# ABSTRACT

Appreciative joy, a Buddhist concept, means feeling joyful for others' success with an unenvious and appreciative attitude. It is cultivated specifically by appreciative joy meditation (AJM). The present dissertation, through a series of studies, attempts (1) to develop a psychometrically sound scale to measure the construct of appreciative joy, and (2) to evaluate the effectiveness of AJM in cultivating appreciative joy, and its effects on subjective well-being and envy.

Study 1 focused on developing the appreciative joy scale (AJS) with 1622 participants. Factor analysis revealed a three-component structure. AJS was associated with better subjective well-being and lower envy, and it predicted subjective well-being even after controlling for interpersonal relationships.

Study 2 focused on evaluating the effect of AJM in the laboratory. Ninety meditation novices were randomly assigned into AJM, compassion meditation (CM) and a neutral visualization control group. Results showed that both AJM and CM enhanced other-focused positive emotion. However, AJM generated more happiness and CM generated more sadness.

Study 3 focused on comparing appreciative joy with positive empathy. The survey study with 317 participants demonstrated that AJS and the positive empathy scale (PES) assessed two independent constructs, and AJS explained more variance in altruism than PES. A laboratory study with 119 participants showed that AJM generated significantly more other-focused positive emotions than positive empathy.

Study 4 focused on evaluating the effects of a four-week AJM training program. A randomized control trial compared the AJM group to the wait list control group with 67 participants. Results showed that the AJM training significantly increased satisfaction with life, medium- and low-arousal positive emotions, and positive attitudes toward others, and deceased high-arousal negative emotions and negative attitudes toward oneself and others at post-training assessment. At the one month follow-up assessment, appreciative joy, positive attitudes toward oneself, and medium- and low-arousal negative emotions also show significant changes in expected directions. However, envy did not show the expected change.

In sum, findings of this study showed that the Buddhist concept of appreciative joy is a meaningful construct that can be assessed psychometrically. Moreover, AJM training is useful in enhancing subjective well-being. The effects of AJM on envy, however, were not observed in the current study. Common methodological issues and future directions were discussed.

# 摘要

隨喜這一佛教概念意為以一種不妒忌及欣賞的態度為他人的成功感到快樂。隨喜可以通過喜心禪專門培養。本論文以一系列研究，試著(1)發展一套測量學屬性優異的量表以測量隨喜的構念，(2)評估喜心禪培養隨喜的有效性以及其在主觀幸福感和妒忌上的效果。

研究一以 1622 名被試發展隨喜量表。因素分析得到三因素結構。量表與更好的主觀幸福感和更低的妒忌相關，且在控制人際關係后依然可以預測主觀幸福感。

研究二在實驗室中評估喜心禪的效果。90 名禪修新手被分配到喜心禪、悲心禪和中性視覺想象控制組。結果表明喜心禪和悲心禪都提高聚焦他人的積極情緒。而喜心禪產生更多快樂，悲心禪產生更多悲傷。

研究三比較隨喜和積極共情。317 名被試參與的問卷研究證明隨喜量表和積極共情量表是兩個獨立構念，且隨喜量表能解釋利他性的更多變異。119 名被試參與的實驗室研究表明喜心禪比積極共情產生更多的他人聚焦的積極情緒。

研究四評估了四周喜心禪訓練的效果。67 名被試參與的隨機控制干預比較了喜心禪與等待組。結果表明在后測，喜心禪顯著提升生活滿意度，中喚醒和低喚醒的積極情緒以及對他人的積極態度，并降低高喚醒消極情緒，和對他人和對自己的消極態度。一個月后的追測表明隨喜，對自己的積極請態度和低喚醒消極情緒也向預期方向顯著變化。然而妒忌沒有預期的改變。

綜上，本研究的發現表明隨喜這一佛教概念是能夠被有效測量的有意義的構念。喜心禪能提升主觀幸福感，但沒有發現對妒忌的效果。普遍的方法問題和未來方向也得到了討論。