

The Source of Peace

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Introduction

To the one who has conquered the two obscurations and is complete with realizations and qualities, who liberates beings from the swamp of samsara, The Lord Buddha, master of scriptural and realized teachings. I homage with great respect from my heart with my three doors [body, speech and mind]. With one's hands folded at the heart center, one respectfully prostrates and takes refuge in the Buddha, the Blessed One. Thus, having first offered homage and supplications, now, regarding what is to be discussed here: As requested by the Mahamakanti Buddhist University for a writing about Buddhism, I will make a modest attempt to write something. What will be explained is compassion, which is the foundation of happiness and wellbeing for all beings. Here we will discuss:

The foundation of happiness and wellbeing

1) The importance of paying strong attention to the innate compassion that naturally exists within us: and 2) A brief explanation of how to practice the great compassion as taught in Mahayana texts: First includes three points: 1) The reasons why this needs to be explained, 2) What is the nature of compassion? and 3) How to develop and improve its nature.

Regarding the first point: It is an absolute fact that all living beings, whoever they may be, equally want happiness and do not want suffering - this is 100% true in all aspects. However, due to differences in individual dispositions, interests, and intelligence, we can observe that each person identifies and pursues happiness according to their own capabilities and understanding.

Therefore, we can say that the essence of our life is happiness. The challenges face by living beings can be condensed into two types. The first are difficulties arising from natural elements like earth, water, fire, and wind. For these, we can only make prayers and lamentations, as there is nothing else we can do. The second type are the difficulties we create ourselves. As we can see in today's world, wars and their devastating effects on society and families include: families breaking apart, children becoming orphans, loss of livelihood, mental suffering, trauma and anxiety disorders, increasing hostility between ethnicities and

nations, religious conflicts, business failures and deteriorating living conditions, various epidemics caused by environmental pollution of lands and water - in short, wars that are unbearable to watch, heartbreaking to see, and infuriating to hear about. Moreover, these conflicts and animosities from wars persist from generation to generation, potentially becoming causes for future wars in another time or generation.

Additionally, in this world, problems like killing, torture, violence and beating, theft and robbery, discrimination and contempt, marital fights and divorces - these difficulties are unwanted by anyone, regardless of whether they believe in past and next life or religious faith. However, the reason we experience these unwanted difficulties is that behind each of these problems are, we have self-cherishing in our mind, attachment, anger, greed, bias, ill-will, covetousness, rivalry, and jealousy - it is certain that any one of these serves as the cause. If we reflect, we can understand that these are very powerful and we continue to habituate ourselves to them in our daily lives. On the other hand, these problems arise from our lack of altruism, loving-kindness and compassion, patience and mindfulness, and wisdom that discriminates between what to adopt and what to abandon. Therefore, I think it would be extremely beneficial if we could pay attention to these qualities and teach them in a way that is appropriate with modern time.

Therefore, since it is an unfailing natural law that we cannot stop the result without stopping the cause, we should first build upon the innate love and compassion that naturally exists within us. As we become familiar with and develop this loving-kindness, to whatever degree we can enhance its nature, to that same degree the difficulties arising from anger and other negative emotions will decrease, and our mind will develop peace and patience.

For example, when we focus on another person thinking "How wonderful it would be if they were free from suffering! How wonderful if they met with happiness!" we cannot have bad intention towards such a person. When there is no ill will, there can be no violent actions arising from it. Therefore, compassion should be in real practice. It is evident from our own experience that without first having anger or ill will, it is impossible to deliberately harm another person through body or speech. For this reason, even just considering this life,

if we want peace of mind, we must strive to practice compassion.

If we want family harmony, we must strive to practice compassion.

If we want social stability, we must strive to practice compassion.

If we want world peace, we must strive to practice compassion.

From His Holiness the Dalai Lama: "Compassion is the best source of happiness. There is no doubt that it is the creator of a happy life and a happy world."

What is the meaning of compassion?

What is the meaning or nature of compassion in general?

Compassion refers to a loving mind that focuses on a being who is suffering and thinks to be free from suffering, with care and concern. For example, when we see someone who is extremely destitute and impoverished, or when we see some ownerless dogs on the road who are sick and wounded on their skin, we think " Oh no... What can be done... if only these dogs could quickly be freed from these difficulties" - this kind of caring thought is compassion. This kind of caring mind, since it arises solely based on the thought of benefiting others, is genuine caring and true compassion.

Although we should practice compassion based on the feelings we can generate for our spouse, children, or friends, love that arises from attachment is not true love and compassion. Why? Without needing much explanation, if we look inward and reflect a little, we can understand that such attachment-based love leads to many difficulties - it becomes a cause for jealousy and anger, resulting in mental distress and conflicts. For example, when there is a change in the object of attachment, this kind of love also changes. Gradually, such affection diminishes, giving rise to resentment, and finally it resulting even don't speak to each other. This demonstrates that such love is not genuine.

How to Develop the Nature of Compassion:

When we consider how compassion is the foundation for world peace: Whether for an individual, family, or any size of society, when there exists this kind of caring that arises solely from the thought of benefiting others, it leads to mutual care, patience, respect, harmony, trust, and peaceful living. Why? Because these are the sources of mental happiness, and mental happiness is more important than physical comfort. From another perspective, we can clearly see how many conflicts exist between nations, and even within today's highly educated and economically developed countries, there are still thieves, bandits, killing, fighting, conflicts, and contempt for the destitute. Therefore, although modern education and economic development are necessary for us, these alone are not sufficient to solve these problems. They are also not enough to develop loving-kindness and compassion. Behind these violent acts lies an unpeaceful mind filled with self-cherishing, pride, and anger. These cannot be pacified by modern education, economic development, guns, nuclear weapons, or armies. And if we cannot pacify these, we cannot create world peace. Therefore, I believe it

is extremely important to pay attention to and value of loving-kindness and compassion, which are the supreme method for pacifying these unpeaceful minds and world peace. If we make more effort to pay attention to and practice compassion, qualities like the thought of benefiting others, patience, care, respect, and empathy will naturally arise. The more we can develop these qualities, the more violent actions will gradually be pacified.

For example, when parents in a family have strong self-hold one's own view as supreme and selfishness, frequent arguments occur between family members, gradually leading to fights, and finally to divorce. If parents have not just attachment-based love for each other, but also care, respect, and patience, that family becomes a happy one. For instance, when both husband and wife go to work during the day, whoever reaches home first can do some housework, prepare tea or fruits and wait for the other. When they arrive home, ask with genuine care about whether their day was difficult, look at them with loving eyes, and welcome them with an affectionate embrace. If you do this, even if there are elderly grandparents living, they will be happy, and the family can become a harmonious one. I think this can also leave positive impressions on future generations. The reason I say this is all actions of body and speech, whether good or bad, are led by the mind. Therefore, it is essential to pay attention to and carefully reflect on loving-kindness, compassion, and patience. For example, if someone becomes very angry with you and speaks harsh words, what should you do? If you also become angry and respond back, unfortunately, you might end up in a fight, and in a worse case, it could lead to killing. If such a thing happens, elderly parents will be left crying, spouses and children will suffer, and you yourself might have to live in prison. Due to resentment, your children might face similar problems at another time.

Therefore, if you can practice and compassion in that moment, you can overcome these difficulties. For those who are not familiar with patience and compassion, it's very difficult when suddenly faced with such situations. However, if we train our minds regularly, it can be very beneficial. Regardless of whether that person is rich or poor, male or female, their body, speech, and mind have become servants of anger at that moment. Therefore, think "Oh, how pitiful this person is - regardless of their education level, they are following whatever anger commands them to do, speaking harsh words and getting into fights. When led by anger, there is nothing but falling into actions that bring suffering to both self and others. What a pity, how sad!" - we must train ourselves to think this way. About self-reflection questions for developing compassion:

1) Do you prefer experiencing happiness or suffering? If you want happiness, others also want happiness for the same reason. Therefore, don't cause suffering to others. Don't wish for suffering to befall others, even those you dislike.

2) Do you like or dislike when unwanted things like illness and disease befall you? If you dislike it, others dislike it for the same reason. Therefore, you should wish that such things don't happen even to your enemies. If your enemy becomes ill, what do you actually gain from it? Consider these questions in your mind: if you were to ask these questions to your family members and relatives, to those you love, to strangers, and even to those with whom you have conflicts, they would certainly give the same answer as you. And if the animals near you could speak, they too would give the same answer as us. Therefore, regardless of whether any being can speak or not, they are alike in wanting happiness and not wanting suffering. Reflecting on these reasons again and again in your mind, you should practice developing and expanding your compassion. This is because throughout our lives - beginning, middle, and end - we survive thanks to the kindness of others. Whether one believes in religion or not, as long as we live in this world, it would be wonderful if everyone could live peacefully and comfortably by practicing compassion, loving-kindness, and patience as much as possible? Should examine this using their own wisdom to discern right from wrong. Second, the method of practicing Great Compassion as taught in Mahayana texts can be explained briefly in three parts:

1. The reason why it needs to be explained.
2. The method of practice.
3. The distinction between ordinary compassion and Great Compassion.

First: the main objective of Mahayana is to attain the precious state of complete and perfect Buddhahood in order to free all limitless sentient beings from suffering and its causes. Therefore, bodhicitta (the mind of enlightenment) is the principal practice. As Lord Maitreya said: "Bodhicitta is the wish to attain Perfect enlightenment for others' benefit." As stated, bodhicitta is the mind that the wish to attain the state of perfect Buddhahood for the benefit of others. The two aspirations are: the wish to attain Buddhahood and the wish for beings to be free from suffering. The method to achieve the bodhicitta are, the Seven-Point Cause and Effect instruction is taught. The first six points are the causes, while the seventh - generating actual bodhicitta - is the result. Among these seven points of cause and effect, the fifth is Great Compassion. If one asks why this needs to be explained, for those who wish to practice the Mahayana path, this Great Compassion is extremely important at the beginning, middle,

and end [of the path]. The way in which it is important is explained by Chandrakirti said: "Because compassion is like the seed of the magnificent harvest of Buddhahood, And like water for its growth, and like the ripens it for lasting use, Therefore, I begin by praising compassion."

The first important is: for example, Just as a farmer needs seeds first and foremost to produce an excellent harvest - since the sprout, stem, leaves, and fruit must all arise from the seed - similarly, Great Compassion is essential at the beginning of attaining Buddhahood, like a seed. This is because from Great Compassion arises: The exceptional resolve thinking. I will free all sentient beings from suffering, seeing that this depends on one's own attainment of Buddhahood, The mind of enlightenment (bodhicitta) thinking, For the sake of others, I must definitely attain supreme enlightenment, and all other qualities of the Mahayana path must arise from this source.

The importance of Great Compassion during the middle stage of the path: Great Compassion is important during the middle stage just as water and fertilizer are essential for crops to grow well. For after the sprout has emerged, if it lacks water and nutrients, the growth of the crop will be interrupted. Similarly, Great Compassion is like water for increasingly developing bodhicitta and other qualities to higher and higher levels during the middle stage. Even though one may initially generate bodhicitta and other qualities through relying on Great Compassion, if one does not repeatedly familiarize oneself with Great Compassion during the middle stage, bodhicitta will degenerate. Finally, what's most important is like when fruit ripens after long use of the field - if one doesn't properly utilize the ripened fruit, the ripening becomes meaningless. Similarly, Great Compassion is important in the final stage just as one properly utilizing the ripened fruit. This is because even if one attains the state of Buddhahood in the end, if one lacks Great Compassion, one will not be able to properly benefit others through teaching the Dharma and other activities.

Second: regarding the stages of practicing Great Compassion: Equanimity: Although equanimity is not counted among the Seven-Point Cause and Effect instructions, the practice begins from here. The essence of equanimity is described as a balanced state of mind that does not fall into extremes of attachment or aversion. If one fails to cultivate equanimity by restraining the tendency to become overly attached and close-minded towards some sentient beings, while harbouring strong aversion and distant towards others, then any love and compassion that arises will be biased and partial. Therefore, one should practice equanimity by focusing on impartiality without discrimination. The order of meditation is as follows:

1. First, take as your object of meditation a neutral being who has neither helped or harmed you. Clear away attachment and anger and establish an equanimous mind toward them.

2. Once equanimity is established toward neutral beings, develop equanimity toward friends and loved ones.

3. Once equanimity is established toward them, then develop equanimity toward enemies or beings you dislike. An unequal mind is one that discriminates based on the presence or degree of attachment and aversion. Once equanimity is established toward these beings, one must develop equanimity toward all sentient beings. If one asks why, there are two main reasons: 1) From the perspective of sentient beings: All beings equally want to happiness, All beings equally not want to be suffering, 2) From one's own perspective: Since beginning less time, there is not a single being who has not been our relative, Therefore, one should think: Toward whom should I be attached? Toward whom should I be angry? Furthermore, this practice is meant to develop a broader mindset and consistent view toward all sentient beings. Since mind has no beginning or end, there is not a single sentient being who has not been: Our father and mother, Our friend and enemy, Sometimes a stranger, Similarly, they have been devas (gods), humans, asuras (demi-gods), hell beings, hungry ghosts, and animals In short, there is no realm of samsara where we have not taken birth. This can be understood through the following analogy: Our present aggregates (body) are like a guesthouse, our consciousness is like a guest. Just as a guest must leave one guesthouse behind when traveling to another place, similarly, when we travel through successive lives, we must leave behind our current physical form.

The main point we need to understand behind this way of thinking is that we must have a deep conviction in the past and next life. To show the direction of this evidence As Dharmakirti stated: "It is established because consciousness cannot have a substantial cause other than consciousness." This means that although there is no substantial cause of consciousness other than our consciousness itself, consciousness must arise from a substantial cause. It is impossible for other phenomena like elements or physical forms to act as the substantial cause of consciousness. Therefore, the previous moment of consciousness is the substantial cause for the second moment, and our mind today is a continuation of yesterday's mind, yesterday's mind is a continuation of the day before's mind, and so on. The consciousness at the moment of conception is a continuation of the consciousness before conception.

Since samsara has no beginning, we cannot find any point that could be called this is where consciousness first began. Therefore, it is established that our births have no beginning. Since this is established, it proves there are countless births, thus establishing that there is no upper limit to births. Based on this reasoning, since there is also no point where we can say the continuity of consciousness ends here, it is established that there is no end point either. There are also reasons for previous experiences. The reason for the previous habit. There are many people who remember their past life. There are cases of many masters remaining in meditative absorption after death. Although there are many more logical and empirical reasons, fearing it would be too lengthy, I have not written them here. Understanding one's mother: Through the meditation on equanimity, one must develop unwavering conviction, free from doubt, by following valid reasoning that establishes that all sentient beings' mental continuum has no beginning or end, and that there are previous and future lives. Nagarjuna has said: Even if you were to count the number of times a mother's, using pills the size of juniper seeds, the earth's soil would not be enough." This means that there was never a time when all sentient beings had been our mother, and even if one were to count the number of times a single sentient being had been our mother by making pills the size of juniper seeds from all the earth's soil, it would still be uncountable. Therefore, one should meditate on the understanding that all sentient beings have definitely been our mother. Just as we have a mother who nurtures us in this life, since beginning less time we have taken rebirth in any of the six realms of existence. During those times, except for those born through miraculous birth or spontaneous birth, it goes without saying that we had mothers. Since there is no beginning to rebirth and there are infinite sentient beings, all sentient beings have been our mothers since beginning less time. Similarly, they have all been our fathers, relatives, friends etc., and so forth. If we become absolutely certain and free of doubt about the beginning less and endless nature of our mind-stream, then we will gain conviction that all sentient beings have been our mothers, and that the number of times any single being has been our mother is beginning less and beyond count. When this realization occurs, it goes beyond mere equanimity. It lays a solid foundation for developing closer emotional bonds, caring, and loving relationships with all sentient beings. Remembering Their Kindness: When we gain certainty through meditation that all sentient beings have been our mothers countless times, and that even a single being has been our mother beyond count, we should then meditate on remembering their kindness - not just that they were our mothers, but how as mothers they worked to bring us happiness and remove our suffering. As Nagarjuna

said: Each being has drunk more milk than the four great oceans contain. Yet still wandering in samsara, following the cycle of rebirth, they will drink even more than this." As explained, we have no control over birth, death, and where we are reborn. We who are trapped in samsara must take rebirth following our karma and afflictions. Since each being has been our mother countless times, we must meditate on their kindness, considering that each of us has drunk more milk from even a single being than the volume of the four great oceans. From the moment we were conceived in our mother's womb in this life, our mother disregarded all her own comfort and suffering. She adopted all beneficial behaviours and avoided all harmful ones. She couldn't eat what she wanted or drink what she wanted. Even when she didn't want to eat or drink, she did so for the sake of the child in her womb. From the moment we were born, she cared for us more than herself and showed more concern for us than for herself. We can directly observe how mothers make tremendous sacrifices and endure countless hardships for their children. Moreover, even animals like tigers, lions, and bears, whose main sustenance depends on the flesh and blood of other beings, will hunt food for their cubs. When another predator tries to eat their cubs, they will use every possible means to protect them, even being willing to sacrifice their own lives. By repeatedly contemplating these examples, when a deep feeling of gratitude arises from within, we should then meditate on recognizing our fathers and other close ones, neutral beings, and even enemies as having been our mothers. When we develop the same feeling toward them as we have for our mother, we should gradually expand this meditation to encompass all sentient beings. Furthermore, we can now see clearly through media how bird mothers and others show care for their offspring. We witness how they feed their children and protect them with their wings during cold weather and rain, enduring all sorts of hardships and making countless sacrifices. This love is truly the innate love of a mother. When we consider this, we must remember their kindness, and it is appropriate to do so. If we don't remember it, we are truly without shame or conscience. Why? Because these are not like fairy tales or fictional stories, but valid reasons and real facts. Therefore, when practicing remembering kindness, it is seen to be very beneficial to think deeply about these examples. For humans, due to different religions, customs, and legal systems, there are many who disregard their mother's kindness. However, the reality remains the reality. Repaying kindness: After deeply experiencing and meditating on remembering kindness, although we may not recognize our kind mothers [all beings] due to changing bodies through the cycle of birth and death, we must meditate thinking 'I must repay the kindness of these kind mothers in every way possible. As stated by the Bodhisattva

Shantideva: "Although they wish to be free from suffering, they run straight towards the causes of suffering. Although they wish for happiness, out of ignorance, they destroy their own happiness like an enemy." Just as explained, these kind mothers, although they wish to be rid of suffering, not knowing how to abandon it, they create causes of suffering. Although they wish for happiness, due to ignorance they do not truly know how to achieve happiness and are tormented by suffering. Here is how to repay their kindness. Although we must repay the kindness of our mother of this life by providing food, drink, comfort and so forth, this alone does not satisfy the mind. These sentient beings are devoid of the eye of wisdom that distinguishes between what is dharma and what is not dharma (what should be adopted and what should be abandoned). They are separated from spiritual friends who, like guides for the blind, could properly teach them what to adopt and what to abandon. Their minds disturbed by the three poisons of afflictive emotions, they have no control over their own consciousness and day by day engage in wrongful actions, jumping into the great abyss of lower realms.

At this time, I have obtained this one human life, encountered the Mahayana dharma, and met with Mahayana spiritual friends who correctly show what to adopt and what to abandon. Therefore, I must meditate on repaying kindness, thinking that it has fallen upon me to find ways to protect these kind mothers from the sufferings of the lower realms and the sufferings of samsara. For example, if one's mother of this life is blind and without a guide, her mind confused and about to jump off a cliff's edge - if her child is present there, who else but that child should save the mother from the cliff? If one has developed good experiential understanding of the three: equanimity, understanding one's mother, and remembering kindness, then there won't be much difficulty in meditating on remembering the kindness even of one's enemies. As for how to meditate on this: For instance, if one's mother becomes mentally ill, takes up a knife, and attempts to kill her own child, not only should the child not feel anger towards the mother, but should make every effort to cure her mental illness. Similarly, when one's enemies, temporarily under the influence of afflictive emotions such as hatred, attempt to harm oneself, not only should one not feel anger towards them, but with a loving mind, one should make every possible effort to pacify their anger and other negative emotions. This is how to repay kindness." Great loving-kindness: When one realizes that all sentient beings have been one's mother, remembers their kindness in caring for us with love each time they were our mother, and generates a genuine feeling of wanting to repay their kindness from the depths of one's heart, naturally a feeling of closeness and loving care arises towards others. Then, focusing on all sentient beings from the depths of one's

heart, one should meditate on loving-kindness by thinking: 'How wonderful it would be if these beings could meet with happiness and the causes of happiness! Since it is impossible for happiness to arise without meeting its causes, if we perform virtuous actions or good deeds motivated by pure intentions, happiness and well-being will result as their effect. Therefore, we meditate thinking: 'How wonderful it would be if all sentient beings could experience happiness! May they meet with the causes of happiness - virtue and good actions? In the stages of meditation, one begins by thinking how wonderful it would be if one's mother of this life, family members, and relatives etc., could have happiness and well-being. Based on the love and compassion that can evoke feelings of great joy or sadness in oneself when these people experience good or bad circumstances, and remembering the reasons from the meditation on recognizing all beings as mothers and remembering their kindness, one should expand one's mind and meditate on great loving-kindness, thinking: 'How wonderful it would be if all sentient beings could possess happiness and the causes of happiness! The benefits of meditating on great loving-kindness: Although there are many benefits of meditating on loving-kindness mentioned in Buddha's teachings and their commentaries, it's impossible to write them all here. As stated in the Sutra: "In countless billions of pure lands, Whatever immeasurable offerings one finds, Even if one constantly makes offerings to the supreme beings, It cannot match even a fraction of the merit of loving-kindness. " As explained, it is taught that the merit of meditating on great loving-kindness for even a single moment exceeds the merit of constantly making offerings such as flowers and incense to all the Buddhas dwelling in immeasurable Buddha fields. The benefits include: Sleeping peacefully and waking peacefully. Being dear to both humans and non-humans. Being protected by deities. Always maintaining a very joyful mind. Having a radiant complexion and countless other benefits are taught. Great Compassion (Mahākaruṇā): The foundation of the Mahāyāna path is Great Compassion, which is preceded by recognizing all beings as mothers, remembering their kindness, and wishing to repay their kindness.

These three necessarily precede the development of Great Compassion. It is said that there is no fixed sequence between loving-kindness (the wish for beings to meet with happiness) and compassion (the wish for beings to be free from suffering). The nature of Great Compassion is defined as the caring thought that wishes, If only all sentient beings could be free from suffering and its causes! The stages of meditation begin by focusing on any sentient being who is afflicted by any of the three types of suffering. For example, it is easier to develop compassion by meditating on a sheep being slaughtered by a butcher. The sheep is laid on

its back, its limbs bound with rope. No matter how terribly it cries out, there is no one to help. Despite struggling with all its might, it cannot break free from the ropes. It clearly knows its life is at stake. Though it wishes to flee, there is no way of escape. Without protection or refuge, it looks at the butcher's face with tears in its eyes. In this state of unbearable terror and suffering, one should contemplate the various cruel ways in which it will die. Similarly, in today's slaughterhouses, animals like birds, pigs, and cattle are seen merely as food, with no value placed on their lives.

They face various cruel methods of slaughter and terrible ways of dying. When we deeply contemplate this situation, never separated from the three recognitions - recognizing them as our mothers, remembering their kindness, and wishing to repay their kindness - and reflect on this again and again, a caring mind toward these beings will naturally arise. Using this caring mind as a foundation, we can then expand our mind to develop great compassion, thinking, if only all sentient beings could be free from suffering and its causes! Shanti Deva has said: "When these beings have never before Even in their dreams, conceived such a wish for their own sake, how could they have it for others' sake?" As it is said, about the relationship between renunciation and compassion, Just as when we train our minds in renunciation by contemplating how we ourselves are afflicted by any of the three types of suffering that result from the Truth of the Origin of Suffering, and develop the wish to be free from it, we must also understand that just as we are tormented by suffering, other sentient beings are similarly tormented by suffering.

Great Compassion refers to the aspiration for others to be free from suffering and its causes, which arises from contemplating how others are tormented by suffering. Because we cherish ourselves so deeply, without the wish to free ourselves from suffering, we cannot develop the wish to free others from suffering. Therefore, since beginningless time, we have been cycling in samsara due to the twelve links of dependent origination. We must first train our minds in renunciation by contemplating how we are tormented by the sufferings of samsara and the lower realms, developing the wish to be free from these sufferings. Without this preliminary training in renunciation, we cannot develop genuine compassion - the wish for others to be free from suffering - by contemplating how they are tormented. This is why training in renunciation is so important. When practicing great loving-kindness (mahāmaitrī), we think, If only beings could have happiness and its causes! When practicing great compassion (mahākaruṇā), we think, If only beings could be free from suffering and its causes! The reason for this distinction is: Happiness and suffering arise from their respective causes. Good or

virtuous actions lead to the result of happiness and well-being, while bad or non-virtuous actions lead to the result of suffering. Furthermore, these virtuous and non-virtuous actions themselves arise from mental afflictions that disturb one's mind, such as attachment and anger.

These in turn arise from ignorance, which obscures seeing the true nature of phenomena as they are. This ignorance (*avidyā*) is the root of all mental afflictions and the foundation of all suffering. The practical methods of training the mind: The one of the best ways to train in these practices is not merely by sitting cross-legged with closed eyes and meditating on all sentient beings in one's mind. Rather, in all our daily activities and interactions, we should: Think about these matters while following valid reasoning, Discuss them with people around us Engage in dialogues about them. These activities help train our minds and develop these qualities. Why? Because without familiarizing our minds with these practices, it's impossible to gain genuine experience. The more we familiarize ourselves, the more experience we will gain. For example, just as we need many years of training and familiarization to learn a language, the same applies here. As Śāntideva: "There is nothing whatsoever that does not grow easier with practice." As it is said. Third difference between great compassion and ordinary compassion: Although in the stages of mind training one must begin by developing compassion that wishes for freedom from suffering while focusing on just one suffering being, but this is not great compassion. Great compassion is distinguished by its object it focuses on all sentient beings. This is the distinction in terms of object. Compassion that wishes to free those who are poor, destitute, sick, and suffering from their difficulties is characterized by wanting to free them from temporary hardships, so it is not great compassion. Great compassion is characterized by wanting beings to be free from both suffering and its causes. This is the distinction in terms of aspect or characteristic. In brief, while compassion that focuses on just some beings and compassion that wishes them to be free from just some specific sufferings are indeed forms of compassion, they are not great compassion.

Conclusion

The relationship between wisdom and compassion, Indian master Dharma Kirti has said: "Since loving-kindness and such do not contradict ignorance, they alone cannot completely eliminate faults." The meaning is: Without the wisdom that correctly understands emptiness (the ultimate nature of phenomena), no matter how much one becomes familiar with loving-kindness, compassion, and bodhicitta (the mind of enlightenment), one cannot

abandon through self-grasping ignorance, which is the root of samsara. For this reason, those who wish to attain Buddhahood must strive to understand the ultimate nature or true reality of phenomena. Just as an eagle needs two wings to cross the sky, similarly, to attain liberation and the state of omniscience, one definitely needs the union of both method (compassion and wisdom. If there are any mistakes in this write, I sincerely apologize. May whatever virtues have been accumulated here become a cause for world peace, free from wars, famine, and such calamities on this earth.

References

Dhammo sabhāve pariyatti paññā, Nāyesu saccappakatīsu puññe Neyye
guṇācārasamādhisupi, Nissattatāpattīsu kāraṇādo,ti, Abhp-ṭ. 66.

They are eight types of inseparables matter, one space element, one life faculty, fivefold sensitive bases, two sex matters, and heart base. Abhs. 41,42.

These eighteen are; a.*Avinibbogharūpa*; unseparated matter - 8, b.*Jīvitarūpa*; materiality of life-faculty - 1, c.*Bhāvarūpa*; sex matters which cause one to be male or female - 2, d.*Hadayavatthu*; heart base that mind element (*manodhātu*) and mind-consciousness element (*manoviññāṇadhātu*) depend on - 1, e.*Saddarūpa*; sound matter - 1, and f.*Pañcapasāda*; fivefold sense-bases - 5. Ahbs. 39,40.