CHAPTER-8

CAN CARE AND COMPASSION—BE THE ULTIMATE SOLUTION OF TERRORISM?

"I craved compassion from you, got only reproach. None alive has returned from thy street, the wretch who dared entrance came out deceased."
— Dr. K.C Kanda

If we really look for a solution to the problem of terrorism then we need to develop a feeling of brotherhood, fraternity and oneness among all irrespective of any difference whatsoever. We should try to love human beings unconditionally and develop a feeling of care and compassion towards them—not to prove our superiority, but to make them believe that we are with them at all times and also in their crisis. United States of America—in today’s world, considered as the Big Boss ruling the planet earth, is only concerned about their own people and their progress. Anyone transcending them would be at once thwarted, and anyone in poor condition is not in the domain of their concern at all. This attitude needs to be changed. If we want our progress, then we have to pull up those who are suffering badly since progress of the whole world comes as one whole unit. Moreover, if one nation advances rapidly with the noticeable steep fall of the others, then such negligence only adds up to revenge and ill wishes towards the progressors. Instead of uprooting terrorism by implementing further violence; we must be compassionate towards them and take care to understand why they behave in that manner. While looking for the genuine and non-genuine sufferers a ratio of 70: 30 is noticed, where 70% actually suffer either due to negligence or to exploitation by the powerful. The rest 30%, are perhaps unchangeable hardcore terrorists, or those creating terror to meet up their own interest of coming to power in this manner; or, probably, they are deranged people involved in such antisocial activities. Care and compassion can even rectify them to a larger extent especially, those who lack love and sympathy and who were devoid of a healthy and peaceful childhood. But to people who earn money from terrorism, or treat it as a means to dethrone the government in order to come to power and carry on the same exploitation which their previous government did,—to them care and compassion
would lead them into more indulgence to such activities. They would rather take advantage of the caring nature of the care-givers.

Apart from the traditional normative theories of ethics such as Teleology (utilitarianism and hedonism), Deontology (categorical imperative and divine command theories), virtue ethics and other worked out moralities such as Libertarianism, humanitarianism, individualitarianism—the contemporary ethicists have given much emphasis on care-ethics, a branch of relational ethics.

In the book ‘In a Different Voice’ Gilligan claims that, for a variety of cultural reasons, women tend to espouse an ethics of care that stresses relationships and responsibilities, whereas men tend to espouse an ethics of justice that stresses rules and rights.

To establish the truth of the above mentioned claim an example can be cited.

Suppose a pharmacist has overpriced a required medicine, and Heinz, who needs it to save his wife, cannot afford to buy it. The question is then, should Heinz steal the medicine, or let his wife die?

When Kohlbergian researchers (according to whom men are much more virtue oriented and ethical than women, who are more emotional in this aspect) asked the above question to two children, both eleven year-old, Jake and Amy (one boy and the other girl),—they gave different answers. Jake stated that Heinz should steal the medicine because Heinz’s wife is worth more than the druggist’s business. That is, right to life is greater than the right to property. But Amy, the girl immediately focused on the concrete effects that Heinz’s theft would have on the relationship between him and his wife.

This example makes it clear that women are more concerned with the ethics of care that emphasizes on relationships and responsibilities; on the other hand, men are more calculative on the point of justice of priorities.

Care is ingrained in women’s nature. A woman is the epitome of care as she is the mother who carries her child for nine months in her womb, and the entire process needs immense care and sacrifice. A mother looks after her child not to get anything in return, not merely because it is her duty, but it is her nature, her instinct which leads her to do it. This feeling of care passes on to her extended
family and, finally, to the society at large. She cares for them all, not because they are also humans belonging to her species, but cares for them unconditionally and spontaneously from within. She also goes on to care for all living as well as non-living beings on earth. Since care is her intrinsic nature, men and children take advantage of women by taking them for granted. However this caring nature of women does not make them weak or vulnerable. Surely the world would be a bad one if women really stopped caring for men. Just as behind a successful man there is a woman similarly, there is a woman even behind a monster too. Thus care can motivate a person to a great height but lack of it can demotivate one even to the extent of being inhuman.

We usually take care of ourselves, then our near and dear ones and finally of those who are known to us. No doubt, sometimes we do care for strangers since they are humans, we can feel their pain and we sometimes extend this care and consideration to beings other than humans (living or non-living). But this is not so frequent, as in case of the care we show to our own kith and kin.

Similarly, when we hear Japan being devastated by the deadly earthquakes, then we do have concern, but not as much as we would have if Indians were affected by the same calamity; and if those Indians were known to us, then the degree of care and concern would increase. If today I lose my little finger then I would suffer; but if millions die in Palestine then we would, no doubt, sympathize with them, but we can never really understand what they actually go through unless we too are affected in a similar manner. Under such circumstances we would give them aid (by way of donating cash or clothes), show our agony and concern for their plight. However, it is the duty and responsibility of the Government, the administrators to come to their aid to overcome deprivations, starvation and, most importantly, torture from the mighty. If we could really put ourselves in their shoes, if we could actually feel their suffering, or if such events happened to us, then we would have thought of some solution. But why should we waste our time, pondering over, feeling for the people of some distant nation-strangers—who are, in no way, related to us? At this point our care and concern seem to wither away. We became worried about the incident of 9/11 as it was America, and each and every family in a third world nation like us is somehow related to U.S.A. economically (as most of us are employees in
American Concerns, in other words, we are the cheap labourers of America). Thus we were shaken up, as a larger ‘us’ was reflected there whose reflection is unseen in countries like East Timor and Biafra, where people die not because of any accident or genocide, but due to lack of food and hygiene. Our care and concern stem from common interests, and where our interests vary, care and compassion seem wanting.

Martha Nussbaum, the feminist author, like Carol Gilligan, also speaks of care and compassion by all human beings irrespective of gender, to other beings (human or not). But such compassion can be wrongly placed or taken advantage of. In this context Nussbaum gives four judgements—judgement of seriousness, judgement of non-desert; judgement of similar possibilities and eudemonistic judgement.

Now, if a person loses his toothbrush, then we need not show compassion to him or brood over his loss. Similarly if an industrialist nags about his paying tax, then no care or compassion need be shown to him. The seriousness of the non-well being of an individual has to be genuinely tracked upon. Secondly, we need to know that compassion does not come with the suffering of anyone and everyone. Thus the judgement of non-desert determines compassion only for the “undeserved sufferings”. We need not show compassion for death of a notorious terrorist, unless we are concerned about the circumstances which led him to take up arms and turn into a terrorist. Thirdly, judgement of similar possibility states that, we have compassion only in so far as we believe that the suffering person shares vulnerabilities and possibilities with us. But such a narrowness of emotions and concern for others is not desirable. Again Eudemonistic judgement places the suffering person or persons among the important parts of the life of the person who feels the emotion. Eudemonistic judgment, as Nussbaum states, must be focussed on the agent’s most important goals and projects. Here too compassion would vary from individual to individual depending on his/her priorities or emotions upon which he/she had attached worth. Thus, a person would be more compassionate on such issues upon which he/she had invested much time and effort or had attached intense emotion to it.

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Now the question is, could such a subjective compassion or concern which vary from individual to individual, and also with time and space, solve the universal problem of terrorism?

In order to understand the sufferings of others and be caring and compassionate towards them in the appropriate sense, and also realize the meaning of correct application of individuality and human-dignity, the individuals should be trained accordingly right from the childhood. Proper education, not only textual but also informal such as to understand the feelings and sentiments of others, not to over value material goods or those objects which bring one into competition—such values should be given to them. In the Indian backdrop, the saints and the enlightened beings realized this truth. In the Buddhist tradition we find the mention of Brahmavihāra. According to Metta Sutta, Shākyamuni Buddha held that the cultivation of four ‘immeasurables’ has the power to cause the practitioner to be reborn into a Brahmaloka, where he could be eradicated from all sufferings and can enjoy eternal bliss. The mediator is instructed to radiate out to all beings in all directions the mental states of (1) loving kindness or benevolence, (2) compassion, (3) empathetic joy and (4) equanimity. These four ‘immeasurables’ are also found in Patanjali’s Yoga Sutras (1.33) a text composed long after the beginning of Buddhism. These virtues are also highly regarded by Buddhists as powerful antidotes to negative mental states (non-virtues) such as avarice, anger and pride.

Let us now state what each virtue implies^2:

1. **Loving-kindness (maitreyee) towards all:** Reflects the hope that a person will be well—the wish that all sentient beings, without any exception, be happy.
2. **Compassion (Karunā):** Implies that a person’s sufferings will diminish—wishes for all sentient beings to be free from sufferings.
3. **Empathetic joy (mudita):** Reflects joy in the accomplishment of a person—oneself or another. It is the wholesome attitude of rejoicing in the happiness and virtues of all sentient beings.
4. **Equanimity (upekkhā):** Is a process of learning to accept loss and gain, praise and blame, and success and failure, all with detachment, equally for
oneself as well as for others. Equanimity is not to distinguish between friend, enemy or stranger, but regards every sentient being as equal. It is a clear minded, tranquil mental state, not being overpowered by delusions, mental dullness or agitation.

The four processes can be compared with the development of a child as seen through the eyes of the parents – maitreyee or loving-kindness is that stage where the child is well fed and nourished by his mother, where her unconditional love is expressed towards the child. Karunā is expressed by the same mother towards her child when he is sleeping in the cradle. The mother wishes that may he be protected—from any kind of danger. Muditā is enjoying other person’s happiness, which can be compared with that of the mother when she sees that her child can now walk alone without anyone’s assistance. She feels so happy at that juncture. Lastly, Uppekkhā or equanimity is a feeling where indifference means non-attachment but not a selfish, unconcerned attitude. The mother feels that the child should learn from his mistakes and take decisions on his own, now that he has grown up to be a teen. This does not mean that the mother is not concerned. She always keeps a watch on her child from a distance so that she may come to his aid whenever he is in crisis. If such a feeling can be spread to others then only avidhā, the fundamental sameness of humans, can be realized.

The Jaina tradition also accepted these four ethical virtues. The Jainas, however, mixed the four virtues with ahimsā which cannot happen unless the heart is filled with loving-kindness, compassion, empathetic joy and equanimity. Such immeasurable, if preached and taught to every human being then the birth of terrorists would be impossible on this earth.

Now, each of the four Brahmavihāras has what is called a near enemy and a far enemy. The near enemy is a state of mind that is close to the Brahmavihāra and is sometimes mistaken as the good emotion, but is actually “a near enemy” and not the correct mental state. The far enemy is virtually the opposite of the Brahmavihāra and is completely off the mark of the emotion that is strived for. This can be shown with the help of the following table, which is:

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In 1995, Daniel Goleman, published the best seller, Emotional Intelligence. In this book he showed that more than intellectual intelligence, such as I.Q., what is a far greater scale of a person’s success is how well he deals with social and emotional issues. Emotional intelligence refers to getting along with others, knowing how and when to act, not letting things bother oneself, and features success, such as persistence, determination and deferred gratification.

Dr. Goleman in his book ‘Emotional Intelligence’ provides references from many studies to show the importance of emotional skills for success. He explains how even residual amount of anger (which some people feel is necessary to get the anger “off one’s chest”) leads to further, escalated anger. A person even with a small amount of anger can enter a “flooding” state, where there is an overwhelming amount of anger with adrenaline, where no rational decisions can be made in this state and needs a long recovery time before setting down. Many people who had killed loved ones report that they “just snapped” in the heat of that moment (Goleman, 1995).

Now a question which arises in our mind is that, do not the terrorists have these immeasurables even in the potential form at least by virtue of being humans?

They have love perhaps only towards their ideology, neither for themselves, nor even for their near ones. As a terrorist had once stated that he does not think twice even to explode that market where his mother may shop at
that moment. Moreover, suicide bombers have proved that they do not love themselves too. They are desperate because of the brutal circumstances and torturous childhood that they had passed through.

Again, they believe kindness to be a vice as it only leads to weakness and, hence, their exploitation and misuse. If they are compassionate, then that would be only for their mission which, according to them, deserves care and compassion as it is neglected by the rest.

They are in such states of mind that it is not possible for them to celebrate others’ joy. An ordinary man can rejoice at happiness of others only when everything is smooth and perfect at his end. But when their survival is at stake then we cannot quite expect such feelings of empathetic joy or Muditā from them.

Again, anyone reaching the heights of good or evil can manifest equanimity only when nothing really touches him, and such a feeling is perhaps found in terrorists. Thus, they neither celebrate their success nor do they lament their failure or loss.

These Brahmavihāras cannot be preached to the terrorists, once they have already been so. However if these qualities were imbibed in the terrorists right from their childhood, then the thought of harming the government by killing its innocent citizens would not arise in the minds of the terrorists at all. Their loving-kindness would automatically have forgiven and transformed all the harm done to them. Through compassion they could have understood the position of their opponents, namely, why they were neglected by them. Perhaps, even though they were exploited and tortured, they would not have turned to be terrorists to answer them back in the opponents’ language. They would not have resented to see the good conditions of the progressors and regretted their own bad lives—as they would have been happy with the little they had. But again a question arises—does this mean that they should not aspire to rise or struggle to make their voice heard in case of the wrong done to them? Should they simply be content with their wretched conditions and gradually wither away?

We would try to improve ourselves and reach that level where we get whatever we require to sustain our existence and not fight to accumulate more, as that would be an extra burden we would acquire, by depriving someone else. In
that case, our dreams and ambitions have to be narrowed down too. In fact such materialistic ambitions are much deadly, hence practising austerity and being withdrawn from lust and greed is a more peaceful option. Under such circumstances we would not only rejoice at others’ pleasures, but also can be indifferent to our loss and gain as we would come to believe this truth that we would take nothing from this earth at the end of our journey.

Thus such qualities would have made them different persons altogether and, therefore, the world would not have witnessed such violence. Hence a training of these immeasurables is required for each and every individual in the formative period of their lives. And only then can the human species be saved from extinction.

This would most probably stop the birth of future terrorists but how to curb terrorism in present time and how to deal with those who already have immense hatred in their hearts which they spread it in the society. In their case perhaps the answer is ‘care’ and ‘compassion’ as discussed earlier.

One authentically Buddhist candidate for the necessary foundation for human right is compassion (Karunā). The Buddhist virtue of compassion encourages us to develop the human capacity for empathy to the point where we can identify fully with the suffering of others. The eighth chapter of the Bodhicharyavatara, speak of ‘exchanging self and other’ and recommends a meditational practice in which we imaginatively place ourselves in others’ situation so that their predicament seems as real to us as it does to them. A number of commentators have suggested that compassion provides a Buddhist foundation or, perhaps, a replacement for human rights and regard it as preferable in two ways: first, because it has an authentic Buddhist pedigree; and secondly, because it is directed outwards to others rather than towards oneself.

A serious attempt to ground human rights in compassion has been made by Jay Garfield (1998). While not rejecting the benefits secured by rights, Garfield highlights the limitations of the liberal philosophy underlying them, and believes that we need a deeper motivation if we are to improve the lot of others. He finds this motivation in Buddhist compassion and suggests that we make compassion our moral bedrock while constructing on top of it ‘an edifice of rights...as a
device for extending the reach of natural compassion and for securing the goods that compassion enables to all persons in a society' (Garfield 1998:124). These rights will then become the 'tools with which each individual can protect him or herself and achieve his or her own flourishing'. He adds, 'These tools will be available even when our compassion or those of others fails, and can even be used as rhetorical vehicles to reawaken that compassion.'

In the text 'Brahmavihāra Dhamma' by Maharshi Sayadaw, we find certain features as well as usefulness of compassion, i.e., Karunā in the Indian context.

Lord Buddha being a prince was always brought up in the coveted environment with all luxuries present at his feet and was completely unexposed to the harsh reality of the world outside his palace. Once in his golden chariot he went out to visit his city. His heart was filled with compassion when he witnessed human sufferings. He saw an old man who lost his golden youth, with an ailing and shrunken body, his loose wrinkled skin he struggled hard to sustain the last few days of his life. After that on that very day he also saw a person lean and thin struck by a painful disease who could neither move, nor eat or drink. Lastly, he saw a dead body passing by. At this point the potent seed of compassion in his mind was unravelled and Karunā started overflowing, which ultimately led him to leave the pleasure of princely life and take up austerity. We all know that through attaining enlightenment Lord Buddha worked hard to spread the knowledge he achieved to those who were suffering from physical and mental pain. And such a manifestation of Karunā by Buddha changed the lives of many.

Thus Karunā or compassion has a great strength within it. It acts as a medicine to physical or mental distress. It has a huge healing power. It has been found in many cases that Karunā itself has helped many people to come out of their poor conditions, even without any external aid or assistance (as found in the Jātaka tales). Karunā should be both physical and verbal as mentioned by Lord Buddha and upheld by Maharshi Sayadaw in his holy book. Physical Karunā refers to helping a person physically i.e., with bodily effort whereas verbal Karunā

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refers to the psychological aid with soft, soothing and caring words, which take away half of the sufferer’s pain and trauma.

Now, it is very important for us to know when and to whom Karunā should be appropriately shown. That Karunā or compassion would not be considered as proper if we only show it to our near, dear and loved ones. They would always get empathy, sympathy, care and concern from us. Karunā to one’s enemy is also not genuine Karunā as there a sadistic pleasure involved in it. Compassion should be thus shown to strangers who are suffering badly due to exploitation, physical or mental torture, due to some painful disease or due to poverty or are struck by natural or manmade disaster.

Now, if we do not find anyone before us who needs immediate care and compassion then it has to be exhibited to the happy go lucky persons who do not know that his enjoyment of temporal, sensual pleasure would only give rise to melancholy. But it is not that easy to display compassion to such people, although Buddha suggests to inculcate this virtue in us at all circumstances and for all people.

Finally compassion must be shown to those who constantly worry about losing their happiness every now and then. Such people, as Buddha says, are truly in a pitiable state.

Buddha contends that, anyone suffering should receive karunā. Beings in hell or Naraka are suffering torments, petas (demons) also, as beings condemned to suffering, are in misery. Animals, such as buffaloes, cattle, goats, pigs, fowls, birds and so on, are also in a state of suffering. Among human beings, some are subjected to persistent ill treatment by those who have the upper-hand. Some are afflicted with various diseases due to which they become untouchables in the society; some are distressed being logger-heads with one another among themselves, whereas some are greatly depressed because of dotage, sickness and death. Some are bereaved and lamenting due to loss of their near and dear ones. Others are in trouble for destruction of wealth and property. Some are ridden with grief for being separated from their loved ones. Among Devas also some are in misery because of their insatiable desires. All such suffering beings require compassion.
Lord Buddha states:

"May all beings who have always been striving with worry to gain happiness, be liberated from misery."

He also added:

"May all those beings who breathe be liberated from misery."

"May all those beings whose identity is well-known be liberated from misery."

"May all individuals be liberated from misery."

"May all those beings who have body and individuality be liberated from misery."

—Like these there are 120 kinds of dhisa-adhisa karunā and 12 kinds of dhisa-anodhisa karunā. In all there are 132 types of karunā. Buddha has radiated his compassion with His faculty of great compassion (Mahākarunā) to all, both who are passing through undeserved sufferings and also those who do not appear to suffer presently but are, unknowingly, suffering from worldly pain and need to get liberated.

In this context Lord Buddha has also mentioned that in order to show compassion to others, one's happiness should be sacrificed. If one sees the other person in pain, then he should, under any circumstance, try to reach to the sufferer and remove his misery even at the cost of sacrificing his own pleasurable moments. Once a team of doctors were attending a critical case for quite some days, and during such service they were affected by gastric ulcers due to sleepless nights that they had to spend and for the irregularity of meals. This is called true compassion and dedication, which Buddha himself reflected not only in one life but also in the lives before the present one. In one life he was called Sumedha where in order to receive salvation, the monk had offered himself as the platform of a bridge which was to be mended. Then at once he realized that attaining salvation for him would not change the sufferings of the world at large. Thus, he took many lives to practice austerity for attaining perfection and finally received enlightenment—which was ultimately aimed at removing universal suffering. This was known as Mahakaruna of the Bodhi. In some life he had to give away his
son and daughter for slavery, in some he was sent to forest where he had to survive amidst the wild lives and, in the final one, as we all know he had to sacrifice the riches and extravagances of the life of a king. This shows that imparting Karunā is not an easy task. Moreover it actually requires sacrifice of one’s own happiness. The Burmese term ‘Karunā’ literally means removal of others misery by sacrificing one’s own happiness.

Karunā is always accompanied by a near and far enemy. An example would perhaps make it clear.

When we see a dog biting and torturing another dog, compassion automatically arises in our mind for the tortured dog. This immediately gives rise to the feeling of anger towards the dog that bites and harms another. Such anger would be considered as the “near enemy” of the compassion that sets in our minds. Again if a snake is found to tear a frog into pieces to swallow it, then at first we hope that the frog might rescue itself from the snake and flee from there, and later feel like beating up the snake for making the frog suffer to death. However, this anger does not arise within us at first. This anger may be considered as the “remote” or “far enemy” of the compassion which one initially has for the frog.

Even in such situations Buddha would ask us to forgive the ones who impart terror in the society and show compassion and care towards them to change their hearts for once and forever.

Once when Buddha was a young Bhikshu (monk), he witnessed an incident which produced a thought of great philosophical import in his heart. He saw an ox chased by the butchers who finally caught it, dragged it through the rugged ground. The ox, knowing what was going to happen to it, tried its best to escape from there. Buddha left eating beef after seeing such a painful scene. He realized that just as the butchers slaughter the ox every day we too are slayed, by our Nāma (name) and Rupa (appearance) – which, being momentary make us suffer a lot.

A mind that has bountiful of the Brahmaviharas will not harbour any national, racial, religious or class hatred. To achieve that, in most cases, these four qualities should not only be used as principles of conduct and object of reflection,
but also as subjects of methodical meditation. The meditation is called 
Brahmavihara-bhana.

In meditative exercises\textsuperscript{12}, the selection of people to whom the thought of 
love, compassion, or sympathetic joy is directed, proceeds from the easier to the 
more difficult. For instance, when meditating on loving kindness, one starts with 
an aspiration for one's own well-being, using it as a point of reference for gradual 
extension: "Just as I wish to be happy and free from suffering, so may that being, 
may all beings be happy and free from suffering!" Then one extends the thought 
of loving-kindness to a person for whom one has love and respect, then to dearly 
beloved people, then to strangers and, finally, to enemies, if any, or those disliked 
without making any discrimination between those four types of people, one should 
extend one's loving-kindness to them equally.

For spatial expansion, the practice starts with those in one's immediate 
environment such as one's family, then extends to the neighbouring houses, to the 
whole street, the town, country, other countries and the entire world.

The same principles of practice apply to the meditative development of 
compassion, sympathetic joy and equanimity, with due variations in the selection 
of people. (Visuddhimagga, Chapter ix)

Peter Harvey in his books 'An Introduction to Buddhist Ethics' and 'An 
Introduction to Buddhism' considers the foundations of Buddhist ethics. As 
Buddhists come to realize the extent of dukkha in their own lives, and how it is 
caused by their response to life's happenings, the natural human feeling of 
sympathy (anukampa) for others—solidarity with them in the shared situation of 
dukkha—is elicited and deepened. Accordingly, the importance of comparing 
one'self with others is stressed, yearning for happiness and recoil from pain—for 
both self and others.

In a more general context the Buddha is also reported to have said: 
'Having traversed the whole world with my thought, I never yet met with anything 
that was dearer to anyone than his own self. Since the self of others is dear to each 
one, let him who loves himself not harm another' (Udana 47). Thus on finding 
some boys tormenting a snake and poking it with sticks, the Buddha said:
All tremble at punishment,
Life is dear to all.
Comparing others with oneself,
One should neither kill nor cause to kill

(Dhammapada 130)

The terrorist attacks that the world sees today are caused due to lack of privileges that a sect suffers from. The Buddha is once said to have prevented a war between the Sakiyas—members of the republic from which he himself came—and Koliyas. Both used the waters of a river which had a dam and which ran between their territories. When the water level fell, the labourers of both parties planned to wage a war as both needed water for their crops. Buddha visited them and made the warrior-nobles see that they were about to sacrifice something of great value—the lives of the warrior nobles—for something of very little value—water of the river. They therefore desisted. Moreover, over the years the Buddhist monks have often been used by kings to help negotiate an end to a war.

The Buddha once goes on to tell a story to two parties of monks quarrelling over the interpretation of a point of monastic discipline. Dighavu the son of king Brahmadatta of Kasi, was once instigated to take revenge against the king who killed his father. Dighavu then says:

My parents were killed by a king but if I were to deprive the king of life, those who desired the king’s welfare would deprive me of life and those who desired my welfare would deprive these of life; thus enmity would not be settled by enmity. (Vinaya Pitaka 1.348)

Buddha says that it can only be settled through compassionate love and care for the opponents. Such a forbearance and forgiveness can be only produced by a strong minded person.

Without justifying defensive violence Buddha points out that, the aggression often leads to defensive counter-violence, which can be seen as a karmic result for the aggressor. Here Buddha comments:

A person may plunder so long as it serves his ends, but when they plunder others, the plundered (then) plunder. So long as evil’s fruit is not matured, the fool thinks he has an opportunity, but when the evil matures, the fool suffers. The
slayer gets a slayer (in his turn), the conqueror gets a conqueror, the abuser gets one who annoys: thus by the evolution of Karma, he who plunders is plundered. (Samyutta Nikaaya 1.85)

Buddha further says, addressing to these heartless people who go on to slaughter all indiscriminately, that compassion for such assailants is appropriate, for their actions are such as to bring much suffering on to themselves, as future karmic results.

Loving kindness is further seen by Buddha as a potent force:

Even three times a day to offer
Three hundred cooking pots of food
Does not match a portion of the merit
Acquired by one instant of love

(Raja-parikatha-ratnamala 283)

Such Karunā, compassion or loving kindness can be practised in daily life by kindly dealings with other living beings, and avoidance of anger: ‘whoso, as a rolling chariot, checks uprisen anger, him I call a charioteer; other folk merely hold their reins’. (Dhammapada 222)

To develop it some way towards the ideal, chanting on loving kindness will help, but a more powerful way of purifying the heart of hatred is the cultivation of the meditation of loving kindness. Compassionate help for others is no less important in death than in life, according to Buddhism. Thus Buddha states it is not only our duty to care for those who are alive but we should also care for the dying and the dead. As death approaches the near ones should help a person have a ‘good death’; for in a rebirth perspective, death is the most important and problematical ‘life-crisis’. The ideal is to die in a calm, aware state, joyfully recollecting previous good deeds, rather than regretting them, so that this best possible rebirth is obtained, within the limit set by previous karma (Majjhima Nikaya 111.214).

Thus love, care and compassion should be our nature; hence it should be radiated to all beings dying or living in the same strength as a mother’s love for her child, though without the sentimentality and possessiveness that this may include.
PRACTICAL IMPLEMENTATIONS OF THE BRAHMVIHARAS BY
BUDDHISTS IN DIFFERENT NATIONS.

We can see many instances where love, compassion, care and non-violence are taking the shapes of peace in the modern world. In Burma, Aung San Suu Kyi is noted for her spirited opposition to the country's oppressive Marxists-Nationalist regime, which ignored her party's resounding victory in the 1990 elections. In Thailand, Sulak Sivaraksa founded many grass root non-governmental organizations for peace, human rights, community development and ecumenical dialogue, and objected to coups by the army (Sivaraksa, 1986; Swearer, 1996:1980). An exile in France since the 1970s, he is a prolific writer on Buddhism and peace, and a strong advocate of 'Engaged Buddhism'. Another exile, the Dalai Lama, has become a world-wide symbol of Buddhist values. Buddhist activities for peace are also found in Japan, Sri Lanka and Cambodia.

While imparting wisdom to his followers Sree Ramakrishna Paramhansa once spoke of the three things that a true religion exhibited to its followers. These were: (1) Relish for the name of God (2) Compassion for all living creatures and (3) Service to the devotees of the Lord. After explaining the above supreme concepts the Master went to a complete state of super consciousness (Samadhi). Then once he returned to the state of consciousness, he mentioned that compassion to him was not showing mere sympathy to others; but by compassion he meant service to man, recognizing him to be the veritable manifestation of God.iii

Once again reflecting back to the Western scenario it is found that like Carol Gilligan and Martha Nussbaum, Virginia Held in the book 'Ethics of Care' also talked of 'care', in care ethics, a promising alternative to the familiar moral theories that serve so inadequately to guide our lives. Where other moral theories demand impartiality the ethics of care understands the moral import of our ties to our families and groups. It evaluates such ties, focusing on caring relations rather than simply on the virtues of individuals. Her theory on ethics of care proposes how such values as justice, equality, and individual rights can "fit together" with

iii Lokeswarananda, op. cit, P. 71
such values as care, trust, mutual consideration and solidarity. And if we are able to offer these virtues of care etc. to others then values such as justice, equality and sustenance of individual rights—would automatically fall into place. In that case problems such as terrorism would also be done away with.

To paraphrase William Shakespeare, “all is not well”, indeed “something is rotten” in the state of humankind; and our time too appears “out of joint” (Hamlet). In this backdrop of the terror-stricken world we should come out of our immensely ‘paralyzed’ state of existence and instead of debating what a particular dawn of a day might portend, we should start participating and living in the moment, not fearing the future, and start purifying ourselves inside out, and most importantly embody in us genuine compassion—as stated by Bhimeswara Challa in his book ‘Man’s Fate and God’s Choice—An Agenda for Human Transformation’. He too opines that only love, care and a feeling of compassion for all beings can transform the ‘evil’ in the humans. He further added that this is no time to try to fix things in our mind; it is the time to tune-in to our heart. The author in the above mentioned book in the chapter called ‘Of Human Bondage’ had shown that Sir Albert Einstein also said that our task must be to widen the circles of compassion to embrace all living creatures and the whole of Nature in its beauty.

Apart from changing the society there are also some personal benefits of caring and compassion. The very act of assisting others trigger a feeling of exhilaration which is termed by the psychologists as the “helper’s high”. This does not mean that we would be caring and compassionate towards others to improve ourselves, but it is true that such an altruistic attempt no doubt leads to a heightening of our emotional security.

The world famous pacifist Dalai Lama, in his book “The Art of Living” writes:13

“There are various positive side-effects of enhancing one’s compassion. One of them is that the greater the force of your compassion, the greater your resilience in confronting hardships and your ability to transform them into positive

* P. 194
conditions ... I also think that the greater the force of your altruistic attitude towards sentient beings, the more courageous you become. The greater your courage, the less you feel prone to discouragement and loss of hope. Therefore compassion is also a source of inner strength. With increased inner strength it is possible to develop firm determination and with determination there is a greater chance of success, no matter what obstacles there may be. On the other hand, if you feel hesitation, fear and a lack of confidence, then often you will develop a pessimistic attitude. I consider that to be the real seed of failure”.

The words of the Dalai Lama are far reaching. A child or adult’s self-worth, dignity, hope and resilience are nurtured when engaged in acts of caring. While being compassionate to others, we add value and meaning to our own life. Moreover, children have an innate tendency to help others and if this is nurtured then cares and compassion would be their habits, a part of their lives and in this way they would continue to do so throughout their entire lives—which would really bring a change to this world which we see today.

According to Buddhist psychology, most of our troubles are due to our passionate desire for and attachment to things that we misapprehend as enduring entities. The pursuit of objects of our desire and attachment involves the use of aggression and competitiveness. On being sunken in such competition we become blind and thus do not see the suffering of bad lives or of those who fail to obtain such objects. Dalai Lama as brought up in the Mahayana Buddhist tradition tries to solve such an inequality and violence leading from it, by ‘love’ and ‘compassion’—which according to him are the moral fabric of world peace.

The rationale for compassion as he mentions is that every one of us wants to avoid suffering and gain happiness. This in turn, is based on the valid feeling of ‘I’, which determines the Universal desire for happiness. Indeed, all beings are born with similar desires and should have an equal right to fulfill them. He further states—

“If I compare myself with others, who are countless, I feel that others are more important because I am […] one person whereas the others are many […]

Whether one believes in religion or not, there is no one who does not appreciate love and compassion.
When we take into account a longer perspective, the fact that all wish to gain happiness and avoid suffering, and keep in our mind our relative unimportance in relation to countless others, we can conclude that it is worthwhile to share our possessions with others. When you train in this sort of outlook, a true sense of compassion—a true sense of love and respect for others—becomes possible. Individual happiness ceases to become a constant self-seeking effort; it becomes an automatic and far superior by-product of the whole process of loving and serving others.\textsuperscript{14}

Lord Buddha while describing what karuna is, gave an analogy such as: just as the different parts of the body like legs, hands, head etc. are all different in respect of nature and functions, still they are not considered to be different but as belonging to one and the same body; similarly the different individuals are to be looked at as identical with the self. One might argue that such an analogy does not hold, since it is never possible for a man to consider other persons as identical with himself. Even if for the sake of argument it is accepted as true, it cannot refute or ignore that the notion of karuna is to feel pain at the sight of others' sufferings. Shantideva puts forward an argument to refute this argument and justify that compassion aims at the eradication of all sufferings:

The arguments offered by Shantideva consists of a chain of arguments which may be stated formally thus—

1. I have life (sattva)
2. Others have lives.
   Therefore, others are similar to me.
3. I have to favour (anugraha) myself
   Therefore, I have to favour others also
4. I favour myself in the form of removing my suffering
   Therefore, I have to favour others also by removing their suffering.
   Therefore, I must have compassion for others when I see others suffer.\textsuperscript{\textdagger}

\textsuperscript{\textdagger} Thus to put in a formalized manner it becomes easy to realize that the feeling of compassion consists in the feeling of pain at the sight of other’s suffering. (Ref. Morality And Religion: Some Reflections. Ed. By Aparna Banerjee and Shilpita Mitra.)
But it must be noticed that, even the Buddhists as well as the Jainas who talk of loving-kindness, compassion and ahimsa—do talk of violence and killing under certain circumstances. Thus the Jainas, who cover their mouths so that no germs in the air can get killed while talking, or who eat by-products of living beings such as milk, fruit and nut so that the beings are not killed in the process; even they too sanction killing for self-defence, for saving lives of innocents or saving lives of those who are under one’s custody, they also support killing to eradicate pain, sufferings and, most importantly, to uproot evil.

Thus violence is perhaps required when the terrorists put the innocent civilians at gun point, for if the terrorist is not killed then so many lives of civilians would be meaninglessly destroyed.

Moreover the psychopaths who can, in no way, be moulded back to normalcy, and who cannot be made to understand or with whom negotiation is possible, and further who understand nothing but the language of violence,—for them, perhaps, violence is the only way out. Non-violent behaviour works in a culture where individuals are valued.

Some contemporary scholars dealing with the issue of terrorism believe that, we as human species are not yet developed or mature enough to solve the problems like inequality of opportunity, unequal access to resources etc. Until we develop the wisdom to know how to resolve such problems, it seems violence is our only tool to protect ourselves against ‘terrorists’ who perhaps do not understand the language of love, care and compassion.

The ethics of retaliation states that we retaliate to violent responses in the similar manner in which we receive it, either to teach them the lesson that we did not deserve such sufferings or to prevent further such responses. But the ethics of such retaliation does forget to preserve the sanctity of human worth. Any such retaliation which takes away human worth or dignity, ought to be condemned and counter terrorism is no exception.
In this context, I would like to mention that violence should be avoided. Care and compassion should be provided to individuals since their childhood so that they do not reach that stage when as grownups they would pick up arms to carry out indiscriminate violence. But in extreme cases (which would be considered as exceptions where all non-violent, negotiative ways are employed and yet the terrorists carry out innocent killing)—violence or counter terrorism has to be applied. But it must be remembered that violence cannot be the ultimate solution of terrorism, whereas care and compassion could be.

References


3. David N. Synder, The Complete Books of Buddha’s Lists(an article on the 4 immeasurable)


5. Ibid.,P.280.

6. Ibid. P.280

7. Ibid. P.287

8. Ibid. P.287

9. Ibid. P.276
10. Ibid. P.283

11. Ibid. P.301

12. Ibid. P. 269
