



Pilgrimage to Buddhism: Through Devotion to Paramitas

The religion of Buddhism is practiced by following Paramitas or perfection as in Mahayana. The Paramitas are mentioned in Jataka tales in Tipitika. The followers of Lord Buddha should practice the Paramitas diligently and with accomplishment for the social development. The six Paramitas believed in Mahayana Buddhism are enlisted below to practice in life with dedication.

The first Paramita is Dana Paramita which means charity and generosity. The charity and generosity will be meaningful if the dana is given with sympathy in the ups and downs phases of life of the people. So a true follower of Lord Buddha should not see to whom dana is given because they do not categorise the follower or what is given in dana. The approach of the follower should be liberal in giving dana. Due to this liberty all people suffering from sick to well-off are benefited from dana because of the renunciation of the donor. It is mostly the sangha member gets dana for the preaching of the religion or Dhamma.

The follower of Lord Buddha does not categorise for giving dana according to association or benevolence or vice versa. The follower should be free from the feeling of value-ladenness of antipathy or goodwill. Thus followers become clear for whom the dana should be given. Now the issue is what is to be given in dana. Dana can be in the form of materials, life, knowledge, encouragement, excellence and Dhamma.

In the dana, materials are given importance because the sangha is maintained by it. Like other religion there are no illogical reasons to keep some in deliberate deprivation and others in privations. There is no stratification in human beings in this religion so there is no stratification in given dana to reduce poverty and exclusion of the needy followers. The dana of life is the highest gift for the religion and the society. The next gift of dana is knowledge that is to educate followers with social system and empower them with knowledge of human rights so that there is social development. The other gift is the encouragement to lead life with full confidence and defence in the situation of victimisation. The excellence as a gift is achieved with the very natural transfer of value from one person to other person because there is no practice of distinction among the follower. All followers are treated equal. This gives way to the preaching and practice of religion, that is, Dhamma. Lord Buddha says that the gift of Dhamma excels all the other gifts.

The second paramita is Sila paramita, this is, Morality. This paramita is the ordinary virtues found in any truthful and humble person. This value of morality puts off all the urges and attachments. In Buddhism virtue of morality in a person is the code of applied ethics in everyday life.

The third Paramita is Ksanti (Khanti in Pali) which means patience, endurance of hardship and acceptance of dhamma. The follower of Lord Buddha has to work with balance efforts to achieve their ultimate goals. A true follower should solve difficulties peacefully and non-violently to combat the oppression. This is how the true follower will gain tranquillity and remain firm in the threatful situation. All this is possible by accepting the faith in the Dhamma.

The fourth Paramita is the Virya Paramita, that means energy, strength, courage etc. This is the important component of all the ideologies to accomplish the goals. So it is necessary to be energetic and strong and shed away weakness. The virya paramita has different three aspects. Firstly, moral development and secondly, education, they both are interrelated. It is necessary to inculcate spiritual instinct along with education in arts, science, technology etc. which is the foundation of moral

development. Thirdly, altruistic activities, it help the follower to complete the initiative under all circumstances by devising methods and being hopeful.

The fifth Paramita is the Dhyana which means concentration of the mind. Meditation helps to gain concentration to pass from different stages of mind to gain super-conscious state and super-normal power. The followers are supposed to practice renunciation, solitude and the meditation. The renunciation and solitude is needed for seeking everyday knowledge and truth by being wanderer, no shelter and no means of life. The meditation consists of four states, that is, Metta (love or friendship), Karuna (compassion), Mudita (sympathetic happiness) and Upekka (equanimity). Metta is fellow feeling for all being but karuna is feeling especially for the unhappy being and mudita is happiness for all. All this feeling in the same attitude under all the conditions either pleasant or unpleasant is equanimity. The practice of renunciation, solitude and meditation creates concentration.

The sixth Parmita is Pradnya that is wisdom. This Parmita helps to find out the relationship between universal causation and inter-dependence and the doctrine of conditionality. Pradnya enables to understand the human problem in right perspective and gives remedy to it.

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