

Develop Compassion for Peaceful Existence

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Abstract

Compassion is the source of creating an affectionate world. The essence of the human soul remains the same, regardless of racial or ethnic differences. Compassion is the key element which binds them together. Even one, if he thinks beyond horizon, birds and animals also experience compassion toward each other. A feeble old bird was being fed by a younger one; the sight was truly heartwarming. Monkey holding the baby in her arm shows how she cares for each other. Compassion allows us to forge connections with others, mend relationships, and advance, while also fostering emotional intelligence and overall well-being. It begins with empathy, the capacity to understand others and acknowledge the common elements of human experience. Compassion goes further than empathy by including a sincere desire for all individuals to be free from suffering, along with a deep commitment to provide support. This article is an attempt to trap the traits of compassion and how to inculcate this in our academic domain to live in this world with peace and prosperity by educating each other.

Keywords: Compassion, empathy, meditation, suffering, pain

INTRODUCTION

A more comprehensive definition of Compassion encompasses three fundamental components that applies when experiencing pain. First dimension is self-compassion, the second aspect is the acknowledgment of our shared humanity (the understanding that everyone encounters mistakes and suffers), and the third component is mindfulness.

Pain can be articulated through a neurological lens; however, cognitive awareness, interpretation, behavioral tendencies, along with cultural and educational influences, play a crucial role in shaping how pain is perceived. It is proposed that pain and suffering are integral components of a person's life experiences, with the self being a dynamic amalgamation of these and other experiences [1].

Ashwini was a compassionate girl, who often felt hurt when she found some children shivering on the footpath in the cold winter months, while in a relaxed state driving in a car. She buys blanket for her from market and goes to deliver at her location. Compassion can be understood as a mental disposition or an approach toward suffering, whether it pertains to oneself or others, encompassing four key elements. Ashwini recognized and acknowledged the existence of suffering (cognitive). She experienced an emotional response to that suffering (affective). She desired to alleviate that suffering (intentional). She was being prepared to take action to mitigate that suffering (motivational).

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She believes compassion can be developed through appropriate exercises or may weaken and diminish over time. This implies that one's ability to cultivate compassion can grow, should one choose to pursue it. It is likely that formal education did not cover the intentional enhancement of inner qualities such as compassion. Identify a particular instance that exemplifies this closeness, whether it was during a significant conversation, a time of mutual support, a shared experience of loss or triumph, or an occasion where one had both

observed a momentous event [2].

Envision a fictional companion who embodies wisdom, love, and compassion, and compose a letter addressed to oneself from this friend's viewpoint. Craft a message as if one was conversing with a cherished friend facing similar challenges one's own.

Pen a letter from the empathetic aspect of oneself being to be the part of that is having trouble. Once one has completed the letter, set it aside for a time, and revisit it later, allowing the words to provide one with solace and reassurance during moments of need [3].

Dalai Lama shares his morning routine, stating, "Upon waking, I reflect on Buddha's teachings regarding the significance of kindness and compassion, wishing for the well-being of others or at the very least, aiming to alleviate their suffering" [4, 5]. Consequently, he sets his intention for the day to ensure it holds meaning. A meaningful day entails, whenever possible, serving and assisting others. If that is not feasible, then at the very least, he strives to avoid causing harm to anyone. That is what constitutes a meaningful day" (2016, pp. 64) [6].

A significant focus of compassion-based training is on fostering a social mindset that prioritizes compassion. This approach aims to cultivate both a more compassionate self and a broader compassionate outlook (Gilbert, 2009) [7].

Compassion represents a significant dimension of human experience and can be developed through training. According to Weng et al. (2013) [8], it is possible to nurture compassion, leading to enhanced altruistic behavior as individuals gain a deeper awareness of the suffering experienced by others.

Compassion has demonstrated numerous advantages for both mental and physical well-being. It positively influences mental health, emotional regulation, and social interactions (Kirby, 2017), indicating that fostering compassion can lead to substantial and extensive benefits.

PUNISHMENT

Punishment was originally intended as a deliberate effort to hold the offender accountable for their actions. However, the primary goal of punishment is to deter the recurrence of similar crimes within society. The rehabilitation approach focuses on comprehending the psychological factors influencing an individual's behavior and the underlying reasons for their actions [5].

Aditya was offended by his friend by taking his practical record for coping and submitting it tomorrow to the teacher since he is irregular student. His attitude towards studies was casual, therefore, he placed eatables on the practical record while eating in a shop instead on a plate. Aditya thought for the next two minutes. The offender as a human being who behaved badly. Even if the relationship cannot be restored amicably, he tried to genuinely wish that this person needs healing. Even though it may be hard, he focused his thoughts and feelings on giving a gift of mercy or compassion.

This exercise, created by resilience specialist Linda Graham, is designed to enhance our awareness and foster acceptance of our present experiences. When faced with intense emotions, such as boredom, contempt, remorse, or shame, it is beneficial to take a moment to pause and place your hand on your heart.

This gesture promotes the release of oxytocin; a hormone linked to feelings of safety and trust. Recognize your emotions and the pain they may cause, saying, "Ouch! This hurts." Such expressions validate your experience and reflect self-compassion during difficult moments. You may repeat these affirmations to yourself or modify them to better fit your personal needs [9].

POSITIVE SELF-CONCEPT

William D. Brooks and Philip Emmert address the concept of a positive self-concept, which is defined by several key attributes such as possessing the confidence to overcome challenges, feeling a sense of equality with others, Accepting compliments without experiencing shame or guilt, acknowledging that all individuals have desires, emotions, and behaviors that may not always align with societal approval and Being aware of personal shortcomings and actively seeking to improve them [7].

Jayshree was extremely humble and beautiful. She had a trait of embracing Loving Kindness and supporting others with her meagre income. Recalling an individual who genuinely has our best interests at heart and visualizes them as if they are seated directly in front of you, smiling warmly. For a few more breaths, fully absorb the wishes of wellbeing, happiness, and joy from this cherished individual. Allow oneself to relax in these feelings for a few breaths, thus one can now share this uplifting energy with others.

William James, acknowledged as the founder of American psychology, remarked, “Be receptive to accepting circumstances as they exist. Recognizing what has transpired is the first step in confronting the consequences of any hardship.” He endeavors to fully embrace his current self. In the perspective of fellow humanist psychologist Carl Rogers, “The fascinating paradox is that by accepting himself as he is at this moment, he becomes able to initiate change within himself.”

PERCEPTION

Jones and Nisbett have suggested that personality traits are often perceived more by the observer than they are demonstrated through the actor’s behavior. They propose that there is an inverse relationship between the observer’s familiarity with an actor’s past behavior and the likelihood of attributing specific traits to that individual [8]. Pankaj recognized that what proves effective for most individuals, may not necessarily yield the same results for himself personally. He realizes the nurturing atmosphere established within the group presents a distinctive opportunity to engage in community-oriented practice [10–12]. It serves to rejuvenate one’s sense of optimism, as it reinforces the understanding that no one is isolated in our endeavors. Numerous individuals are actively recognizing suffering both their own and that of others and aspire to alleviate it. This concept can occasionally be overlooked when engaging in these practices alone.

EMPATHY

Helen Riess, the writer of *The Empathy Effect*, presents the acronym EMPATHY to outline its elements. E stands for Eye contact, which promotes a feeling of recognition and improves communication effectiveness. M represents Muscles in facial expressions. P refers to Posture. A signifies Affect, which pertains to the capacity to identify another individual’s emotions. T denotes Tone, as the tone of voice communicates over 38 percent of the nonverbal emotional information in interactions, making it crucial for empathy. H represents Hearing attentively. Y indicates Your response [13].

In 1998, Enright and Coyle articulated that empathy necessitates acknowledging the humanity of the offender rather than solely perceiving them through the prism of their objectionable actions. It also involves striving to understand the diverse factors that may have influenced their unacceptable conduct [9].

Narendra harbor the expectation that compassion practice, which previously elicited a particular feeling or experience (for instance, yesterday or last week), ought to or will evoke a similar response today. The truth is that an individual’s circumstances and mental condition are perpetually changing (as time progresses and the earth rotates), which makes it somewhat misleading to believe that both we and our practices will stay the same from one day to the next. Dan Harris articulates this by stating: “My father believes that the greatest difficulty in parenting is permitting children to learn from their mistakes. This reflects a blend of empathy and tranquility.”

AFFECT CENTERED MEDITATION

In 2012, Klimecki and colleagues proposed that these methods are an effective means of improving socio-emotional skills, which include positive emotions and kindness, encourage self-care, and nurture significant relationships with others [14].

Previous research has shown that after engaging in such practices, adult participants demonstrated significant alterations in brain regions linked to empathy, compassion, and emotional regulation.

Moreover, it seems that approaches focusing on emotional engagement and perspective-taking resulted in notable decreases in cortisol levels (the hormone associated with stress), suggesting that this factor may be associated with a significant reduction in physiological stress (Engert et al., 2017) [10].

Prabhakar questioned that it is essential to recognize if one is harboring any expectations regarding the practice of compassion. Frequently, individuals express that compassion practices are not yielding the desired results.

However, upon further examination of their statements, it often becomes clear that they are referring to a lack of relaxation following the compassion session. Although relaxation and stress alleviation may be objectives for certain types of meditation, this is not typically the aim of compassion meditation. The essence of compassion revolves around the concept of suffering, which can occasionally be challenging to confront [15].

The RAIN of Self-Compassion framework, developed by Michele McDonald nearly twenty years ago, provides a straightforward and memorable approach to mindfulness practices. The letter R stands for recognizing the thoughts, emotions, and actions that affect us. A signifies allowing our thoughts, feelings, or physical sensations by taking a moment to pause, thereby reducing our resistance and embracing the experience as it is. I denotes Investigating, which encourages us to engage our natural curiosity and seek truth, while also honing in on our present experiences. N represents Natural loving awareness, which arises when we lessen our attachment to the self. This method of non-identification indicates that our perception of identity is not bound by limiting emotions, sensations, or stories.

Start engaging in mindful communication by observing how an individual expresses themselves when they feel emotionally secure and how they become withdrawn when they experience fear. By recognizing these patterns without passing judgment, one begins to foster mindfulness in their interactions.

CONCLUSIONS

Developing new habits necessitates time and perseverance. Exercise patience and continue one's efforts. Eventually, one may find that they are more able to deal with such situations when they are more open in their persuasion to adopt it. These may rejuvenate his feelings and improve his behavior constantly. The key elements of Compassion are cognitive, affective, intentional and motivational. The article is an attempt to encourage these traits for spreading love and happiness beyond the geographical boundaries of each country and civilization.

Declaration of Interest

The author affirms that there are no conflicts of interest related to the publication of this manuscript.

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