpha$	EthicalM		SecularM		Control	
		<i>M</i>	<i>(SD)</i>	<i>M</i>	<i>(SD)</i>	<i>M</i>	<i>(SD)</i>
Trait Mindfulness	.851	3.57	(.76)	3.59	(.72)	3.63	(.66)
Trait Empathy	.810	3.67	(.53)	3.66	(.50)	3.75	(.47)
Depression	.881	10.38	(.43)	11.14	(.48)	10.60	(.41)
Life Satisfaction	.918	4.58	(1.26)	4.71	(1.30)	4.82	(1.29)
Subjective Happiness	.866	4.04	(1.03)	4.01	(1.04)	4.05	(.99)
Self Determination							
Perceived Choice	.776	3.76	(.78)	3.85	(.84)	3.76	(.82)
Self-Awareness	.764	3.59	(.78)	3.52	(.75)	3.62	(.74)
Psychological Well-being							
Autonomy	.795	3.80	(.86)	3.72	(.85)	3.75	(.84)
Environmental Mastery	.788	3.88	(.78)	3.82	(.80)	3.82	(.76)
Personal Growth	.744	4.59	(.68)	4.60	(.71)	4.64	(.66)
Positive Relations	.762	4.58	(.80)	4.46	(.82)	4.62	(.78)
Purpose in Life	.696	4.40	(.67)	4.39	(.74)	4.40	(.68)
Self-Acceptance	.878	4.08	(.91)	3.98	(1.01)	4.10	(.92)
Compassionate Goals	.718	3.63	(.60)	3.69	(.58)	3.74	(.50)
Self-Image Goals	.762	2.97	(.82)	2.97	(.72)	2.96	(.75)

Note: 1. no significant differences were observed across conditions on all pre-test measures.

**Table 3.** *α*s, adjusted means and standard deviations for post-test measures<sup>1</sup>

Variable Name	$\alpha$	EthicalM		SecularM		Control		<i>F/Wald</i>	<i>p</i>
		<i>M</i>	( <i>SD</i> )	<i>M</i>	( <i>SD</i> )	<i>M</i>	( <i>SD</i> )		
State Mindfulness	.854	3.48 <sub>a</sub>	(.63)	3.46 <sub>a</sub>	(.64)	3.28 <sub>b</sub>	(.70)	5.52	.004
Perceived Stress	.860	2.69 <sub>a</sub>	(.70)	2.67 <sub>a</sub>	(.71)	2.81 <sub>b</sub>	(.64)	4.84	.008
Depression	.941	8.61 <sub>a</sub>	(.44)	7.77 <sub>a</sub>	(.43)	8.61 <sub>a</sub>	(.44)	1.51	.223
Life Satisfaction	.898	5.30 <sub>a</sub>	(1.08)	5.23 <sub>ab</sub>	(1.24)	5.08 <sub>b</sub>	(1.26)	3.75	.024
Subjective Happiness	.820	4.25 <sub>a</sub>	(.98)	4.30 <sub>a</sub>	(.98)	4.25 <sub>a</sub>	(.94)	.40	.670
Self Determination									
Perceived Choice	.864	3.92 <sub>a</sub>	(.82)	3.88 <sub>a</sub>	(.84)	3.84 <sub>a</sub>	(.87)	.69	.503
Self-Awareness	.799	3.78 <sub>a</sub>	(.86)	3.74 <sub>a</sub>	(.83)	3.61 <sub>b</sub>	(.80)	3.60	.028
Psychological Well-being									
Autonomy	.783	3.93 <sub>a</sub>	(.79)	3.91 <sub>a</sub>	(.82)	3.85 <sub>a</sub>	(.73)	1.46	.232
Environmental Mastery	.807	4.04 <sub>a</sub>	(.78)	3.99 <sub>a</sub>	(.83)	3.97 <sub>a</sub>	(.72)	.99	.372
Personal Growth	.796	4.61 <sub>a</sub>	(.70)	4.49 <sub>b</sub>	(.86)	4.49 <sub>b</sub>	(.68)	2.97	.052
Positive Relations	.786	4.64 <sub>a</sub>	(.79)	4.58 <sub>a</sub>	(.83)	4.56 <sub>a</sub>	(.79)	1.22	.296
Purpose in Life	.721	4.34 <sub>a</sub>	(.73)	4.29 <sub>a</sub>	(.79)	4.26 <sub>a</sub>	(.69)	1.22	.295
Self-Acceptance	.879	4.15 <sub>a</sub>	(.94)	4.19 <sub>a</sub>	(.95)	4.16 <sub>a</sub>	(.89)	.34	.711



Compassionate Goals	.748	3.65 <sub>a</sub>	(.68)	3.67 <sub>a</sub>	(.64)	3.63 <sub>a</sub>	(.60)	.351	.704
Self-Image Goals	.772	2.87 <sub>ab</sub>	(.68)	2.79 <sub>a</sub>	(.64)	2.96 <sub>b</sub>	(.60)	4.73	.009
State Empathy	.849	5.16 <sub>a</sub>	(1.05)	5.07 <sub>a</sub>	(1.05)	5.11 <sub>a</sub>	(1.06)	.36	.695
State Personal Distress	.909	4.39 <sub>a</sub>	(1.25)	4.26 <sub>a</sub>	(1.20)	4.39 <sub>a</sub>	(1.31)	.75	.471
State Perspective Taking	.860	5.58 <sub>a</sub>	(1.41)	5.70 <sub>a</sub>	(1.47)	5.77 <sub>a</sub>	(1.57)	.81	.444
Donation Amount	-	6.34 <sub>a</sub>	(5.98)	4.87 <sub>b</sub>	(4.66)	5.57 <sub>ab</sub>	(5.40)	2.34	.097
Donation Percentage	-	60.5 <sub>a</sub>		49.7 <sub>b</sub>		57.4 <sub>ab</sub>		4.35	.114

Note: 1. Controlling trait mindfulness (MAAS) and pre-test measures (where available); 2. Means in the same row not sharing a common subscript differ significantly at  $p < .05$ .

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**Table 4.** Zero-order correlations between pre-test variables

Variable Name	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. MAAS	-															
2. IRI	.13**	-														
3. Pre_SHS	.31**	.16**	-													
4. Pre_BDI	-.39**	.01	-.65**	-												
5. Pre_PSS	-.35**	.01	-.51**	.65**	-											
6. Pre_SWLS	.23**	.11**	.59**	-.54**	-.48**	-										
7. Pre_PWB_AT	.27**	.11**	.32**	-.33**	-.37**	.27**	-									
8. Pre_PWB_EM	.40**	.11**	.63**	-.65**	-.64**	.63**	.52**	-								
9. Pre_PWB_PG	.27**	.37**	.46**	-.36**	-.38**	.39**	.47**	.55**	-							
10. Pre_PWB_PR	.31**	.37**	.55**	-.45**	-.36**	.48**	.29**	.58**	.50**	-						
11. Pre_PWB_PO	.31**	.19**	.45**	-.47**	-.36**	.46**	.35**	.62**	.56**	.50**	-					
12. Pre_PWB_SA	.34**	.11**	.75**	-.73**	-.61**	.70**	.52**	.77**	.59**	.55**	.57**	-				
13. Pre_PWB_TO	.39**	.26**	.68**	-.64**	-.57**	.64**	.69**	.85**	.75**	.73**	.75**	.87**	-			
14. Pre_SDS_AS	.26**	.13**	.45**	-.50**	-.46**	.48**	.35**	.55**	.45**	.38**	.43**	.55**	.57**	-		
15. Pre_SDS_PC	.37**	.11**	.54**	-.63**	-.49**	.51**	.36**	.57**	.39**	.43**	.47**	.63**	.61**	.50**	-	
16. Pre_CompGoal	.04	.40**	.07	-.01	.05	.07	.00	.10*	.20**	.24**	.17**	.05	.16**	.04	.09*	-
17. Pre_SelfGoal	-.23**	-.13**	-.23**	.25**	.33**	-.21**	-.37**	-.29**	-.30**	-.26**	-.21**	-.30**	-.37**	-.22**	-.24**	.33**

Note: 1. \*\*  $p < .001$ . b. \*  $p < .05$ . 2. Variable names with “Pre” describe pre-test. 3. MAAS: Mindful Attention Awareness Scale; IRI: Interpersonal Reactivity Index; PSS: Perceived Stress Scale; SWLS: Satisfaction With Life Scale; SHS: Subjective Happiness Scale; PWB\_AT: Psychological Well-Being Scale Autonomy; PWB\_EM: Environmental Mastery; PWB\_PG: Personal Growth; PWB\_PR: Positive Relations; PWB\_PO: Purpose; PWB\_SA: Self-Acceptance; PWB\_TO: Total; SDS\_AS: Self-Determination Scale\_Self-Awareness; SDS\_PC: Perceived Choice; CompGoal: Compassionate Goals; SelfGoal: Self-Image Goals.

**Table 5.** Zero-order correlations between post-test variables.

Variable Name	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1. Post_SHS	-																	
2. Post_BDI	-.61**	-																
3. Post_PSS	-.54**	.57**	-															
4. Post_SWLS	.64**	-.54**	-.43**	-														
5. Post_PWB_AT	.39**	-.34**	-.41**	.32**	-													
6. Post_PWB_EM	.67**	-.59**	-.67**	.61**	.55**	-												
7. Post_PWB_PG	.48**	-.42**	-.45**	.40**	.51**	.62**	-											
8. Post_PWB_PR	.53**	-.42**	-.39**	.50**	.35**	.61**	.63**	-										
9. Post_PWB_PO	.46**	-.44**	-.40**	.45**	.39**	.65**	.66**	.61**	-									
10. Post_PWB_SA	.73**	-.65**	-.61**	.71**	.53**	.80**	.62**	.61**	.61**	-								
11. Post_PWB_TO	.68**	-.59**	-.59**	.63**	.69**	.86**	.80**	.79**	.80**	.87**	-							
12. Post_SDS_AS	.46**	-.48**	-.47**	.42**	.39**	.57**	.51**	.45**	.49**	.56**	.60**	-						
13. Post_SDS_PC	.52**	-.56**	-.49**	.47**	.38**	.53**	.49**	.53**	.52**	.62**	.63**	.54**	-					
14. Post_CompGoal	.15**	-.08*	-.09*	.16**	.14**	.17**	.33**	.37**	.31**	.19**	.31**	.15**	.23**	-				
15. Post_SelfGoal	-.27**	.25**	.35**	-.18**	-.36**	-.33**	-.29**	-.24**	-.19**	-.31**	-.35**	-.30**	-.21**	.25**	-			
16. Emo_Empa	.14**	-.05	-.06	.15**	.13**	.14**	.27**	.36**	.25**	.16**	.27**	.10*	.13**	.35**	.01	-		
17. Emo_PerDis	.03	.06	.10*	.10*	.01	.01	.05	.15**	.10*	.03	.09*	-.03	-.01	.25**	.16**	.62**	-	
18. GabyPT	.12**	.00	-.03	.13**	.11**	.15**	.28**	.33**	.26**	.14**	.26**	.06	.10*	.36**	.00	.59**	.45**	-
19. Donation Amount	.01	-.05	-.06	.02	0.03	0.05	.15**	.15**	.09*	.06	.10**	.05	.09*	.18**	.04	.21**	.16**	.17**

Note: 1. \*\*  $p < .001$ . b. \*  $p < .05$ ; 2. Variable names with “Post” describe post-test, 3. MAAS: Mindful Attention Awareness Scale; IRI: Interpersonal Reactivity Index; PSS: Perceived Stress Scale; SWLS: Satisfaction With Life Scale; SHS: Subjective Happiness Scale; PWB\_AT: Psychological Well-Being Scale Autonomy; PWB\_EM: Environmental Mastery; PWB\_PG: Personal Growth; PWB\_PR: Positive Relations; PWB\_PO: Purpose; PWB\_SA: Self-Acceptance; PWB\_TO: Total; SDS\_AS: Self-Determination Scale\_Self-Awareness; SDS\_PC: Perceived Choice; CompGoal: Compassionate Goals; SelfGoal: Self-Image Goals; Emo\_Empa: State Empathy while reading story about Gaby; Emo\_PerDis: State personal distress while reading story about Gaby; GabyPT: State Perspective taking while reading story about Gaby; Donation Amount: Amount of donation to Gaby.

**Table 6.** Zero-order correlations between key variables.

	Post SHS	Post BDI	Post PSS	Post SWLS	Post PWB AT	Post PWB EM	Post PWB PG	Post PWB PR	Post PWB PO	Post PWB SA	Post PWB TO	Post SDS AS	Post SDS PC	Post Comp Goal	Post Self Goal	Emo Empa	Emo PerDis	Gaby PT	Dona tion
MAAS	.27**	-.33**	-.27**	.21**	.20**	.33**	.19**	.23**	.22**	.27**	.29**	.21**	.27**	.03	-.23**	.03	-.06	.04	-.01
IRI	.15**	.00	-.05	.08*	.12**	.11**	.32**	.37**	.17**	.14**	.25**	.13**	.12**	.35**	-.12**	.42**	.27**	.47**	.17**
Pre_SHS	.79**	-.54**	-.39**	.57**	.31**	.57**	.38**	.44**	.36**	.64**	.57**	.39**	.44**	.09*	-.24**	.07	.04	.03	.01
Pre_BDI	-.62**	.82**	.50**	-.56**	-.31**	-.58**	-.36**	-.41**	-.42**	-.63**	-.56**	-.44**	-.52**	-.07	.25**	-.02	.04	.02	-.02
Pre_PSS	-.51**	.55**	.68**	-.46**	-.37**	-.59**	-.36**	-.35**	-.34**	-.56**	-.52**	-.41**	-.43**	-.02	.33**	.05	.11**	.03	-.01
Pre_SWLS	.52**	-.46**	-.34**	.73**	.27**	.54**	.34**	.44**	.43**	.63**	.56**	.40**	.44**	.13**	-.18**	.10*	.03	.09*	.02
Pre PWB_AT	.33**	-.28**	-.32**	.30**	.78**	.45**	.37**	.21**	.28**	.45**	.52**	.29**	.26**	.04	-.34**	.06	-.02	.05	-.02
Pre PWB_EM	.60**	-.55**	-.52**	.57**	.47**	.75**	.46**	.48**	.53**	.68**	.70**	.48**	.47**	.12**	-.30**	.07	-.02	.08*	-.01
Pre PWB_PG	.45**	-.34**	-.34**	.36**	.45**	.49**	.64**	.42**	.44**	.51**	.60**	.42**	.32**	.19**	-.28**	.17**	.04	.18**	.05
Pre PWB_PR	.51**	-.36**	-.29**	.47**	.32**	.51**	.43**	.75**	.46**	.51**	.62**	.35**	.42**	.25**	-.23**	.26**	.15**	.24**	.08*
Pre PWB_PO	.44**	-.40**	-.29**	.43**	.33**	.55**	.47**	.45**	.69**	.52**	.62**	.40**	.36**	.17**	-.21**	.20**	.09*	.18**	.04
Pre PWB_SA	.69**	-.60**	-.49**	.68**	.47**	.68**	.48**	.46**	.49**	.82**	.71**	.48**	.52**	.10*	-.31**	.08*	.01	.05	.01
Pre PWB_TO	.64**	-.54**	-.47**	.62**	.61**	.73**	.60**	.60**	.61**	.76**	.81**	.51**	.51**	.19**	-.36**	.19**	.06	.17**	.03
Pre SDS_AS	.44**	-.44**	-.36**	.43**	.35**	.50**	.42**	.37**	.40**	.49**	.51**	.61**	.43**	.05	-.24**	.07	-.02	.06	-.01
Pre SDS_PC	.52**	-.57**	-.40**	.50**	.35**	.49**	.39**	.40**	.44**	.57**	.55**	.45**	.65**	.09*	-.22**	.02	-.08*	.02	.01
Pre CompGoal	.07*	-.01	.02	.06	.02	.06	.18**	.23**	.16**	.07	.15**	.05	.08*	.54**	.22**	.26**	.18**	.28**	.07
Pre SelfGoal	-.25**	.22**	.25**	-.18**	-.34**	-.28**	-.23**	-.21**	-.16**	-.26**	-.30**	-.19**	-.16**	.14**	.62**	.00	.10*	-.05	.05
TMS	.09*	-.05	-.05	.14**	.15**	.13**	.14**	.18**	.17**	.13**	.20**	.09*	.09*	.24**	.01	.26**	.16**	.27**	.10*

Note: 1. \*\*  $p < .001$ . b. \*  $p < .05$ . 2. Variable names with “Pre” describe pre-test, “Post” describe post-test. 3. MAAS: Mindful Attention Awareness Scale; IRI: Interpersonal Reactivity Index; TMS: Toronto Mindfulness Scale; PSS: Perceived Stress Scale; SWLS: Satisfaction With Life Scale; SHS: Subjective Happiness

Scale; PWB\_AT: Psychological Well-Being Scale Autonomy; PWB\_EM: Environmental Mastery; PWB\_PG: Personal Growth; PWB\_PR: Positive Relations; PWB\_PO: Purpose; PWB\_SA: Self-Acceptance; PWB\_TO: Total; SDS\_AS: Self-Determination Scale\_Self-Awareness; SDS\_PC: Perceived Choice; CompGoal: Compassionate Goals; SelfGoal: Self-Image Goals; Emo\_Empa: State Empathy while reading story about Gaby; Emo\_PerDis: State personal distress while reading story about Gaby; GabyPT: State Perspective taking while reading story about Gaby; Donation Amount: Amount of donation to Gaby.

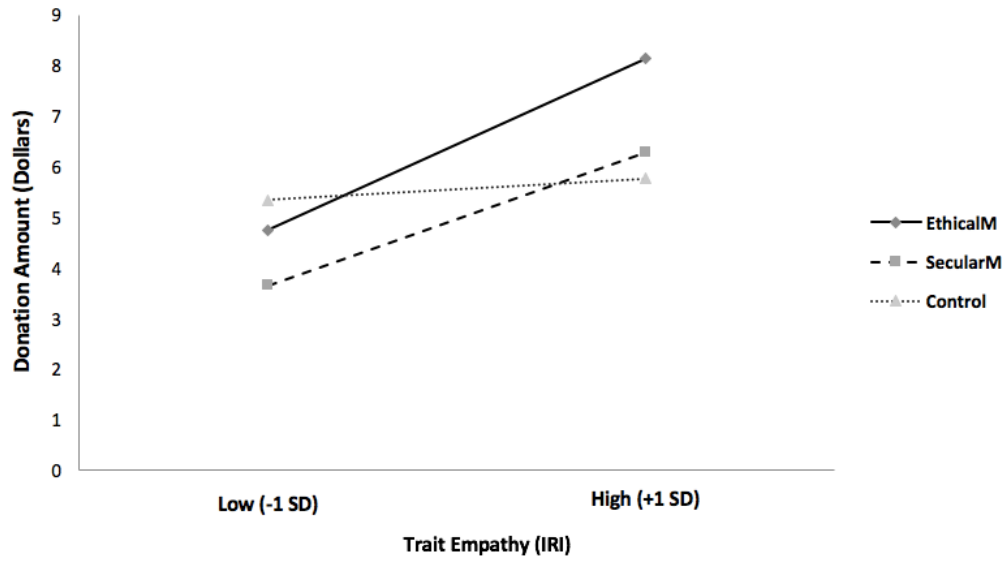


Figure 1. Condition by trait empathy interaction on amount of donation.

## Appendix A - Training Scripts

### Secular Mindfulness Script

#### *Day 1: secular mindfulness*

10 minutes

- (0) Thank you for participating in this study. The primary intention of this study is for you to think about, and try, a particular kind of awareness, called mindfulness. I'm just going to tell you a little bit about this way of paying attention, and have you try it out, to see what it's like for you. Mindfulness is paying attention in the present moment, with openness and curiosity, instead of judgment. We often focus on things other than what is happening in the moment—worrying about the future, thinking about the past, focusing on what is coming next rather than what is right in front of us. And it is useful that we can do a number of things without paying attention to them. However, sometimes it is helpful to bring our attention, particularly a curious and open attention, to what we are doing right in the present moment. Therefore, we are going to practice on focusing on the breath, as the breath is always in the present moment, and it can serve as the best anchor of your attention. For the next five days, I will guide you through a series of breath meditations, and remember, the main purpose of practicing mindfulness is to free yourself from getting too involved with the past or the future, and to only focus on what is happening in the present moment with curiosity and without judgement. Mindfulness is a process, and the best way to understand it is to practice it step by step, so let's do that now. And today we are going to start by attending to our in and out breath as it happens naturally.
- (2:15) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.
- (3:15) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (4) Breathe normally and naturally and now bring your awareness to the breath, where you feel it most prominently in your body. You may feel the sensations of air passing through the nostrils, or the sensations of your abdomen expanding and compressing with each breath. It can also be the chest, back or any other place. Wherever you feel the sensations of breathing the most, simply allow your attention to rest there and remain aware of the sensations of breathing in and out at your chosen area of attention.
- (5) Remember that there is no need to control or manipulate your breath in any way. There is no need to visualize, count or figure the breath out, just simply be aware of the natural process of breathing, each inhalation and exhalation, without judgment. There is no place to go, nothing else to do, just be here and now, observe your breath, coming in, and going out at the nostril or abdomen, or any other chosen area of attention. Simply sustain your attention on the breath, breathing in and breathing out.
- (6) From time to time, it is natural for the mind to wander off from the breath. Random thoughts just pop into your mind and try to distract you from your practice. They might be memories from the past, or some planning for the future. Whatever it is, there is no need to judge yourself because of that. That's what minds do, always full of thoughts and ideas.

When noticing this, just acknowledge the wandering, and gently bring your attention back to the breath.

- (7) Breathe in, be aware that you are breathing in. Breathe out, be aware that you are breathing out. Take this practice, one inhalation, and one exhalation, at a time,
- (8) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation. If your attention slips off to something else, just gently acknowledge it, and bring your attention back to the breath, without judgment.
- (9:20) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and centeredness is accessible to you, by simply attending to the breath. With that thought in mind, gently open your eyes. Thank you for your participation.

### ***Day 2: secular mindfulness***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to stay in the present moment through focusing on your breath with openness and curiosity, and without judgement. Remember, the main purpose of practicing mindfulness is to free yourself from getting too involved with the past or the future, and to only focus on what is happening in the present moment with curiosity and without judgement. Therefore, it is essential to pay close attention to your breath, as the breath is always in the present moment, and it can serve as the best anchor of your attention. Mindfulness is a process, and the best way to understand it is to practice it step by step, so today we are going to practice focusing on our breath through noticing body sensations, and through that, we can expand the awareness of our breath, and be more attentive to the breath in the present moment.
- (1:15) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.
- (2:15) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (3) Breathe normally and naturally, now bring your awareness to the changing sensations of your breathing, occurring at your nostrils, that place where air moves in and out of your body. You may notice that as you breathe in, the fresh air fills your nostrils, and it may be a little cold and tingly; and when you breathe out, you might notice that the sensations become smooth, and warm as the moist air moves out of your body. Notice any subtle sensations of air passing through the nostrils. Simply allow your attention to rest at your nostrils and remain aware of the sensations of breathing in and out in this way.
- (4) Remember that there is no need to control or manipulate your breath in any way. There is no need to visualize, count or figure the breath out, just simply be aware of the natural process of breathing, each inhale and exhale, without judgment. There is no place to go, nothing else to do, just be here and now, observe your breath, coming in, and going out at the nostril. Simply sustain your attention on the breath, breathing in and breathing out.
- (5) From time to time, it is natural for the mind to wander off from the breath. Random thoughts just pop into your mind and try to distract you from your practice. They might be memories from the past, or some planning for the future. Whatever it is, there is no need to



judge yourself because of that. That's what minds do, always full of thoughts and ideas. When noticing this, just acknowledge the wandering, and gently bring your attention back to the breath.

- (6) Let's now go deeper into the awareness of your breathing. Focus on the changing sensations of the beginning of the breath at your nostril, follow the breath down the throat. Mentally note the rise of your chest, ribcage, and abdomen as you breathe in, and notice how they compress as you breathe out. And follow the breath, back up, passing through the throat, and finally its exit out of your nose.
- (7) If it helps, you can create a mental image of your body, imaging that when you breathe in, the air passes through your nostril and enters your body, and as you breathe out, the air travels through your body, goes back to your nostril and leaves your body.
- (7:30) Breathe in, be aware that you are breathing in. Breathe out, be aware that you are breathing out. Take this practice, one inhalation, and one exhalation, at a time.
- (8:20) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation. If your attention slips off to something else, just gently acknowledge it, and bring your attention back to the breath, without judgment.
- (9:20) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and centeredness is accessible to you, by simply attending to the breath. With that thought in mind, gently open your eyes. Thank you for your participation.

### ***Day 3: secular mindfulness***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to stay in the present moment through focusing on your breath with openness and curiosity, and without judgement. Remember, the main purpose of practicing mindfulness is to free yourself from getting too involved with the past or the future, and to only focus on what is happening in the present moment with curiosity and without judgement. Therefore, it is essential to pay close attention to your breath, as the breath is always in the present moment, and it can serve as the best anchor of your attention. Mindfulness is a process, and the best way to understand it is to practice it step by step. One of the main distractions that people experience during mindfulness meditations is discomfort in the body. So, today we are going to learn to breathe through bodily tensions and regain focus on breathing, and to stay steadily in the present moment.
- (1:30) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.
- (2:30) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (3:15) As you continue to breathe naturally, now I want you to expand your awareness a little bit. And gently bring your full attention to your body. Feel your body as a whole right now, try to explore how your breath make your body feel. Is it comfortable? If it is, keep it

up. If not, you can change. If the breath is too fast, slow it down, if it's too short, make it longer. Try to notice what your body needs right now, and breathe in a way that soothes you.

- (4:10) You might notice some tension here and there. It might be pain in your shoulder or tightness in your neck. Whatever it is, continue to breathe comfortably, think as if you are breathing through the tension. As you breathe in, think of the breath softening and soothing that tension, and as you breathe out, think of those feelings of unease leaving your body. There is no need to struggle with these tensions, they are just body sensations, they're here and then they're gone. There is no need to react to something so temporary.
- (5:10) Continue to breathe naturally and comfortably, if a bodily sensation grabs your attention, just notice it, acknowledge it, and bring your attention back to your breath. All you need to do to make your body steady and soothing is to notice your breath and stay with it. And this state of contentment and happiness does not depend on your past or your future. Your happiness is right here, right now, when you breathe comfortably.
- (6:15) Continue to breathe comfortably. There is no place to go, nothing else to do, just be here and now, observe your breath. Simply notice the air coming in, and going out through your body. Sensing the breath sooth your tension as you breathe in and the unease feeling leaves your body as you breathe out. Remain aware of the sensations of breathing in and out in this way.
- (7) Continue to breathe comfortably and allow the sense of calmness and ease to continue to grow in your body. Breathe through any tension in your body and allow the unease to leave your body as you breathe out.
- (7:40) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation. If your attention gets distracted by your body sensations or slips off to something else, just gently acknowledge it, and bring your attention back to the breath, without judgment.
- (9:15) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and centeredness is accessible to you, by simply attending to the breath. Make this your foundation as you resume your daily activity. When you speak, speak from this foundation, when you act, act from this foundation. With that thought in mind, gently open your eyes. Thank you for your participation.

#### ***Day 4: secular mindfulness***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to stay in the present moment by focusing on your breath with openness and curiosity, and without judgement. Remember, the main purpose of practicing mindfulness is to free yourself from getting too involved with the past or the future, and to only focus what is happening in the present moment with curiosity and without judgement. Therefore, it is essential to pay close attention to your breath, as the breath is always in the present moment, and it can serve as the best anchor of your attention.
- (:50) Mindfulness is a process, and the best way to understand it is to practice it step by step. People sometimes experience strong emotions during mindfulness meditations, and they often distract people from their practice. Therefore, today we are going to practice acknowledging and accepting emotions, and regain focus on breathing and comfort, and to stay steadily in the present moment.
- (1:30) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you

feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.

- (2:30) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (3:10) As you continue to breathe naturally, now I want you to expand your awareness a little bit. And be aware of any emotions that you are experiencing as you watch your breath. What emotions are you feeling right now? Do you feel agitated? Or do you feel happy? Are there body sensations associated with your emotions? Does your emotion affect your breath? Bring an open curiosity to your emotional experience.
- (3:55) You might be feeling positive emotions, such as a peaceful happiness, or feelings of contentedness. How does this emotion affect your breath?
- (4:15) You might instead be feeling neutral emotions; for example, you may feel quiet and without emotion. Whatever your emotion is, just continue to monitor your breath.
- (4:40) You might be feeling negative emotions, such as a feeling of agitation or discomfort. These feelings are welcome here too; notice the features of your emotional experience reflected in your breath.
- (5) Negative emotions often are the most difficult to stay with. Our natural tendency is to push them away or suppress them. But if you try to simply let it be and observe what is there. By noticing what emotions are present and not judging them, you can develop a new relationship with your emotions. They are temporary; they're here and then they're gone. There's no point in reacting to something that is so temporary. Watch the emotion with curiosity and interest, notice how your breath changes with your emotional experience.
- (6) Right now, offer yourself fully to your experience. Moment by moment, just watch what is there with curiosity and interest. Open your attention broadly to notice whatever is arising for you in this moment. Notice your breathing. Breathing in, breathing out. Notice any emotions and thoughts arising. Note them. They are welcome here too. Remain aware of breath in and out in this way.
- (7) Continue to breathe naturally and comfortably. Just like what we learned about body tensions in yesterday's practice, your emotions are also like the body tensions, they come and they go. There is no need to struggle with them, they appear and then disappear. There is no place to go, nothing else to do, just be here and now, observing your breath, and allow the emotions to come and go.
- (8) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation. If your attention gets distracted by your emotions or slips off to something else, just gently acknowledge it, and bring your attention back to the breath, without judgment.
- (9:15) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and centeredness is accessible to you, by simply attending to the breath. Make this your foundation as you resume your daily activity. When you speak, speak from this foundation, when you act, act from this foundation. With that thought in mind, gently open your eyes. Thank you for your participation

### ***Day 5: secular mindfulness***

10 minutes

- (1) Welcome back to your mindfulness practice. This is a time for you to stay in the present moment by focusing on your breath with openness and curiosity, and without judgement. Remember, the main purpose of practicing mindfulness is to free yourself from getting too involved with the past or the future, and to only focus on what is happening in the present

moment with curiosity and without judgement. Therefore, it is essential to pay close attention to your breath, as the breath is always in the present moment, and it can serve as the best anchor of your attention.

- (:50) Mindfulness is a process, and the best way to understand it is to practice it step by step. During mindfulness meditations, random thoughts often just pop into our mind and distract us from our practice. Therefore, today we are going to learn to how deal with distracting thoughts, and through that gain insight into the temporary nature of thoughts, and regain focus on the breath, to stay steadily in the present moment.
- (1:30) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.
- (2:30) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (3:10) As you continue to breathe naturally, allow yourself to notice any thoughts that come into your mind as you are aware of your breathing. What thoughts are you having right now?
- (3:25) You might be having thoughts about yourself, thoughts like “I am no good at this,” “Nobody understands me,” or “I am brilliant.” Or you might be thinking about other people, thoughts like “He’s a jerk,” “She doesn’t deserve what she has”, or “She is pretty.”
- (3:55) Bring an open curiosity to your thoughts. No matter what your thoughts are, they are all welcome. Simply notice, acknowledge and accept these thoughts, without judgement.
- (4:10) As you become aware of your thoughts, notice is there any emotion associated with your thoughts? How do your thoughts make you feel? Do you feel agitated? Do you feel happy?
- (4:30) Are there body sensations associated with your emotions? Are your thoughts creating any tension in your body?
- (4:40) How about the breath? Did your breath change as your thoughts occurred? Did it become faster? Slower? Shorter? Longer? Tougher? Or smoother? Pay close attention to these subtle changes.
- (5:15) As you shift your attention from your thoughts back to your breath, you will notice that the thought that you were just having is no longer there. Thoughts are temporary; just like body tension and emotions, they’re here and then they're gone. There's no point in reacting to something that is so temporary.
- (5:50) Continue to observe your breath, and at the same time notice your thoughts passing through your consciousness. Our natural tendency towards is to follow our thoughts as they occur. We treat them as facts, and we get too involved with them. When we have a thought many times, over and over, it can condense into a belief. In fact, belief is also just a thought, or a number of connected thoughts, that we have a lot of the time. Beliefs are then quite often taken as facts. For example: “The world is flat.” Enough people had that thought, or held the assumption, often enough for it to be assumed to be a fact for centuries.
- (7:20) As we start to pay attention to our thoughts, with a gentle curiosity, then we start to think about our thinking. We can then move away from believing that the thought is a fact. Beliefs are thoughts, and thoughts are just thoughts, just like words in your mind. That’s why we practice meditation, as we become mindful and focus on your breath, in the present moment, you will be more capable of seeing the true nature of your thoughts. You may notice

that just at the moment you become aware of a thought, it passes and is replaced by another thought. That's what happens. Thoughts come, and they go. So allow it to be that way.

- (8:30) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation. If your attention gets distracted by your thoughts or slips off to something else, just gently acknowledge it, and bring your attention back to the breath, without judgment.
- (9:15) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and centeredness is accessible to you, by simply attending to the breath. Make this your foundation as you resume your daily activity. When you speak, speak from this foundation, when you act, act from this foundation. With that thought in mind, gently open your eyes. Thank you for your participation.

### ***Day 6: secular mindfulness***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to stay in the present moment through focusing on your breath with openness and curiosity, and without judgment. Remember, the main purpose of practicing mindfulness is to free yourself from getting too involved with the past or the future, and to only focus what is happening in the present moment. Therefore, it is essential to pay close attention to your breath, as the breath is always in the present moment, and it can serve as the best anchor of your attention. This is the final session of your practice, so today we are going to practice mindfulness using the skills and knowledge that you learned from the previous sessions. This will help you to master the skills and remain mindful in your daily life.
- (1:15) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.
- (2:15) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (3) Bring your awareness to the breath, where you feel it most prominently in your body. You may feel the sensations of air passing through the nostrils, or the sensations of your abdomen expanding and compressing with each breath. It can also be the chest, back or any other places. Wherever you feel the sensations of breathing the most, simply allow your attention to rest there and remain aware of the sensations of breathing in and out at your chosen area of attention.
- (4) Now, I want you to take a couple long deep in-and-out breaths, way down to your torso, to your abdomen and to your feet. Feel your body as a whole right now. How does your body feel? You might notice some tension here and there. It might be pain in your shoulder or tightness in your neck. Whatever it is, continue to breathe comfortably, think as if you are breathing through the tension. There is no need to struggle with these tensions, they are just body sensations, they're here and then they're gone. Just gently acknowledge it, and bring your attention back to the breath, without judgment.
- (5:15) Breathing in, and breathing out. As you continue to watch your breath, you might also notice that you are experiencing certain emotions. You might be feeling positive emotions, such as a peaceful happiness, or feelings of contentedness. Or you might be feeling neutral emotions, such as feeling quiet and without emotion. Or you are feeling negative emotions, such as a feeling of agitation or discomfort. Simply noticing what emotions are present, accept them, without judgment, and come back to your breath.

- (6:15) You might also notice that random thoughts often just pop into your mind and try to distract you from your practice. There is no need to judge yourself because of that, that's what minds do. Just be aware of the fact that you are having these thoughts and let them be there. As you continue to breathe, you will notice that your emotions and thoughts are just like body sensations, they arise, and they pass away. So just simply acknowledge them, and then bring your attention back to your breath
- (7:15) Through practicing mindfulness, we realize that the sensory events we experience are momentary, they're fleeting. They're here and then they're gone. There's no point in reacting to something that is so temporary. We can also discover that some of our physical, emotional and mental reaction are separate from our sensations. It's not the sensory event that creates bodily tension, anger or negative thinking; it's your perception of it. So through watching your breath moment by moment, you can maintain awareness of each moment in a more objective point of view, then you can reduce your reaction to these events, and maintain a mindful presence.
- (8:30) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation. If your attention gets distracted by body sensations, emotions or thoughts, just gently acknowledge it, knowing that they are all temporary, allow them to come and go, and each time, bring your attention back to the breath, without judgment.
- (9:15) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and centeredness is accessible to you, by simply attending to the breath. Make this your foundation as you resume your daily activity. When you speak, speak from this foundation, when you act, act from this foundation. With that thought in mind, gently open your eyes. Thank you for your participation.

## Ethic Embodied Mindfulness Scripts

### *Day 1: ethic embodied mindfulness*

10 minutes

- (0) Thank you for participating in this study. The primary intention of this study is for you to think about, and try, a particular kind of awareness, called mindfulness. I'm just going to tell you a little bit about this way of paying attention, and have you try it out, to see what it's like for you. Mindfulness is paying attention in the present moment, with curiosity and good intention. We often focus on things other than what is happening in the moment—we worry about the future, think about the past, and lose touch with what we are doing right now and why we are doing it. So it is helpful to bring our attention to the present moment, so we can see more clearly at the quality of our mind. And to see if we are motivated by primitive mental qualities like anger, fear, grief and remorse? Or are we motivated by more refined intentions such as generosity, gratitude, kindness, love and compassion? Therefore, we are going to practice on focusing on the breath, as the breath is always in the present moment, and it is the best reflection of our mental state. For the next five days, I will guide you through a series of breath meditations; remember the main purpose of practicing mindfulness is to stay in the present moment and to see clearly the quality of our mind, so we can transform our intention to more refined intentions. Mindfulness is a process, and the best way to understand it is to practice it step by step, so let's do that now. And today we are going to start by attending to our in and out breath.
- (2:15) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside

your body. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.

- (3:15) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (4) Breathe normally and naturally and now bring your awareness to the breath, where you feel it most prominently in your body. You may feel the sensations of air passing through the nostrils, or the sensations of your abdomen expanding and compressing with each breath. It can also be the chest, back or any other places. Wherever you feel the sensations of breathing the most, simply allow your attention to rest there and remain aware of the sensations of breathing in and out at your chosen area of attention.
- (5) Remember that there is no need to control or manipulate your breath in any way. There is no need to visualize, count or figure the breath out, just simply be aware of the natural process of breathing, each inhalation and each exhalation, without judgment. There is no place to go, nothing else to do, just be here and now, observe your breath, coming in, and going out at the nostril or abdomen, or any other chosen area of attention. Simply sustain your attention on the breath, breathing in and breathing out.
- (6) From time to time, it is natural for the mind to wander off from the breath. Random thoughts just pop into your mind and try to distract you from your practice. They might be memories from the past, or some planning for the future. Whatever it is, there is no need to judge yourself because of that. That's what minds do, always full of thoughts and ideas. When noticing this, just acknowledge the wandering, and gently bring your attention back to the breath.
- (7) Breathe in, be aware that you are breathing in. Breathe out, be aware that you are breathing out. Take this practice, one inhalation, and one exhalation, at a time,
- (8) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhale and exhale. If your attention slips off to something else, just gently acknowledge it, and bring your attention back to the breath, without judgment.
- (9) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and centeredness is accessible to you, by simply attending to the breath. Also, you may share any benefits you've gained through this practice with all beings. May all beings be at peace. With that thought in mind, gently open your eyes. Thank you for your participation.

### ***Day 2: ethic embodied mindfulness***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to stay in the present moment through focusing on your breath with full awareness and with good intentions. Remember, the main purpose of practicing mindfulness is to train the mind to see clearly at its quality. So you can transform some primitive intentions, such as anger, fear, grief and remorse, into refined ones, such as generosity, gratitude, kindness, love and compassion. Therefore, it is essential to pay close attention to your breath, and as you become more sensitive to the breath, you also become more sensitive to the mind. Mindfulness is a process, and the best way to understand it is to practice it step by step, so today we are going to

practice focusing on our breath through noticing body sensations, and through that, we can be aware of the interconnectedness of our breath and the body, as well as the interconnectedness of all beings.

- (1:15) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.
- (2:15) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (3) Breathe normally and naturally, now bring your awareness to the changing sensations of your breathing, occurring at your nostrils, that place where air moves in and out of your body. You may notice that as you breathe in, the fresh air fills your nostrils, and it may be a little cold and tingly; and when you breathe out, you might notice that the sensations become smooth, and warm as the moist air moves out of your body. Notice any subtle sensations of air passing through the nostrils. Simply allow your attention to rest there and remain aware of the sensations of breathing in and out in this way.
- (4) Remember, there is no need to control or manipulate your breath in any way. There is no need to visualize, count or figure the breath out, just simply be aware of the natural process of breathing, each inhalation and exhalation, without judgment. There is no place to go, nothing else to do, just be here and now, observe your breath, coming in, and going out at the nostril. Simply sustain your attention on the breath, breathing in and breathing out.
- (5) From time to time, it is natural for the mind to wander off from the breath. Random thoughts just pop into your mind and try to distract you from your practice. They might be memories from the past, or some planning for the future. Whatever it is, there is no need to judge yourself because of that. That's what minds do, always full of thoughts and ideas. When noticing this, just acknowledge the wandering, and gently bring your attention back to the breath.
- (6) Let's now go deeper into our practice, and realize that this simple act of breathing is the most crucial thing that keeps you alive. In fact, all living beings exist because of this simple act of breathing. All beings are breathing the same air, and using the same breathing method. The air comes in to our body as we breathe in, and the air leaves our body as we breathe out.
- (7) If it helps, you can create a mental image of one of your family, or close friends or even a stranger. Imagine that when they breathe in, the air passes through their nostril and enters their body, and as they breathe out, the air travels through their body, goes back to their nostril and leaves their body. And realize that they are breathing in the same way as you do, and we are all are connected through the breath.
- (7:30) Breathe in, be aware that you are breathing in and realize that same air is nurturing all being. As you breathe out, be aware that you are breathing out, and realize that the same act of breathing is shared by all living beings. Continue to watch your breath, and at the same time, acknowledge that the breath teaches us that all beings are connected to each other.



- (8:20) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation, and remind yourself about the interconnectedness between all beings. If your attention slips off to something else, just gently acknowledge it, and bring your attention back to the breath, without judgments.
- (9:20) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and connectedness is accessible to you, by simply attending to the breath. Also, you may share any benefits you've gained through this practice with all beings. May all beings be at peace. With that thought in mind, gently open your eyes. Thank you for your participation.

### ***Day 3: ethic embodied mindfulness***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to stay in the present moment through focusing on your breath with full awareness and with good intentions. Remember, the main purpose of practicing mindfulness is to train the mind to see clearly at its quality. So you can transform some primitive intentions, such as anger, fear, grief and remorse, into refined ones, such as generosity, gratitude, kindness, love and compassion. Therefore, it is essential to pay close attention to your breath, and as you become more sensitive to the breath, you also become more sensitive to the mind. Mindfulness is a process, and the best way to understand it is to practice it step by step. One of the main distractions that people experience during mindfulness meditations is discomfort in the body. Therefore, today we are going to learn to breathe through bodily tensions and regain focus on breathing and through that, we will gain insight into the interconnectedness between all-beings' happiness, and this realization will help you to cultivate refined mental qualities.
- (1:30) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.
- (2:30) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (3:15) As you continue to breathe naturally, now I want you to expand your awareness a little bit. And gently bring your full attention to your body. Feel your body as a whole right now, try to explore how your breath makes your body feel. Is it comfortable? If it is, keep it up. If not, you can change. If the breath is too fast, slow it down, if it's too short, make it longer. Try to notice what your body needs right now, and breathe in a way that soothes you.
- (4:10) You might notice some tension here and there. It might be pain in your shoulder or tightness in your neck. Whatever it is, continue to breathe comfortably, think as if you are breathing through the tension. As you breathe in, think of the breath softening and soothing that tension, and as you breathe out, think of those feelings of unease leaving your body. There is no need to struggle with these tensions, they are just body sensations, they're here and then they're gone. There is no need to react to something so temporary.

- (5:10) Continue to breathe naturally and comfortably, if a bodily sensation grabs your attention, just notice it, acknowledge it, and bring your attention back to your breath. All you need to do to make your body steady and soothing, is to explore your most comfortable way of breathing, and stay with it. You will also realize that this state of contentment and happiness does not cost anyone else's' contentment and happiness. We often learn that you have to work either for your own good or for the good of the people around you, but the breath teaches you that you get to do both at the same time, simply by staying with your breath, with a soothing presence.
- (6:15) Continue to breathe comfortably. And realize that this state of being content and free from tension is also sought by all living beings, and that I am no different from any of them. We are all equal. The happiness and suffering of all living beings are just as important as my own.
- (7) Allow the sense of calmness and ease to continue to grow in your body as you breathe comfortably. And realize that this state of happiness doesn't demand anything from anybody. The less you need, the more you are able to give. This is true generosity.
- (7:40) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation, and remind yourself of the connectedness of all living beings. Breathe in, realizing that all beings are connected through the breath, and breathe out, realizing that this act of breathing connects all being's happiness as well, and the source of their happiness is also the source of mine.
- (9:15) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and connectedness is accessible to you, by simply attending to the breath. Make this your foundation as you resume your daily activity. When you speak, speak from this foundation, when you act, act from this foundation. Also, you may share any benefits you've gained through this practice with all beings. May all beings be happy. With that thought in mind, gently open your eyes. Thank you for your participation.

#### ***Day 4: ethic embodied mindfulness***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to stay in the present moment through focusing on your breath with full awareness and with good intentions. Remember, the main purpose of practicing mindfulness is to train the mind to see clearly at its quality. So you can transform some primitive intentions, such as anger, fear, grief and remorse, into refined ones, such as generosity, gratitude, kindness, love and compassion. Therefore, it is essential to pay close attention to your breath, and as you become more sensitive to the breath, you also become more sensitive to the mind.
- (:50) Mindfulness is a process, and the best way to understand it is to practice it step by step. People sometimes experience strong emotions during meditations, and they often distract people from their practice. Therefore, today we are going to practice on acknowledging and accepting emotions, and regain focus on breathing, and through that, we gain insight into the temporary and interdependent nature of our emotions, and this realization will help you to cultivate refined mental qualities.
- (1:30) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you

feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.

- (2:30) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (3:10) As you continue to breathe naturally, now I want you to expand your awareness a little bit. And be aware of any emotions that you are experiencing as you watch your breath. What emotions are you feeling right now? Do you feel agitated? Do you feel happy? Are there body sensations associated with your emotions? Does this emotion affect your breath? Bring an open curiosity to your emotional experience.
- (3:55) You might be feeling positive emotions, such as a peaceful happiness, or feelings of contentedness. How does this emotion affect your breath?
- (4:15) You might instead be feeling neutral emotions; for example, you may feel quiet and without emotion. Whatever your emotion is, just continue to monitor your breath.
- (4:40) You might be feeling negative emotions, such as a feeling of agitation or discomfort. These feelings are welcome here too; notice the features of your emotional experience reflected on your breath.
- (5) Negative emotions often are the most difficult to stay with. Our natural tendency is to push them away or suppress them. But if you try to simply let it be and observe what is there. By noticing what emotions are present and not judging them, you can develop a new relationship with your emotions. They are temporary; they're here and then they're gone. There's no point in reacting to something that is so temporary. Also, if we look a little deeper into this emotional suffering, we will see that it often arises with unwholesome mental qualities, such as anger, fear, confusion, grief or remorse. So if we hold on to these unwholesome mental qualities, we are basically feeding ourselves suffering.
- (6) So right now, let's try to think of thoughts of goodwill. Silently recite: "May I be happy. May I be free from suffering. May I experience joy and ease." And as you fill your mind with these wholesome thoughts, notice how your emotions change with it? And what about your breath? Notice any subtle change in your emotions and your breath.
- (7) In yesterday's practice, we learned that all beings' happiness is connected, and other people's well being is as important as mine. So let's send out our good will to others as well. Silently recite: "May all beings be happy. May all beings be free from suffering. May all beings experience joy and ease." And notice what emotions arise when you fill your mind with these generous, kind, and loving thoughts? And how are they affecting your breath?
- (8) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation, and at same time send good will to yourself and all living beings. Breathe in, realizing that all beings are connected through the breath, and breathe out, wishing all beings to be happy and free from suffering.
- (9:15) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and kindness is accessible to you, by simply attending to the in breath, and the out breath. Make this your foundation as you resume your daily activity. When you speak, speak from this foundation, when you act, act from this foundation. Also, you may share any benefits you've gained through this practice with all beings. May all

beings be happy. With that thought in mind, gently open your eyes. Thank you for your participation.

### ***Day 5: ethic embodied mindfulness***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to stay in the present moment through focusing on your breath with full awareness and with good intentions. Remember, the main purpose of practicing mindfulness is to train the mind to see clearly at its quality. So you can transform some primitive intentions, such as anger, fear, grief and remorse, into refined ones, such as generosity, gratitude, kindness, love and compassion. Therefore, it is essential to pay close attention to your breath, and as you become more sensitive to the breath, you also become more sensitive to the mind.
- (:50) Mindfulness is a process, and the best way to understand it is to practice it step by step. During mindfulness meditations, random thoughts often just pop into our mind and distract us from our practice. Therefore, today we are going to learn to how deal with distracting thoughts and through that, gain insight into the temporary and interdependent nature of our thoughts. This realization then helps us to cultivate refined mental qualities.
- (1:30) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.
- (2:30) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (3:10) As you continue to breathe naturally, allow yourself to notice any thoughts that come into your mind as you watch your breath. What thoughts are you having right now?
- (3:25) You might be having thoughts about yourself, thoughts like “I am no good at this,” “Nobody understands me,” or “I am brilliant.” Or you might be thinking about other people, thoughts like “He’s a jerk,” “She doesn’t deserve what she has”, or “She is pretty.”
- (3:55) Bring an open curiosity to your thoughts. No matter what your thoughts are, they are all welcome. Simply notice, and acknowledge your thoughts.
- (4:10) As you become aware of your thoughts, notice if there is any emotion associated with your them? How do your thoughts make you feel? Do you feel agitated? Or do you feel happy?
- (4:30) Are there any body sensations associated with your thoughts? Are your thoughts creating any tension in your body?
- (4:40) How about the breath? Did your breath change as your thoughts occurred? Did it become faster? slower? shorter? longer? tougher? or smoother? Pay close attention to these subtle changes.
- (5:15) As you shift your attention from your thoughts back to your breath, you will notice that the thought that you were just having is no longer there. Thoughts are temporary; just

like body tension and emotions, they're here and then they're gone. There's no point in reacting to something that is so temporary.

- (5:50) Also, as we look a little deeper, we will notice that the thoughts that lead to emotional suffering and bodily tensions often arise with unwholesome mental qualities, while wholesome intentions often bring us warmth and well-being. That's why we practice meditation, by watching the breath, you are watching your bodily sensations, emotions, thoughts, and ultimately the quality of the mind. So when you notice that you are having wholesome intentions, notice the calmness and ease that they bring you and stay with it. When you notice unwholesome intentions, be aware of the agitation and tension that arise with them, and remind yourself of the warmth and well-being that wholesome intentions can bring you, and adjust your intentions.
- (7:20) And as you become more able to adjust your intentions, you are not only taking care of your own thoughts, emotions and body. You are, in a sense, taking care of all living beings' body, emotions and thoughts as well. That's where awareness of the interconnectedness of all beings becomes very nourishing. It helps us to realize that by cultivating awareness of the breath and instilling wholesome intentions, all beings can benefit. It's only when we do this—when we become more honest, generous, kind, loving, and compassionate—that all beings, including yourself, benefit.
- (8:30) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation, and at the same time allow yourself to be immersed in your wholesome intentions. Breathe in, realizing that all beings are connected through the breath, and breathe out, wishing all beings to be happy and free from suffering.
- (9:15) As you leave the meditation, you might want to congratulate yourself, remembering that this state of calmness and wholesomeness is accessible to you, by simply attending to the breath. Make this your foundation as you resume your daily activity. When you speak, speak from this foundation, when you act, act from this foundation. Also, you may share any benefits you've gained through this practice with all beings. May all beings be happy. With that thought in mind, gently open your eyes. Thank you for your participation.

### ***Day 6: ethic embodied mindfulness***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to stay in the present moment through focusing on your breath with full awareness and with good intentions. Remember, the main purpose of practicing mindfulness is to train the mind to see clearly at its quality. So you can transform some primitive intentions, such as anger, fear, grief and remorse, into refined ones, such as generosity, gratitude, kindness, love and compassion. Therefore, it is essential to pay close attention to your breath, and as you become more sensitive to the breath, you also become more sensitive to the mind. This is the final session of your practice, so today we are going to practice mindfulness using the skills and knowledge that you learned from the previous sessions. This will help you to master the skills and remain mindful in your daily life.
- (1:15) Now, I want you to settle your body onto the chair that you are sitting on. Make sure that your feet are flat on the floor, your back and neck are comfortably straight. Bring your arms alongside your body, and place both of your hands comfortably on your lap or alongside your body. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, so keep your gaze soft.

- (2:15) Once you are settled in a comfortable yet alert sitting position, slowly bring your attention to the fact that you are breathing, not changing the breath in any way, but simply experiencing each breath as it happens naturally. Breathe in, being aware of the air coming in, and breathe out, being aware of the air going out, as it is happening moment by moment.
- (3) Now bring your awareness to the breath, where you feel it most prominently in your body. You may feel the sensations of air passing through the nostrils, or the sensations of your abdomen or chest expanding and compressing with each breath. Be aware of the air coming and out freely through your body and knowing that the same air is nurturing all living being and this act of breathing is shared by all living beings. We are all connected through the breath.
- (4) Now, I want you to take a couple long deep in-and-out breaths, way down to your torso, to your abdomen and to your feet. Feel your body as a whole right now. How does your body feel? You might notice some tension here and there. Try to breathe through any tension, soothing it with your breath. There is no need to struggle with these tensions, they are just body sensations, they're here and then they're gone. Simply allow it to appear and disappear on its own, and knowing that being free from tension is also sought by all living beings, and that I am no different from any of them. We are all equal.
- (5:15) Breathing in, and breathing out. As you continue to watch your breath, you might also notice that you are experiencing certain some emotions. You might be feeling positive emotions, such as a peaceful happiness, or you might be feeling neutral emotions, such as feeling quiet, or you are feeling negative emotions, such as a feeling of agitation or discomfort. As you become aware of your emotion, notice any bodily sensation that arise with these emotions. Also notice any change in your breath as they occur.
- (6:15) You might also notice that random thoughts often just pop into your mind and try to distract you from your practice. Bring an open curiosity to your thoughts. notice, and acknowledge them. As you become aware of your thoughts, notice if there is any emotion associated with them? How do your thoughts make you feel? Do they make you feel agitated? Or happy? And what do they do to your breath? Be aware of these subtle changes as you observe your breath moment by moment.
- (7:15) Through practicing mindfulness, we realize that the thoughts that bring us emotional suffering, bodily tension, or uncomfortable breath often come from unwholesome mental qualities. And as we become aware of the interconnectedness of our mental qualities, thoughts, emotions, body and the breath, we come to realize that it is only through cultivating wholesome mental qualities, we can truly be free of suffering. And as we become aware of the interconnectedness of all living beings, we discover that it's only when we become more honest, generous, kind, loving, and compassionate—all beings, including yourself, benefit.
- (8:30) The practice will end in a minute or so, during this time, you can just continue to observe your breath, be aware of each inhalation and exhalation, and at the same time allow yourself to be immersed in mindfulness and your wholesome intentions. Breathe in, realizing that all beings are connected through the breath, and breathe out, wishing all beings to be happy and free from suffering.
- (9:15) As you leave the meditation, you might want to congratulate yourself, remembering that this state mindfulness and wholesomeness is accessible to you, by simply attending to the breath. Make this your foundation as you resume your daily activity. When you speak, speak from this foundation, when you act, act from this foundation. Also, you may share any benefits you've gained through this practice with all beings. May all beings be happy. With that thought in mind, gently open your eyes. Thank you for your participation.

### Control Condition Script (Poem Analysis)

#### *Day 1: Control*

10 minutes

- (0) Thank you for participating in this study. The primary intention of this study is for you to think about, and try, a particular kind of awareness, called mindfulness. I'm just going to tell you a little bit about this way of paying attention, and have you try it out, to see what it's like for you. Mindfulness is paying full attention to what we are doing right now in the present moment. We often focus on things other than what is happening in the moment—worrying about the future, thinking about the past, focusing on what is coming next rather than what is right in front of us. And it is useful that we can do a number of things without paying attention to them. However, sometimes it is helpful to bring our attention to what we are doing right in the present moment. Therefore, we are going to practice focusing on analyzing poems, as they have rich details for us to explore, and it can serve as a good anchor of your attention. For the next five days, I will guide you through a series of poem analyzing activities, and remember, the main purpose of this activity is to free yourself from getting too involved with the past or the future, and to only focus on what is happening in the present moment, and think about the poem as best you can. Mindfulness is a process, and the best way to understand it is to practice it step by step, so let's do that now. And today we are going to start with analyzing the imagery of a poem.
- (1:50) Now, I want you to find a comfortable seat. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, just keep your gaze soft.
- (2:30) Let's start with a poem. I'm going to read it to you, and please listen carefully. Don't worry about remembering everything; we will work through different aspects of this poem. This poem is called Night Journey, and it reads:

Now as the train bears west,  
Its rhythm rocks the earth,  
And from my Pullman berth  
I stare into the night  
While others take their rest.  
Bridges of iron lace,  
A suddenness of trees,  
A lap of mountain mist  
All cross my line of sight,  
Then a bleak wasted place,  
And a lake below my knees.  
Full on my neck I feel  
The straining at a curve;  
My muscles move with steel,  
I wake in every nerve.  
I watch a beacon swing  
From dark to blazing bright;  
We thunder through ravines  
And gullies washed with light.  
Beyond the mountain pass  
Mist deepens on the pane;  
We rush into a rain  
That rattles double glass.  
Wheels shake the roadbed stone,  
The pistons jerk and shove,  
I stay up half the night  
To see the land I love.

- (4:05) Spend some time thinking about this poem. Are there any specific words or phrases that stood out to you?
- (4:30) Think about the author. What message is he trying to convey?
- (5:00) Remember, your only responsibility during this practice is to follow my instructions and do your best to focus on the poem. There is no place to go, nothing else to do, just think about the poem. Now see if you can actively think about the overall meaning and tone of the poem. Don't worry too much about the details right way. Just do your best to focus your attention on the meaning and intention of the author.
- (6:10) Now, I am going to read the poem again, I would like you to pay particular attention to the images that the author uses throughout the poem. Try to notice specific places, things, or people that the author describes.

Now as the train bears west,  
 Its rhythm rocks the earth,  
 And from my Pullman berth  
 I stare into the night  
 While others take their rest.  
 Bridges of iron lace,  
 A suddenness of trees,  
 A lap of mountain mist  
 All cross my line of sight,  
 Then a bleak wasted place,  
 And a lake below my knees.  
 Full on my neck I feel  
 The straining at a curve;  
 My muscles move with steel,  
 I wake in every nerve.  
 I watch a beacon swing  
 From dark to blazing bright;  
 We thunder through ravines  
 And gullies washed with light.  
 Beyond the mountain pass  
 Mist deepens on the pane;  
 We rush into a rain  
 That rattles double glass.  
 Wheels shake the roadbed stone,  
 The pistons jerk and shove,  
 I stay up half the night  
 To see the land I love.

- (7:50) Take a few moments now, to think about the details that you just noticed. If it helps, you can try to form a mental picture of the setting of the poem in your mind.
- (8:30) Now think about how these details help the author to convey the meaning of the poem.
- (9:10) The practice will end in a minute or so, during this time, you can just continue to think about the elements of this poem, consider how the author's intention is conveyed through aspects of imagery in this poem.
- (9:40) As you leave the practice, you might want to remember that the meaning of a poem can be delivered through small details, and only through being attentive to these little details, you can comprehend the meaning of the poem. With that thought in mind, gently open your eyes. Thank you for your participation.



**Day 2: Control**

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to just stay in the present moment by focusing on analyzing poems. Remember, the main purpose of this activity is to free yourself from getting too involved with the past or the future, and to only focus on what is happening in the present moment, and think about the poem as best you can. Therefore, it is essential to pay close attention to the task at hand, as the past is already in the past and the future is yet to come, so the present moment is the only and most valuable time you have. Mindfulness is a process, and the best way to understand it is to practice it step by step, so today we are going to continue analyzing poems in a greater detail. Particularly focusing on the rhythm and sounds of the poem.
- (1:15) Now, I want you to find a comfortable seat. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, or attend to your visual experience in any way; just keep your gaze soft.
- (2) Let's start with a poem. I'm going to read it to you, and please listen carefully. I would like you to try your best to notice the structure of the poem, the imagery, and finally the overall tone and meaning. This poem is called "Waiting" and it reads:

Left off the highway and  
down the hill. At the  
bottom, hang another left.  
Keep bearing left. The road  
will make a Y. Left again.  
There's a creek on the left.  
Keep going. Just before  
the road ends, there'll be  
another road. Take it  
and no other. Otherwise,  
your life will be ruined  
forever. There's a log house  
with a shake roof, on the left.  
It's not that house. It's  
the next house, just over  
a rise. The house  
where trees are laden with  
fruit. Where phlox, forsythia,  
and marigold grow. It's  
the house where the woman  
stands in the doorway  
wearing the sun in her hair. The one  
who's been waiting  
all this time.  
The woman who loves you.  
The one who can say,  
"What's kept you?"

- (3:40) Take a few minutes to think about this new poem. Who is the woman at the end of the poem? What is her relationship to the author--how does he feel about her?

- (4:20) Focus on the images, the author, words and phrases... Consider how each of these elements fit together.
- (5:00) One interesting feature of this poem is the way the author uses short, sparse descriptions at the beginning of the poem that then become more detailed near the end. This creates the illusion of impatience at the beginning of the poem--none of the details of the journey are as important as what's at the destination. The more rich descriptions at the end like the images of the flowers that grow and "wearing the sun in her hair" convey the author's affection for the woman he is going to see.
- (6:00) The point of this poem analyzing practice is to teach you to notice details, to keep your mind focused so that it can become stronger, sharper. Examining poetry can help to train your mind in this way. I will read the poem once more. See if you can notice any details that you missed the first time:

Left off the highway and  
 down the hill. At the  
 bottom, hang another left.  
 Keep bearing left. The road  
 will make a Y. Left again.  
 There's a creek on the left.  
 Keep going. Just before  
 the road ends, there'll be  
 another road. Take it  
 and no other. Otherwise,  
 your life will be ruined  
 forever. There's a log house  
 with a shake roof, on the left.  
 It's not that house. It's  
 the next house, just over  
 a rise. The house  
 where trees are laden with  
 fruit. Where phlox, forsythia,  
 and marigold grow. It's  
 the house where the woman  
 stands in the doorway  
 wearing the sun in her hair. The one  
 who's been waiting  
 all this time.  
 The woman who loves you.  
 The one who can say,  
 "What's kept you?"

- (7:40) Now do your best to think about the elements of this poem that we practiced today. Is there anything that you find most interesting?
- (8:20) The practice will end in a minute or so, during this time, you can just do your best to think about the subtle details of this poem that we practiced on today.
- (9:20) As you leave the practice, you might want to remember that the meaning of a poem can be delivered through small details, and only through being attentive to these little details, can you comprehend the meaning of the poem. With that thought in mind, gently open your eyes. Thank you for your participation.

### ***Day 3: Control***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to just stay in the present moment by focusing on analyzing poems. Remember, the main purpose of this activity is to free yourself from getting too involved with the past or the future, and to only focus on what is happening in the present moment, and to think about the poem as best you can. Therefore, it is essential to pay close attention to the task at hand, as the past is already in the past and the future is yet to come, so the present moment is the only and most valuable time you have. Mindfulness is a process, and the best way to understand it is to practice it step by step, so today we are going to continue analyzing poems in a greater detail.
- (1:15) Now, I want you to find a comfortable seat. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, or attend to your visual experience in any way; just keep your gaze soft.
- (2) First, we will review some of the skills from the previous sessions. I am going to read you a poem, and I want you to listen carefully. Notice the rhythm and sounds of the poem. Try to notice imagery--people, places, and things--that the poet describes. And finally, try to think about the overall message of the poem. How does the author feel about the subject matter?
- This poem is called Nothing is Lost and it reads:

Deep in our sub-conscious, we are told  
 Lie all our memories, lie all the notes  
 Of all the music we have ever heard  
 And all the phrases those we loved have spoken,  
 Sorrows and losses time has since consoled,  
 Family jokes, out-moded anecdotes  
 Each sentimental souvenir and token  
 Everything seen, experienced, each word  
 Addressed to us in infancy, before  
 Before we could even know or understand  
 The implications of our wonderland.  
 There they all are, the legendary lies  
 The birthday treats, the sights, the sounds, the tears  
 Forgotten debris of forgotten years  
 Waiting to be recalled, waiting to rise  
 Before our world dissolves before our eyes  
 Waiting for some small, intimate reminder,  
 A word, a tune, a known familiar scent  
 An echo from the past when, innocent  
 We looked upon the present with delight  
 And doubted not the future would be kinder  
 And never knew the loneliness of night.

- (3:40) Spend a moment thinking about this poem. As you did in earlier sessions, think about whether there are there any specific words or phrases that stood out to you? Use your attention to zoom in on the meaning of this poem.
- (4:10) You may have noticed that the tone of this poem is somewhat melancholy. There are several references to “before” when the author believes we were “innocent” and did not know the “loneliness of the night.” In the first part of this poem, it seems as though the author is reminiscing about happier times like “family jokes” and “music.” What about structure? Do you think the rhyming scheme contributes to the meaning of the poem?

- (5:10) One interpretation of the rhyming structure of this poem is that it fits with the theme of memories. The same sounds and patterns arise again and again mirroring the idea of old memories that occasionally resurface.
- (5:30) Now, I am going to read the poem again and I want you to pay special attention to the repetition of certain words in the poem.

Deep in our sub-conscious, we are told  
 Lie all our memories, lie all the notes  
 Of all the music we have ever heard  
 And all the phrases those we loved have spoken,  
 Sorrows and losses time has since consoled,  
 Family jokes, out-moded anecdotes  
 Each sentimental souvenir and token  
 Everything seen, experienced, each word  
 Addressed to us in infancy, before  
 Before we could even know or understand  
 The implications of our wonderland.  
 There they all are, the legendary lies  
 The birthday treats, the sights, the sounds, the tears  
 Forgotten debris of forgotten years  
 Waiting to be recalled, waiting to rise  
 Before our world dissolves before our eyes  
 Waiting for some small, intimate reminder,  
 A word, a tune, a known familiar scent  
 An echo from the past when, innocent  
 We looked upon the present with delight  
 And doubted not the future would be kinder  
 And never knew the loneliness of night.

- (7) Did you notice the repetition of certain words? Do you think this adds to the overall meaning and tone of the poem?
- (7:40) Notice how the author repeats the word “before” twice in a row. This repetition may contribute to the melancholy feel of the poem in that it sounds almost like a lament of past times. The use of the word forgotten twice in the line “forgotten debris of forgotten years” has a similar effect.
- (8:20) The practice will end in a minute or so, during this time, you can just do your best to think about the perspective of the author and overall meaning of the poem, try to come to a deeper understanding of the poem.
- (9:20) As you leave the practice, you might want to remember that the meaning of a poem can be delivered through small details, such as the tone of the poem and the imagery that it creates, and only through being attentive to these little details, can you comprehend the meaning of the poem. And with that skill, you will be able to view the world with a more analytic mindset so that you may make better decisions. With that thought in mind, gently open your eyes. Thank you for your participation.

#### ***Day 4: Control***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to just stay in the present moment by focusing on analyzing poems. Remember, the main purpose of this

activity is to free yourself from getting too involved with the past or the future, and to only focus on what is happening in the present moment, and think about the poem as best you can. Therefore, it is essential to pay close attention to the task at hand, as the past is already in the past and the future is yet to come, so the present moment is the only and most valuable time you have. Mindfulness is a process, and the best way to understand it is to practice it step by step, so today we are going to continue analyzing poems in greater detail, particularly focusing on extracting themes, metaphors and symbols.

- (1:15) Now, I want you to find a comfortable seat. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, or attend to your visual experience in any way; just keep your gaze soft.
- (2) In addition to high-level aspects of the poem like structure, author perspective, and overall meaning, when reading poetry you can also extract themes, metaphors and symbols to come to a deeper understanding of the poem. So today, we will practice identifying themes and symbols in poetry. Listen to the following poem and see if you can notice any metaphors that the author uses. It is called "The Courage That my Mother Had" and it reads:

The courage that my mother had  
 Went with her, and is with her still:  
 Rock from New England quarried;  
 Now granite in a granite hill.  
 The golden brooch my mother wore  
 She left behind for me to wear;  
 I have no thing I treasure more:  
 Yet, it is something I could spare.  
 Oh, if instead she'd left to me  
 The thing she took into the grave!-  
 That courage like a rock, which she  
 Has no more need of, and I have.

- (3:30) Did you notice any metaphors that the author used in this poem? How might they help you to understand the author's message?
- (4) You may have noticed that at the beginning of the poem the author says "rock from new England quarried," essentially comparing her mother's courage to a strong, hard rock. Does it say anything about the poet's mother that the poet compares her to New England rock and not steel or some other strong material?
- (4:40) Rock is tough and hard, but it is also natural--it can be mined directly from the Earth. Perhaps this choice for the metaphor is related to the author's mother's personality. Perhaps she was a hard-working, no frills type of woman. Do you agree with this interpretation? Are there other interpretations?
- (5:20) Regardless of your interpretation of this metaphor, do you see how these elements can add another layer of meaning to a poem?
- (5:50) For our last exercise today, I'd like you to focus on the potential underlying themes of this poem. The obvious message of this poem is that the author admires her mother's courage and wishes that she was more like her mother in her own life. However, listen to the poem a second time and see what else you can infer from the way the author talks about what her mother has left to her:  
 The courage that my mother had  
 Went with her, and is with her still:

Rock from New England quarried;  
 Now granite in a granite hill.  
 The golden brooch my mother wore  
 She left behind for me to wear;  
 I have no thing I treasure more:  
 Yet, it is something I could spare.  
 Oh, if instead she'd left to me  
 The thing she took into the grave!-  
 That courage like a rock, which she  
 Has no more need of, and I have.

- (7:20) One way to examine implied themes is to think about why the author included certain details, images, and so on. Is she trying to compare or contrast two things? How does that contribute to your understanding of the message?
- (7:50) Notice how the author mentions a golden brooch--a thing highly valued in her society both because of its expense and now because of its sentimental value. Interestingly though, the author mentions that it is something she “could spare” and wishes she had inherited courage instead. You might infer from this that the author is making a statement about material items in contrast to values. The author valued her mother’s courage much more than any of her personal possessions after her death, implying that values and the way a person chooses to live life are more important than wealth, possessions, and so on. What do you think? Why do you think the author included these details?
- (8:40) The practice will end in a minute or so, during this time, you can just do your best to think about the use of metaphor and symbol in this poem, and try to come to a deeper understanding of the poem.
- (9:20) As you leave the practice, you might want to remember that the meaning of a poem can be delivered through small details, such as metaphors and symbols, and only by being attentive to these little details, can you comprehend the meaning of the poem. And with that skill, you will be able to view the world with a more analytic mindset so that you can make better decisions. With that thought in mind, gently open your eyes. Thank you for your participation.

### ***Day 5: Control***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to just stay in the present moment by focusing on analyzing poems. Remember, the main purpose of this activity is to free yourself from getting too involved with the past or the future, and to only focus on what is happening in the present moment, and analyze the poem as best you can. Therefore, it is essential to pay close attention to the task at hand, as the past is already in the past and the future is yet to come, so the present moment is the only and most valuable time you have. Mindfulness is a process, and the best way to understand it is to practice it step by step, so today we are going to continue analyzing poems in greater detail, particularly on its structure, tone, and imagery, as well as the themes and symbols that the poets used.
- (1:15) Now, I want you to find a comfortable seat. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them

half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, just keep your gaze soft.

- (2) Your only responsibility over right now is to follow my instructions. Now, I am going to read the poem. Listen carefully and use the skills you practiced during the earlier sessions to think about the poem's message, imagery, and structure. This poem is called "From Blossoms" and it reads:  
 From blossoms comes  
 this brown paper bag of peaches  
 we bought from the boy  
 at the bend in the road where we turned toward  
 signs painted *Peaches*.  
 From laden boughs (like "ow"), from hands,  
 from sweet fellowship in the bins,  
 comes nectar at the roadside, succulent  
 peaches we devour, dusty skin and all,  
 comes the familiar dust of summer, dust we eat.  
 O, to take what we love inside,  
 to carry within us an orchard, to eat  
 not only the skin, but the shade,  
 not only the sugar, but the days, to hold  
 the fruit in our hands, adore it, then bite into  
 the round jubilation of peach.  
 There are days we live  
 as if death were nowhere  
 in the background; from joy  
 to joy to joy, from wing to wing,  
 from blossom to blossom to  
 impossible blossom, to sweet impossible blossom.
- (3:40) Take a minute to think about this poem. What is the author trying to say? What images does the author use to convey that message? The author uses rich, strong words throughout the poem like "succulent" and "devour" indicating that he feels strongly. Think, for a moment about the images the author uses throughout the poem.
- (4:40) You may have noticed that the tone of this poem is one of nostalgia and almost reverence for the peaches and the experiences surrounding them. The author uses rich, strong words throughout the poem like "succulent" and "devour" indicating that he feels strongly. Think, for a moment about the images the author uses throughout the poem.
- (5:20) The author includes several lines about the harvesting of the peaches such as "sweet fellowship in the bins" to describe how the peaches came to be in the brown paper bag that he now holds. What images does this bring to mind for you? A farm? A market? Notice how this helps the author to communicate his experience of buying and then eating the peaches to you.
- (6) I am going to read the poem again, and I would like you to shift your attention from the structure to the underlying themes within the poem. Think about the author's choices--why certain images, words, ideas, and not others?

From blossoms comes  
 this brown paper bag of peaches  
 we bought from the boy

at the bend in the road where we turned toward  
 signs painted *Peaches*.  
 From laden boughs (like “ow”), from hands,  
 from sweet fellowship in the bins,  
 comes nectar at the roadside, succulent  
 peaches we devour, dusty skin and all,  
 comes the familiar dust of summer, dust we eat.  
 O, to take what we love inside,  
 to carry within us an orchard, to eat  
 not only the skin, but the shade,  
 not only the sugar, but the days, to hold  
 the fruit in our hands, adore it, then bite into  
 the round jubilation of peach.  
 There are days we live  
 as if death were nowhere  
 in the background; from joy  
 to joy to joy, from wing to wing,  
 from blossom to blossom to  
 impossible blossom, to sweet impossible blossom.

- (7:30) Think about the themes of the poem.
- (8:00) You may have noticed how the author begins and ends the poem with the word “blossom.” Aside from allowing the poem to come full-circle, one interpretation of this is that it is a wonder that something as small and fragile as one blossom can carry so much meaning for the author. What do you think?
- (8:50) The practice will end in a minute or so, during this time, you can just do your best to think about the details that you noticed and try to come to a deeper understanding of the poem.
- (9:20) As you leave the practice, you might want to remember that the meaning of a poem can be delivered through small details, such as metaphors and symbols, and only by being attentive to these little details, can you comprehend the meaning of the poem. And with that skill, you will be able to view the world with a more analytic mindset so that you can make better decisions. With that thought in mind, gently open your eyes. Thank you for your participation.

### ***Day 6: Control***

10 minutes

- (0) Welcome back to your mindfulness practice. This is a time for you to just stay in the present moment by focusing on analyzing poems. Remember, the main purpose of this activity is to free yourself from getting too involved with the past or the future, and to only focus on what is happening in the present moment, and analyze the poem as best you can. Therefore, it is essential to pay close attention to the task at hand, as the past is already in the past and the future is yet to come, so the present moment is the only and most valuable time you have. This is the final session of your practice, so today we are going to use the skills that you learned from previous sessions and compare a poem to the poem that you analyzed yesterday, to see how they are similar and different in terms of its structure, tone, and imagery, themes and symbols.



- (1:15) Now, I want you to find a comfortable seat. You can close your eyes if you wish. However, if closing your eyes makes you feel uncomfortable or sleepy, you can leave them half open, lower your gaze, and softly focus on a spot on the floor. There's no need to stare at anything, just keep your gaze soft.
- (2:00) Now, I am going to read you the poem from yesterday to refresh your memory. This poem is called "From Blossoms" and it reads:

From blossoms comes  
 this brown paper bag of peaches  
 we bought from the boy  
 at the bend in the road where we turned toward  
 signs painted *Peaches*.

From laden boughs (like "ow"), from hands,  
 from sweet fellowship in the bins,  
 comes nectar at the roadside, succulent  
 peaches we devour, dusty skin and all,  
 comes the familiar dust of summer, dust we eat.

O, to take what we love inside,  
 to carry within us an orchard, to eat  
 not only the skin, but the shade,  
 not only the sugar, but the days, to hold  
 the fruit in our hands, adore it, then bite into  
 the round jubilation of peach.

There are days we live  
 as if death were nowhere  
 in the background; from joy  
 to joy to joy, from wing to wing,  
 from blossom to blossom to  
 impossible blossom, to sweet impossible blossom.

- (3:40) I am going to read a second poem and I would like you to compare the two poems on its structure, tone, and imagery, themes and symbols. This poem is called "At Last the Secret is Out" and it reads:

At last the secret is out,  
 as it always must come in the end,  
 the delicious story is ripe to tell  
 to tell to the intimate friend;  
 over the tea-cups and into the square  
 the tongues has its desire;  
 still waters run deep, my dear,  
 there's never smoke without fire.

Behind the corpse in the reservoir,  
 behind the ghost on the links,  
 behind the lady who dances  
 and the man who madly drinks,  
 under the look of fatigue

the attack of migraine and the sigh  
there is always another story,  
there is more than meets the eye.

For the clear voice suddenly singing,  
high up in the convent wall,  
the scent of the elder bushes,  
the sporting prints in the hall,  
the croquet matches in summer,  
the handshake, the cough, the kiss,  
there is always a wicked secret,  
a private reason for this.

- (5:20) Take a moment to think about the two poems--are they similar? How are they different? First think about tone, structure, and imagery.
- (6) The tone of this poem is more mysterious and playful than that of the first poem. The rhyming structure actually adds to the sense of urgency and excitement about the prospect of a secret, whereas the lack of rhyming structure in the first poem helped to create the feel of slow, content summer days. Notice the author's repetition of the word "behind" in the second to last stanza, which could be interpreted as an attempt to emphasize the idea that there is more to everything than meets the eye. Finally, many of the words in this poem began and ended with an "s" sound, including the last word, which mimics the hissing of whispered conversation. Think for a moment--do you think the author of the first poem did anything similar?
- (7:20) Now think about themes in this poem--how do they compare to those of the first poem?
- (7:40) One thing to note is the author's use of the word "wicked" in the last stanza. Wicked implies that the secrets are somehow immoral or perhaps embarrassing. What does this say about the author's view of other people? Interestingly, while the first poem is set around wonder and innocent summer pleasures, the second poem focuses on the dark, "wicked" side of human existence. What do you think? Did you notice any other similar or different themes in the two poems?
- (8:30) The practice will end in a minute or so, during this time, you can just do your best to think about how these two poems are similar or different on all of the dimensions we have practiced in these trainings.
- (9:20) As you leave the practice, you might want to remember that the meaning of a poem can be delivered through small details, such as metaphors and symbols, and only by being attentive to these little details, can you comprehend the meaning of the poem. And with that skill, you will be able to view the world with a more analytic mindset so that you can make better decisions. With that thought in mind, gently open your eyes. Thank you for your participation.

## Appendix B –Measurements

### Satisfaction With Life Scale (SWLS)

Below are five statements that you may agree or disagree with. Using the 1 - 7 scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

- 7 - Strongly agree
- 6 - Agree
- 5 - Slightly agree
- 4 - Neither agree nor disagree
- 3 - Slightly disagree
- 2 - Disagree
- 1 - Strongly disagree

\_\_\_\_\_ In most ways my life is close to my ideal.

\_\_\_\_\_ The conditions of my life are excellent.

\_\_\_\_\_ I am satisfied with my life.

\_\_\_\_\_ So far I have gotten the important things I want in life.

\_\_\_\_\_ If I could live my life over, I would change almost nothing.

### Subjective Happiness Scale (SHS)

Instructions: For each of the following statements and/or questions, please circle the point on the scale that you feel is most appropriate in describing you.

1. In general, I consider myself:

not a very happy person      1      2      3      4      5      6      7      a very happy person

2. Compared to most of my peers, I consider myself:

less happy      1      2      3      4      5      6      7      more happy

3. Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?

not at all      1      2      3      4      5      6      7      a great deal

4. Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be. To what extent does this characterization describe you?

not at all      1      2      3      4      5      6      7      a great deal

**Psychological Well-Being Scales (PWB)**

Please indicate your degree of agreement (using a score ranging from 1-6) to the following sentences.

Strongly disagree 1                      2                      3                      4                      5                      6 Strongly agree

- \_\_\_\_\_ 1. I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.
- \_\_\_\_\_ 2. In general, I feel I am in charge of the situation in which I live.
- \_\_\_\_\_ 3. I am not interested in activities that will expand my horizons.
- \_\_\_\_\_ 4. Most people see me as loving and affectionate.
- \_\_\_\_\_ 5. I live life one day at a time and don't really think about the future.
- \_\_\_\_\_ 6. When I look at the story of my life, I am pleased with how things have turned out
- \_\_\_\_\_ 7. My decisions are not usually influenced by what everyone else is doing.
- \_\_\_\_\_ 8. The demands of everyday life often get me down.
- \_\_\_\_\_ 9. I think it is important to have new experiences that challenge how you think about yourself and the world.
- \_\_\_\_\_ 10. Maintaining close relationships has been difficult and frustrating for me.
- \_\_\_\_\_ 11. I have a sense of direction and purpose in life.
- \_\_\_\_\_ 12. In general, I feel confident and positive about myself.
- \_\_\_\_\_ 13. I tend to worry about what other people think of me.
- \_\_\_\_\_ 14. I do not fit very well with the people and the community around me.
- \_\_\_\_\_ 15. When I think about it, I haven't really improved much as a person over the years.
- \_\_\_\_\_ 16. I often feel lonely because I have few close friends with whom to share my concerns.
- \_\_\_\_\_ 17. My daily activities often seem trivial and unimportant to me.
- \_\_\_\_\_ 18. I feel like many of the people I know have gotten more out of life than I have.
- \_\_\_\_\_ 19. I tend to be influenced by people with strong opinions.
- \_\_\_\_\_ 20. I am quite good at managing the many responsibilities of my daily life.
- \_\_\_\_\_ 21. I have the sense that I have developed a lot as a person over time.
- \_\_\_\_\_ 22. I enjoy personal and mutual conversations with family members or friends.
- \_\_\_\_\_ 23. I don't have a good sense of what it is I'm trying to accomplish in life.
- \_\_\_\_\_ 24. I like most aspects of my personality.
- \_\_\_\_\_ 25. I have confidence in my opinions, even if they are contrary to the general consensus.
- \_\_\_\_\_ 26. I often feel overwhelmed by my responsibilities
- \_\_\_\_\_ 27. I do not enjoy being in new situations that require me to change my old familiar ways of doing things.
- \_\_\_\_\_ 28. People would describe me as a giving person, willing to share my time with others.
- \_\_\_\_\_ 29. I enjoy making plans for the future and working to make them a reality.
- \_\_\_\_\_ 30. In many ways, I feel disappointed about my achievements in life.
- \_\_\_\_\_ 31. It's difficult for me to voice my own opinions on controversial matters.
- \_\_\_\_\_ 32. I have difficulty arranging my life in a way that is satisfying to me.
- \_\_\_\_\_ 33. For me, life has been a continuous process of learning, changing, and growth.
- \_\_\_\_\_ 34. I have not experienced many warm and trusting relationships with others.
- \_\_\_\_\_ 35. Some people wander aimlessly through life, but I am not one of them
- \_\_\_\_\_ 36. My attitude about myself is probably not as positive as most people feel about themselves.
- \_\_\_\_\_ 37. I judge myself by what I think is important, not by the values of what others think is important.
- \_\_\_\_\_ 38. I have been able to build a home and a lifestyle for myself that is much to my liking.
- \_\_\_\_\_ 39. I gave up trying to make big improvements or changes in my life a long time ago.
- \_\_\_\_\_ 40. I know that I can trust my friends, and they know they can trust me.
- \_\_\_\_\_ 41. I sometimes feel as if I've done all there is to do in life.

\_\_\_\_\_ 42. When I compare myself to friends and acquaintances, it makes me feel good about who I am.

### **Perceived Stress Scale (PSS)**

The questions in this scale ask you about your feelings and thoughts during the last month. In each case, you will be asked to indicate by circling how often you felt or thought a certain way.

0 = Never      1 = Almost Never      2 = Sometimes      3 = Fairly Often      4 = Very Often

\_\_\_\_\_ 1. In the last week, how often have you been upset because of something that happened unexpectedly?

\_\_\_\_\_ 2. In the last week, how often have you felt that you were unable to control the important things in your life?

\_\_\_\_\_ 3. In the last week, how often have you felt nervous and “stressed”?

\_\_\_\_\_ 4. In the last week, how often have you felt confident about your ability to handle your personal problems?

\_\_\_\_\_ 5. In the last week, how often have you felt that things were going your way?

\_\_\_\_\_ 6. In the last week, how often have you found that you could not cope with all the things that you had to do?

\_\_\_\_\_ 7. In the last week, how often have you been able to control irritations in your life?

\_\_\_\_\_ 8. In the last week, how often have you felt that you were on top of things?

\_\_\_\_\_ 9. In the last week, how often have you been angered because of things that were outside of your control?

\_\_\_\_\_ 10. In the last week, how often have you felt difficulties were piling up so high that you could not overcome them?

### **Mindful Attention Awareness Scale (MAAS)**

Below is a collection of statements about your everyday experience. Using the 1-6 scale below, please indicate how frequently or infrequently you currently have each experience. Please answer according to what really reflects your experience rather than what you think your experience should be. Please treat each item separately from every other item.

1= Almost

2= Very Frequently

3= Somewhat Frequently

4= Somewhat Infrequently

5= Very Infrequently

6= Never

1. I could be experiencing some emotion and not be conscious of it until sometime later.

2. I break or spill things because of carelessness, not paying attention, or thinking of something else.

3. I find it difficult to stay focused on what's happening in the present.
4. I tend to walk quickly to get where I'm going without paying attention to what I experience along the way.
5. I tend not to notice feelings of physical tension or discomfort until they really grab my attention.
6. I forget a person's name almost as soon as I've been told it for the first time.
7. It seems I am "running on automatic," without much awareness of what I'm doing.
8. I rush through activities without being really attentive to them.
9. I get so focused on the goal I want to achieve that I lose touch with what I'm doing right now to get there.
10. I do jobs or tasks automatically, without being aware of what I'm doing.
11. I find myself listening to someone with one ear, doing something else at the same time.
12. I drive places on 'automatic pilot' and then wonder why I went there.
13. I find myself preoccupied with the future or the past.
14. I find myself doing things without paying attention.
15. I snack without being aware that I'm eating.

### **The Self-Determination Scale (SDS)**

Instructions: Please read the pairs of statements, one pair at a time, and think about which statement within the pair seems more true to you at this point in your life. Indicate the degree to which statement A feels true, relative to the degree that Statement B feels true, on the 5-point scale shown after each pair of statements. If statement A feels completely true and statement B feels completely untrue, the appropriate response would be 1.

If the two statements are equally true, the appropriate response would be a 3. If only statement B feels true, then the score should be 5. And so on.

1.     A. I always feel like I choose the things I do  
       B. I sometimes feel that it's not really me choosing the things I do.  
  
Only A feels true 1                2                3                4                5 Only B feels true
2.     A. My emotions sometimes seem alien to me.  
       B. My emotions always seem to belong to me.  
  
Only A feels true 1                2                3                4                5 Only B feels true
3.     A. I choose to do what I have to do.  
       B. I do what I have to, but I don't feel like it is really my choice.

Only A feels true 1                      2                      3                      4                      5 Only B feels true

4.     A. I feel that I am rarely myself.  
       B. I feel like I am always completely myself.

Only A feels true 1                      2                      3                      4                      5 Only B feels true

5.     A. I do what I do because it interests me.  
       B. I do what I do because I have to.

Only A feels true 1                      2                      3                      4                      5 Only B feels true

6.     A. When I accomplish something, I often feel it wasn't really me who did it.  
       B. When I accomplish something, I always feel it's me who did it.

Only A feels true 1                      2                      3                      4                      5 Only B feels true

7.     A. I am free to do whatever I decide to do.  
       B. What I do is often not what I'd choose to do.

Only A feels true 1                      2                      3                      4                      5 Only B feels true

8.     A. My body sometimes feels like a stranger to me.  
       B. My body always feels like me.

Only A feels true 1                      2                      3                      4                      5 Only B feels true

9.     A. I feel pretty free to do whatever I choose to.  
       B. I often do things that I don't choose to do.

Only A feels true 1                      2                      3                      4                      5 Only B feels true

10.    A. Sometimes I look into the mirror and see a stranger.  
       B. When I look into the mirror I see myself.

Only A feels true 1                      2                      3                      4                      5 Only B feels true

### **Beck's Depression Inventory-II (BDI-II)**

For each of the following questions, please circle the statement that you feel is most appropriate in describing you.

1.

- 0     I do not feel sad.  
1     I feel sad  
2     I am sad all the time and I can't snap out of it.  
3     I am so sad and unhappy that I can't stand it.

2.

- 0     I am not particularly discouraged about the future.  
1     I feel discouraged about the future.

- 2 I feel I have nothing to look forward to.  
3 I feel the future is hopeless and that things cannot improve.
3.  
0 I do not feel like a failure.  
1 I feel I have failed more than the average person.  
2 As I look back on my life, all I can see is a lot of failures.  
3 I feel I am a complete failure as a person.
4.  
0 I get as much satisfaction out of things as I used to.  
1 I don't enjoy things the way I used to.  
2 I don't get real satisfaction out of anything anymore.  
3 I am dissatisfied or bored with everything.
5.  
0 I don't feel particularly guilty  
1 I feel guilty a good part of the time.  
2 I feel quite guilty most of the time.  
3 I feel guilty all of the time.
6.  
0 I don't feel I am being punished.  
1 I feel I may be punished.  
2 I expect to be punished.  
3 I feel I am being punished.
7.  
0 I don't feel disappointed in myself.  
1 I am disappointed in myself.  
2 I am disgusted with myself.  
3 I hate myself.
8.  
0 I don't feel I am any worse than anybody else.  
1 I am critical of myself for my weaknesses or mistakes.  
2 I blame myself all the time for my faults.  
3 I blame myself for everything bad that happens.
9.  
0 I don't have any thoughts of killing myself.  
1 I have thoughts of killing myself, but I would not carry them out.  
2 I would like to kill myself.  
3 I would kill myself if I had the chance.
10.  
0 I don't cry any more than usual.  
1 I cry more now than I used to.  
2 I cry all the time now.  
3 I used to be able to cry, but now I can't cry even though I want to.
11.  
0 I am no more irritated by things than I ever was.  
1 I am slightly more irritated now than usual.  
2 I am quite annoyed or irritated a good deal of the time.  
3 I feel irritated all the time.
12.  
0 I have not lost interest in other people.  
1 I am less interested in other people than I used to be.



- 2 I have lost most of my interest in other people.  
3 I have lost all of my interest in other people.
- 13.
- 0 I make decisions about as well as I ever could.  
1 I put off making decisions more than I used to.  
2 I have greater difficulty in making decisions more than I used to.  
3 I can't make decisions at all anymore.
- 14.
- 0 I don't feel that I look any worse than I used to.  
1 I am worried that I am looking old or unattractive.  
2 I feel there are permanent changes in my appearance that make me look unattractive  
3 I believe that I look ugly.
- 15.
- 0 I can work about as well as before.  
1 It takes an extra effort to get started at doing something.  
2 I have to push myself very hard to do anything.  
3 I can't do any work at all.
- 16.
- 0 I can sleep as well as usual.  
1 I don't sleep as well as I used to.  
2 I wake up 1-2 hours earlier than usual and find it hard to get back to sleep.  
3 I wake up several hours earlier than I used to and cannot get back to sleep.
- 17.
- 0 I don't get more tired than usual.  
1 I get tired more easily than I used to.  
2 I get tired from doing almost anything.  
3 I am too tired to do anything.
- 18.
- 0 My appetite is no worse than usual.  
1 My appetite is not as good as it used to be.  
2 My appetite is much worse now.  
3 I have no appetite at all anymore.
- 19.
- 0 I haven't lost much weight, if any, lately.  
1 I have lost more than five pounds.  
2 I have lost more than ten pounds.  
3 I have lost more than fifteen pounds.
- 20.
- 0 I am no more worried about my health than usual.  
1 I am worried about physical problems like aches, pains, upset stomach, or  
constipation.  
2 I am very worried about physical problems and it's hard to think of much else.  
3 I am so worried about my physical problems that I cannot think of anything else.
- 21.
- 0 I have not noticed any recent change in my interest in sex.  
1 I am less interested in sex than I used to be.  
2 I have almost no interest in sex.  
3 I have lost interest in sex completely.

**Friendship Compassionate and Self-Image Goals Scale**

<b>In the past week, in the area of <i>friendships</i>, how much did you <i>want</i> or <i>try</i> to:</b>		<b>Not at All</b>	<b>A little</b>	<b>Somewhat</b>	<b>A lot</b>	<b>Extremely</b>
1.	avoid doing things that aren't helpful to me or others (C)	1	2	3	4	5
2.	avoid the possibility of being wrong (S)	1	2	3	4	5
3.	get others to recognize or acknowledge your positive qualities (S)	1	2	3	4	5
4.	avoid being selfish or self-centered (C)	1	2	3	4	5
5.	have compassion for others' mistakes and weaknesses (C)	1	2	3	4	5
6.	avoid being rejected by others (S)	1	2	3	4	5
7.	avoid taking risks or making mistakes (S)	1	2	3	4	5
8.	be constructive in your comments to others (C)	1	2	3	4	5
9.	avoid showing your weaknesses (S)	1	2	3	4	5
10.	avoid doing anything that would be harmful to others (C)	1	2	3	4	5
11.	be supportive of others (C)	1	2	3	4	5
12.	make a positive difference in someone else's life (C)	1	2	3	4	5
13.	convince others that you are right (S)	1	2	3	4	5

**Interpersonal Reactivity Index (IRI)**

The following statements inquire about your thoughts and feelings in a variety of situations. For each item, indicate how well it describes you by choosing the appropriate letter on the scale at the top of the page: 1-5. When you have decided on your answer, fill in the letter next to the item number. READ EACH ITEM CAREFULLY BEFORE RESPONDING. Answer as honestly as you can. Thank you.

**ANSWER SCALE:**

Doesn't describe me well 1                      2                      3                      4                      5 Describes me very well

1. I daydream and fantasize, with some regularity, about things that might happen to me. (FS)
2. I often have tender, concerned feelings for people less fortunate than me. (EC)
3. I sometimes find it difficult to see things from the "other guy's" point of view. (PT) (-)
4. Sometimes I don't feel very sorry for other people when they are having problems. (EC)
5. I really get involved with the feelings of the characters in a novel. (FS)
6. In emergency situations, I feel apprehensive and ill-at-ease. (PD)
7. I am usually objective when I watch a movie or play, and I don't often get completely caught up in it. (FS) (-)
8. I try to look at everybody's side of a disagreement before I make a decision. (PT)
9. When I see someone being taken advantage of, I feel kind of protective towards them. (EC)
10. I sometimes feel helpless when I am in the middle of a very emotional situation. (PD)
11. I sometimes try to understand my friends better by imagining how things look from their perspective. (PT)
12. Becoming extremely involved in a good book or movie is somewhat rare for me. (FS) (-)
13. When I see someone get hurt, I tend to remain calm. (PD) (-)
14. Other people's misfortunes do not usually disturb me a great deal. (EC) (-)
15. If I'm sure I'm right about something, I don't waste much time listening to other people's arguments. (PT) (-)
16. After seeing a play or movie, I have felt as though I were one of the characters. (FS)
17. Being in a tense emotional situation scares me. (PD)
18. When I see someone being treated unfairly, I sometimes don't feel very much pity for them. (EC) (-)
19. I am usually pretty effective in dealing with emergencies. (PD) (-)
20. I am often quite touched by things that I see happen. (EC)
21. I believe that there are two sides to every question and try to look at them both. (PT)
22. I would describe myself as a pretty soft-hearted person. (EC)
23. When I watch a good movie, I can very easily put myself in the place of a leading character. (FS)
24. I tend to lose control during emergencies. (PD)
25. When I'm upset at someone, I usually try to "put myself in his shoes" for a while. (PT)
26. When I am reading an interesting story or novel, I imagine how I would feel if the events in the story were happening to me. (FS)
27. When I see someone who badly needs help in an emergency, I go to pieces. (PD)
28. Before criticizing some body, I try to imagine how I would feel if I were in their place. (PT)

**Manipulation check: Toronto Mindfulness Scale (TMS)**

We are interested in what you just experienced. Below is a list of things that people sometimes experience. Please read each statement. For each statement, there are five choices: 0= "not at all," 1="a little," 2="moderately," 3="quite a bit," 4="very much". Please indicate the extent to which

you agree with each statement. In other words, how well does the statement describe what you just experienced, **just now**?

1. I experienced myself as separate from my changing thoughts and feelings.
2. I was more concerned with being open to my experiences than controlling or changing them.
3. I was curious about what I might learn about myself by taking notice of how I react to certain thoughts, feelings or sensations.
4. I experienced my thoughts more as events in my mind than as a necessarily accurate reflection of the way things 'really' are
5. I was curious to see what my mind was up to from moment to moment.
6. I was curious about each of the thoughts and feelings that I was having.
7. I was receptive to observing unpleasant thoughts and feelings without interfering with them.
8. I was more invested in just watching my experiences as they arose, than in figuring out what they could mean.
9. I approached each experience by trying to accept it, no matter whether it was pleasant or unpleasant.
10. I remained curious about the nature of each experience as it arose.
11. I was aware of my thoughts and feelings without over identifying with them.
12. I was curious about my reactions to things.
13. I was curious about what I might learn about myself by just taking notice of what my attention gets drawn to.

### **Compliance Check**

It is important for us to know whether you paid attention, as best you could, during the mindfulness exercise. Knowing this will help us to more accurately determine the effectiveness of the exercises. The quality of our research findings depends on us knowing whether you paid attention or not, so please answer the following questions honestly. If you did not pay attention to the mindfulness exercise, you will not be penalized in any way and will still receive full credit for participation. Although we would prefer you to pay attention, to the best of your abilities, we would like to know if you did not.

Please rate the following statement using the scale provided below

Doesn't describe me 1      2      3      4      5      6      7 Describes me very well

\_\_\_\_ I did not do the mindfulness exercise. I just did other things, instead, while waiting for it to end.

\_\_\_\_ I conscientiously completed the mindfulness exercise to the best of my ability.

\_\_\_\_ I gave the mindfulness exercise my undivided attention for its entire duration.

### **Empathetic Emotion Measure + Personal distress + Perspective taking**

Originally from Kitchener, Ontario, Gaby married and moved to Alberta. Tragically, her husband was killed in an auto accident when her only child, Harvey, was 10 months old. Upon his death, she returned to Kitchener, where she stayed with her mother. Gaby moved around over the months, eventually sharing a house with a girlfriend, where she lived in half of an unfinished basement with her young son. Finally, she was able to move to subsidized housing when Harvey was three years old. The house she lives in currently has a leaky roof, poor plumbing and terrible heating so the house is extremely cold in the winter.

She works full time, pinches her pennies and dreams of the security of owning her own home, as elusive as that goal appears. She takes part-time courses in accounting and word processing and even considered leaving Kitchener to find a home she could afford.

Gaby learned about Habitat for Humanity from a friend. Gaby approached Habitat for a house for herself and her son. She was accepted for a home to be built for her. However, like many non-profit organizations, Habitat needs more resources. They need more donations and more volunteers so that homes can be built for people like Gaby and her son.

Habitat for Humanity Canada is a national, non-profit organization working for a world where everyone has a safe and decent place to live. The mission of the organization is to mobilize volunteers and community partners in building affordable housing and promoting homeownership as a means to breaking the cycle of poverty.

**Here is a number of words that describe different feelings and emotions. Read each item and then list the number from the scale below to indicate to what extent you felt this way while reading about Gaby.**

Very Slightly or Not at all	1	2	3	4	5	6	7 Extremely
1 Alarmed	1	2	3	4	5	6	7
2 Grieved	1	2	3	4	5	6	7
3 Sympathetic	1	2	3	4	5	6	7
4 Softhearted	1	2	3	4	5	6	7
5 Troubled	1	2	3	4	5	6	7
6 Warm	1	2	3	4	5	6	7
7 Concerned	1	2	3	4	5	6	7
8 Distressed	1	2	3	4	5	6	7
9 Low-spirited	1	2	3	4	5	6	7

10 Compassionate	1	2	3	4	5	6	7
11 Upset	1	2	3	4	5	6	7
12 Disturbed	1	2	3	4	5	6	7
13 Tender	1	2	3	4	5	6	7
14 Worried	1	2	3	4	5	6	7
15 Moved	1	2	3	4	5	6	7
16 Feeling low	1	2	3	4	5	6	7
17 Perturbed	1	2	3	4	5	6	7
18 Heavy-hearted	1	2	3	4	5	6	7
19 Sorrowful	1	2	3	4	5	6	7
20 Bothered	1	2	3	4	5	6	7
21 Kind	1	2	3	4	5	6	7
22 Sad	1	2	3	4	5	6	7
23 Touched	1	2	3	4	5	6	7
24 Uneasy	1	2	3	4	5	6	7
25 Frustrated	1	2	3	4	5	6	7
26 Angry	1	2	3	4	5	6	7
27 Discouraged	1	2	3	4	5	6	7
28 Irritable	1	2	3	4	5	6	7
29 Anxious	1	2	3	4	5	6	7
30 Shocked	1	2	3	4	5	6	7
31 Worried	1	2	3	4	5	6	7
32 Overwhelmed	1	2	3	4	5	6	7
33 Scared	1	2	3	4	5	6	7
34 Devastated	1	2	3	4	5	6	7
35 Burdened	1	2	3	4	5	6	7



How do you identify your gender: \_\_\_\_\_

Age: \_\_\_\_\_

How do you identify your religious background: \_\_\_\_\_

Please indicate your ethnic origin by choosing one of the categories listed below. Ethnic origin refers to the ethnic or cultural group(s) to which your recent ancestors belonged. Ethnic origin pertains to ancestral identity or background and should not be confused with citizenship or nationality. If you have multiple ethnic origins, then please select the one you most strongly identify with. If this is not possible, then leave this question blank.

- \_\_\_\_\_ White Caucasian
- \_\_\_\_\_ East Asian (e.g., China, Hong Kong, Korea, Japan)
- \_\_\_\_\_ South Asian (e.g., India, Pakistan, Bangladesh)
- \_\_\_\_\_ African
- \_\_\_\_\_ Latin, Central, and South American
- \_\_\_\_\_ Caribbean
- \_\_\_\_\_ Aboriginal
- \_\_\_\_\_ Other -- please specify: \_\_\_\_\_



**Appendix C1 – Recruitment advertisement****Information to be posted on SONA website for participant recruitment****Project Title:** The effects of mindfulness**Primary Researchers:** Siyin Chen, Dr. Christian Jordan**REB Number:** REB# XXXX**Credit:** 2**Duration:** 2 hours, 40 minutes**Location:** Room N2052**Number of Participants:** 300

Description:

- The purpose of this study is to examine the effects of mindfulness meditation
- Participation in this study involves filling out some electronic questionnaires in laboratory (Day1). Next, participants will be asked to engage in 10 minute mindfulness exercises, once a day for 6 days; this will involve listening to a 10 minute audio recording and completing a few questions each day (Day 2 to Day 7). Finally, participants will complete some electronic questionnaires and tasks in laboratory after the training (Day 8). Participants will also be asked to provide demographic information such as age, gender and ethnic origins.
- The initial lab session will take 40 minutes. The mindfulness exercises will take 15 minutes per day for the next 6 days. The final lab session will take 30 minutes. Total time, across 8 days: 2 hours, 40 minutes.
- Participants will receive 2 research credit in total. If participant complete the personality measurements on the first day of the study, they will receive .5 credit. If they complete the mindfulness training component as well as the measurements on the effects of mindfulness on the final day, they will receive another 1.5 credit. Participants will also be entered into a draw for three \$50 Starbucks gift cards. They will receive one lottery entry for each mindfulness exercise they complete.
- Data from approximately 300 research participants will be collected for this study. Participants will be tested individually in the laboratory.

**Appendix C2 – Consent and debriefing form**

WILFRID LAURIER UNIVERSITY  
DEPARTMENT OF PSYCHOLOGY  
INFORMED CONSENT STATEMENT

The effect of mindfulness

Investigator: Siyin Chen Supervisor: Dr. Christian Jordan

**You are invited to participate in the study on the effects of mindfulness meditation.** Dr. Christian Jordan is a faculty member and researcher in the Psychology Department at Wilfrid Laurier University, and Siyin Chen is a M.A. student in the Psychology Department at Wilfrid Laurier University.

**INFORMATION****You must be at least 18 years of age to participate in this study.**

You will be asked to complete 6 daily mindfulness exercises (10 minutes per day). Before taking the training, you will rate your personality on a few scales (approximately 40 min), and you will also complete some measurements to assess the effects of mindfulness meditations after the training (approximately 30 minutes) as well. You will also be asked to provide demographic information such as gender, age and ethnic origins. The entire study has three components and it will take approximately 2 hours and 40 minutes to complete, over 8 days. Data from 300 participants will be collected for this study. The purpose of this research cannot be fully described at this point, but you will receive full explanation immediately following the conclusion of the study.

**RISKS**

There are no known risks involved in participating in this study that exceed those you might encounter in your daily life. Some people may experience temporary discomfort when thinking or writing about their personality and self-concept. These feelings are normal and temporary. Please keep in mind that your participation is voluntary. You may decline answering any of the questions or completing any of the tasks and you are free to stop participating at any time without penalty, and you will still receive your compensation as long as you follow the instructions in the compensation section. In the case that any negative feelings or thoughts persist, contact information for counseling services will be provided to you at the conclusion of the study.

**BENEFITS**

The immediate benefits to you will involve learning about social psychological research conducted online. Specifically, you will gain first-hand experience in how researchers design experiments to address psychological issues, thus strengthen your understanding in research methods. Your participation will contribute to the scientific community by helping us to better understand the general effects of mindfulness meditations. Knowledge acquired through participation and debriefing will also prepare you with knowledge and better understanding of how mindfulness is related to well-being.

**CONFIDENTIALITY**

Your data will be confidential, meaning that no one but the researchers listed above will see your responses and will have access to the data. Please note, however, that while in transmission on the internet, confidentiality cannot be guaranteed. The researchers acknowledge that the host of the online survey (Qualtrics) may automatically collect participant data without their knowledge (i.e., IP addresses). Although this information may be provided or made accessible, the researchers will not use or save this information without participants' consent. Upon download, the data will be stored on a password protected computer in Dr. Christian Jordan's locked lab in the Science Building (N2048) in Wilfrid Laurier University. You can choose to provide your email address for the purpose of

receiving feedback about the results of the study after its completion. This information will be collected and stored separate from the data. As soon as data collection is complete (by Dec 1<sup>st</sup>, 2017), the principal researcher, Siyin Chen will delete this information. The de-identified electronic data will be safeguarded and stored indefinitely on a password protected computer in Dr. Christian Jordan's lab. If published, your responses will remain entirely unidentifiable.

### **COMPENSATION**

For participating in this study you will receive 2 research credits in total. If you complete the personality measurements on the first day of the study, you will receive .5 credit. If you complete the mindfulness training component as well as the measurements on the effects of mindfulness, you will receive another 1.5 credit. If you choose to withdraw from the study prior to its completion, or ask to have your responses deleted, you will still receive the research credit that you are eligible to receive as outlined above. Another way to earn of credit is to complete a critical review of a journal article (guidelines are available in the general office, N2006, or in the Psychology syllabus)

For participating in this study you will also be entered into a lucky draw for three \$50 Starbucks gift cards when you complete the study. If you choose to withdraw from the study prior to its completion, or ask to have your responses deleted, you will still be entered to the draw as long as you preceded to the last page of the measurements.

You will have to notify the researcher of your withdrawal from the study in order to receive your credit and to enter to the draw.

### **CONTACT**

If you have questions at any time about the study or the procedures, (or you experience adverse effects as a result of participating in this study) you may contact the primary researcher, Siyin Chen, at the psychology department in Wilfrid Laurier University, at (519) 884-0710 extension 2977 or by email at chen6910@mylaurier.ca. You can also contact her supervisor Dr. Christian Jordan at office N2022 or (519) 884-0710 extension 2574 or by email at cjordan@wlu.ca. This project has been reviewed and approved by the University Research Ethics Board (REB #4408). If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Robert Basso, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-1970, extension 4994 or rbasso@wlu.ca.

### **PARTICIPATION**

Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study, every attempt will be made to remove your data from the study, and have it destroyed. You have the right to omit any question(s)/procedure(s) you choose. Please be aware, however that once the study has concluded there will be no identifying information to link you with your data. At that time, we will be unable to comply with any request to have your data withdrawn.

### **FEEDBACK AND PUBLICATION**

The results of the study may be part of a M.A. thesis, presented at research conferences and/or written up for publication in scholarly journals, and may be available through Open Access. Only means, not individual responses, will be reported. A summary of the findings from this study will be emailed to participants on or before Dec 1<sup>st</sup>, 2017, if you choose to provide your e-mail address for that purpose at the end of the study. You can also request the feedback summary by emailing chen6910@mylaurier.ca.

**CONSENT**

   I have read and understand the above information. I am 18 years or older. I agree to participate in this study.

   I have read and understand the above information. I do not agree to participate in this study.

Name: \_\_\_\_\_

Signature \_\_\_\_\_

Date: \_\_\_\_\_

WILFRID LAURIER UNIVERSITY  
DEPARTMENT OF PSYCHOLOGY  
PROJECT SUMMARY

The effect of secular mindfulness and ethic embodied mindfulness on well-being, empathy, compassion and prosociality  
Investigator: Siyin Chen Supervisor: Dr. Christian Jordan

Thank you for participating in this research! We really appreciate your participation and hope you had an insightful experience. Since you have completed all the tasks, we can now tell you more about the study.

You were informed that the study was about the overall effect of mindfulness. However, the true purpose of this study was to investigate the effects of mindfulness meditations on empathy, compassion, prosocial tendency as well as well-being. Mindfulness meditation, an ancient spiritual practice in Buddhism, has been taken out of its original context and adapted by western psychology as a clinical tool for symptom reduction (Bishop et al. 2004; Baer et al. 2008). Although the salutary effects of secular mindfulness on inter- and intrapersonal well-being has been well researched and documented (review: Ryan & Brown, 2003), many philosophers, scholars, and Buddhism teachers have begun to question if this practice is truly helpful in alleviating human suffering (Monteiro, Musten & Compson, 2015). Mainly, they are concerned about the purposeful omission of ethics in secular mindfulness teachings suppress the full potential benefits of mindfulness practice. Their concerns have three elements. Firstly, they believe that ill will creates mental agitation and meditating on ethical and moral motivations can set the mind truly in peace (Jon Kabat-Zinn, 2015). Secondly, through learning about ethics, people gain discernment and become better able to transform their unwholesome experience (e.g. greed, hatred, and delusion) into wholesome ones (e.g. generosity, compassion, and wisdom) through meditation (Greenberg & Mitra, 2015). Lastly and most importantly, meditating on ethical values, such as compassion, can help foster prosocial behaviours and reduce the aggregate suffering in the world including but not limited to the meditator's own (Davis, 2015). Therefore we expect that by engaging in an ethic-embodied mindfulness practice, comparing to a standard secular mindfulness practice, people may be more likely to increase: 1) well-being; 2) empathy and compassion; 3) prosocial behaviour.

In this study, you were asked to complete mindfulness exercises over a period of 6 days, and you were told that it is standard mindfulness meditation training. In fact, there were three different types of training, and participants were randomly assigned to one of the conditions. In the secular mindfulness condition, participants were instructed to practice mindfulness focusing on being aware of the present moment, while participants in the ethic-embodied mindfulness group practiced mindfulness focusing on cultivating ethical values. In the control condition, participants were instructed to analyze poems. You were asked to fill out a few scales, which we used to measure your personality, well-being, trait mindfulness, empathy and compassion. In addition, we asked you to provide some demographic information such as age, gender and ethnic origins. The reason is that participants' responses might be a function of these factors. To get an appropriate and clear understanding of the consequences of different mindfulness meditations, we need to assess the influence of these factors.

At the end of the study, were given two envelopes. One contains twenty dollars as an appreciation for your participation and you were asked to put your donation to the charity into the other envelop. In fact, this is a part of the study, and we use the amount of participants' donation to measure one's prosocial behaviour. These deceptions were necessary and critical to ensure participants treat it as a real life event and treat it seriously. We might hardly find any meaningful result if the true purpose of this activity is revealed to you beforehand. Please also note that the true purpose of the study was not fully revealed to you in the beginning of the experiment, however, this type of concealment is a routine procedure used in social psychological research. The reason is that knowing the true purpose of the study beforehand might change the way participants respond to the measures, compromising our results. Specifically, because we are interested in exploring how the

two different types of mindfulness meditations may increase well-being, empathy, compassion and prosocial behaviour, participants might intentionally respond to the measures in ways that are consistent with our expectations, thus biasing our results. Therefore, we could not tell you the true purpose of the study until you completed the study.

Some people may experience temporary discomfort when they rate measures of self-esteem and well-being, thinking about self-evaluation and life-evaluation might trigger negative feelings for some people. The deceptions and concealment might cause negative feelings or discomfort as well. However, please note that there are no known risks involved in this study that exceed those you might encounter in your daily life. The negative feelings and discomfort described above are normal and should be temporary. If you experience any lasting negative feelings associated with participating in this study, please contact the primary researcher at [chen6910@mylaurier.ca](mailto:chen6910@mylaurier.ca). It is also worth noting that if you find yourself troubled with any lasting or severe negative emotions or have concerns about any feelings induced in this study, you may want to consider reviewing the list of links to counseling services that may be available in your area. If you do not live in any of the areas listed, we suggest that you contact your local mental health facility.

- CounselorFind <<http://www.nbcc.org/directory/FindCounselors.aspx>> - National Board of Certified Counselors (for participants from the United States)
- Mental health at Google Directory <[http://directory.google.com/Top/Health/Mental\\_Health/](http://directory.google.com/Top/Health/Mental_Health/)>
- Counseling and therapy services at Yahoo! Directory  
[http://dir.yahoo.com/Health/Mental\\_Health/Counseling\\_and\\_Therapy/](http://dir.yahoo.com/Health/Mental_Health/Counseling_and_Therapy/)

If you have any further questions or comments about the study, please contact the primary researcher, Siyin Chen, at the psychology department in Wilfrid Laurier University, at (519) 884-0710 extension 2977 or by email at [chen6910@mylaurier.ca](mailto:chen6910@mylaurier.ca). You can also contact her supervisor Dr. Christian Jordan at office N2022 or (519) 884-0710 extension 2574 or by email at [cjordan@wlu.ca](mailto:cjordan@wlu.ca). This project has been reviewed and approved by the University Research Ethics Board (REB #4408). If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact Dr. Robert Basso, Chair, University Research Ethics Board, Wilfrid Laurier University, (519) 884-0710, extension 4994 or [rbasso@wlu.ca](mailto:rbasso@wlu.ca).

Please do not tell other students about the purpose or methodologies of this study because they may end up being future participants.

If you are interested in learning about the findings of this research, you can provide your email on the following page and the results will be e-mailed to you on or before Dec 1<sup>st</sup>, 2018. You may also contact the primary researcher at [chen6910@mylaurier.ca](mailto:chen6910@mylaurier.ca) to request an electronic copy of the results.

If you would like to know more about this research in particular, the following papers may be of interest to you:

Brown, K. W., & Ryan, R. M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, 84(4), 822-848. doi:10.1037/0022-3514.84.4.822

Monteiro, L. M., Musten, R. F. & Compson, J. (2015). Traditional and contemporary mindfulness: finding the middle path in the tangle of concerns. *Mindfulness*, 6 (1), 1-13. doi: 10.1007/s12671-014-0301-7

**Thank you very much for your time and participation!**