

CHAPTER 22: HOW TO CULTIVATE ALTRUISM:  
MEDITATIONS ON ALTRUISTIC LOVE, COMPASSION,  
JOY, AND IMPARTIALITY

1. Davidson, R. J., & Lutz, A. (2008). Buddha's brain: Neuroplasticity and meditation [in the spotlight]. *Signal Processing Magazine, IEEE*, 25(1), 176–174.
2. Etymologically, the Sanskrit and Tibetan words translated as “meditation” are, respectively, *bhavana* (“to cultivate”) and *gom pa* (“to become familiar with”).
3. Hume, D., *An Enquiry Concerning the Principles of Morals*, in *Works of David Hume*. MobileReference. Kindle Edition. (Kindle Locations 4210–4212).
4. “A Dialogue” in *The Shorter Leibniz Texts*, edited by Lloyd Strickland, Bloomsbury, 2006, p. 170.
5. McCullough, M. E., Emmons, R. A., & Tsang, J.-A. (2002). The grateful disposition: A conceptual and empirical topography. *Journal of Personality and Social Psychology*, 82(1), 112–127; Mikulincer, M., & Shaver, P. R. (2005). Attachment security, compassion, and altruism. *Current Directions in Psychological Science*, 14(1), 34–38; Lambert, N. M., & Fincham, F. D. (2011). Expressing gratitude to a partner

leads to more relationship maintenance behavior. *Emotion-APA*, 11(1), 52; Grant, A. M., & Gino, F. (2010). A little thanks goes a long way: Explaining why gratitude expressions motivate prosocial behavior. *Journal of Personality and Social Psychology*, 98(6), 946–955.

6. Shantideva (2006), *The Way of the Bodhisattva (Bodhicaryavatara)*, Padmakara Translation Group, Shambhala, stanzas 18–22, pp. 49–50. (Translation slightly modified.)
7. The Dalai Lama, during a lecture given in Porto, Portugal, November 2001.