Rokuharamitsu (Six Paramitas)

Hello, my name is Yugen Saito.

Today, I would like to talk about Roku-Haramitsu.

Buddhist practice is described as "threeford training" or "three studies," to added "altruism or practice of self discipline," is called six paramitas.

The three studies are "precepts," "determination," and "wisdom”. The three are to keep the virtue, calm the mind, and gain wisdom. The six paramitas are the six elements of the six paramitas.

The word "paramita" is a transliteration of the Sanskrit word "paramita," meaning to cross over to the other shore.

We live and suffer in "this shore," the world of worldly desires. The world of enlightenment on the other side of the river is called "the other shore," and the practice we must do to cross over to it is called "Roku-paramita.

The "six paramitas" are: offering, precepts, forbearance, devotion, zen meditation, and wisdom.

Fuse means to offer money or goods, or to teach the truth. It is to remove fear and give a sense of security.

Jikai means to keep the precepts and to constantly reflect on oneself.

Ninniku is to endure hardships, to avoid evil thoughts, and to maintain peace of mind.

Shojin is means to make untiring efforts in other areas and to continue to practice them.

Zenjou is means to unify the mind and keep it steady and undisturbed.

The goal is to do these things and to attain the wisdom of truthf.

Prajna is the transliteration of the Sanskrit word "prajna," which means "wisdom," a higher level of knowledge than "wisdom," which includes general knowledge. The Chinese character for "wisdom" is not "blessing," but "kei," which has many strokes.

The word "prajna" may remind some people of the ogre-like masks, but these masks have nothing to do with wisdom. It is said that the name of the Noh mask master was Hannya-bo.

There is not enough time for a full explanation, so let's take a deeper look at Fuseharamitsu.

Fuse means to give offering. However, this is not a blessing.

In the case of a blessing, the recipient is the one who gives thanks. However, in the case of Fuseharamitsu, it is the one who has given the offering who has to say thank you. This is because the person who gives offering is giving it as the practice of a Bodhisattva, and by receiving this gift , it becomes the practice of a Bodhisattva.

A bodhisattva is, simply put, a practitioner who strives for enlightenment and truth.

You do not have to say out loud, "Thank you for giving me this," but when you give offering with that kind of feeling, it becomes the practice of the Bodhisattva.

Have you ever met a monk begging for offerings?

This is a practice in which monks with bowls walk from house to house, receiving money and food.

The purpose of begging is much more than just making a living from what is given to them. It is a good deed (a good deed) and a form of monastic practice.

It is an act of self-discipline for the monks, but at the same time, it is also an act of simple practice for the givers of offering, in other words, the donors.

In short, by giving donations to monks, one can accumulate merit and practice fuseharamitsu. In the countryside of Ehime where I live, I still see this from time to time, but I think many people are confused about what it means.

I have run out of time. I will continue the story again tomorrow.

The postcard sermon series was given by Rev. Yugen Saito of Hagyu-ji temple . Translation and voice in English by Hirokazu Kosaka.