

# Immeasurable!



Metta – Lovingkindness

Karuna – Compassion

Mudita – Appreciative Joy

Upekkha – Equanimity

# Course Syllabus

- Oct. 5: Overview of the four "Immeasurable" qualities
- Oct. 12: Metta – Lovingkindness
- Oct. 19: Karuna – Compassion
- Oct. 26: Mudita – Appreciative Joy
- Nov. 2: Upekkha – Equanimity

Each class includes discussion, followed by a half hour meditation.

The meditation includes live music and some guided suggestions.

# Why Am I Here?

First thought, best thought -

What is my intention for this class?

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# How Can We Talk About What Can't be Measured?

Numbers, words, concepts – all these  
are measurable commodities.

To describe an “immeasurable” state  
seems as if it would be a contradiction  
in terms.

*Shale*

# Journaling

Have you had an experience that filled you so fully that there was no room for anything else?

An experience that still seems completely indescribable?

Jot down something to remind you -  
date, place name, color, smell . . .

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# Experience vs. Concept

Experiencing an immeasurable state is all-encompassing.

When you attempt to describe the experience of an immeasurable state, you are no longer in it.

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So it is often easier to talk about the Immeasurables in terms of what they are *not*.

Immeasurables are non-dual.

“Not-immeasurable” states arise from a dualistic standpoint - they are qualities of a fundamentally different kind.



# Opening the Closet is Not the Same as Falling Asleep

Conceptualization - thinking - is a process that activates the mind.

Meditation - not thinking - is a process that quiets the mind.

Identifying thought forms that keep the mind activated can be like opening the closet door to see the bogeyman. Once he is identified, sleep is possible.

But identifying the bogeyman is not sleep. It is preparation for sleep.



# Enemies

There are many bogeymen that inhibit the immeasurable experience.

In Buddhism, these bogeymen are often described as "enemies."

"Near enemies" are emotional states with a negative cast. "Far enemies" are more extreme in their negativity.

E.g., a "near enemy" of lovingkindness is attachment, or selfish affection.

A "far enemy" of lovingkindness is ill-will, or even hatred.

# Practice

When meditating on an Immeasurable, we may notice one of these "enemies."

A useful practice is simply to notice it, and then go back to the original focus.

If that is impossible, the "enemy" itself can become the meditation object.

This process is the same as for any kind of meditation object: to simply observe whatever it is, without giving it any energy (thought/emotion).

Eventually, it may dissolve on its own.

# Guidelines

In his book, *Broad View, Boundless Heart*, Ajahn Pasanno writes:

The "near enemies" and "far enemies" are terms to aid you when reviewing your practice.

They are guidelines to reflect back on the mind.

The Buddha instructs us to examine our minds to see the real nature of the qualities and feelings.



*"Is it loving-kindness or affection?*

*Does suffering, or freedom from suffering, result from my practice?"*

*That is always the bottom line in the Buddha's teaching.*

# Journaling

Think of a time when you encountered a happy experience, and just wholeheartedly participated in it.

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Think of a time when you encountered a happy experience, and expected others to give you something back from it.

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# Metta - Lovingkindness

The first is Metta, or Maitri - lovingkindness - friendliness and fellow-feeling without attachment to results. It arises from a non-dual place.



The second is probably a "near enemy," attachment or selfish affection. It is conditional upon results, and arises out of dualism.

# The Buddha's Answer

In his book on lovingkindness, entitled: *I'm Right, You're Wrong!* Ajahn Amaro tells the story of a monk (whose name translates to "Stick in Hand") confronting the Buddha:

"What is your philosophy? Your teaching? What views do you assert?"

The Buddha replied, "I proclaim such a teaching that espouses non-contention with anyone in the world."

The monk left without saying a word.

# Everyday Metta

There are many ways to practice metta in everyday life.

1. Notice the happiness – or potential happiness – in any situation – & reflect it back, to others and yourself.
2. Notice opportunities to argue, or speak unkindly – and choose not to.
3. Observe the essential pleasantries:  
"Good morning." "Have a good day."  
"Happy birthday." "Nice to see you."



# Journaling

What are some of the ways you can see yourself creating Metta in your daily life?

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# Mantra

In Sanskrit, "man" means "to think."

"Tra" is an instrument, or vehicle.

A mantra is a word, phrase, or passage repeated over and over. Often, mantras have tones and rhythms.

Each character and syllable of the Sanskrit language has many levels of meaning.

By chanting or listening to mantra, we invite the frequency of these meanings into our minds and lives.

# Aham Prema

One of the ways to lay the ground for an immeasurable state is to completely fill the mind with one thing.

Mantra is often used in this way. It's rhythms, tones, and phonemes provide a compelling, non-conceptual focus.

In Sanskrit, "Aham" means "I am."

"Prema" means "divine love."

We'll hear this mantra during our Metta Meditation.