

## Dharmette: Love (70) Intro to Upekkha Samadhi

**Gil Fronsdal**

**July 06, 2026**

**Keywords:** *samādhi*, *upekkhā*, *upekkhā-samādhi*, equanimous love, *brahmavihāras*, loving-kindness, compassion, appreciative joy, non-reactivity, neutral person

---

Hello and welcome to this first talk of the week, continuing in some ways, coming close to the culmination of this many-month series on love, where this week the topic is the *samādhi* of equanimous love, *upekkhā-samādhi*. To introduce *upekkhā*, the form of love that is equanimous, non-reactive, to have started off there six months ago, it might have been a huge step, a challenging step, one that maybe there would have been resistance or not understanding. But now, after all these months, those of you who followed along, maybe you've come to a deeper and deeper appreciation of your capacity to love and how to have a warm heart, tender heart, caring heart that radiates appreciation, respect, kindness, safety, goodness into the world, generosity.

And so to begin this practice of *samādhi*, dipping deeply and being immersed in this state, this orientation of equanimous love, is to begin by really appreciating and valuing the good fortune of your capacity to love in whatever way that is. Even if the way you love is very, very quiet and subtle, maybe nuanced, or if it's loud and strong and just bursts out of the... your heart's bursting with it. As long as it feels like it doesn't need anything or want anything, it's not dependent. It's not transactional. It can exist peacefully by itself, independent of what happens around us.

We can sit in chaos all around, but there's this refuge deep inside, this place of safety deep inside, that from time to time we dip into and fill ourselves with. We allow that to be the full and the only thing we're about for those minutes of *samādhi*. And we value it because some of the reasons, or some of the background for it from last week, is that we value it as kind of the culmination or the fulfillment or the greatest simplicity of the first three *brahmavihāras* of loving-kindness, compassion, and sympathetic, appreciative joy.

We see it as we really value how profound it is to not make it worse, to not get reactive, to really allow ourselves a chance to stay close to the deepest place of integrity, of peace, peaceful integrity, integrous peace. Just stay here where the love is, the radiance, the warmth is undisturbed. Don't disturb it. We know how to have a sense of balance and strength here, just equanimous, balanced, stable. We know the stability from which this love doesn't get shaken.

And we have wisdom. We have a lot of wisdom for how love can be wise and how love is beneficial and useful and maybe even revolutionary for us. So we bring that to bear here so that when we can start focusing on this *samādhi*, we're willing to put aside all these reactive concerns, all these things that stand in the way, because we have the wisdom now to say, it's okay to put them aside, it's okay not to be involved. We're not rejecting the world. You're not betraying the big issues of your life. But you're actually doing the opposite.

You're settling into some of the deepest, fullest places of peace, well-being, love that we have, learning how to stay there non-reactively, learning how to stay there equanimously, peacefully, allowing to be there, because this is a phenomenal gift we give ourselves. It's a phenomenal gift we give the world. So much can happen doing nothing but loving. A love that doesn't need anything. Doesn't, not afraid of anything. Just love. Just warmth. Just kindness. Just deep respect, appreciation. Deep kindness and generosity. All these things are kind of there in the constellation of what we call love.

But it's simple. Simple, simple, simple. And then to be able to give ourselves over to it is what *samādhi* is about. To feel good, yes, yes it's good, yes it's okay. Part of equanimous love is in fact this word okay. It's okay to just be. It's okay to just be present in this simple way.

It's okay to not get caught in the fear, not get caught in the anger, not get caught up in the desires. It's okay to go below them, deeper down, dip deeper, deeper, deeper into that place, so that you can allow this natural capacity, this fortunate capacity for love to grow and to flower, to become more itself. Why interfere with the natural growth, the natural expansion of some of the most profound things we have?

Because there are important things to be afraid of. There are important things to be angry about. There are important things to want to get and to have. Sometimes we sacrifice so much because of our reactivity, our desires, our fears, our identities, the ways we take things personally. And I don't want to dismiss those outright, that we should never be that way, but not all the time. Just like you don't want to be brushing your teeth all day long, you'd miss out on a lot of your life.

You don't want to be afraid all the time, angry all the time, resentful all the time, complaining all the time, desiring, wanting, getting, fixing, solving all the time, entertaining, escaping all the time. Yes, maybe sometimes. You have to have the wisdom to know when. But sometimes you have better things to do. And in meditation, this is not a big part of, time-wise, not a big part of your life. But for here, to trust deeply, to have a deep faith that for these few minutes, you can give yourself over to not being reactive and just being at the center of it all in this place of equanimous love, where we begin to feel and sense in a deep way without thinking we have to do anything about anything. Because maybe there's something more profound than doing something.

And that more, these next four days, we'll focus more deeply now on this guided meditation on the *samādhi* of *upekkhā*, *upekkhā-samādhi*. And we'll start tomorrow doing this in relationship to a person you don't have particular reasons to like or dislike or be for and against. There's no history that makes it complicated. Maybe you don't know the person's name, but it's someone in your general life.

And why don't you consider for the next 24 hours a couple of people, maybe two, three people you can think of like this, and spend the day kind of just feeling and sensing yourself thinking about them, about maybe as a human being, they were born, learned to walk, started to be able to feed themselves, went to school, went through puberty, had all kinds of things that they went through with family, with friends, maybe alone, maybe with company, sufferings and joys, that they're a full human being. And see if you can have some tenderness, some care, something in your mind, a heart smiles thinking about this neutral person. And in a sense, they maybe won't be so neutral anymore, but still, you have no reason to be for and against them. You know, no history, nothing. And just spend some time thinking about this person in preparation for tomorrow.

So, thank you all very much. And may you stay close to the simplest love that you know. Thank you.