

## How you and the Hindu Community weave kindness into your ministry and daily lives

Virtues are meant for self-cleansing, healing, removing sinful karma and improving one's chances of liberation. In Hinduism, charity is one of the highest virtues.

*We all suffer in our own ways. Therefore, let us have compassion for those who are good and who are bad, who are successful and who are not so successful, who are friends and who are not friends and who are humans and who are not yet humans. - Jayaram V (Author of Introduction to Hinduism)*

In Hinduism Compassion is talked about more rather than kindness. Compassion is a broader concept.

The virtue of compassion in all living beings is a central concept in Hindu philosophy. Karuna, another word for compassion in Hindu philosophy, means placing one's mind in other's favour, thereby seeking to understand the other from their perspective.

Kindness: the quality of being friendly, generous, considerate, helpful, and caring about other people or an act showing any of these qualities. [Kindness Is Love In Action.](#)

Compassion: A strong feeling of sympathy and sadness for the suffering or bad luck of others and a strong desire to help them.

In Sanskrit, the equivalent of **Compassion is Karuna**. Karuna is a virtuous feeling that is generated in the mellowness of the heart. God is considered in Hinduism as Karunamayi, the very personification of compassion.

In Hinduism, spiritual aspirants are advised to overcome their selfish desires, cultivate detachment, renounce worldly pleasures, absorb their minds in the contemplation of God or the Self, and cultivate oneness as part of their self-purification and self-realization. The presence of compassion is indicative of the person's spiritual growth, inner awakening and discriminating intelligence of being.

Hinduism advocates compassion for all, as part of its universal message that all life forms are part of one large universal family. Since, everyone and everything in the universe is a manifestation of God, who is also present in us as our very Self, it becomes necessary that we see his universal presence and extend the same feelings of love and devotion which we feel for him, to all.

The virtue of compassion can be divided into three types, the pure, the impure and the dark according to the predominance of gunas (Qualities/Characteristics) namely Sattva, Rajas and Tamas.

Only those in whom the mode of Sattva (purity) is predominantly present can show selfless, unhindered, sattvic compassion to one and all. They help those in suffering as part of their service and devotion to God, are true Bhagavatas or devotees of God

Others may have compassion, but will be tainted by Rajas or Tamas or both. In them, compassion will be conditional and subject to desires, attachments, delusion and personal agendas

Rajasic people may help others and show compassion out of pride, egoism, vanity or selfish motives, or to show off their wealth and power. Their compassion is usually conditional, unreliable and unpredictable.

Tamasic people vacillate between extreme compassion and extreme anger and cruelty according to the situation. When they show compassion, it is usually meant to deceive others and cause them harm in the end, or to achieve some destructive end.

According to Hinduism, everything in the manifested universe is an aspect or form of one ultimate Reality, who goes by many names. To experience that absolute and undeniable Truth "in all and all in oneself," this is the highest realization and ideal state to which one has to advance on the path of liberation.

When one cultivates that vision of oneness, one is forever established in the universal love, the love of God, from which flows the heavenly compassion just as the River Ganga flows downward from the head of Shiva and purifies everyone in its path.

Love, kindness, sameness, nonviolence, non-stealing, charity, selfless service, equanimity, discriminating intelligence, devotion and other virtues are its expressions only.

The noble quality of treating others as oneself is expressed through acts of compassion, charity and selfless service.

It is considered a beneficial karma, which secures a place in the ancestral heaven and leads the soul to a good birth in the next life

Compassion clears the hurdles, earns the blessings of gods, seers and saints, and leads one on the path of gods to the immortal world of Brahman / liberation

Universal compassion without cause, desire, attachment or expectation is much superior to compassion which arises from attachment, desire and weakness of the heart.

Forgiveness is an important aspect of compassion only. Compassion is also the basis of nonviolence. Both virtues are interrelated. The practice of nonviolence leads to compassion and that of compassion to nonviolence.

Compassion arises spontaneously in those who become free from the impurities of egoism, attachment, selfish desires, delusion and ignorance.

Knowledge of the Self and the realization that the Self is universal, infinite, eternal, all pervading, indestructible, also stabilize the feeling of compassion in one's heart and mind and make him look upon the world with universal love.

The Buddha and Mahavira (Jainism) exemplified it in their personal conduct and considered its cultivation an essential part of attaining liberation. Karuna or compassion is a higher virtue and is the culmination of the practice of restraints and rules and all other virtues on the spiritual path.

Its presence is imperative to enlightenment and its natural and spontaneous expression is the proof that one has overcome several mental and physical barriers and impurities and advanced on the path

The practice of nonviolence is central to Jainism. It is exemplified in every aspect of its principles, philosophy and practice. The practice of compassion is an integral part of its essential doctrine.

The idea of compassion is an important aspect of Buddhist ethics and monastic discipline. Just as the idea of nonviolence, it is deeply embedded in the essential doctrine of the Buddhist Dharma. Buddhism identifies it as one of the highest virtues, which one has to cultivate on the path to Nirvana.

Suffering cannot be removed from existence, but through righteous conduct and compassion we can stop hurting each other, and to the extent possible, minimize the pain and suffering we may inflict upon others through our thoughts, words and actions.

Fearless Soul challenges us to start with ourselves by lifting others up. What difference can you make to one human life? Remember, kindness is contagious - Steven Pinker