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SEARCHING THE PEACEFUL MIND IN BUDDHISM

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ABSTRACT: -

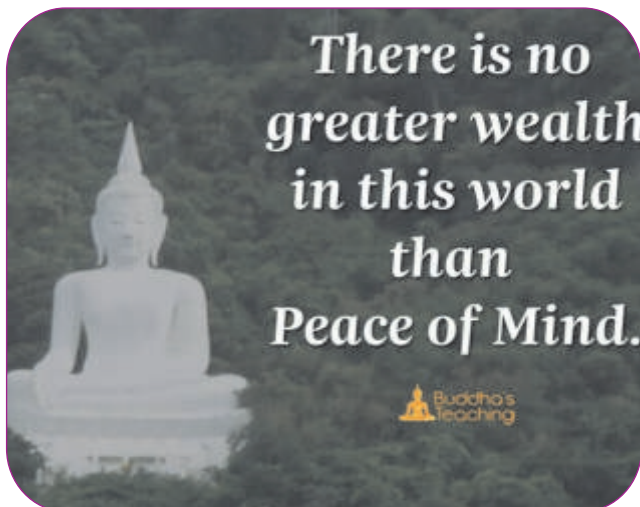
This Article is the ways to attain the peaceful mind. Every person will want to attain the peaceful mind. In fact, Buddha has taught beings the ways to attain the peaceful mind. The ways are not only for Buddhists but also for others. Whoever practices the ways will attain the peaceful mind. From before the Buddha until now beings search the ways to attain the peaceful mind. They do as they think to attain peace. For instance, a person hates the other person, so he want to destroy the other and he do as his wish because he think that if he can destroy the other, his mind will become peaceful. Actually, it is wrong ways. Therefor the Buddhist reality ways should be practised by everyone to attain the peaceful mind.

KEYWORDS: Dana (generosity), Sila (morality), Bhavana (meditation), Samathabhavana (tranquillity meditation), Vipassanabhavana (insight meditation).

INTRODUCTION

People should know that hatred will rebirth only hatred, anger also is the same, in short, the unwholesome things will be rebirth only the unwholesome things. Peace not only for this existence but also for next ones as much as they can, so all beings want to have peaceful mind. According to the Buddha, mind leads the world. As we know if a person has good mind, he will be regarded as a good person because his bodily and verbal actions are good and pure. On the other hand, if one has bad mind, he will be regarded as a bad person because his bodily and verbal actions are bad and impure. Therefore Buddha said as follow:

"Cittena Niyati Loko, Cittena Parikassati; Cittassaekadhammassa, Sabbeva Vasamanvagu." This means the world is led by the mind and the world is carried about by the mind and all beings follow to the desire of mind.



Thereby, beings should control their mind, by doing so, they will be persons who restrain from doing evil deeds and from saying evil words and beings need to know the ways that guide them to attain the peaceful mind and then if people themselves cannot know the ways to attain the peaceful mind, they need teachers who guide them the right ways. It is so important even Buddha searched teachers before Buddhahood but He did not meet the teachers who guide him so that He could realize Nibbana. After the Buddha has been the blessed one or after the Buddha has attained the enlightenment, he guided his ways. To attain the peaceful mind, Buddha's ways are Dana (generosity),

Sila (morality) and Bhavana (meditation). From Sumedhahood to Buddhahood, His every action was interested by the people. The Buddha started His future Buddhahood by Dana. Of the three ways, Dana can be done by a man who is a good person or a bad person. This means every person can do Dana. Sila is not like that. Sila will be difficult for a man who is a bad person because a person who observes Sila needs to control himself from doing the evil deeds and from saying the evil words. Bhavana is suitable for men with Sila because if one does not fully observe Sila, he will not progress in Bhavana.

TWO WAYS OF LIFE

Beings can choose to do a good or a bad way in their lives. There are Kusala and Akusala. Kusala means moral conduct, speech and thought. Akusala means immoral conduct, speech and thought. The Buddha uttered that the nature of Akusala is with suffering and the nature of Kusala is with happiness. And when beings do good deeds, they should not be looked down as a little good deeds and when beings do the evil deeds, they should not be assumed as a little evil deeds. Beings should understand the benefits of the Kusala and Akusala in their lives and how to do the two ways. Every Buddha said as follows:

“Not to do any evil, To do good deeds, And to purify the mind” because Kusala makes beings bear in heaven and Akusala makes beings bear in the hell.

The Buddha's Ways are Dana (Generosity), Sila (Morality), Bhavana (Meditation). These ways were uttered by the Buddha and He had Himself practiced the ways in the past lives. The Buddha didn't teach His pupils what He had never done in practice himself.

DANA (GENEROSITY)

Dana means giving one's properties to another. The generosity leads to the heaven for whoever gives up their properties. They can bear in heaven because of the benefit of Kusala. They will never bear at lower living standard. However, when they do the generosity, they should do by believing Kamma and the fruition of the Kamma without other reasons. The main purpose of giving is to eliminate the craving. It confers on the doer the double blessing of inhibiting the immoral thoughts of selfishness on the one hand, and of developing the pure thoughts of selflessness on the other hand. That is important cause to understand. The Great being did the generosity in many times and many lives.

VESSANTARA'S GENEROSITIES

On one occasion, the future-Buddha was born in Jetuttara as son of the king. His name was Vessantara. Vessantara was compassionate and renowned for His practice of generosity. In those days, the royal elephant was a valued status symbol and useful to win in war. The Great Being offered anyone in need whatever they need. He offered His magnificent royal elephant. So He was punished to go out the wild forest of mount Vanka. But He will never come to regret his generosity. He exclaimed at I will give away my eyes, my heart, my life, etc. At this Vessantara Jataka, The Great Being tried to eliminate his craving for his children, his wife and his properties. He was able to do those things. People in this world attach their properties, lovely children and so on. He conducted by offering to eliminate the craving little by little.

SILA (MORALITY)

Sila means morality the purity of the one's conducts and words or Sila means a good practice. It is observing to do evil deeds and to say evil words.

Evil deeds: killing, stealing and so on.

Evil words: telling lies, using rough words and so on.

The Buddha uttered as follows;

“Sile Patitthaya Naro Sapanno, Cittam Pannanca Bavayam.

Atapi Nipako Bikkhu, So I mam Vihataye Jatam.”

So Sila is a root of the good things. After having the morality, concentration and wisdom will follow successively. Here beings should understand about giving (generosity) with Sila and without Sila. First of all,

anyone, who wants to do good Kammās should have Sila because Dana without Sila will be an ordinary Dana. Its result will become ordinary benefits. Dana with Sila will be a purificatory Dana. Its result will become the benefits more than an ordinary Dana. That is the reason why the monks made the donors observe the precepts and they took Sila before they offered their gifts.

TWO KINDS OF SILA

There are many kinds of Sila. In short, beings should understand two kinds of Sila. One is for the monks and another one is for the laymen.

THE SILA OF THE MONKS

There are two hundred and twenty seven for the monks. In short,

1. Patimokkha Samvara Sila (Restraint with regard to the discipline for monks)
2. Ajivaparisuddhi Samvara Sila. (Purity with regard to one's livelihood).
3. Indriya Samvara Sila. (Restraint of the senses)
4. Paccaya Sannissita Samvara Sila. (Morality with regard to the four requisites)

PATIMOKKHA SAMVARASILA

Patimokkha Samvara Sila means observing from breaking any of the Vinaya rules prescribed by the Buddha. What the Patimokkha Samvara Sila became is because of the Bhikkhus who encroach which moral beings consider false deeds and words. On one occasion, Venerable Sariputta, one of the chief of the Buddha asked the Buddha how many years the ancient Buddha's teachings remained. So the Buddha said that some ancient Buddha's teachings remained for a long time and some didn't remain for a long time and remaining for a long time or not depends on Buddhas' disciples and rules. The venerable Sariputta requested to make the rules so that our Buddha's teachings remain for a long time. The Buddha said, "It is not disciples' concern; it is concern with only of the Buddha. I know what time I make the rules". So these disciplines are prescribed by the Buddha.

Bhikkhus who observe the disciplines or rules (Vinaya) can attain the peaceful mind if they want to attain. For example, it is like Maha Thera. The Thera observed the rules all of sixty years. People thought that he had no greed (Loba), hatred (Dosa) and ignorance (Moha). One day, he was sick, so a king came to pay respect; however the Thera made grumbling, then the king tried to go back. At the same time, Thera's disciple said that the king has gone back because he has known that you had not realized to Nibbana. The Thera made the king wait for a moment, meanwhile he took Meditation. Immediately, he attained Arahattaship because of his purificatory morality. So, a man who observes the morality can attain easily the peaceful mind.

AJIVAPARISUDDHISAMVARA SILA

Ajivaparisuddhi Samvara Sila means desisting from the gaining of the wrong ways. It is like Kuladusaka Sikkapada and so on. The Buddha came back Kapilavatthu as the Blessed one and He went round for alms-food from door to door together with twenty thousand Bhikkhus. The Buddha never accepted the gaining of the wrong ways. Hearing the news, King Suddhodhana, His father approached and prohibited going round for alms-food and he also said, "This is what you make me shy". But the Buddha said to him, "This is not only a custom of all the Buddhas but also a practice for Ajivaparisuddhi Samvara Sila". And Buddha's disciples lived in Ajivaparisuddhi. On one occasion, venerable Sariputta had suffering from heartburn. So, venerable Mahamoggalana made the donors offer rice porridge fixed by milk for the venerable Sariputta. Knowing that, venerable Sariputtara did not use the rice porridge because he thought that it is not purificatory Ajivaparisuddhi Samvara Sila. The venerable Mahamoggalana poured the rice porridge on the earth. At the same time, the Venerable Sariputta faded away from the suffering. Thus, beings need to live in right ways. In doing so, they will be able to live happily both in this world and in the next and they will attain the peaceful mind about living.

Indriya Samvara Sila

Indriya Samvara Sila means desisting from the senses arising in the eyes, ears, nose, tongue, body and

mind. If one bhikkhu can't control the senses, he will be trouble in it. On one occasion, the future Buddha was the leader of the ascetics, then, Narada, one of his disciples who had practice to get Jhana (concentration) saw a woman, one of the sex workers who deluded to the men near river. After seeing the woman, he was not happy in ascetic life. He was overwhelmed by the woman, so his Jaya disappeared. Hearing the reason, Sarabanga, the future-Buddha who is Narada's teacher came and admonished that this is the reason why you did not control your sense and so on, lately, Narada who made Jana disappear makes Jhanas appear again. Here in this story, Narada had piping hot mind because he did not control his senses. If one control one's senses or mind he or she will have the peaceful mind.

PACCAYA SANNISSITA SILA

PaccayaSannissitaSila means having appropriate contemplations, whenever any of the four necessities is used or taken for the monk's daily life. Clothing, Alms- food, dwelling place and medicine are four necessities. A monk or a novice has to contemplate the things when they wear, eat, dwell and take. For example, when the monk wears the royal robes, he must remember that wearing the royal robes is to protect against insect, mosquito, heat and cold and not to adorn or not to become a handsome monk or novice. On one occasion, a monk said to his pupil when he eats the food he must be restrained about the food, so the novice has remorse while he eats and then he attained Arahattaship.

THE SILAS OF THE LAYMEN

1. PancaSila (Five precepts)
2. AtthangaSila. (Eight precepts)
3. NavangaSila (Nine precepts)
4. DassaSila (Ten precepts)

PANCA SILA

PancayaSila means what moral beings need to observe the precepts. It is called NiccaSila. Nicca means always. They are as follows;

1. Panatipata (killing)
2. Adinnadana (taking what is not given)
3. Kamesumicchacara (sexual misconduct)
4. Musavada (telling lies)
5. Surameraya (taking or using intoxicants)

These five must be avoided.

Beings who want to observe precepts more than the precepts can observe the more precepts. The more they observe the precepts, the more they attain the results of the precepts.

Sila is the root of the Kusala, the mother of the Kusala and the leader of the Kusala. So the Buddha said that to observe the morality. The future Buddha observed the morality much time and in many lives. People should observe more than animals the morality or ethic is very important for the world. If people in this world don't understand about the morality or ethic, they will not be peaceful insight and oversight.

CARITTA SILA AND VARITTA SILA

CarittaSila means obligations to do things; there are paying respect, welcoming, making obeisance, showing reverence and attending on moral beings etc.

The Buddha uttered Sevittabbasevittabba discourse. It means what should be served and what should not be served. Venerable Sariputta defined the Buddha's words that Sevittabba what should be served is with regard to Kusala. If beings do what should be served, they will accept good benefits and evil benefits will not come to them. It makes good benefits appear and it makes evil benefits disappear. Asevittabba, what should not be served is with regard to Akusala; if beings do what should not be served, they will accept evil benefits and good benefits will not come to them; it makes evil benefits appear and it makes good benefits disappear. This is very important

to know, People know if they do what should not be served, they will accept evil benefits but they don't know if they don't work what should be served, they will accept evil benefits. In this world, parents and children, teachers and pupils and rich man and worker etc, they all should know what should be served and what should not be served. If parents don't guide their children about good deeds, they will feel in sorrow with regard to their children. This is their punishment.

Once, Adinnapubbaka, a rich man in Savatthi was very stingy and he never gave anything in charity. Even the gold ornaments for his only son were made by himself to save payment for workmanship. One day, when his son fell ill so much but he did not try to cure his son with doctor, until it was too late. When he realized that his son was dying, he had the youth, his son carried outside on to the verandah, so that people coming to his house would not see his possessions. Finally, his son died. Only when his son died, he was mournful about his son. So people should understand what should be served and what should not be served so that they are not able to become like Adinnapubbaka and they live away from sorrow.

This is CarittaSila and this is a reason why people will accept bad results if they don't work what should be served. VarittaSila means restraining from killing, restraining from stealing and so on, it is the former rules. Peaceful mind, beings' desire and two kinds of Bhavana

Peaceful mind means mind without misery and anxiety. In fact, beings want to live with peaceful mind and they want to escape from misery and anxiety whenever, wherever, whatever. Beings however will not be able to live by peaceful mind if they do not know the ways to attain the peaceful mind. Therefore Buddha taught people how to overcome their unpeaceful mind or their problems and difficulties by understanding and preventing and so that people attain the peaceful mind. Whereas people usually look to outward circumstances for the causes of people's problems, Buddha guided people to look inwards because the real source of happiness and peace is in mind.

People should understand that the real source of happiness and peace is inner peace. If beings' mind is peaceful, they will be happy and peaceful all the time, but if it is disturbed or troubled in any ways, they will never be happy and peaceful, no matter how good their external conditions may be. They must know the external conditions can only make them happy and peaceful if their mind is peaceful. This can be understood with experience. For instance, even if they are in the most beautiful surroundings and have everything they need, in the moment they get angry any happiness they may have disappears. This is because anger has destroyed their peaceful mind or inner peace. People will want to know how to do so that they are able to be peaceful mind. Thereby the Buddha taught that meditation is the method by which people can achieve peaceful mind or inner peace. Once upon a time, the Buddha uttered venerable Rahula to practice AnapanaBhavas, (breathing meditation) in doing so; you will be able to live away from Loba, Dosa and so on, or by peaceful mind. According to the Abhidhammatthasangaha, there are two kinds of Bhavana; they are Samathabhavana and Vipassanabhavana?

SAMATHABHAVANA

Samathabhavana is Pali word. It is composed of Samatha and Bhavana. Samatha means tranquility or quietude, gained by subduing the Hindrances. It is synonymous with concentration which leads to the development of Jhanas or Citta (mind). By concentration passions (Kilesas) are only temporarily inhibited. Bhavana means meditation. It is a conscious effort to change or to know how the mind works and it is to make grow or to develop the mind (the consciousness). So Samathabhavana means trying to get concentration or Jhānas. So people must know that concentration will be able to inhibit passions (Kilesas) only temporarily.

FORTY SAMATHABHAVANAS

According to the Abhidhammatthasangaha, Samathabhavana is forty kinds of Samathabhavana, they are as follow:

1. Ten Kasinas (Devices)
2. Ten Asubhas (Kinds of foulness)
3. Ten Anussatis (Recollections)

4. Four Appamannas(Illimitable or four Sublime states)
5. Four Aruppas(Immaterial states)
6. Aharepatikulasanna (One perception of loathsomeness in food)
7. Catudhatuvavatthana(One analysis of the four elements)

In those Forty Samathabhavanas, when one wants to meditate Pathavi-kasina before he or she practices the earth Kasina, he or she has to make a disk of about twelve inches in diameter on the ground or the floor or a wall, cover it with clay of the color of dawn, and smoothen it well. And then the one looks at the disk about a meter in front of him and focuses one's attention on it contemplating it as "earth, earth." By doing so, the one will attain peaceful mind and peaceful lives. Like the Pathavi-kasina way by practicing these other Samathabhavanas, beings can attain peaceful mind or peaceful lives.

VIPASSANABHAVANA

Vipassana is Pali word. It is Vi and passana. Vi means various. This is the three characteristics. The three characteristics are Anicca (transiency), Dukkha (unsatisfactoriness) and Anatta (non-self). Passana means right understanding or realization by means of mindfulness of mentality and physicality. Therefore Vipassana means the realization of the three characteristics of mentality and physicality. One who wants to meditate Vipassanabhavana must know that all conditioned things are Anicca (transiency), Dukkha (unsatisfactoriness), and Anatta (non-self). Having chosen the most suitable one of them, he must note the one. For instance, when one meditates impermanence, he must note by saying mentally, that all things are impermanent, everything around us is impermanent and everything within us (thoughts, feelings, etc) is impermanent and so on.

DIFFERENCE BETWEEN SAMATHA AND VIPASSANA

People should be careful about the difference between the technique of Samatha and Vipassana meditation. In Vipassana meditation, the purpose is to realize all mental states and physical processes in their true nature. Here, their true nature means the three characteristics which every mental state and physical process possesses. Any mental state or physical process may be the object of meditation. Thereby, the Vipassana meditator must not take only a single object, but take many varieties of objects, mental states and physical processes. A Samatha meditator must take only a single object although a Vipassana meditator takes every mental state and physical process as the object of meditation. The purpose of Samatha meditation is to concentrate the mind deeply on a single object of meditation. And then people must know by practicing Samathabhavana they temporarily will be able to live with peaceful mind but it is not forever because the root of the mental impurities have not been eradicated totally and the meditation is for mundane peace. The purpose of Vipassana meditation is to realize the true nature of all mental states and physical processes. Buddha uttered in Khandasamyutta as follow:

"Katamoca, Bhikkhave, asankhatagamimaggo? Vipassana. Ayamvuccati, Bhikkhave, asankhatagamimaggo". This means that monks! What is the way to Nibbana? Insight meditation (Vipassanabhavana). Monks! That is called the way to Nibbana.

Therefore people must know that by practicing the Vipassanabhavana they will attain Nibbana and must know that Samathabhavana is to attain Samadhi (concentration) Vipassanabhavana is to attain panna (wisdom). In fact, Samathabhavana is the proximate cause of Vipassanabhavana. One who wants to meditate Vipassanabhavana needs to have concentration, thereby, meditators practice the Samathabhavana before Vipassanabhavana and people must know that only by practicing Vipassanabhavana, meditators will be able to eradicate the mental impurities and then they totally will be able to live with peaceful mind. This is supra-mundane peace.

CONCLUSION

As having presented above, mind leads the world. What beings are peaceful or not is because of mind. Escaping from beings' suffering and having beings' suffering are due to Mind. Therefore people should understand about mind and they should know the ways to attain the peaceful mind. Only when they know the

ways, they will be able to live with peaceful mind. In this world, people who have peaceful mind and people who do not have peaceful mind are very different. People who have peaceful mind can see everything with good view and they can overcome their problems easily but people who do not have peaceful mind can't do like that. When beings have unpeaceful mind, they should try to practice the ways so that they are able to have peaceful mind in their lives.

People's nature is concerned with mind. If they do not have peaceful mind, they will not satisfy, no matter how good their external conditions may be. Only when they have peaceful mind, they will satisfy with everything. To attain the peaceful mind, the ways uttered by the Buddha are Dana, Sila and Bhavana. Of the three ways, Dana is the weakest one to attain the peaceful mind and Sila also is merely more than Dana, According to the Buddha, Bhavana is the best way. Of the two Bhavana, SamathaBhavana is mundane Bhavana, so by practicing that Bhavana, it will make beings peaceful temporarily and VipassanaBhavana is supramundaneBhavana therefore by practicing that Bhavana, it will make beings peaceful totally.

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