

Guided Meditation: Silent Sensitivity of Metta

Gil Fronsdal

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So again, hello and good morning. Krishna Dik, good day. As I was sitting down here, I had this somewhat delightful and for me uplifting association with what we're doing here that... to be focused on our human capacity for goodwill and the human capacity for positive regard of others. The respect, the appreciation, valuing of others, the feeling of maybe kinship with others, is maybe sometimes seen as not so important. No, not so serious. Serious people don't do this.

But I believe that one of the most serious things we can do is to have goodwill. And so this combination of these two, serious goodwill, goodwill given serious attention, suggests to me a kind of strength, a kind of dedication, a kind of valuing of how we're going to live in the world with others and with ourselves, that we're not going to live in ways that keep people out of our hearts, not going to live in ways that shut down or get distracted. This is important work. And so, and it's an important enough work, important enough activity to do, that it's good for it, it's worthwhile, entering into fully for a while. And the full entry into goodwill, into the meditation on goodwill, *mettā*, is supported by appreciating an inner stillness or inner softness, inner quiet, that allows us to feel and sense or know or evoke our human capacity for kindness, friendliness, goodwill, so that we can not be distracted from it.

The *samādhi* of *mettā* involves a quieting of the distracted thoughts, quieting of the discursive thinking, and not just a quieting of it, but appreciating a deep appreciation of the quiet of those things, the stillness, of a mind that's not involved in distracting thoughts, conversational thoughts, discursive thoughts. So assuming a meditation posture, comfortable and alert, gently close your eyes. Hmm. I wonder, I don't appear on the screen anywhere. Yeah, there I am. Okay, so... So to assume a meditation posture and close the eyes, and gently take some fuller breaths.

Gently relax the body as a way of preparing yourself for this wonderful work, important work, for a few minutes here, to be undistracted from your capacity for goodwill. As you exhale, a deep relaxing of the body, letting your breathing return to normal. And as you breathe in, feel your thinking mind. And as you breathe out, see if you can relax and soften the thinking muscle, quieting the thoughts that you have, maybe slowing your thinking down if you can. And if you are thinking, it's okay. Okay.

But see if you can find a place in the mind where thoughts are quiet, where there's a stillness, a silence of thinking, a place where there's not a lot of movements of thought, maybe below, to the side, behind, in the middle of the thinking mind. Breathe with that place of stillness. And then can you move or expand that stillness into the middle of your body? Is there a quiet, calm, still place below, around, in the middle of any ways that you might be agitated or activated, even if there's thinking, even if there's agitation, feel your way to those places inside where there's some stillness, silence, where there also is some feeling of vitality or aliveness in the silence, in the spaciousness. And might there be some kind of *mettā*, goodwill, love, associated with that vitality, sensitivity, associated with inner stillness, inner silence?

Might there be a way with your breathing to breathe through or with the inner stillness, silence, sensitivity, feeling centered there, feeling the pleasure of a deep, silent sensitivity, aliveness, from which it's relatively easy to have goodwill, kindness, friendliness, allowing that sense of aliveness, sensitivity, stillness to expand throughout your body. And in that silence... Hold your whole body with love, with kindness, with well-wishing, with appreciation, wide, warm-hearted, stillness, silence that feels more a home than your discursive thoughts, your preoccupations, agitation, a wide holding in goodwill that can hold all of who you are, including the agitation, including thinking, allowing your attention to expand with the in-hale throughout your body, allowing your attention to settle and relax your whole body as you exhale. Ever so gently, maybe even bordering on non-verbally, offer yourself goodwill, kindness, with the words, May I be happy. May this body be at ease when we're not caught in distracted thoughts. When we can feel, be sensitive to the silent vitality here. We can feel maybe how the body, the heart, the mind can be given its freedom to just be, to just allow it to just not have to work, The freedom of our inner vitality, just being there unrestricted in the stillness, the silence, and feeling the goodwill, the kindness that values this inner freedom, inner smile, the *samādhi* of *mettā*, is to give yourself over for a few minutes.

To be immersed in goodwill, be immersed, immersed in love with every breath, with every thought, with the inhale, to expand the sensitivity, inner sensitivity of kindness throughout the body. As you exhale, relax into the sensitivity, the openness of the body. associated with

goodwill. And then as we come to the end of this sitting, to expand your range of care out into the world, as if your inner quiet and calm, inner sensitivity spreads out beyond your body, out into the world, almost like a light that goes on or the sun that rises and spreads out across the land. Letting your goodwill and the sensitivity, the attention that goodwill depends on, let that sensitivity be as wide and expansive as is easy. Letting it go out to all beings.

May all beings be happy. May all beings be safe, may all beings be peaceful, may all beings be free, and may each of us stay close to that sensitivity, that level of attention that sees the humanities of others, that sees others as part of our field of human kinship, field of our care. May all beings be happy. Thank you.