



- **Metta (Jampa)**: lovingkindness, warm goodwill for the deepest well-being of oneself and others.
- **Karuna (Nyingje)**: compassion, the courageous heart that wishes oneself and others not suffer.
- **Mudita (Gawa)**: sympathetic joy: appreciation for beauty, goodness, virtue, and well-being.
- **Upekkha (Tangnyom)**: equanimity: balance and perspective in the midst of experience.

SEM CHEN TAM CHE DE WA DANG DE WE GYU DANG DEN PAR GYUR CHIK  
DUK NGAL DANG DUK NGAL GYI GYU DANG DRAL WAR GYUR CHIK  
DUK NGAL ME PE DE WA DAM PA DANG MI DRAL WAR GYUR CHIK  
NYE RING CHAK DANG NYI DANG DRAL WAR TANG NYOM CHEN PO LA NE PAR GYUR CHIK

**May all sentient beings have happiness and the causes of happiness.**

**May we be free of suffering and the causes of suffering.**

**May we never be separate from the highest bliss, which is free from suffering.**

**May we abide in great equanimity, free from attachment and aversion.**

The four immeasurables *are* bodhicitta -- both *relative* (awakening heart) and *ultimate* (awakening mind). Compassion, kindness, and joy are relative awakening; equanimity is ultimate awakening, knowing the true nature of things.

- What activities and situations seem to support the arising of the four immeasurables?  
What activities and situations seem to undermine the immeasurables?
- When reactions begin to arise, is it possible to return to immeasurable kindness, or to immeasurable equanimity? What might you do to encourage that return?
- When we experience equanimity, what changes in our relationships to others, and to our own experience? What might living with equanimity require of us?
- When you are engaged in any activity, cultivate physical and emotional awareness of the driving motivation(s). Personal gain? Efficiency? Competition? Safety? Notice when you are motivated by kindness, compassion, appreciative joy? Notice the differences.
- When you are engaged in an activity, recognize and appreciate any degree of equanimity: the steady balanced perspective that knows and accommodates whatever arises in experience, pleasant and unpleasant.
- Notice and cultivate appreciative joy. When you enjoy something good, something beautiful, something beneficial, take a moment to recognize and appreciate it. You could also imagine giving some of that enjoyment to another person: imagine doubling your enjoyment and giving that second portion to another.
- Come up with additional situations where you can recognize and cultivate immeasurables kindness, compassion, joy, and equanimity.

## **Cultivating Appreciative Joy**

### **Gratitude and Delight**

Buddhist tradition honors the intention and qualities of sympathetic joy: delight in every being's wealth, virtues, and buddhanature. The cultivation of sympathetic joy leads to happiness in this life, good fortune in the future, and the uncovering of our potential for kindness and compassion, equanimity and wisdom.

### **Take delight in the wealth of the world**

- ❖ The beauty and bounty of nature: a verdant green and blue planet, intricate self-sustaining ecosystems, water, sunlight, weather, soil, and millions of species providing life to each other.
- ❖ The amazing human body, hundreds of bones, joints, muscles, nerves, biochemicals, breathing and balancing and moving as a whole.
- ❖ Communities of care and creativity, skills and productivity.
- ❖ All the arts: clothing, shelter, medicine, food, and music.
- ❖ Success in all endeavors, and good fortune of all kinds.

### **Take delight in the virtues of yourself and all beings**

- ❖ Observe and delight in goodness of all kinds: generosity, kindness, compassion.
- ❖ Patience, ethical behavior, diligence, enthusiasm for all efforts to be and do good.
- ❖ Notice acts of kindness, human and non-human, as they arise spontaneously throughout time and space.
- ❖ Delight in how beings exercise good intention, discipline and intelligence, in order to bring genuine benefit and happiness to themselves and others.

### **Take delight in the Dharma**

- ❖ Dharma is each phenomenon; whatever arises, is the truth of that phenomena. Dharma is phenomena arising according to the laws of nature, manifesting and knowable by sentient beings. Dharma is life lived in alignment with the laws of nature and the way things are.
- ❖ Every sentient being, without exception, has buddha-nature: inherent, indestructible awareness and intelligence, and the sensitive responsiveness that can work with whatever arises.
- ❖ Even the momentary thought of awakening for the sake of all beings can set in motion the intention and effort to actually do so. Delight in the spirit of awakening whenever and wherever you see it arise.
- ❖ Delight in the Three Jewels: The Buddha and all teachers that show us how to awaken for the benefit of all beings. The Dharma, the teachings and practices that do awaken wisdom and compassion. The Sangha, the community of practitioners, not only Buddhist practitioners, but every human and non-human sentient being who is aware and responsive. Delight in the Three Jewels and take refuge in them.
- ❖ Delight in what you and others have received from benefactors, worldly and spiritual, every teacher, mentor, every friend, everyone who helps and supports and shows kindness.
- ❖ Delight in experience itself, revealing the nature of things, showing us exactly what we need to see, self-releasing upon arising, and the miracle of interdependence.