



The Compassionate Buddhist: A Preliminary Reflection on the Buddhist Concept of *Karuna* and Its Implications

Wesley Kim Diangson Soguilon

Santo Niño Seminary and Wadeford School, Sitio Kamanggahan, Pook, Kalibo, Philippines
Email: soguilonwesleykim@gmail.com

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Abstract

In my work, I attempted to highlight how the Buddhist value of *Karuna* is needed for true development. I was able to do this through a literature review of the Buddhist concept of *Karuna* and how it influences current movements within Buddhist social engagements. I concluded that Buddhist social participation, rooted in *Karuna*, truly addresses the needs of people and that this is needed for true development. To arrive at this conclusion, I first examined the definition of *Karuna*. Following that, a discussion on the ways that *Karuna* influences Buddhist action, *Karuna*'s importance, and some examples of it in the Bodhisattva's lives was highlighted. To further the discussion, I also explored what social participation or engagement means in the context of Buddhism in general and how the Buddhist becomes socially participative. All these discussions would boil down to the discussion on *Karuna* as a root of Buddhist social participation and some contemporary examples of Buddhist social participation and engagement as inspired by *Karuna*.

Subject Areas

Sociology and Philosophy

Keywords

Karuna, Engaged Buddhism, Buddhist Social Participation, Charity

1. Introduction

This paper is a preliminary reflection on the Buddhist concept of *Karuna* and its implications. It is an expository work on the Buddhist virtue of compassion in Buddhist ethics. The researcher shall explore the meaning of this concept in

relation to the Buddhist and how this is applied in everyday life in terms of its role and its expression in the active social participation of the Buddhist. The researcher will argue through a literature review that, in today's world, the Buddhist concept of *Karuna* might help remedy the ills of today.

While the aims of this paper are noble, it is limited only to an exposition, since it is a preliminary reflection. It explores the possibility of how one can remedy the ills of the world through the concept of *Karuna* by laying the groundwork for further studies that can contribute to the development of this thought. Additionally, the sources that are consulted are English translations, thus the more nuanced and intended meaning of the terms and concepts that this paper shall explore or highlight may have been lost along the way. Furthermore, the approach of this paper to the concept of *Karuna* is a general one: this paper will not delve deeply into a particular concept of *Karuna* as defined by a certain tradition or school of Buddhism. It also does not take into account, for now, the developments in the interpretation of Buddhist doctrine among the schools in Buddhism.

2. *Karuna*

Karuna can be a source of action. Specifically, it is a factor, value, or attitude that has to be considered when a Buddhist is to do an act and treat another being. The Buddhist is called to compassionately serve, for he or she should “overcome the wicked by goodness and overcome the miser by generosity [1].” This comes from the Buddhist's belief that “in the world, good it is to serve one's mother, good it is to serve one's father... good is virtue until life's end, good is the acquisition of wisdom, and good is the avoidance of evil [1].” Considering that, the Buddhist, then, is called to a vocation to treat and serve all beings with compassion, for it is regarded that the virtuous Buddhist is compassionate. *Karuna*, here, becomes a compelling force and influence in the life of service of the Buddhist.

The first way, then, in which *Karuna* influences Buddhist action is through it being a compelling force for the Buddhist to serve others. Compassion and service, here, becomes intertwined. Aside from that, the Buddhist is mandated to preserve life at all times and not to destroy it in whatever way one can. In the *Vasala Sutta* of the *Uragavagga* in the *Sutta Nipata*, the Buddhist is urged to be compassionate to all creatures to avoid being a spiritual outcast (an outcast of Buddhism), since “whoever destroys life, whether bird or animal, insect or fish, has no compassion for life [2].” In Mahayana Buddhism, being compassionate is important as it enables one to be a benefactor or to open oneself and help others. It is by cultivating and practicing compassion that one may be like Buddha, “for the heirs of the Buddhas... who always cultivate compassion within themselves, and know definitely without a doubt, that they will become Buddhas [3].” Compassion, then, encourages the Buddhist to follow Buddha's example and be like him.

In this paper, the researcher has highlighted two ways in which *Karuna* influences Buddhist action. First, *Karuna* compels the Buddhist to serve others, as evidenced by his vocation to serve others based on the primary sources that has been

shared. Second, *Karuna* encourages the Buddhist to follow Buddha's example and be like him, as shown by the text on how to become a Buddha. Corollary to the second way is the third way, wherein *Karuna* influences the Buddhist to be beneficial to, and concerned with, others. How does this come about? The Buddhist, when he or she feels compassion, is compelled to help other beings who are suffering. They are called to alleviate their suffering and direct them towards what is right and good. The Buddhist "feels compassion for the world and causes all sentient beings, in the ten directions, to be universally benefited [4]." *Karuna*, here, becomes instrumental in the social participation, cooperation, and concern of the Buddhist. He or she becomes warmhearted towards those in need and sensitive to their pleas. Furthermore, he or she becomes conscientious with his societal obligations (though not totally enmeshed with worldliness), as he or she believes that it is essential in the achievement of Nirvana. This is a very sacred and urgent call, for the Prajna Paramita Heart Sutra teaches that "worldlings need to generate compassion for this declining world, resolve to uphold to at least the basic code of ethics and, perhaps, to study the Buddhadharmā; furthermore, they should refrain from taking the life of any living being and be mindful of their actions... if that is accomplished, there may still be time to save this world [5]." The Buddhist, heeding this very critical and crucial call, becomes socially participative and concerned. He or she, with *Karuna* in tow, becomes an agent of change in society.

There are three ways, then, that *Karuna* influences Buddhist action in so far as this paper is concerned: first, *Karuna* influences the Buddhist to serve others. Second, *Karuna* prompts the Buddhist to follow the Buddha's example of being compassionate. Third, *Karuna* incites the Buddhist to be an agent of change in society through his or her participation. One can see here that it is evident how important *Karuna* is for the Buddhist, particularly on how he or she acts.

The researcher shall now explore why *Karuna* is important for the Buddhist since it is evident from the foregoing paragraphs that *Karuna* influences Buddhist action in three ways. To do this, one has to take into consideration where the Buddhist is coming from, that is, the context on why *Karuna* is important in Buddhist action. It is already known that the Buddhist believes in Karma, a built-in moral compass that determines his or her future life based on the consequences of his or her actions in his or her past lives and current life. Because of this, the Buddhist becomes conscious of his or her actions: he or she would avoid doing prohibited acts and do obligatory acts, following Buddhist teachings. *Karuna*, or compassion, enters the scene by becoming an agent for this since it acts as a measure for a Buddhist's action. As a demonstration of that virtue being ingrained in him or her (since it is taught to him or her), compassion makes the Buddhist "show to the world the path leading to the end of suffering, the path pointed out, trodden and realized to perfection by Him, the Exalted One, the Buddha [5]." To achieve a better life in the future, the Buddhist is compelled by *Karuna* to do obligatory compassionate acts: acts that would benefit him or her and his or her neighbors. Furthermore, it compels him or her to be sensitive to the plight of others. It makes

the Buddhist be aware of the sufferings of others, making him or her go beyond his or her own way, ego, and suffering and help others who are much more in need. It makes the Buddhist's heart wider, and it gives the Buddhist a real and rich experience of suffering to be able to relate to others [6].

Karuna, then, is important for the Buddhist since it acts as a measure for a Buddhist's action. It influences how a Buddhist should act and it disciplines the mind. In making the mind controlled, it makes the Buddhist dissipate all fears and de-racinate all evil, since it makes him or her disciplined also in other aspects (because the discipline of the mind is the root of all this) and makes him or her follow the Buddhist precepts and avoid punishment [7]. This very noble way of life is best exemplified by the Bodhisattvas. They are those who already achieved liberation yet chose to withhold it for the meantime until they are able to guide all beings towards liberation [6]. They actively go out of the confines of their circumstances and help others achieve Nirvana. They serve as guides to beings and provide them assistance in their suffering [7]. Now, the lives of the Bodhisattvas give a framework to ascertain how compassion will be applied in one's lives insofar as this paper is concerned. This is because by following teachings about generosity, patience, ethical conduct, meditative balance, and insight into what is essential, [one] can come to live so as to benefit others [7]. The teachings and examples of the Bodhisattvas animates the Buddhist to be compassionate towards himself or herself and his or her neighbors, since they provide inspiration to the Buddhist. They make the Buddhist realize that he or she is not estranged from others, and that to heal a broken world, one has to be with one's neighbors, much more if they are suffering [6].

The Bodhisattvas exemplify how one has to act with compassion and care to others. The Buddhist can achieve this by having a caring mind [6]. A Bodhisattva who is known for this is Avalokitesvara. He is very emphatic to the needs of beings and he actively listens to their pleas as a primary practice of compassion [6]. Another Bodhisattva is Jizo. He guards children and travelers, and is often called to protect unborn children [3]. Still another Bodhisattva is Samantabhadra. He helps others and makes them benefit out of him while being hidden in worldly roles [8]. While there are still a lot of Bodhisattvas that this paper cannot take into consideration, these three are enough to show and prove that Buddhism in general (but much more in Mahayana Buddhism) teaches its adherents to be generous, patient, ethical, and insightful. These figures that were mentioned became Bodhisattvas because of their compassion: a value or virtue that compels them to alleviate the sufferings of others. The Buddhist, then, is called to be compassionate and imitate their example in as much as they can.

The Buddhist tradition teaches its followers to be an agent of goodness in the world by cultivating the virtues, doing obligatory Karmic acts, and by going out of oneself and one's ego to help others: all of which is driven by one's *Karuna* or compassion to others. By being an agent of goodness in the world, the Buddhist cannot avoid being socially participative, a sacred calling that he or she has to

actually contend with care.

3. Buddhist Social Participation

In this part, the researcher shall explore what social participation means in the context of Buddhism in general. This paper will establish that there is a call for social participation for the Buddhist and that he or she should respond to this. Now, it has been previously established that all Buddhists are called to cultivate compassion and practice it, both by teaching it to others by way of providing an example and to offer their bodies and lives wholly in helping others [8]. This means that the Buddhist is exhorted to do everything that he or she can to alleviate the sufferings of others. He or she has to offer utmost empathetic care to liberate people from the cycle of rebirth, applying *Karuna* in Upaya or skillful means in doing this [9]. However, in as much as *Karuna* is often associated with the alleviation of the suffering of others in the context of the cycle of rebirth, *Karuna* also includes the alleviation of suffering of those who are in the physical world. This means that the Buddhist has to help those who are materially, spiritually, and mentally unstable. The root for this is the root of *Karuna* in early Buddhism, Metta, which means loving kindness [9]. This implies that the Buddhist is called to go out into the world and be an agent of goodness. He or she is called to help others in every way that he or she can.

It is in this that the concept of Buddhist social action or social participation arises. Social participation, here, essentially means the different actions done by the Buddhist in society to help alleviate the suffering of its constituents. Some examples of this are “simple individual acts of charity, teaching and training, organized kinds of service, ‘Right Livelihood’ in and outside the helping professions, and various kinds of community development as well as to political activity in working for a better society [10].” The root for Buddhist social participation is the Buddhist’s compassion that leads to the experience of suffering: as it was pointed out in the previous parts of this paper, *Karuna* makes the Buddhist sensitive to the sufferings of others and makes him or her act in alleviating it. Suffering, or *Dukkha*, has another subtle meaning aside from the cycle of rebirth in which it is usually contextualized: suffering also includes the tangible suffering that one sees in the world (e.g., poverty, war, oppression, and other social conditions), suffering that one wishes to escape and help others in escaping [6].

With this rises the teaching of the Buddhists that has been expounded earlier: to discipline the mind. In disciplining the mind, the Buddhist develops a compassionate impulse, an impulse that would always lead him or her to help others by relieving their suffering [11]. Those who take on an active approach in following this teaching are called engaged Buddhists. They understand that the Dhamma and other Buddhist literature advocates kinds of social activism and that compassion and “overcoming suffering” means an intense cooperative effort to drastically alter the social and political circumstances of human life [12]. They pursue justice, fairness, equality, and human rights, all of which are being pursued at various

lengths by the different advocacy groups that exist.

The different advocacy groups of engaged Buddhism, while they do aspire commonly for things that were mentioned in the previous paragraph, become socially participative in diverse ways because of their respective activisms. While this shall be highlighted in the latter part of the paper, it is sufficient for now to know that these Buddhists are driven by *Karuna* to change the world and aid in the suffering of others. They aid others by their act of giving or charitable action to the poor and helping them (Dana), teaching the Dharma to others (much more to those who are new to Buddhism), and in approaching politics and doing political actions without prejudice and for the common good [13]. Most, if not all, groups in engaged Buddhism aid others in the ways that were mentioned. They heed the call for social participation in these ways, and these are direct manifestations of *Karuna* in their lives. For them, it is an effective way of showing their compassion, harnessing positive Karma, and alleviating the suffering of others.

4. *Karuna* and Buddhist Social Participation

The researcher and this paper shall now explore how *Karuna* can be expressed through the social participation of the Buddhist, particularly on conflict resolution and social activism. Now, it has already been argued that *Karuna* drives the Buddhist to be sensitive to the pleas and sufferings of others, making them help those who are in need and alleviate their suffering. It makes the Buddhist follow the example of Buddha, living just as he lived. Living like the Buddha makes the Buddhist do the following: disseminating the Dhamma, enduring misery, attempting to reduce the misery of others, foregoing one's violent desires towards others, protecting others and thereby protecting oneself, being like a guardian over others, and by being humble [13]. While all of these teachings make the fact that the Buddha was not a social reformer true (since he was more concerned with the spiritual aspect of beings rather than its rootedness in the physical world that includes human predicaments), it nonetheless makes engaged Buddhism legitimate. It makes engaged Buddhism a part of Buddhism in general because the whole human person, including his or her social, political, and economic life, is the center of the Buddha's goal of liberation [13]. Furthering this, one can think of the many ways through which engaged Buddhism expresses compassion. For the purposes of this paper, the researcher shall highlight the following ways in which engaged Buddhism participates in the social life (its social engagement) of the world: conflict resolution and social activism. This will be elucidated further by examining contemporary examples of Buddhists who have social engagements.

The terms social participation and social engagement are used interchangeably in this paper. Both terms, however, mean the same: how the Buddhist, compelled by *Karuna* or compassion, alleviates the suffering of others in the world. In other words, one is looking at how *Karuna* is expressed in social engagement, making it the root of Buddhist social participation. The term is dear to the tradition of Buddhism, since it is a tradition that is oriented to serving others by being politically

and socially engaged [11]. It is their social service: they believe that, following the teachings of Buddha, they have to be oriented towards the good of all in all aspects of human life. Furthermore, they believe that social and spiritual peace are deeply interconnected, and that the path towards Nirvana involves the resolution of world problems, for the path to solve the latter is the same path towards the former [13]. The human person has to be alleviated of suffering in all of its aspects: whether it be physical or spiritual.

Buddhist social participation is the fruit of (but not limited to) the following global problems: colonialism, foreign invasion, war, oppression, social injustice, discrimination, and poverty [11]. It is interesting to note that, while these are the very roots of it, Buddhist social participation seeks to address contemporary problems as well, being updated on current world problems and seeking to resolve them. They do not tend to stay in the past, but rather go out into the world and actively engage with it. That is why, when one is to look closely at the development of Buddhist thought, engaged Buddhism is a product of continuous study of Buddhist doctrine [9]. This has led to Buddhists being known as agents of good in the world, an idea that is widespread right now. Buddhists entered the political and social sphere by being leaders and reformers in the general sense, aiming for world peace as what the Buddha had thought to them [12]. They take active stances on political issues when oppression happens and call on people to peacefully revolt against the system and administration, just like how Aung San Suu Kyi and Mahatma Gandhi stood up to oppression in their respective times. One can also think of the movements such as the Buddhist Peace Fellowship and the Order of Inter-being that seek to reconcile various factions, build peace, restore justice, protect the environment, and eradicate poverty [6]. All of these present that Buddhism is not a reclusive or world-negating tradition, rather it affirms the fact that it is an actively engaging one [13]. The persons and movements mentioned were moved to action because of their Buddhist ideals, ideals that would cultivate *Karuna* and compel them to act for the good of the world.

To further elucidate the point that is being asserted here, the researcher wishes to examine some responses of Buddhists on the three world events that have shaped the world we are in today: the COVID-19 pandemic, the coup d'état in Myanmar, and the ongoing conflict between Russia and Ukraine. The researcher asserts that Buddhists would go for conflict resolution in the last two world events and that there is evidence of Buddhist social activism in the first world event. Moving forward, the coup d'état in the largely Buddhist country Myanmar shook the whole country. The event sparked protests, since the very political life in Myanmar has had (and is still undergoing) a tumultuous journey. The 2007 Saffron Revolution, in which any Buddhist monks and nuns participated, paved the way for the transition of Myanmar's system of governance: an important shift to civilian rule from the military one [14]. It was in this revolution where the path to leadership of the ousted civilian leader Aung San Suu Kyi was paved. While Buddhists were seen actively in that revolution, this coup is a different story. It is

different in that the Burmese military uses the coup as a way of making Buddhists Nationalists believe that their cause is true, since the military fears of an Islamic takeover of the government (something that many Buddhists do not like to happen), making Buddhists divided if what faction they will support: the Burmese military or the Burmese rebels seeking to end the coup [15]. Among those who actually oppose the coup are members of a movement in democratic engaged Buddhism. The members come from the Mahagandayone Monastery in Mandalay, and they support human rights and condemn the atrocities committed to the Rohingya people [16]. Additionally, there are Buddhist monks who are members of the Civil Disobedience Movement of the opposition group against the coup, showing solidarity to the members of the group and calling for an end of the coup through peaceful protests and means. Because of their involvement, some 56 Buddhist monks were imprisoned for speaking out against the military [17]. These examples illustrate that, in the face of oppression, the Buddhist would take an active approach to denounce it, even if it means his or her own suffering. This means that the Buddhist is socially engaged and participative, much more in issues like conflict resolution and social activism.

This Buddhist approach would not only be observed in Myanmar coup. It can also be observed in the ongoing Russia-Ukraine conflict that has destroyed countless of lives and displaced hundreds of thousands of people, much more women and children. The war in Ukraine deprives people of their rights and children of their future, making the Buddhist turn his or her attention to this worrying plight. The famous Lama, in a statement, said that a war is outdated, and the only way forward is through nonviolence and a resolution through dialogue [18]. Aside from the famous Lama, his representative to Russia and other former Soviet nations Telo Tulku Rinpoche (or Erdne Ombadykow), a respected figure, also made a statement condemning the war (which earned him the Russian label foreign agent, a term that carries implications of espionage). He said that “nobody needs this war... It is very difficult to say and accept that Russia is right. It’s very hard to say so, and this is what I cannot say [19].” After a couple of days since the statement was released, he resigned from his post. Aside from issuing statements, there are organizations like the Buddhist Tzu Chi Foundation that look out, and provide for, the economic and material welfare of those who are affected by the war [20]. These efforts, as little as they may be, prove that the Buddhist has compassion for those who are suffering. They will do their best to help out those in need in whatever way they can.

The Covid-19 pandemic also showed to the world how socially engaging and compassionate the Buddhist tradition is. In Sri Lanka, there are Buddhist communities that address the economic hardships that their followers experience and that they offer social services to people who need them [21]. There are also Buddhist temples worldwide that offered prayers for the affected, and some Buddhists taught meditation to people as a way of helping them cope up with the stresses that the pandemic brought. Furthermore, there are also Buddhist societies such as the Seng

Guan Temple in the Philippines, the International Buddhist Temple in Canada, and the Foo Hai Ch'an Monastery in Singapore that hosted fundraising activities for medical equipment and supplies that would be donated [22]. All of these are done because of the *Karuna* of the Buddhist. When the pandemic struck, most Buddhists were instructed to cultivate *Karuna* so that they can feel the pain of those who had suffered the effects of the pandemic and the virus itself [22]. These acts present a Buddhist that is very different to the usual stereotype: a docile and easily-manipulated person. Quite the contrary in fact, since they are active agents of goodness in the world who take a fierce stand against oppression.

These acts of compassion would impact society by inspiring others to also do the same. Others are inspired by the compassion that the Buddhists show, and more often than not, they too become compassionate to others as a gesture of showing their gratitude to what they have received. Here, one can see the ripple effect that the Buddhist has: he or she spreads goodness, kindness, and compassion everywhere, truly adhering to the teaching of the Buddha to be compassionate to everyone and teach them to be likewise. They become active formators and reformers of society through their actions.

We can also see how compassion, in Buddhist social participation, would have a good impact on the beneficiaries of the goodwill of the Buddhists. One can see how contributive *Karuna* is to true societal and human development since it empowers the Buddhist to wholly care for society and man. *Karuna* builds and unites, rather than destroys and divides. It makes one sensitive, care for, and truly love those who are in need and suffering. It fosters openness and tenderness, as exhibited by the acts and services of the Buddhists that we have mentioned. It also enables cooperation, a character that is scarce yet needed in a world that is increasingly becoming globalized. As I have posited, and at this part I affirm, it is compassion that this world needs, instead of violence.

While the things that this paper have covered are very miniscule and limited compared to the vast impact and actual contributions of engaged Buddhists in society, these go to show that Buddhists, and Buddhism in general, is an important facet of society that one cannot simply ignore. They are an important ingredient in society: an ingredient so dear and precious that it adds goodness to society. Everyone is called to follow their example: to be compassionate enough to all beings, alleviate their suffering, and be sensitive to their pleas. A good and just society will, for sure, follow if these are present. One, now, is invited to follow the steps towards a good and just society, with the Buddhist leading the way toward it.

5. Conclusions

The aim of this paper is to expose the Buddhist value of compassion or *Karuna* and how it can positively affect society through the social participation, fueled by it, of the Buddhist. It is an expository work on the Buddhist virtue of compassion in Buddhist ethics. One has read how the researcher has explored the meaning of this concept in relation to the Buddhist and how this is applied in everyday life in

terms of its role and its expression in the active social participation of the Buddhist. The researcher argued that, in today's world, the Buddhist concept of *Karuna* might help remedy the ills of today.

To achieve this, the paper has examined the definition first of *Karuna*. Following that, a discussion on the ways that *Karuna* influences Buddhist action, *Karuna*'s importance and some examples of it in the Bodhisattva's lives was highlighted. To further the discussion, the paper also explored what social participation or engagement means in the context of Buddhism in general and how the Buddhist becomes socially participative. All of these discussions would boil down to the discussion on *Karuna* as a root of Buddhist social participation and some contemporary examples of Buddhist social participation and engagement as inspired by *Karuna*.

The paper asserted that *Karuna* chiefly means compassion. This Buddhist value is inculcated by the Buddhist, making him or her a compassionate one. The compassionate Buddhist, then, is moved by the suffering of others. This becomes the reason for him or her to seek out for the welfare of others, alleviating their suffering. With this, one can see that *Karuna* influences Buddhist action in three ways: first, it makes the Buddhist serve others. It compels the Buddhist to act for the welfare of others. Second, it makes the Buddhist follow the model of Buddha in being compassionate. *Karuna* makes the Buddhist heed the teachings of the compassionate Buddha. Third, the Buddhist becomes an agent of change in society through social participation. The importance of *Karuna* stems from these ways in which *Karuna* influences Buddhist action. *Karuna* is important since it acts as a measure of one's actions. It influences how a Buddhist acts and it also disciplines the mind, deracinating all evil in the process. The best example for this is the Bodhisattvas who withhold their liberation so that they can help others. Some prominent ones that were mentioned are Avalokitesvara who actively listens to the pleas of people, Jizo who guards children and travelers, and Samantabhadra who makes others benefit out of him.

Furthermore into the paper would the discussion on social participation come. Social participation means, in so far as this paper is concerned, the different acts of Buddhists in helping alleviate the sufferings of others. Some examples of this are acts of charity, organized service, and community development. The root of social participation is the Buddhist's compassion that makes him or her experience the suffering of others as if it was his or her own. This sensitivity to the suffering of others makes the Buddhist socially participative through (but not limited to) Dana, teaching the Dharma to others, and advocating the common good. All in all, *Karuna*, as a root, involves service in that, following Buddha's teachings, the Buddhist becomes oriented towards the good of all in all aspects. It makes the Buddhist become socially participative and actively engaged in worldly affairs and in helping others. One can see this actualize and manifest through contemporary examples of Buddhists who help during the Covid-19 pandemic, the Myanmar coup, and the Russia-Ukraine conflict out of their compassion.

The paper is a preliminary examination and, as such, it is a very limited exposition of the topic at hand. The limitations of this paper make the researcher propose three topics for further studies, with this paper serving as a possible foundation. The researcher first proposes that the exposition be wider in its scope and that more sources would be included in its literature review. Second, it is proposed to make the exposition focus on a particular tradition within Buddhism, since this paper has a general take on the matter at hand. Third, the researcher proposes to make the exposition explore the following areas wherein Buddhists might be actively engaged: on the promotion of peace and justice, the alleviation of poverty and inequality, and in calling out environmental degradation.

The call now for all is to be compassionate to everyone. Regardless if one is a Buddhist or not, being compassionate is a call that everyone has to heed, for it is by this that one can make the world a better place to live in.

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Conflicts of Interest

The author declares no conflicts of interest.

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