

The Four *Brahmavihāras*: A Foundation for Customer Satisfaction: A study conducted with the Customers of Different Internet Service Providers

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Abstract

With the goal to improve customer satisfaction, this research studies the Four Brahmavihāras: Upekkhā (Equanimity), Muditā (Appreciative Joy), Karuṇā (Compassion), and Mettā (Loving-Kindness). This study explores the use of Buddhist ideas to create a more compassionate and holistic approach to customer service and to show how compassion, kindness equanimity and appreciative joy enhance customer satisfaction. This research will develop an idea structure to integrate the Four Brahmavihāras into customer service encounters and investigate the ways in which fostering these qualities in employees might affect customer satisfaction, loyalty, and perceptions. Through a quantitative research methods, the study will investigate the effects of applying a customer satisfaction model based on the Four Brahmavihāras.

Keywords: *Upekkhā (Equanimity), Muditā (Appreciative Joy), Karuṇā (Compassion), Mettā (Loving-Kindness), Customer satisfaction, Brahmavihāras.*

Introduction

Buddhist philosophy develops a group of principles known as the Four *Brahmavihāras*, which are sometimes translated as the Four Sublime States or the Four Immeasurable or the Divine adobes. They provide a route to inner peace and healthy relationships, and they stand for the best and most advantageous elements of the mind. With meditation and awareness, one can acquire these four qualities—*Mettā*

(Loving-Kindness), *Karuṇā* (Compassion), *Muditā* (Appreciative Joy), and *Upekkhā* (Equanimity)—which are not just feelings but rather cultivated states of mind. *Mettā* as is frequently translated as “loving kindness,” is the desire for all living things to be happiness and free of pain. It requires establishing an attitude of continuous love and acceptance for oneself and other others, irrespective of their behavior or situation.

The desire for all beings to be free from pain is known as *Karuṇā*, or compassion. It results from a deep feeling of empathy for people who are going through it as well as an awareness of the underlying suffering in the world. *Karuṇā* is an active desire to lessen pain wherever it exists, not just sympathy or sadness.

Muditā, in simple terms, is to be happy for other people’s successes and well-being. It acts as a remedy for jealousy and envy which serve as sources of pain for many people. In *Muditā*, the appreciation extends to realizing the success and good fortune of others as if it were one’s own.

Upekkhā, which is often referred to as equanimity, is to maintain an evenness of mind regardless of what one faces in life and pertains to all living entities in existence, without any form of desire or hate. It also means accepting the reality of changes and continuity, saying that there is an upsurge and downfall of things, including our feelings and experiences.

Customer Satisfaction and its Importance

Customer satisfaction is the degree to which customers feel that a company’s products and services meet or exceed their expectations. Companies with high customer satisfaction are able to meet customers’ needs and wants, and this leads to positive word-of-mouth referrals, repeat business, and customer loyalty. Providing excellent customer satisfaction has become a key differentiator for companies that want to maintain a competitive edge in today’s highly competitive marketplace, when customers have many alternatives.

Satisfied customers are also more likely to talk about positive experiences with your brand, serving as natural brand ambassadors and helping you acquire new customers through word of mouth. Moreover, high levels of customer satisfaction will also help you build trust and reliability in the eyes of future customers at a time when social media and online reviews may play a major role in a brand’s reputation. Ultimately, putting the customer first will lead to better customer loyalty, a better brand reputation, and long-term company growth.

Statement of the Problem

*Existing models of customer satisfaction frequently give more weight to quantitative data than to moral and emotional factors where the research on the use of ethical frameworks, such the Four *Brahmavihāras*, in customer service is lacking.* It is unknown how customer satisfaction and loyalty will be affected by encouraging *Upekkhā* (Equanimity), *Muditā* (Appreciative Joy), *Karuṇā* (Compassion), and *Mettā* (Loving Kindness) in staff members who interact with customers.

Objectives

To create a theoretical framework to integrate the Four *Brahmavihāras* with the factors of customer satisfaction for ISP.

To examine relationship of the Four *Brahmavihāras* principle for the enhancement of customer satisfaction to Internet service providers.

Need of the Study

Currently, models of customer satisfaction tend to focus more on operational effectiveness and quantitative measures, sometimes at the expense of ethical issues and real human connection. This focus may lead to an inability to understand customers' needs, and a disregard for establishing lasting, important connections. We need models that are more human-centered and holistic.

Special and effective resources for ethical conduct and positive mental states can be found in the Four *Brahmavihāras* (Loving-Kindness, Compassion, Appreciative Joy, and Equanimity), which can be directly applied to customer service. The potential of the Four *Brahmavihāras* in terms of customer happiness has not yet been fully explored. The purpose of this study is to fill this gap.

This study examines the impact of *Mettā* (Loving-Kindness), *Karuṇā* (Compassion), and *Muditā* (Appreciative Joy and *Upekkhā* (Equanimity) on customer relationship management processes. This study looks at how Buddhist philosophical principles can be translated into customer service strategies that improve customer satisfaction and foster long-term customer relationships.

This study conceptualizes and present a theoretical framework to demonstrate how customer service interactions enriched with these virtues influence customer perceptions and loyalty as well as their overall experience.

Literature Review

The Venerable Mahasi Sayadaw's book *Brahmavihāra Dhamma* stresses mental discipline and mindfulness as well as the removal of negative emotions such as anger and attachment. This analysis explores how these affect customer satisfaction and proposes them as novel approaches to human-centered ethical customer relationship management (CRM). *Mettā* fosters communal happiness and reduces conflict, according to the *Brahmavihāra Dhamma*. *Mettā* creates customer service environments that welcome customers and ensures employees address needs with proactive sincerity. *Karuṇā* the *Brahmavihāra Dhamma* demonstrates *Karuṇā* through stories about people like Uttar who practiced compassion even when they were hurt. Customer service practice of *Karuṇā* involves empathic resolution by actively listening to customer complaints. *Muditā* in the *Brahmavihāra Dhamma*, *Muditā* represents the practice of sharing happiness without envious feelings. When *Muditā* principles are embedded in CRM systems, they encourage the celebration of customer success. *Upekkhā* Equanimity requires one to remain calm in the face of difficulties. The *Brahmavihāra Dhamma* prevents reactive anger while encouraging fairness between people. *Upekkhā* allows customer service workers to address complaints in an unbiased manner without becoming defensive.

Throughout *Buddha's Brain*, the authors explain how the neural and psychological underpinnings of compassion (*Karuṇā*), loving-kindness (*Mettā*), equanimity (*Upekkhā*), and empathetic joy (*Muditā*)—the Four *Brahmavihāras*—are grounded in empirical findings. The authors highlight how the Four *Brahmavihāras* are based in neural mechanisms, such as the insula in empathy, the anterior cingulate cortex (ACC) in emotional regulation, and oxytocin in trust and connection. For example, the authors explain how compassion and loving-kindness practices engage parasympathetic pathways to decrease stress and increase social bonding, whereas equanimity involves prefrontal regulation to stay in the middle. These findings resonate with the *Brahmavihāras*' emphasis on ethical, mindful relationships, suggesting that they can promote interpersonal harmony and psychological resilience.

Buddha's Brain delves into the individual and neurobiological benefits of the *Brahmavihāras*, but fails to address their application to organizational or customer-centric frameworks. For instance, the book mentions empathy and trust-building, but fails to discuss how businesses might train employees in *Mettā* or *Karuṇā* to build customer loyalty. Similarly, equanimity is framed as a mental buffer against stress, but fails to address its relevance to maintaining composure in customer service

interactions. This failure highlights the need for research that integrates contemplative neuroscience with CRM models, operationalizing the *Brahmavihāras* into practices such as conflict resolution, empathetic communication, and appreciative engagement to create holistic customer experiences.⁴

Thanissaro Bhikkhu's *The Sublime Attitudes* views the qualities of *Mettā* (loving-kindness), *Karuṇā* (compassion), *Muditā* (appreciative joy), and *Upekkhā* (equanimity) as deliberate practices that must be developed through discipline on the Noble Eightfold Path. It rejects the idea that they are innate. A major omission is any discussion of applying these to customer relationship management (CRM). It doesn't discuss how Metta's goodwill, *Karuṇā*'s responsive compassion, *Muditā*'s joy in client success, or *Upekkhā*'s balanced engagement might be transformed into CRM strategies.¹

Claudia Eppert's *Heartmind Literacy: Compassionate Imagining & the Four Brahmavihras* provides a meditation on the Four *Brahmavihāras* as practices for overcoming the Western dualism of reason versus emotion. These "divine abodes" are described in Theravadan Buddhism as free-standing states of heart-mind awareness that promote ethical action, emotional literacy, and social harmony. The study positions the *Brahmavihāras* in educational and philosophical contexts but fails to examine their relevance to organizational or business settings. Discussions of emotional literacy in the classroom, peace education, and intercultural dialogue focus on a crucial point: the lack of analysis on how these principles might inform customer relationship management (CRM) or corporate strategies to enhance client interactions and satisfaction.²

Thammarongpreechachai et al.'s "Effects of self-compassion on The Four Immeasurables and happiness of volunteers in the Bangkok Metropolitan Region" (2017) show that self-compassion increases the Four *Brahmavihāras* directly and indirectly through these immeasurables (loving-kindness, compassion, empathetic joy, and equanimity). Higher self-compassion leads to higher psychological resilience, altruism, and well-being in volunteers, consistent with Buddhist concepts of interdependence and inner fulfillment. However, the research focuses only on volunteers' individual well-being and does not consider how these concepts might inform organizational practices, especially in customer relationship management (CRM). This creates a critical gap: although self-compassion and the *Brahmavihāras* are proven to be effective tools for individual development, their potential to transform customer interactions—by promoting empathetic, equitable, and joyful engagement—

is not explored. To close this gap, self-compassion training in employee development programs must be developed so that customer service transcends transactional exchanges and creates lasting emotional bonds with customers—a direction missing from existing scholarship. 6

Research Methodology

In order to increase customer satisfaction, this study aims to investigate how the Four *Brahmavihāras*—*Upekkhā* (Equanimity), *Muditā* (Appreciative Joy), *Karuṇā* (Compassion), and *Mettā* (Loving-Kindness) can be incorporated into customer relationship management. The research design, data collection procedures, participant selection, and analysis strategies utilized to evaluate the effectiveness of this novel approach are described in this methodology.

Research Design

Integration of the Four *Brahmavihāras* with the factors of Customer Satisfaction of ISP

The following table shows the integration of the four *Brahmavihāras* with the factors of Customer Satisfaction of ISP.

Upekkhā (Equanimity)- Primary Source: *Brahmavihāras Sutta* (AN 3.65, MN 99)
“One should dwell equanimous, mindful, and fully aware. Having abandoned wrong conceit, one should pervade one direction...then a second... third... fourth. Thus, above, below, across—everywhere, all-encompassing—one should radiate a mind imbued with equanimity: vast, exalted, measureless, free from hostility and ill-will.”

Key Principles	Factor of ISP Customer Satisfaction	Integration Explanation
1. Tatramajjhataṭṭā (Neutrality): Maintaining a balanced perspective.	1. Reliability: Consistent service delivery.	1. Neutrality (Tatramajjhataṭṭā): When dealing with service interruptions, ISPs remain impartial and concentrate on technical fixes.
2. Anabhijjhā (Non-Attachment): Detaching from outcomes.	2. Problem Resolution: Efficiently addressing issues.	2. Non-Attachment (Anabhijjhā): ISP agents prioritize problem-solving over having a moral value for proving their rightness.

3. Samacittatā (Even-Mindedness): Responding with composure.	3. Service Consistency: Uniform experience across interactions.	3. Even-Mindedness (Samacittatā): All customers receive the same level of calm and professional support regardless of their technical knowledge.
4. Pahāna (Letting Go): Releasing negativity.	4. Complaint Handling: Calm and fair resolution.	4. Letting Go (Pahāna): ISP employees concentrate on the current problem rather than making judgments on former customers' outrageous emotions of complaints.
5. Avikkhepa (Undistracted Focus): Maintaining concentration.	5. Technical Support: Focused and clear assistance.	5. Undistracted Focus (Avikkhepa): The technician avoids distractions and gives precise directions while troubleshooting, avoiding jargon and maintaining focus.

Table 1: Integration table for Uppekha's Key Principles and Factors of ISP Customer Satisfaction

Muditā (Appreciative Joy) Primary Source: *Brahmavihāras Sutta* (AN 3.65)

“With a mind of sympathetic joy, one should pervade one direction..then a second... third... fourth. Thus, above, below, across—everywhere, all-encompassing—one should radiate a mind imbued with sympathetic joy: vast, exalted, measureless, free from hostility and ill-will.”

Key Principles	Factor of ISP Customer Satisfaction	Integration Explanation
1. Anumodanā (Rejoicing): Sharing others' success.	1. Customer Engagement: Active interaction and feedback	1. Rejoicing (Anumodanā): An ISP congratulates a client who used their high-speed internet to achieve their personal goal like open online business.
2. Pasāda (Clarity of Joy): Expressing genuine delight.	2. Loyalty Programs: Recognizing long-term customers.	2. Clarity of Joy (Pasāda): ISP shows sincere happiness when clients provide comments or reach significant milestones.
3. Somanassa (Mental Gladness): Fostering a positive atmosphere.	3. Positive Feedback: Encouraging and acknowledging reviews.	3. Mental Gladness (Somanassa): To celebrate client pleasure, ISP posts positive customer evaluations on their website and social media accounts.

4. Pamojja (Delight): Promoting joy through service.	4. Value-Added Services: Enhancing customer experience.	4. Delight (Pamojja): ISP designs services to bring joy and satisfaction to customers.
5. Abhinandana (Commendation): Recognizing achievements.	5. Community Building: Fostering a positive online environment	5. Commendation (Abhinandana): ISP publicly acknowledges and celebrates customer successes and positive feedback.

Table 2: Integration table for Muditā's Key Principles and Factors of ISP Customer Satisfaction

Karuṇā (Compassion) - Primary Source: *Brahmavihāras Sutta* (AN 3.65)

“With a mind of compassion, one should pervade one direction..then a second... third... fourth. Thus, above, below, across—everywhere, all-encompassing one should radiate a mind imbued with compassion: vast, exalted, measureless, free from hostility and ill-will.”

<i>Karuṇā</i> Key Principles	Factor of ISP Customer Satisfaction	Integration Explanation
1. Dayā (Empathy): Understanding customer suffering.	1. Accessibility: Inclusive services for all customers	1. Empathy (Dayā): ISP understands the frustration of customers experiencing technical difficulties and responds with empathy.
2. Anukampā (Sympathy): Showing genuine concern.	2. Flexible Payment Options: Accommodating financial hardships.	2. Sympathy (Anukampā): ISP shows genuine concern for customers facing financial hardship for service payment.
3. Ātura-pahāraṇa (Relief of Suffering): Providing practical assistance.	3. Crisis Support: Providing assistance during emergencies.	3. Relief of Suffering (Ātura-pahāraṇa): ISP provides practical assistance, such as extended support hours or temporary data plans, during emergencies.
4. Sāntvanā (Comforting): Offering emotional support.	4. Personalized Assistance: Tailoring support to needy customers.	4. Comforting (Sāntvanā): ISP offers affectionate personalized support to needy customers (blind, deaf) who are distressed by service issues.
5. Avekkhana (Attentiveness): Being responsive to needs.	5. Proactive Support: Anticipating and addressing potential issues.	5. Attentiveness (Avekkhana): ISP actively monitors customer feedback and proactively addresses potential problems.

Table 3: Integration table for Karuṇā's Key Principles and Factors of ISP Customer Satisfaction

Mettā (Loving-Kindness) Primary Source: Karaṇīya *Mettā* Sutta (Sn 1.8)

“Just as a mother protects her only child even at the risk of her own life, so one should cultivate boundless loving-kindness toward all beings.”

Key Principles	Factor of ISP Customer Satisfaction	Integration Explanation
1. Avera (Friendliness): Promoting goodwill.	1. Positive Communication: Respectful and courteous interactions.	1. Friendliness (Avera): ISP promotes a friendly and welcoming environment in all customer interactions.
2. Abyāpajjha (Benevolence): Wishing well-being.	2. Customer Relationship Building: Fostering rapport and trust.	2. Benevolence (Abyāpajjha): ISP genuinely wishes for the well-being and satisfaction of its customers.
3. Sukha-kāmatā (Desire for Happiness): Fostering customer joy.	3. Personalized Service: Tailoring interactions to individual preferences.	3. Desire for Happiness (Sukha-kāmatā): ISP strives to create a positive and enjoyable customer experience.
4. Hitānukampā (Wishing Benefit): Seeking customer's best interest.	4. Customer Benefit Priorities: Making policies for customer benefits.	4. Wishing Benefit (Hitānukampā): ISP prioritizes the customer's best interests in all decisions and actions.
5. Pema (Affection): Cultivating positive relationships.	5. Long-Term Relationship: Building lasting customer loyalty.	5. Affection (Pema): ISP builds strong, positive relationships with customers through personalized interactions and genuine care.

Table 4: Integration table for Metta's Key Principles and Factors of ISP Customer Satisfaction

Type of Research

A quantitative survey has been done to techniques to provide an in-depth knowledge of how the Four *Brahmavihāras* effect customer satisfaction. This involves questions for each key principles of the four *Brahmavihāras* (*Upekkha*, *Karuṇā*, *Muditā* and *Metta*) as discussed in the above integration table 1,2,3,4. Based on the responses of 20 questions of the customer of different internet service providers

discussion is done.

Population

Adult consumers (who have subscriptions to various Internet service providers (ISPs) make up the target population.

Sample Design

To guarantee a proportionate representation of each ISP’s customers, stratified random sampling is used as the sampling technique. Steps for Stratification:

ISP: Major ISP of Nepal like Worldlink, Nepal Telecom, Dish Home, Subisu, Vianet and Classic tech is choosed whose market share is above 5%.³

S/No	Name of the ISP	Number of Respondent
1.	World Link Communication (highest market share)	30
2.	Nepal Telecom (second highest market share)	20
3.	Dish Home	15
4.	Subisu	15
5	ViaNet	10
6	Classic Net	10
Total		100

Table 5: Respondent Chart

Inclusion Criteria

Demographics: responses age above 18 years, both male and female gender living in Itahari and Dharan of Sunsari, Nepal.

Usage patterns: Duration of Subscription more than 6 month data usage, service type internet connection through fiber.

Data Collection

The research was conducted with the hundreds of customers of different internet service provider as mentioned in the respondent chart of table 5. For each customer 20 quantitative questions were asked which included integration five key principle of Uppekha, *Muditā*, *Karuṇā* and *Mettā* as mentioned in the table 1, 2, 3, 4. The likert scale questions were carefully drafted to identify the relationship of four

Brahmavihāras principle for enhancement of customer satisfaction.

Limitation of the Study

This study relies on quantitative data (mean scores and standard deviations) only. Qualitative data, such as customer interviews or open-ended survey responses, could provide better understanding into the underlying reasons for customer satisfaction or dissatisfaction.

The survey of this study has been done on a small geographic (Itahari and Dharan of Sunsari District, Nepal) sample, the results might not be generalizable and might underrepresent a variety of the customer geographic.

Results and Interpretation

All the likert scale responses of the 100 customers from different ISP for the 20 quantitative questionnaires were converted into the numerical value from 1 to 5 which represents from strong disagree to strong agree. The mean and standard deviation were calculated to show the relationship level of integration of the key principle with the particular factor of customer satisfaction. The results are shown below:

Results for *Upekkhā's* Key Principles and Its Interpretation

S/N	<i>Upekkhā's</i> Key Principle	Mean Score	Standard Deviation	Interpretation
1	Tatramajjhataṭā (Neutrality): Maintained neutrality during service interruptions.	3.42	0.91209804	Moderate Agreement: The mean score of 3.42 suggests that most respondents are inclined to agree that remaining neutral during outages will boost their level of confidence. An acceptable range of viewpoints is shown by the standard deviation of 0.91.
2	Anabhijjhā (Non-Attachment): Prioritized problem-solving over proving their rightness.	3.77	0.91954085	Slightly Above Moderate Agreement: Compared to the first question, the mean of 3.77 suggests a slightly higher level of agreement. ISPs that prioritize problem-solving over establishing their position appear to be valued by respondents. The comparable standard deviation (0.919) suggests a comparable range of viewpoints.

3	Samacittatā (Even-Mindedness): Received the same level of calm and professional support.	3.6	0.97442032	Moderate Agreement: The average score of 3.6 suggests a moderate level of agreement with the importance of receiving constant support. A moderate range of viewpoints is shown by the standard deviation of 0.97.
4	Pahāna (Letting Go): Concentrated on current problems, not past emotions.	4.05	0.84536785	Relatively High Agreement: A mean of 4.05 suggests a comparatively high level of agreement. Consumers believe that ISPs should focus on the issue at now rather than on opinions from the past. More consistent agreement is shown by the comparatively low standard deviation (0.85).
5	Avikkhepa (Undistracted Focus): Avoided distractions and gave precise directions.	3.59	0.95446349	Moderate Agreement: The 3.59 mean indicates a moderate level of agreement. Customers value support that is straightforward and targeted. A moderate range of viewpoints is indicated by the standard deviation (0.95).

Table 6: Results for Upekkhā Key Principles and Its Interpretation

Results for *Muditā*'s Key Principles and Its Interpretation

S/N	<i>Muditā</i>'s Key Principle	Mean Score	Standard Deviation	Interpretation
1	Anumodanā (Rejoicing): Congratulated on achieving a personal goal.	3.8	0.73854895	Strong Moderate Agreement: A strong moderate agreement is indicated by the mean of 3.8. In general, respondents believe that receiving congratulations for using their ISP services to accomplish a personal goal can increase loyalty. A somewhat narrow range of viewpoints is indicated by the standard deviation of 0.74.

2	Pasāda (Clarity of Joy): Showed sincere happiness upon positive feedback.	3.9	0.75878691	Strong Agreement: Strong agreement is shown by the mean of 3.9. When ISPs give positive feedback, respondents believe that it demonstrates real joy, which motivates them to give more feedback. A comparable standard deviation of 0.76 indicates the same range of viewpoints.
3	Somanassa (Mental Gladness): Posted positive customer evaluations to celebrate pleasure.	3.69	0.77453147	Moderate Agreement: The mean of 3.69 indicates moderate agreement. Respondents generally agree that ISPs posting positive customer evaluations would create a more positive atmosphere. The standard deviation of 0.77 shows a moderate spread of opinions.
4	Pamojja (Delight): Designed services to bring joy and satisfaction.	4.14	0.7787584	Strong Agreement: The mean of 4.14 indicates strong agreement. Respondents believe that ISPs designing services to bring joy and satisfaction would encourage them to utilize those services. The standard deviation of 0.78 shows a moderate spread of opinions.
5	Abhinandana (Commendation): Public Будьте готовы к тому, что не все поймут ваш выбор и будут задавать вопросы. Но это ваша жизнь, и вы имеете право на свои решения.	3.49	0.75872035	Moderate Agreement: The mean of 3.49 indicates moderate agreement. Respondents generally agree that publicly acknowledging customer successes and feedback would create a stronger sense of community. The standard deviation of 0.76 shows a moderate spread of opinions.

Table 7: Results for Muditā's Key Principles and Its Interpretation

Results for *Karuṇā*'s Key Principles and Its Interpretation

<i>Karuṇā</i>'s Key Principle	Mean Score	Standard Deviation	Interpretation
Dayā (Empathy): Understood frustration and responded with empathy.	4.17	0.7255092	Strong Agreement: Strong agreement is shown by the mean of 4.17. Respondents place a high value on ISPs being mindful of their frustrations. A comparatively small range of viewpoints is indicated by the standard deviation of 0.73.
Anukampā (Sympathy): Showed genuine concern for financial hardship.	4.26	0.7194774	Very Strong Agreement: Very strong agreement is shown by the mean of 4.26. Respondents are clear that ISPs need to genuinely care about their clients who are struggling financially. Consistent agreement is indicated by the standard deviation of 0.72, which displays a small range of opinions.
Ātura-pahāraṇa (Relief of Suffering): Provided practical assistance during emergencies.	3.68	0.7769404	Moderate Agreement: The 3.68 mean denotes a moderate level of agreement. Though not as strongly as the previous two principles, most respondents feel that ISPs should offer helpful support in times of need. A moderate range of viewpoints is shown by the standard deviation of 0.78.
Sāntvanā (Comforting): Offered personalized support to needy customers.	4.19	0.7613783	Strong Agreement: Strong agreement is shown by the mean of 4.19. ISPs that provide personalized support to customers in need are highly valued by respondents. A moderate range of viewpoints is shown by the standard deviation of 0.76.
Avekkhana (Attentiveness): Actively monitored feedback and addressed problems.	3.55	0.7159792	Moderate Agreement: The 3.55 mean denotes a moderate level of agreement. Though not as completely as the other principles, respondents think that ISPs should actively monitor comments and fix issues. A moderate range of viewpoints is shown by the standard deviation of 0.72.

*Table 8: Results for *Karuṇā*'s Key Principles and Its Interpretation*

Results for Metta's Key Principles and Its Interpretation

Metta's Key Principle	Mean Score	Standard Deviation	Interpretation
Avera (Friendliness): Promoted a friendly and welcoming environment.	3.71	0.795124	Strong Moderate Agreement: Strong moderate agreement is indicated by the mean of 3.71. In general, respondents believe that their impression of the service would be enhanced by a pleasant and inviting environment. A moderate range of viewpoints is shown by the standard deviation of 0.80.
Abyāpajjha (Benevolence): Genuinely wished for well-being and satisfaction.	3.87	0.8122173	Strong Agreement: Strong agreement can be seen by the mean of 3.87. Respondents strongly agree that they would feel more appreciated if ISPs sincerely cared about their happiness and well-being. A moderate range of viewpoints is shown by the standard deviation of 0.81.
Sukha-kāmatā (Desire for Happiness): Strived to create a positive customer experience.	3.56	0.7291894	Moderate Agreement: The 3.56 mean denotes a moderate level of agreement. Though not as strongly as the other principles, most respondents agree that ISPs working to provide customers with an enjoyable experience would encourage them to keep their subscription. A moderate range of viewpoints is shown by the standard deviation of 0.73.
Hitānukampā (Wishing Benefit): Prioritized best interests in decisions and actions.	4.26	0.7333333	Very Strong Agreement: Very strong agreement is shown by the mean of 4.26. Respondents genuinely feel that their trust would grow if ISPs put their best interests first when making decisions and taking actions. A moderate range of viewpoints is shown by the standard deviation of 0.73.
Pema (Affection): Built strong relationships through personalized care.	4.09	0.817671	Strong Agreement: Strong agreement is shown by the mean of 4.09. Respondents believe that their loyalty would rise if ISPs developed close bonds with them through specific care. A moderate range of viewpoints is shown by the standard deviation of 0.82.

Table 9: Results for Metta's Key Principles and Its Interpretation

Findings and Discussion

For *Upekkhā*

Pahana (Letting Go) has the highest mean value of 4.05 showing strongest agreement and the other four principles (Neutrality, Non-Attachment, Even-Mindedness, and Undistracted Focus) show moderate agreement, with mid-3 range mean values. The standard deviations for all the principles are very close to one another, depicting a reasonable level of homogeneity in responses. ISPs can build trust with customers by the introduction of *Upekkhā*. Professionalism and reliability are evidenced by a problem-focused, impartial attitude and poise.

For *Muditā*

Customer satisfaction is very strongly related to *Muditā* values. The fact that “Pasada” (3.9) and “Pamojja” (4.14) possess high mean scores proves that customers hold real satisfaction and good services in high regard. Recognition (“Anumodana” 3.8, “Abhinandana” 3.49) maintains loyalty, whereas “Somanassa” (3.69) depicts how comfortable it is to be surrounded by pleasing environs.

By promoting emotional ties by celebrating achievements, building brand image through positivity and community affiliation, and amplifying engagement by creating happy service experiences that foster interaction and comment, *Muditā* deepens customer relationships.

For *Karuṇā*

The high means for “Anukampā” (4.26) and “Sāntvanā” (4.19), emphasizing help and care, and “Dayā” (4.17), emphasizing sympathy, demonstrate the strong relationship between *Karuṇā* principles and customer satisfaction. “Ātura-pahārana” (3.68) and “Avekkhana” (3.55) demonstrate moderate consensus on care and helpful assistance. Consistent agreement is demonstrated by low standard deviations (0.72-0.78).

Through understanding and helpful support, integrating *Karuṇā*’s principles into practice creates emotional bonds and a good brand reputation while strengthening trust and loyalty. By meeting needs through active monitoring and tailored support, customer representation and satisfaction are improved.

For Metta

Customer satisfaction is in accordance with the values of *Mettā* as well. High mean scores for Hitānukampā (4.26) and Pema (4.09) point towards personalized encounters and customer-orientedness. Though Avera (3.71) and Sukha-kāmatā (3.56) reveal strong moderate and moderate agreement on inviting places and joyful experiences, respectively, Abyāpajjha (3.87) reflects high agreement towards actual well-being. Standard deviations reflect consistent response (0.73-0.82).

By evoking loyalty and trust, applying Metta's principles directly enhances customer satisfaction. A positive emotional connection is the outcome of putting one's own interests first, having good relationships with others, and actually desiring others' well-being. Greater customer satisfaction, loyalty, and advocacy ensue a friendly atmosphere and attempting to provide pleasant experiences.

Conclusion

By incorporating equanimity and equality in the provision of service, *Upekkhā* is capable of maximizing customer satisfaction. In order to allow free concentration, ISPs must implement standard procedures, educate employees impartial problem-solving techniques, and encourage mindfulness. Through the creation of professionalism and dependability as the core of client relations, this increases trust through persistent, impartial interaction.

Muditā thrives on collective happiness. The ISP should plan in introducing programs in celebrating customer success, creating warm service environments, and cultivating togetherness through feedback sites to strengthen the emotional bond. Real, happiness-enabling experience that acts according to values adds more depth, interest, and duration to engagement, loyalty, and positive feeling toward the ISP.

Karuṇā necessitates active, nurturing support. Trust building consists of training the ISP's staff in empathetic communication, predicting customer needs, and offering personalized solutions. Issue resolution with compassion and helpful aid positions the brand as a useful friend, instantly enhancing customer enjoyment and long-term loyalty.

Mettā puts the customer first. Operations are infused with kindness by putting the need of each individual first with bespoke communication, creating welcoming environments, and promoting wellbeing through the use of rules. With integration of

services and genuinely values-driven care, emotional connections are established and satisfaction results in advocacy.

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