

Vol 6 Issue 11 August 2017

ISSN No : 2249-894X

---

*Monthly Multidisciplinary  
Research Journal*

*Review Of  
Research Journal*

Chief Editors

---

**Ashok Yakkaldevi**  
A R Burla College, India

**Ecaterina Patrascu**  
Spiru Haret University, Bucharest

**Kamani Perera**  
Regional Centre For Strategic Studies,  
Sri Lanka

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

### Regional Editor

Dr. T. Manichander

### Advisory Board

Kamani Perera Regional Centre For Strategic Studies, Sri Lanka	Delia Serbescu Spiru Haret University, Bucharest, Romania	Mabel Miao Center for China and Globalization, China
Ecaterina Patrascu Spiru Haret University, Bucharest	Xiaohua Yang University of San Francisco, San Francisco	Ruth Wolf University Walla, Israel
Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Karina Xavier Massachusetts Institute of Technology (MIT), USA	Jie Hao University of Sydney, Australia
Anna Maria Constantinovici AL. I. Cuza University, Romania	May Hongmei Gao Kennesaw State University, USA	Pei-Shan Kao Andrea University of Essex, United Kingdom
Romona Mihaila Spiru Haret University, Romania	Marc Fetscherin Rollins College, USA	Loredana Bosca Spiru Haret University, Romania
	Liu Chen Beijing Foreign Studies University, China	Ilie Pinteau Spiru Haret University, Romania
Mahdi Moharrampour Islamic Azad University buinzahra Branch, Qazvin, Iran	Nimita Khanna Director, Isara Institute of Management, New Delhi	Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai
Titus Pop PhD, Partium Christian University, Oradea, Romania	Salve R. N. Department of Sociology, Shivaji University, Kolhapur	Sonal Singh Vikram University, Ujjain
J. K. VIJAYAKUMAR King Abdullah University of Science & Technology, Saudi Arabia.	P. Malyadri Government Degree College, Tandur, A.P.	Jayashree Patil-Dake MBA Department of Badruka College Commerce and Arts Post Graduate Centre (BCCAPGC), Kachiguda, Hyderabad
George - Calin SERITAN Postdoctoral Researcher Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi	S. D. Sindkhedkar PSGVP Mandal's Arts, Science and Commerce College, Shahada [ M.S. ]	Maj. Dr. S. Bakhtiar Choudhary Director, Hyderabad AP India.
REZA KAFIPOUR Shiraz University of Medical Sciences Shiraz, Iran	Anurag Misra DBS College, Kanpur	AR. SARAVANAKUMAR LAGAPPA UNIVERSITY, KARAIKUDI, TN
Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur	C. D. Balaji Panimalar Engineering College, Chennai	V. MAHALAKSHMI Dean, Panimalar Engineering College
Awadhesh Kumar Shirotriya	Bhavana vivek patole PhD, Elphinstone college mumbai-32	S. KANNAN Ph.D , Annamalai University
	Awadhesh Kumar Shirotriya Secretary, Play India Play (Trust), Meerut (U.P.)	Kanwar Dinesh Singh Dept. English, Government Postgraduate College , solan

More.....



## HOW TO LIVE IN HUMAN WORLD



**Revata**

Ph.D Research Scholar,  
Centre for Mahayana Buddhist Studies,  
Acharya Nagarjuna University, Guntur, Andhra Pradesh, India.

### ABSTRACT :

*If we live to peace in the human world, we can follow the Dhamma. The tenfold course of wholesome kamma as charity, morality and mental culture; i.e-the charity can consist of transference of merit and rejoicing in other's merits because not only these both oppose the natures of mind, feeling of discontent at other's fortunate or success and avarice or selfishness, the main cause of rebirth in Petaloka (miserable existence as the result or punishment of some former misdeeds usually avarice) but also charity oppose these two nature of them. The morality, service in helping others and reverence to others because they are subject to practice for human being day by day; the mental culture, preaching to the Dhamma, listening to the Dhamma and straightening one's view because by doing so one has pursued merits.*

*Merits and Demerits: there are ten basic demeritorious deeds from which Buddhist are advised to keep away. These actions take root in greed, hatred and delusion and will bring suffering to others but especially in this life as well as hereafter. When a person understand the law of kamma and realizes that bad deeds bring bad results, he will then practice right-understanding and avoid performing these actions. There are of personal as well as of social significance. A man is basically a private individual but at the same time he is social being, a member of society. Therefore he has to be concerned not only about himself but also the society, which he lives in all his actions of the society influence him. Observance of these demeritorious deeds helps to lead such a life.*

**KEYWORDS:** Charity, Morality, Concentrate and Wisdom.

### INTRODUCTION:

It is necessary to understand the purpose of human being life. To know it, we will first have to study the subject through our experience and insight. We then will discover for ourselves the true meaning of our life. Guideline can be given, but we must create the necessary conditions for the arising of realization ourselves.

There are several prerequisites to the discovery of the purpose of life. First of all we must understand the nature of man and the nature of life. Next, we must keep our mind calm and peaceful through the adoption of a religious system. When these conditions are met, the answer, which we seek, will become like the gentle rain from the sky.

### PROBLEMS OF HUMAN WORLD

There are so many problems that we are facing to as long as we are in Samsara, the cycle of birth and death. Our Buddha preached these problems as suffering in his first Sutta namely Dhammacakkapavattana Sutta. They are as follows;

Birth is suffering; old is suffering; sickness is suffering; death is suffering; sorrow, lamentation and

dejection are suffering. Contact with what is unpleasant and separation from the pleasant are suffering. Not getting what one wishes is suffering. In brief clinging to the five aggregates of the personality – body, feeling, perception, disposition and consciousness – as possessions of “myself” is suffering.

In addition we have also problems of industry, labor, wages, unemployment, angularity of opportunity, the gap between the have and the have-nots. Day to day we are finding out solutions of these problems. But we cannot do it completely because they appear very complicated as indeed they are. The aspiration of human being is a simple one; he merely wishes to be able to live in peace and happiness, with freedom to build his own little world in human dignity.

### UNDERSTANDING THE NATURE OF HUMAN LIFE

Our human beings are clever enough to land on the moon and discover ponderous things in the universe but we have yet to delusion in to the inner workings of our own mind. Most of human beings have yet to learn how their mind can be developed to its fullest potential so that its true nature can be realized.

As yet, we are still wrapped in ignorance. So we do not know what is expected of us. As result, we misinterpret every things and act on misinterpretation because we always pay our attention on sensual pleasure according to the nature of ordinary human being. In fact, our entire civilization cannot be built on misinterpretation. Our real peace and happiness been free from sufferings cannot be found based on our mind wrapped in ignorance.

According to the teaching of our Buddha, we must make an effort to overcome to arrive at realization and enlightenment; otherwise, we cannot be feeling real happy and peaceful. All great beings are born as human beings from the womb, but they worked their own way to their happiness and goal. Realization and enlightenment cannot be poured in to the human heart like water in to the tank. Every Buddha had cultivated his mind to realize the real nature of human life. According to the doctrine of our Buddha, we can always would our character and destiny through the choice of our actions, speeches and thoughts because of significant human beings. Indeed, we must become in samsara by meaning of the cycle of birth and death in accordance with our destiny hold by our human being.

There are several aspects with regard to the nature of life. Some people understand it that life is not rose bed because of all of suffering in human life. Some religious teacher understand the nature of human life as a place where mix happiness with sufferings day to day. Anyway, most of people dislike facing the true fact of life and prefer to lull themselves in to a false sense of security by sweet dreaming and imaginings. They mistake the shadow for the substance and consider false happiness as real happiness because they are slaves of craving for sensual pleasure. They fail to realize that life is uncertain but death is certain. Of the ways of understanding the nature of life, one way is to face and understand the death, which is nothing more than a temporary end to a temporary existence.

Realization on death with the right method attitude can give a person courage and calmness as well as insight in to the nature of existence. We must understand that we are living a life that does not always proceed as smoothly as we would like it to. Very often therefore we must face problems and difficulties. We should not afraid of them because the penetration in to the very nature of these problems and difficulties provide us with a deeper insight in to our life.

The worldly happiness in wealth, luxury, respectable position in life which most of people are seeking is an illusion because of limitless felling. A progress of mind without limitation must change in to other position; negative or positive position. For instance- according to Buddhism one who indulges in sensual pleasure sometimes can satisfies his desire but indulgences in sensual pleasure cannot give completely him satisfaction of desires because sensual pleasure are not ultimate truth and are like dream.

### RELIGIOUS SYSTEM

To understand the real purpose of human being life, it is necessary for us to choose and follow a religious system; restraining from evil deeds, encouragement to do good action and enabling to purify our mind. For

simplicity let us call this system "religious system".

Religious system is expression of the striving human being. It is greatest power leading to self-realization. It has greatest power to transform one with positive qualities. It turns ignoble into noble; the self-fish, unselfish; the proud, humble; the haughty, forbearing; the greedy, benevolent; the cruel, kind and so on. Religious system teaches us how to calm down the sense and make our heart and mind peaceful. The keynote of calming down the sense is to eliminate attachment which is the root of our disturbances. It is very important for us to have contentment. The more we crave for our property, the more we have to suffer. Property does not give real happiness to owner. Most of rich people in this world today are suffering from numerous physical and mental problems. With all the money belongs to them they cannot buy a solution to their problems. Yet the poorest men who have learnt to have satisfaction of desire many enjoy their lives for more than the richest people do.

If we realize the nature of human being life characterized by dissatisfaction, change and egoism as well as the nature of man's greed and means of getting them satisfied, we can understand the reason why the happiness so desperately sought by many people is so elusive like catching shadow a moon bean in to the water. We try to again our happiness through accumulation of property again and again. But as far as we wish, we cannot get it. When we are not successful in accumulating wealth, gaining position, power and honor deriving pleasure from sense satisfaction, we go pained and suffered, envied others who are successful in doing so. Even if we are successful in getting these things, we suffer as well because we now fear losing what we have gained or our desires have now increased for more wealth, higher position, more power and greater happiness. Our desires never seem to be completely satisfactory. Therefore understanding the nature of human life we should not waste too much time doing impossible.

According to the law of Kamma, rebirth will take place depended on qualities of our deeds; a person who has done many good deeds, may be born in favorable conditions where he enjoys wealth and success, beauty and strength, good health and meets good spiritual parents, friends and teachers. Wholesome deeds can also lead to rebirth in the heavens and other sublime states. Unwholesome deeds lead to rebirth in suffering states. Therefore understanding the law of Kamma, we must make the effort to refrain from performing bad actions and to try to cultivate the good actions. By doing so we gain benefits not only in this life but also in many other lives. To do so here we must understand wholesome or merits and unwholesome or demerits.

### THREE MAIN PRINCIPLES

Before understanding numbers of wholesome and unwholesome roughly, we should examine the nature of them. Herein we should ask by our self a question that "how can we judge if an action is good or bad?" According to Buddhism, the answer is very one. The quality of an action based on the intention or motivation (Cetana) from which it originates. If a person performs an action out of greed, hatred and delusion, his action is considered to be unwholesome. On the other hand, if he performs an action out of loving-kindness, charity and wisdom, his action is considered to be wholesome. Greed, hatred and delusion are known as the "three evil roots", while loving-kindness, charity and wisdom as the "good roots". The word "root" refers to the intention from which that action originates. Therefore, no matter how a person tries to disguise the nature of his action, the truth can be found by examining his thoughts, which gives rise to that action. And the mind is the source of all our speech and action. In Buddhism, a person's first duty is cleanse himself of the mental defilements of greed, hatred and ignorance. If a person performs good action, he does not perform so because of fear or desire to please some divine beings. If this is so, he is still lacking in wisdom. He is only acting out of fear like the little child who is afraid of being punished for being naughty.

A Buddhist should perform an action out of understanding the law of cause and effect and wisdom. He performs wholesome deeds because he realizes that by so doing he develops his moral strength which provides the foundation for spiritual growth, leading to liberation from mental and physical suffering. In addition, he realizes that his happiness and suffering are self-created through the operation of the law of Kamma. Furthermore the uprooting of these mental defilements, the source of all anti-social acts, will bring great benefits to other in society.

Furthermore, to understand merits and demerits, we have to first study qualities of these main principles preached by our Buddha to follow for human beings. There are three main principles which we have to practice adhere to. They are charity or alms giving (Dana), morality or virtue (Sila) and mental development or meditation (Bavana). In order to dispel the three kinds of impurities namely greed, hatred and delusion, which produce all suffering or human problems we need to, perform these three kinds of meritorious deeds. Offering alms or giving a charity can eradicate greed. Observing moral precepts or virtues in other words keeping the thoughts of loving-kindness can eradicate anger. Meditation can eradicate delusion. Without performing these factors the emotional fires that are stem from impurities can never be extinguished. Therefore these meritorious factors are very important to make our mind purified and get real happiness and peace.

### The Nature of Merit and Demerit

The performance of good actions gives rise to merit, a quality which purities and calmness proceed from them. If our mind is unchecked, it has tendency to be ruled by evil tendencies, leading to perform bad deeds and getting in to troubles. Merits purify the mind of the evil tendencies of greed, hatred and delusion.

The greedy mind encourage a person to desire, accumulate and hoard the hating mind drags him to dislike and anger and deluded mind make him become entangled in greed and hatred thinking that these evil roots are right and worthy. Demeritorious deeds give rise to more suffering and reduce opportunities for a person to know and practice the Dhamma Leading to get real happiness and peace which one wish to. Merit is very important to help us along our journeys in cycle of birth and death. It's connected with what are good and beneficial to oneself and other and can improve the quality of the mind.

While gathering the material wealth, one's possession can be lost by thief, flood, fire and confiscation etc. But the benefit of good deeds follows him from life to life and it cannot be lost by any enemy. A person, who possesses merits, will be experience happiness here and now as well as hereafter through the performance of good deeds. Merit is a great facilitator; it opens the doors of opportunity everywhere. For instance, a meritorious person will succeed in whatever venture, he put his effort in to. If he wishes to do business, he will meet with the right contacts and a good friend. If he wishes to be a scholar, he will be awarded with scholarships and supported by academic mentors. If he wish to progress in meditation, he will meet with a skillful meditation teacher, who guides him by his spiritual development. Any way merits what had been performed by someone, follows to one like a shadow of him.

Our Buddha preached ten meritorious deeds for us to perform in order to gain a real happiness and peaceful life as well as to develop knowledge and comprehension of true life.

### The ten meritorious deeds are as follow;

1. Charity (Dana),
2. Morality (Sila),
3. Mental culture (Bhavana),
4. Reverence or respect (Apacayana),
5. Service in helping others (Veyravecca),
6. Sharing merits with others (Pattidana),
7. Rejoicing (Pattianumawdana),
8. Preaching to the Dhamma (Dhammadesana),
9. Listening to the dhamma (Dhammasavana) and
10. Straight one's view (Ditthijukamma).

The performance of these ten meritorious deeds will not only benefit to one self but other as well because a human being is a member of society and his actions influence on his society. On the other hand, all actions in his society influence on him.

### Charity

Charity is beneficial to the recipients. We should be generous in offering alms. The properties or wealth,

which we possess, are in reality impermanent. In fact, we cannot own any property one day because our property or we will go. We cannot take our properties with us in to next life. Naturally these are spent by in the following three ways;

1. Through giving charity,
2. Spending our own use,
3. Destroyed by some cause.

If we do not use our properties for charity or our good use, it's analogous to a lake in deep forest. Though the water of the lake is very clear and sweet to drink, it cannot be reached and used by anyone because of inaccessibility. When the summer is in, the lake itself may become dried up in vain; i.e. it would have existed without being of use or value to anyone. In the same way if our wealth is not properly used, it's just wasted and it's acquisition becomes meaningless. We should therefore spend our wealth in a better and more useful way through either for charity or our own good use.

### Morality

Moral conduct benefits to all being with whom one comes in to contact. Moral conduct elevates someone from the lower level of instinct to that of higher wisdom. Without moral conduct, man normally descends to animal like the stage where there is no love and compassion, no tolerance, nor reasoning intellect, there is no moral restraint in thought, speech and deeds.

In Buddha's teaching, moral conduct or virtue is of vital importance, for only by laying the firm foundation of moral purity, will one have the capacity for emotional maturity and strength to proceed towards the attainment of higher stage of concentration and supreme wisdom or enlightenment; positively one needs to abstain from all vicious and sinful deeds and words in order to be perfect in the establishment of moral purity. Obviously moral purity can only be gained by the actual practice of restraint by one self and not violating the moral precepts through bodily, verbal and mental action.

In fact, Moral precepts are observed for the sake of one's happiness and security from troubles or dangers. For instance when we observe the people around us, we will see that those who can abide by moral precepts are living happily with peace, without anxiety, fear or repentance, on the contrary those who break or violate the moral precepts suffer greatly because of their evil deeds and subsequent crime. By following the moral principles laid down by the Buddha, one becomes a truly virtuous person with perfect purity in moral conduct. As result of it, one will live a quite happy and peaceful life without several anxieties, grief, fear, repentance or remorse and finally can attain the supreme blissful happiness of Nibbana.

### Mental Culture

Mental culture brings peace to others and inspires them to practice the Dhamma. It's final principle for practice in Buddhism. It is of utmost importance because without mental culture or meditation or Bhavana in Pali word, one cannot discipline, develop one's mind and thus cannot attain even to the middle stage of concentration, required for the beginning of the insight meditation. It's therefore very hard to see things as they really are and to attain supreme wisdom (Pañña).

In order to attain supreme wisdom through the perfection of religious system one is also wholly concerned with the inner realm; i.e. purify of mind through mental development or meditation (Bhavana). The human being's mind is inherently defiled corrupting events (Kilesa) such as; greed, anger, craving, pride, and wrong view, etc. these latent impure force in their original nature arise simply because of negligence or heedlessness; that is to say they arise lack of mindlessness or awareness of reality through the impact of sense organs with external objects and internal experiences.

With respect to arising of these defilements, the Buddha said, "even as the rain leaks penetrate on ill-thatched house, so does lust penetrate an undeveloped mind. But on the contrary, even as the rain leaks does not penetrate a well-developed mind."

With mindfulness, so we should control our mind whenever there is a chance to see, hear, smell, taste, touch and think through sense organs. These impure mental states always appear in the absence of mental

awareness or meditative mindfulness through the senses. These impurities are certain to arise whenever there is a chance to see, hear, smell, taste, touch and think through senses organs. Unless we persist to crush and reject them by means of the practice of concentration or meditation (Bhavana), they will overcome us as a slave of them and we can never experience supreme happiness and peace without mix with suffering, troubles and anxieties. For control of one's mind Bhavana is of basic and vital importance. Without it, the mind cannot be uncontrollable as it flits about from one object to another. It's the mind that creates the troubles, difficulties or problems that overcome human beings throughout Samsara (cycle of birth and death). Control of the mind is very difficult task for common person because the mind usually delights unwholesome thoughts rather than wholesome ones.

The mind, its intricate nature, is most powerful phenomena and so the world or an individual is led and attached by it. It's only because of the mind everyone is swayed to its domain or sovereignty. Each and every one is therefore dominated by the mind that guides as one's master. It is only the mind that makes one impure or pure just as water in the form of mud soils and in it is pure form cleanses. The mind naturally exists in the state of desire or delight in evil, polluting a person with impurities, such as; greed, anger and delusion, etc. if the mind is thus impure with these corrupting agents the body become impure as well. Without mental culture, no one can abate and eliminate one's defilements or corruption and obtain genuine happiness and real peace of mind. The Buddha said in the Dighanikaya "with the development of morality (Sila) is of great benefit and value; gain with the development of concentration, wisdom (Pañña) is of great benefit and value."

Quite apparently one cannot proceed to the stage of wisdom unless one's mind is controlled, for the mind polluted with defilements, find it is very difficult to see each thing as it is. That is the reason why Bhavana is essential and indispensable to a person for development in tranquility of mind. On the whole, to dispel the three kinds of impurities on one hand and develop our mind to the pure and mature stage so as to attain the supreme blissful happiness of Nibbana. We should practice basic three main principles namely charity, morality and mental culture. We should get genuine happiness and peace of mind based on three main principles according to religious system of Buddhism.

### Reverence for Others

Reverence gives rise to harmony in society. By giving respect for other, we can gain respect. Everybody would like to respect for him. We therefore should give reverence to each other; otherwise we cannot get harmony in our society. Without harmony in our society, we cannot obtain happiness of mind in line of routine. The Buddha said in the Khuddakanikaya "for one who is in the habit of constantly honoring and respecting the elders, four blessing increase; age, beauty, bliss and strength."

### Service in Helping Others

By service in helping others we can obtain things what we want. Helping for others also occurs loving-kindness of other friends in a society and as we are one being including in a society where we live, we should endeavor the duty to help for others. Otherwise, the human world can go dry due to lack of the duty, which should be done.

We should therefore, build the foundation of social organization by helping for others to support requirements of them. If we perform dutifully actions, which should be done for others in our society, peoples in the human world become united with each other. By progress of unity with each other, we will manage to be a society or world which full of happiness, peace and prosperity. We will not manage to be such society or world without unity.

### Sharing Merits and Rejoicing in Merits Done by Others

By sharing merits with others we can get loving-kindness which wish for the welfare and happiness of our mind. Whenever we perform merits we used to share merits done by someone with others according to Buddhism. For a person it is very important to get other's helping. According to Macchuddana Jataka, the river spirit to regain the money lost in the river improved our Bodhisattva. The story says, "By sharing merits with



others, someone can receive other's loving-kindness." Apart from that, in this story the river spirit increased her power because of rejoicing over merits given by Bodhisattva. By rejoicing other's merits we should encourage others to perform more merits.

### Preaching to the Dhamma

Preaching to the Dhamma, leading to the way of supreme happiness of Nibbana is important factor for both the teacher and listener. By preaching to the Dhamma laid down by the Buddha, we should take our lucks or experiencing good because it is also basic factor to get experiencing good, happiness and peace of mind for someone. Without teaching to the Dhamma which leading to the way of supreme happiness or peace of mind, anyone who seeks real happiness or peace of mind can find out solution to his basic need. So that there is an urgent need for the teachers of the Dhamma in this world. Furthermore, if we do not teach or preach others to the Dhamma as we heard or learned before in detail, the Dhamma will disappear or has been destroyed out of bewilderment or confusion.

### LISTENING TO THE DHAMMA

By listening to the Dhamma, we can get the following five rewards accordance with Anguttaranikaya;

1. Hearing what we have not heard before,
2. Clarification what we have heard before,
3. Getting rid of our doubt about the Saddhamma,
4. Going straight our views and
5. Growth of serenity of our mind.

After listening to the Dhamma, we should therefore adopt the way of the Dhamma which leading to supreme happiness of Nibbana laid down by the Buddha. We cannot deny the fact what the human world is depending on listening to the truth Dhamma to be full of peace and beautiful minds in it.

### CONCLUSION

The aforesaid surveys of how to live in human world are essential for every human being. For human beings, these practices had been routed by the Buddha as routines in their life. If we look at them in general way, we can see simply routines as three main principles. Someone who follows these practices can attain his real happiness, peace of mind and liberation from all sufferings sooner or later. It may be rapid for some progress and for others it may be slow. But there should not be doubt these practices of how to live in human world will lead to our satisfaction, real happiness of mind and supreme happiness of Nibbana.

Taking these practices of human as foundation of real peace of mind, Anyway, we have to apply ourselves with the energy, mindfulness and knowledge to attain our final goal. When we build the foundation of peaceful realm of human we should not forget these practices laid down by the Buddha as routines in our life and we subject to our own action.

The Buddha says that Be your own isle of refuge, Be your own shelter,  
Seek not for any other protection! Let the truth be your isle of refuge,  
Let the truth be your shelter, Seek not after any other protection!

### REFERENCE BOOKS

#### Primary sources:

1. Anguttaranikaya Pali and Atthakatha.
2. Khuddakanikaya Pali and Atthakatha.
3. Jataka Pali and Atthakatha.
4. Mulapannasa Pali and Atthakatha.
5. Abhidhammavatarapuranaabhinava Tika.
6. Silakkhandavagga Pali and Atthakatha.

## 7. Dhammasangani Pali and Atthakatha.

### Secondary sources

1. Bhikkhu Bodhi, The Noble Eightfold Path way to end of suffering.
2. K.Sri Dhammananda, What Buddhists Believe.
3. U SHWE AUNG, The Buddha peerless benefactor of humanity.
4. T.W.RHYS DAVIDS WILLIAM STEDE, Pali – English Dictionary.
5. MALALASEKERA, DICTIONARY OF PALI PROPER NAMES.
6. The Dhammapada translated by NARADA.
7. A Comprehensive Manual of Abhidhama.
8. GEMS OF BUDDHIST WISDOM by various authors.



### Revata

Ph.D Research Scholar, Centre for Mahayana Buddhist Studies, Acharya Nagarjuna University, Guntur, Andhra Pradesh, India.

# Publish Research Article

## International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Books Review for publication, you will be pleased to know that our journals are

### Associated and Indexed, India

- ★ Directory Of Research Journal Indexing
- ★ International Scientific Journal Consortium Scientific
- ★ OPEN J-GATE

### Associated and Indexed, USA

- DOAJ
- EBSCO
- Crossref DOI
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database

Review Of Research Journal  
258/34 Raviwar Peth Solapur-  
413005, Maharashtra  
Contact-9595359435

E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com