

करुणा Karūṇā

Meaning of KARUNA (करुणा) in English

- Compassion
- Pity

<http://shabdkosh.raftaar.in/Meaning-of-KARUNA-in-English>

קארונה

קארונה באנג'י - Karuna Bannerjee – סרטים

www.sratim.co.il/profileview.php?id=63752 - Translate this page

קארונה באנג'י (Karuna Bannerjee) ונפטר בתאריך יום שלישי, 13 בנובמבר 2001, בתור שחקן השתתף בכ-2 סרטים, סרטו הראשון בו השתתף כשחקן היה פאתר פאנצ'אלי, הסרט ...

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گارونا

GNOSA וקריא רמוז کارونا REIKI BY PRATANU بانيرجي ...

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أنت هنا: منزل « كيفية استخدام رموز الريكي » GNOSA وکریا رموز کارونا REIKI BY PRATANU مهارة الريكي حرف ...
الكلمات: banerjee gnosa کارونا

<http://video.reiki.cn/gnosa-and-kriya-symbols-of-karuna-reiki-by-pratanu-banerjee/>

گارونا

Uma Karuna Thurman , زندگی نامه، گالری عکس و بیوگرافی ...

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Mar 22, 2015 - - معروف به یوما تورمن یا اوما تورمن - Uma Karuna Thurman - تورمن **کارونا**

Uma Thurman - متولد: ۲۹ آوریل ۱۹۷۰ - بازیگر و مدل آمریکایی است.

اوما تورمن - ویکی‌پدیا، دانشنامهٔ آزاد

fa.wikipedia.org/wiki/اوما_تورمن ▾ Translate this page Persian Wikipedia ▾

اوما **کارونا** تورمن (به انگلیسی: Uma Karuna Thurman)، (متولد: ۲۹ آوریل ۱۹۷۰) بازیگر و مدل آمریکایی

است. وی در فیلم‌های متعددی نقش‌های کلیدی و اصلی را داشته که ...

نیما محی الدین - کارونا ریکی **karuna reiki**

nimamahyeddin.com/index.php?option=com... ▾ Translate this page

Aug 1, 2009 - سایت شخصی نیما محی الدین، **کارونا** ریکی **کارونا** ریکی به معنی مهر و شفقت در سال 1955 توسط -

ویلیام لی رندیس از تجربیات فراوان در این زمینه به ...



करुणा

करुणा

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ਦਿਆ ਫਰਿਸ਼ਟਾ دیا فرشته

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Karuna

Compassion personified as Heruka. At times, known as **Karuna, Heruka, Heruka, Akshobhya, Buddhakapala, Vajraheruka** or **Saptaksara**

<http://www.mythologydictionary.com/buddhist-mythology.html#karuna>

Karuṇā

From Wikipedia, the free encyclopedia

Karuṇā (in both Sanskrit and Pali) is generally translated as compassion.^[1] It is part of the spiritual path of both Buddhism and Jainism.

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Buddhism

Karuṇā is important in all schools of Buddhism. For Theravāda Buddhists, dwelling in karuṇā is a means for attaining a happy present life and heavenly rebirth. For Mahāyāna Buddhists, karuṇā is a co-requisite for becoming a Bodhisattva.

Theravada Buddhism

In Theravāda Buddhism, karuṇā is one of the four "divine abodes" (*brahmavihāra*), along with loving kindness (Pāli: *mettā*), sympathetic joy (*mudita*) and equanimity (*upekkha*).^[2] In the Pali canon, the Buddha recommends cultivating these four virtuous mental states to both householders and monastics.^[3] When one develops these four states, the Buddha counsels radiating them in all directions, as in the following stock canonical phrase regarding karuṇā:

He keeps pervading the first direction—as well as the second direction, the third, and the fourth—with an awareness imbued with compassion. Thus he keeps pervading above, below, & all around, everywhere &

karuna	
Chinese name	
Chinese	悲
Literal meaning	mercy
Transcriptions	
Mandarin	
Hanyu Pinyin	cíbēi
Wade–Giles	Tz'u ² -pei ¹
Burmese name	
Burmese	ကရုဏာ
IPA	[ɡəjʊnà]
Tibetan name	
Tibetan	མཚོན་པུ་
Transcriptions	
Wylie	snying-rje
Vietnamese name	
Vietnamese alphabet	từ bi
Thai name	
Thai	กฤษฎา
Korean name	
Hangul	자비
Japanese name	
Kanji	慈悲
Transcriptions	
Romanization	jihī
Bengali name	
Bengali	করুণা
	<i>kôruna</i>
Sanskrit name	
Sanskrit	karuṇā
Pali name	
Pali	karuṇā

in every respect the all-encompassing cosmos with an awareness imbued with compassion: abundant, expansive, immeasurable, free from hostility, free from ill will.^[4]

Such a practice purifies one's mind, avoids evil-induced consequences, leads to happiness in one's present life and, if there is a future karmic rebirth, it will be in a heavenly realm.^[5]

The Pali commentaries distinguish between karuṇā and mettā in the following complementary manner: Karuna is the desire to remove harm and suffering (*ahita-dukkha-apanaya-kāmatā*) from others; while mettā is the desire to bring about the well-being and happiness (*hita-sukha-upanaya-kāmatā*) of others.^[6]

Mahayana Buddhism

In Mahāyāna Buddhism, karuṇā is one of the two qualities, along with enlightened wisdom (Sanskrit: *prajña*), to be cultivated on the bodhisattva path. According to scholar Rupert Gethin, this elevation of karuṇā to the status of prajña is one of the distinguishing factors between the Theravāda arahant ideal and the Mahāyāna bodhisattva ideal:

For the Mahāyāna ... the path to arhatship appears tainted with a residual selfishness since it lacks the motivation of the great compassion (*mahākaruṇā*) of the bodhisattva, and ultimately the only legitimate way of Buddhist practice is the bodhisattva path.^[7]

Throughout the Mahāyāna world, Avalokiteśvara (Sanskrit; Chinese: Guan Yin; Japanese: Kannon; Tibetan: Chenrezig) is a bodhisattva who embodies karuṇā.

In the Intermediate section of the *Stages of Meditation* by Kamalashila, he writes:

Moved by compassion[karuṇā], Bodhisattvas take the vow to liberate all sentient beings. Then by overcoming their self-centered outlook, they engage eagerly and continuously in the very difficult practices of accumulating merit and insight. Having entered into this practice, they will certainly complete the collection of merit and insight. Accomplishing the accumulation of merit and insight is like having omniscience itself in the palm of your hand. Therefore, since compassion is the only root of omniscience, you should become familiar with this practice from the very beginning."^[8]

In Indo-Tibetan Buddhism, one of the foremost authoritative texts on the Bodhisattva path is the *Bodhisattvacaryāvatāra* by Shantideva. In the eighth section entitled *Meditative Concentration*, Shantideva describes meditation on Karuṇā as thus:

Strive at first to meditate upon the sameness of yourself and others. In joy and sorrow all are equal; Thus be guardian of all, as of yourself. The hand and other limbs are many and distinct, But all are one--the body to kept and guarded. Likewise, different beings, in their joys and sorrows, are, like me, all one in wanting happiness. This pain of mine does not afflict or cause discomfort to another's body, and yet this pain is hard for me to bear because I cling and take it for my own. And other beings' pain I do not feel, and yet, because I take them for myself, their suffering is mine and therefore hard to bear. And therefore I'll dispel the pain of others, for it is simply pain, just like my own. And others I will aid and benefit, for they are living beings, like my body. Since I and other

beings both, in wanting happiness, are equal and alike, what difference is there to distinguish us, that I should strive to have my bliss alone?"^[9]

Jainism

Karunā is associated with the Jain practice of compassion. For instance, karunā is one of the four reflections of universal friendship — along with amity (Sanskrit: *maitri*), appreciation (*pramoda*) and equanimity (*madhyastha*)—used to stop (*samvara*) the influx of karma.^[10]

Miscellaneous

Karunā is a common first name throughout India, used for both girls and boys.

See also

- Bodhicitta
- Bodhisattva
- Brahmavihara
- Life release
- Nīlakantha dhāranī
- Metta

Notes

1. Regarding the Sanskrit word, see Monier-Williams (1899), p. 255, entry for "karuṇā" (retrieved at <http://www.sanskrit-lexicon.uni-koeln.de/scans/MWScan/MWScanpdf/mw0255-karaTa.pdf>), where the noun form of the word is defined as "pity, compassion". For the Pali word, see Rhys Davids & Stede (1921–25), p. 197, entry for "Karunā" (retrieved at <http://dsal.uchicago.edu/cgi-bin/philologic/getobject.pl?c.1:1:356.pali>), where it is defined as "pity, compassion".
2. Gethin (1998), pp.186-187; and, Rhys Davids & Stede, *op. cit.* (<http://dsal.uchicago.edu/cgi-bin/philologic/getobject.pl?c.1:1:356.pali>)
3. For instance, in the *Kālāmā Sutta* (AN 3.65), the Buddha speaks of all Noble Disciples (*ariya-savaka*) developing the brahmaviharas (Thanissaro, 1994). (<http://www.accesstoinsight.org/tipitaka/an/an03/an03.065.than.html>)
4. *Kālāmā Sutta* (AN 3.65), trans. Thanissaro (1994). (<http://www.accesstoinsight.org/tipitaka/an/an03/an03.065.than.html>) The "four directions" refer to east, south, west and north.
5. AN 3.65 (Thanissaro, 1994). (<http://www.accesstoinsight.org/tipitaka/an/an03/an03.065.than.html>) In regards to in which heavenly realm a frequent karuṇā dweller will be reborn, AN 4.125 (Thanissaro, 2006) (<http://www.accesstoinsight.org/tipitaka/an/an04/an04.125.than.html>) identifies it as the realm of radiant (*abhassara*) devas, whose lifespans last two eons.
6. SN-A 128 (Rhys Davids & Stede, 1921–25, *op. cit.*); see also, BDEA & BuddhaNet (n.d.). (<http://www.buddhanet.net/e-learning/buddhism/bs-s15.htm>)
7. Gethin (1999), p. 228.
8. *Stages of Meditation* by H.H The Dalai Lama, Root Text by Kamalashila. Snow Lion Publications. Page 42-43
9. *The Way of the Bodhisattva* by Shantideva. Shambhala Publications. Page 122-123
10. Shah (n.d.). (<http://www.fas.harvard.edu/~pluralsm/affiliates/jainism/jainedu/9tattva.htm>) Regarding *samvara*, see "Release from karmas". From a comparative religion perspective, cf. Buddhism's four brahmavihara; for instance, *maitri* is often identified as a Sanskrit correlate of the Pali *mettā* (Rhys Davids & Stede, 1921-5, p. 540, entry for "Mettā," retrieved at <http://dsal.uchicago.edu/cgi-bin/philologic/getobject.pl?c.3:1:177.pali>).

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- Thanissaro Bhikkhu (trans.) (2006). *Metta Sutta: Good Will (1)* (AN 4.125). Retrieved 2008-05-10 from "Access to Insight" at <http://www.accesstoinsight.org/tipitaka/an/an04/an04.125.than.html>.

External links

- Dharma Dictionary - RangjungYesheWiki - Snying Rje / Karuna (http://rywiki.tsadra.org/index.php/snying_rje)
- Caring For the Poorest children in Cambodia: Karuna Foundation - by Cathy and Phil Kiely (<http://karunafoundation.org.au>)
- The network of Karuna-Shechen foundations in Europe, North America and Asia is raising funds for Karuna-Shechen humanitarian projects in the Himalayan region. (<http://karuna-shechen.org>)
- A View on Buddhism COMPASSION AND BODHICITTA (<http://buddhism.kalachakranet.org/compassion.html>)

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Categories: Buddhist philosophical concepts | Buddhist terminology | Jain philosophical concepts

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