

# The Practice and Benefits of Loving-Kindness

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Few people think of kindness and compassion as something that can be exercised and developed like a muscle. More often, we think of it as something that is triggered in knee-jerk fashion by an external situation. However, if we look closely, we can see that in any given situation, whether or not we react with kindness and compassion involves making choices. It may be easier to react this way in some situations (e.g. a helpless infant) and harder in others (e.g. during an argument with an adult), but the aspect of choice nonetheless exists.

Fortunately, there are exercises to develop these characteristics and anyone can reap the benefits of doing so. Many people are familiar with mindfulness meditation, which involves observing one's own internal experiences (e.g. thoughts, emotions, memories, sensations). But there are also meditation exercises to develop loving-kindness and related characteristics. Rather than just observing experience, this kind of meditation involves actively *evoking* thoughts of kindness and allowing them to naturally develop and flourish.

## The Rational Basis

The simple rationale for this form of meditation is the recognition that all sentient beings want to be happy and free from suffering. This is not only an Eastern perspective, but one that is at the foundation of Western psychology as well. Behaviorists like B.F. Skinner phrased it in operational terms, stating that all organisms seek reinforcement and avoid punishment. Recognizing that we all have this basic motivation we see a fundamental similarity between ourselves and others. It gives us a sense of common ground. No matter how similar or different a person may seem to us, we're all in the same boat, working our way through this life.

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*"Three things in human life are important. The first is to be kind. The second is to be kind. And the third is to be kind."*

*--Henry James<sup>1</sup>*

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## Why Do This?

It would never occur to most people to focus on loving-kindness, to deliberately develop it. The average person seems more inclined to feel and express kindness when "inspiration hits," such as when somebody does something nice for them, or if they happen to be in a particularly good mood. However, loving-kindness need not be something that happens haphazardly or based on external situations. Instead, it can be thought of as a skill that can be developed with the right

strategy and practice. It can be strengthened like a muscle, and there are several benefits to doing so.

For one, in developing loving-kindness, one develops one's ability to focus and concentrate. The actual method for doing so is described below, but in this sense, developing loving-kindness is like any other kind of meditation. It involves focusing on something, and when the mind naturally wanders, re-focusing. This simple process of gently but repeatedly re-focusing literally activates attention pathways in the brain and strengthens them. Many people feel frustrated when they try to meditate, believing that they are unable to keep their mind focused because it keeps wandering. What they don't understand is that *it's normal*. Wandering is not a failure, but on the other hand, re-focusing is a success, *every single time*. What's not obvious at that moment of wandering/re-focusing is that all of those re-focusing have a cumulative effect over time. It becomes easier and easier, over time, to maintain focus. Further, this ability to stay focused carries over to everyday life, benefitting you in virtually everything that you do.

A second reason to develop loving-kindness, a more apparent one, is that it develops positive emotion. Loving-kindness is considered one of the four *Brahma-viharas* in Buddhism, meaning "divine abodes." In other words, it's an intrinsically enjoyable, "heavenly" state to dwell in. Similar regard for compassion and kindness are found in many major philosophies and religions. It only makes sense that developing this state, over time, leads to greater feelings of happiness and contentment. What seems to happen with loving-kindness is that as one becomes more skilled in focusing on it, and has more practice doing it, a sensitization effect occurs. The state is more easily accessed and triggered, both during meditation and in everyday life. A thorough study was done on the effects of loving-kindness meditation in beginners who practiced it for a few weeks<sup>2</sup>. People in the study experienced more positive emotion, greater life satisfaction, and more feelings of social connectedness. There was a "dose-response relationship" as well, meaning that the more people practiced, the greater the effects they experienced. Further, there was a cumulative effect, so that the effects spilled over into days when they skipped meditation.

A third reason to develop loving-kindness is social. The more one develops an attitude of kindness toward oneself and others, the more it comes across in interactions you have with other people. In fact, as much as 93% of what we communicate to each other may be non-verbal in nature: facial expression, tone of voice (prosody), and body language (i.e. gestures and posture)<sup>3</sup>. Verbal communication is easier to voluntarily control, but non-verbal communication typically displays our genuine emotional state, even when we may have little awareness of it. In other words, how we feel toward a person is displayed in far more ways than we realize while we are communicating. Likewise, when a person has a deep sense of kindness toward others, it shows. It exudes in everything a person says and does. So naturally, the more we develop this quality in us, the more it will color our interactions with others. We may be more understanding toward them, and people will generally reflect that back to us. It's surprising how much we think about how others relate to us in a conversation, relative to what kinds of messages we are sending to them.

Another reason to develop loving-kindness is that it has the effect of what Buddhists call "purification." In Buddhist philosophy, consciousness itself considered pure, radiant, and luminous<sup>4</sup>. Afflictive states of mind, such as hostility, greed, stress, and depression are, in a sense, pollutants. In the same way, we recognize that pure water (nothing but H<sub>2</sub>O) is distinct from contaminants that may be mixed in with it. Experiencing a luminous state of consciousness is absolutely sublime, while experiencing it with varying degrees of contaminants (the state of

affairs of most of us) leaves something to be desired. It's easy to imagine that drinking a pristine glass of water will be much more enjoyable than drinking one laced with sediment and pesticides.

Purification may seem like an abstruse, Eastern spiritual concept, but we can easily understand this in the terms of Western psychology. Much of the "contaminants" we experience are past conditioning, maladaptive habits of responding to experiences that produce unwelcome effects. For example, when we experience something unpleasant, we understandably tend to try to avoid or resist the experience (such as a painful emotion, an unwelcome memory, or a troubling thought). But this strategy ultimately tends to make it worse, and in the long run we are reinforcing the habit of responding in that way. On the other hand, taking an attitude of loving-kindness or compassion toward oneself, toward one's unpleasant experiences is a different approach. Rather than resist it, we are more able to allow it to pass through like the temporary, changing event that it is. An attitude of loving-kindness neither ignores the problem, nor does it further complicate it by creating unnecessary friction. Loving-kindness is a different way of orienting towards these experiences, in a way that's at least not going to exacerbate them. Instead, one is cultivating a habit of relating to oneself with warmth and caring, quite opposite of what most Westerners are used to in our fast-paced, driven, competitive culture.

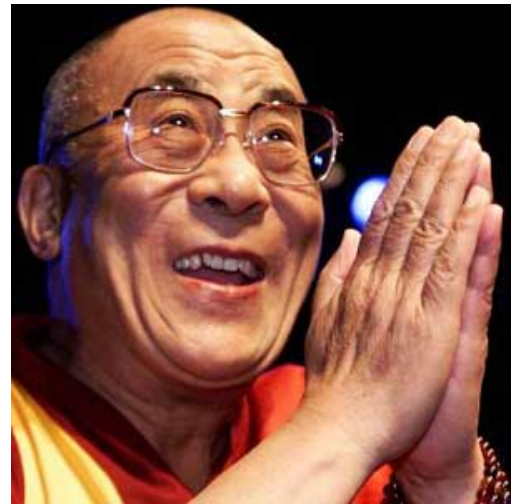
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*"My religion is simple. My religion is kindness."  
--His Holiness the Dalai Lama<sup>5</sup>*

*"Love is patient and kind."  
--St. Paul<sup>6</sup>*

*"Those who act kindly in this world will have  
kindness."  
--Muhammad<sup>7</sup>*

*"My country is the world and my religion is to do  
good."  
--Thomas Paine<sup>8</sup>*



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## **How to Practice Loving-Kindness Meditation**

### The Components: Feel, Image, and Talk

The experience of loving-kindness meditation happens in three subjective spaces: feel, image, and talk<sup>9</sup>. The term "talk" is used here to refer to the verbal or auditory thinking, hearing our internal voice speaking in words and sounds. "Image" refers to visual thinking, or mental images. "Feel" refers to emotion-related sensations in the body. In the case of loving-kindness

meditation, a person imagines the face of a person (i.e. a mental image), while mentally repeating verbal phrases expressing kindness toward this person (i.e. mental talk).

In some cases, but not always, a person may experience an emotional feeling like warmth or lightness while doing this practice (i.e. "feel"). The warmth tends to center in the middle of the chest, and may radiate outwards if it becomes more intense. But this is more common with experienced practitioners. In my experience, only a few beginning practitioners experience this warmth sensation. Many long-term practitioners do not experience the feeling of warmth either.

If one does not feel this physical warmth it does not mean that a person is doing it wrong, nor does this indicate that the meditation is any less effective. It certainly is, and in ways that we cannot predict. By way of analogy, each session of practicing the piano often does not have any obvious effects. We may play a song numerous times and still be clumsy with it. That doesn't mean that nothing is happening in the meantime. Eventually, and it's hard to pinpoint when, the skill develops. Even Mozart was clumsy playing the piano at one point.

### Planting Seeds

This brings up one of the most important things to keep in mind about doing loving-kindness meditation: it's not something to be forced. We can voluntarily do the talk and images aspect, to some degree. We can intentionally say the phrases with as much sincerity we can muster. But the emotion cannot be forced, nor is it helpful to try to force it. The analogy of planting seeds is helpful. All you can do is plant the seeds, and provide them with them water, fertilizer and light. You just set the conditions and the rest happens as a matter of course. Make a clear distinction between what is within and what is beyond your voluntary control, and only concern yourself with what you can influence. If you plant enough seeds and give them enough care, you will have plants sooner or later. The same strategy applies to loving-kindness.

### Choosing Phrases

Choose a set of phrases, maybe 2-4 that you will repeat and that express kindness. A possible set might be something like:

*May you be healthy.*

*May you be happy.*

*May you be safe.*

*May you be calm.*

You may keep it really simple, with two statements like "May you be happy. May you be well." Pick something that feels comfortable and natural. This is not casting a magic spell, so the exact wording and order of the phrases doesn't really matter. What *does* matter is the intention behind the words, the heartfelt wish that they express. One repeats these at a comfortable pace. The number of phrases said per minute does not matter.

It's also important to keep in mind that this is just a wish. There are no metaphysical assumptions here. This is the rehearsal of an intention. It's unlike a prayer in the sense that it is not a request for divine intervention. On the other hand, for those who pray on the behalf of others, it is like that in the sense that it's the expression of a sincere wish for the well-being others. However, loving-kindness is done in a way that develops concentration, and that combination makes it a powerful technique.

## The Progression

Loving-kindness is wished toward several people in meditation, typically starting with easier people and eventually progressing to harder ones. In a given meditation session, one may progress through all of these, or one may just pick a single person and stick with him/her. The people are as follows:

1. Oneself
2. Benefactor
3. Friend
4. Neutral person
5. Difficult person
6. All sentient beings

*Oneself*. Ironically, this can often be the hardest person to wish kindness towards for many people. For that reason, meditation teacher Sharon Salzberg recommends that people direct kindness towards themselves first, because otherwise people may mistakenly wish it towards others, as if to the *exclusion* of oneself. Genuine loving-kindness is across-the-board and unconditional, so it includes us just as much as it includes others. Modern Western cultures tend to foster competitive and judgmental attitudes, and people extend this attitude toward themselves as well as others. These harsh attitudes work in the sense that they motivate us to get things done. Unfortunately, there are numerous and unseen side effects. You could motivate yourself to walk forward by beating yourself on the back with a stick, but then you will see bruises and quickly realize the damage that is being done. However, when we *psychologically* beat ourselves up, the damage is not so apparent. But the damage is nonetheless real, both psychological and physiological, and it can take years or decades to really come into effect.

Kindness toward oneself, especially when developed in meditation, really does bear fruit. For example, people with greater self-compassion have been found to experience greater positive emotion and less negative emotion (such as depression and anxiety)<sup>10,11</sup>. It is also true that people who are kinder to themselves are also kinder towards others. A study of psychotherapists found that those who are more harsh with themselves are also more harsh with their clients and, not surprisingly, their clients benefit less<sup>12</sup>. On the other hand, kindness toward oneself is not having "rose-colored glasses." To the contrary, people who regard themselves with more kindness are actually *more* accepting of their own negative emotions and imperfections, rather than trying to ignore or resist them. They are also more resilient to difficult circumstances. Kindness toward oneself is also distinct from hubris, narcissism, arrogance, or grandiosity. Kindness toward oneself does not take away from kindness toward others, but rather sees us all as equals. A genuine sense of kindness and warmth toward oneself is nothing but beneficial and adaptive. You cannot have too much of it.

*Benefactor*. It's fairly easy to experience kindness toward a benefactor, someone who has spent time in effort to help us somehow. Their actions inspire gratitude, which is another inherently pleasing and beneficial state of mind. So it is usually more natural for us to want to reciprocate and express kindness in return. Incidentally, gratitude is entirely distinct from feelings of indebtedness or obligation, which people also experience sometimes when kindness is

offered to them. However, actions motivated by indebtedness are often done to avoid guilt associated with not reciprocating. An act of reciprocity may be the same in either case, but gratitude and indebtedness are different motivations for it. Not surprisingly, more indebtedness is associated with more negative emotions. On the other hand, gratitude *only* correlates with positive emotion<sup>13</sup>.

*Friend.* As one moves through the progression, the targets of the loving-kindness meditation become more challenging. We experience goodwill toward friends, but no friendship is perfect. There may be simple differences of opinion or of priorities in life. Sometimes friendships can be downright rocky. Still, the fact that we consider this person a friend means that we have a significant sense of goodwill toward them.

*Neutral Person.* A neutral person is someone who you do not know well. It may be a total stranger, or a casual acquaintance, such as a person you have encountered working in a post office. These are people toward whom we generally feel positive nor negative. We have no significant relationship with them, so we tend to ignore them. Yet, they are just like us in that they want happiness and freedom from suffering. Just like us, they have their fears, hopes, embarrassments, enjoyments, and struggles.

So here is where things start to get interesting. In wishing kindness toward a benefactor or friend, we are enhancing kindness that we have probably already felt at one time or another, something that came more easily. If the only people we wish kindness towards are those who have done things for us (or likely will do things for us), then we are still in a somewhat self-centered mode, even though our gratitude may be sincere. It's as if we ask, "What can you do for me?" before considering being kind to someone. However, we can also see that we are not entirely self-centered. We have all been kind to strangers on occasion, even if only to hold a door or to let another driver pass. So in wishing kindness towards a neutral person, we are expanding our range of kindness, moving further away from exclusive self-interest. At the very least we could ask why *not* to wish kindness to a complete stranger? Most of the time, there is little or nothing to lose, especially in just rehearsing the intention toward them. Even though it is only an intention or wish, if it did in fact come true, wouldn't the world be a slightly better place as a result, even if you never get to see the outcome?

*Difficult Person.* The phrase, "difficult person" does not imply that the person is difficult, but rather that this is a person with whom you have experienced difficulty. This is not to point the finger of blame, but instead to acknowledge conflict or hurt. It doesn't matter whose "fault" the problems are, if such a person could even be identified in most situations.

Here is the greatest challenge. When we've had conflict with people, kindness is certainly not the automatic response that most people have. We usually feel anger toward them, hatred, or vengeful. Those are quick, automatic self-protection strategies. They are perfectly understandable reactions. However, getting angry, or *staying* angry, is neither inevitable nor is it an optimal response. A 5th century Buddhist monk named Buddhaghosa said that when you get angry at someone, it's like throwing hot coals at them<sup>14</sup>. You end up burning yourself in the process. Regardless of whether or not anger is "justified," dwelling on it is psychologically and physiologically harmful in more ways than I can list here. A practice like loving-kindness, when approached properly, can loosen the grip of anger and allow us to relate differently to a person or situation. The goal of this is *never* to suppress or deny the emotion felt toward others. A more realistic approach is to reframe how you view them.

Whoever the person is with whom we have experienced difficulty, they are like us in the fundamental respect that they want happiness and freedom from suffering. That's a good place to begin because it's pretty undeniable. We may not agree with the *method* of how they are trying to accomplish this, which may involve doing something to harmful you and/or others. Nonetheless, we *can* look at everything that people do as a coping strategy, in effect, as an attempt to gain happiness and/or reduce their suffering, no matter how misguided their strategy may be. It doesn't take much imagination to recognize that everybody wants to be happy and free from suffering. If a brutal dictator had a headache, he'd want to get rid of it, right? We also can acknowledge that people, in any situation, do the best that they know how to do given their dispositions and circumstances. If any of us knew a better way to manage things, *we would be doing it*. Furthermore, habits are far easier to repeat than to change. How often have we repeated an unhealthy or harmful habit not because it was in our best interests, but because it's just a knee-jerk repetition of what we're used to doing?

People also harm out of a fundamental misunderstanding. They act under the false assumption that there is more to gain by harming or taking advantage, failing to recognize that in harming others we harm ourselves in more ways than we anticipate. People fail to recognize the numerous interconnections between people and the environment in which we all live. Nobody and no thing exist in isolation. "No man is an island," is how John Donne put it<sup>15</sup>. Further, they don't see that in acting in a harmful way toward others, they are further reinforcing their maladaptive ways of thinking and acting.

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*"No man chooses evil because it is evil; he only mistakes it for happiness, the good he seeks."*

*--Mary Wollstoncraft<sup>16</sup>*

*"If we could read the secret history of our enemies we should find in each man's life sorrow and suffering enough to disarm all hostility."*

*--Henry Wadsworth Longfellow<sup>17</sup>*

*"All people seek happiness. This is without exception. Whatever different means they employ, they all tend to this end. The cause of some going to war, and of others avoiding it, is the same desire in both, attended with different views."*

*--Blaise Pascal<sup>18</sup>*



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Regardless of whether or not we agree with that reasoning, we can certainly say that if this person had a deep, meaningful sense of contentment and happiness, they wouldn't feel the *need* to act in a way that was harmful toward anyone else, including you. If their pain, hostility, and fear were removed and instead they had a profound sense of the serene warmth that accompanies states of mind such as kindness, gratitude, patience, and compassion, they wouldn't be acting in harmful ways. It would not only be better for them, it would be better for everyone else affected by their choices. So if this person had that kind of happiness, it could only help. The

interdependent nature of our existence means that their well-being would inevitably spill over and benefit others. We could wish *that* kind of happiness towards anyone, even the most dangerous people on the planet: if they gained it, nobody would lose.

Finally, we wish loving-kindness toward all sentient beings, without condition and without distinction. This includes not only all people, but all living things that can experience pleasure and pain. This is the widest possible scope of our loving-kindness, the most inclusive. Genuine loving-kindness is unconditional and across-the-board, so this is an expression of that.

### Expanding One's Practice

It can help to try different people when doing loving-kindness meditation on different occasions. For one thing, it allows us to generalize the practice to different people, rather than just wishing it toward the same few again and again. It allows us to become more flexible in how we direct these intentions. On the other hand, it can sometimes be helpful to direct it toward the same individuals multiple times. When picking a difficult person, it is advisable to pick someone with whom you've only had mild difficulty at first, testing the water with your toe before diving in head-first, so to speak. Wishing it toward a mildly difficult person multiple times can ease you into the counter-intuitive practice of wishing loving-kindness toward others toward whom you have experienced more significant anger and frustration. Again, this is not something to be forced. That would completely defeat the purpose.

However, I noticed an interesting thing happening when I was beginning this practice. When I'd wish loving-kindness toward a certain person over multiple sessions, I wouldn't feel so upset towards him or her. I might still not like their behavior, but it was easier for me to see that the behavior does not define the entire person. In some cases, it didn't change my relationship with this person, since many of them were people I rarely if ever had occasion to interact with. But what did change was my reaction to the thought or mention of them. I didn't have that automatic reaction of tensing, anger, or a rejecting attitude. To my surprise, at some point I would no longer categorize them as a "difficult person." It was easier for me to see their behavior as a complex result of causes, conditions, and circumstances. After a while, I started to run out of difficult people! Let me tell you that it felt pretty good, and still does. It keeps getting better.

Another way to expand your loving-kindness practice is to widen it beyond formal seated meditation sessions. I try to wish it, as often as I can remember, while doing normal daily activities. Some days, I might set up a cue, like wearing a bracelet, as a reminder to do it. I use an abbreviated version ("May you be happy and well.") for situations like when I'm driving, waiting on lines, or walking past people in a public place. When doing it behind the wheel of my car, I amuse myself by referring to it as "driving-kindness." How much different would your regular errands be if you wished kindness towards other drivers rather than plotting the demise of anyone who delayed your progress? I even can use this for mundane tasks, like washing dishes or folding laundry. These latter activities are perfect because you can wish loving-kindness toward anyone who will eat the food you are preparing, or to anyone who will eat food from the pot you are washing. I discovered this strategy while on a meditation retreat. My volunteer job was chopping vegetables in the kitchen, so I wished it toward everyone who would be eating the food I was helping to prepare, which was dozens of people (chopping-kindness?). Rather than it being a mundane, dull task, it became a source of joy and connection. The vegetables would have gotten chopped one way or another. The only thing that changed was my frame of mind.



The only limitation here is one's creativity. When one is about to watch a movie, one can wish loving-kindness toward the people who helped create it. When standing on line in the supermarket, one can wish loving-kindness towards other people on line or in the store. It's more satisfying than impatiently tapping one's foot and wishing the line was shorter than it actually is. The point is that one can take brief moments, here and there, to generalize this practice from the meditation cushion to everyday life. The ultimate goal of meditation is *not* to spend all day sitting on a cushion. That's mainly a practice session where we develop skills that will benefit us throughout the entire day. By generalizing the practice, not only will you become more skilled at it, but you will reap greater benefits.

### The Effects of Loving-Kindness Practice

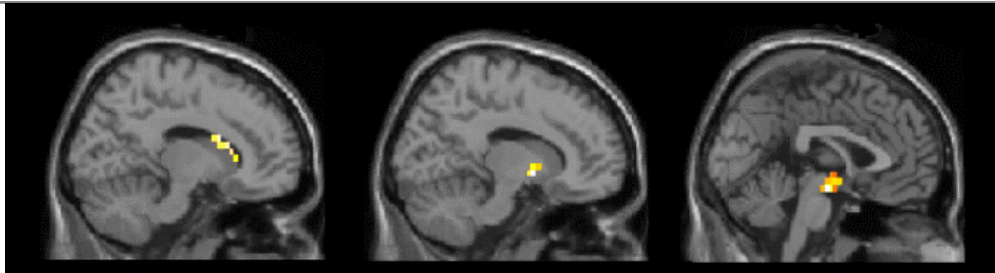
Classical Buddhist writings list several benefits of loving-kindness meditation, including improved quality of sleep, improved social relations, a serene facial expression, and dying with a sense of ease<sup>19</sup>. Some of the claims seem more supernatural in nature, but can be seen in a more down-to-earth light<sup>20</sup>. It's stated that gods/spirits will protect one, and one will not be harmed by fire, poison, or the sword. It's hard to imagine how meditation could accomplish that, but the protection from harm may emerge from internal rather than external factors. For example, more positive emotion and a pro-social attitude may lead to creating less conflict and engaging in less risky, self-destructive behaviors. One who develops greater sense of kindness toward oneself would be less likely to make choices that would put oneself in harms way.

When attitudes like loving-kindness are systematically developed in states of high concentration, the effects can be very penetrating. The Buddhist philosopher Nagarjuna said that "great compassion penetrates into the marrow of the bone"<sup>21</sup>.

While there is no magic at work here, it does have some seemingly magical effects. A study was done on expert and novice meditators doing compassion meditation<sup>22</sup>. The expert meditators in this study had more than 10,000 hours of meditation experience. Brain scans showed that the expert meditators had a greater response to emotion-provoking sounds. They had become more sensitized to reading emotion cues. On the other hand, their responsiveness was not any greater to non-emotional sounds.

Several studies have looked specifically at loving-kindness meditation. In addition to the study mentioned above, loving-kindness meditation also increases feelings of social connectedness, reduces anger, pain and psychological distress associated with chronic back pain<sup>23,24</sup>. In a study of couples, a combination of loving-kindness and mindfulness meditation improved relationship satisfaction<sup>25</sup>. The benefits for couples were still present when they were checked on three months after the end of the training program.

Another interesting brain imaging study was done looking at compassion in the brain<sup>26</sup>. This was not done in meditators, but in ordinary people who were asked to look at pictures of people while generating feelings of unconditional love towards them. Brain scans (functional MRI) showed activation of key parts of the reward system of the brain:



The reward system of the brain activates during pleasing experiences. Brain imaging studies such as this one illustrate what many people subjectively experience: loving-kindness, unconditional love, and all of its permutations, *feel good*. When a person cultivates this skill through meditation, it eventually feels *very good*. Even with compassion, where one is acutely aware of another person's suffering as if it were one own, there is a sense of warmth, of unity and oneness. One may feel sadness or concern, but the feeling of warmth can engulf it. It can seem somewhat paradoxical, and yet it's true. In the brain scans above, the reward system of the brain is being activated, even though the participants in the study are looking at people in very unfortunate conditions. Look at the facial expression on statue in the photograph below.



Avalokiteshvara (Bayon Temple, Cambodia)

It's a statue of Avalokiteshvara, the bodhisattva of compassion. In Buddhism, a bodhisattva is an archetypal figure who personifies a certain characteristic or quality. The Chinese name for this figure is *Kuan Yin*, one who "hears the cries of the world." And yet, there is no grimace or agony on this face. Instead, it is a gentle expression of serenity and warmth. This is not an

exaggeration or some lofty ideal. People who do this practice find themselves gradually but progressively moving in this direction.

Practicing kindness teaches us something that is incredibly ironic. We all know that we want love. We want the feeling that accompanies attention, affection, acceptance, and all other aspects of it. But practicing loving-kindness shows us that our attempts to get it are somewhat backwards. We think that by *receiving* love, by *getting* attention, and acceptance, and affection, we will feel good. But, time after time, we find that basing our well-being on external conditions is a recipe for trouble. Sooner or later, in one way or another, the world may not meet our expectations. Sometimes it will fall horribly short. But in practicing loving-kindness, in meditation and in daily life, we see that it is *giving* love is what brings the greatest and most reliable rewards. Practicing loving-kindness feels good in itself, and the benefits permeate our lives and reverberate through the lives of others. Practicing loving-kindness is, in fact, a choice. It's a form of happiness not based on external conditions. When we learn to wish loving-kindness unconditionally, then we have an unconditional source of happiness and well-being.

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*"No external condition can prevent love. No one and nothing can stop it. The awakening of [loving-kindness] is not contingent upon things or people being a certain way."*

*--Sharon Salzberg<sup>27</sup>*

*"Where there is no love, put love, and you will find love."*

*--St. John of the Cross<sup>28</sup>*



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### Further Reading

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### Talks & Guided Meditations

From [www.dharmaseed.org](http://www.dharmaseed.org): <http://www.dharmaseed.org/talks/?q=metta>

From [Audiodharma.org](http://www.audiodharma.org): <http://www.audiodharma.org/talks-metta.html>



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