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Effect Of Zen Regulation On The Sohrab Sepahri's Paintings

Mohammad Maamari and Azadeh Vahdat penah

Emam Jafar Sadegh teacher training college, Farhangian university,
Behbahan.Iran.

Abstract:

In this article, at first we tried to introduce the sects separated from Buddhism and also introduce "Maha- Yana" who were among the well known sects of the Buddhism and the introduction of "Confucius" regulation and moral principles and the "Lao-tse" and "Shinto" faiths and their place among Chinese and Japanese and their relation with ZEN sect and Zen philosophy, method of its formation and Zen conduct and initial introduction of Zenga and the effect of Zen philosophy on paintings and Calligraphy of far east. In next sections the effect of Zen philosophy on Sohrab Sepehri's paintings will be mentioned with a short introduction of Sepehri and a fast veiw into his advancement in painting and finally his recognition in east and the effect of Zen philosophy on spirit of Sohrab Seperi.

KEY WORDS:

Buddha, Zenga, Sohrab's paintings

INTRODUCTION:

Sohraqb Sepehri spoke about Silence of the color poetry and Silence in music in life and these two are constant elements in his artistic creation which from the time of creation consisted of all the aesthetic values in a dazzling combination in Sepehri's works dimensions and in the big and strong popularity in talking with the audience. He paints clarity with a point that being very complicated which is due to being eastern and discovering life and giving it to the audience is a habitual principle and in his view of art looking for and finding of all truths and remaining behind the truth. After accessing to the truth and recognition of eastern human mystic valley, he had opened a wide horizon of meaning, and beyond his works and his natural roles, they turn in to reality and his sign is light, light of illumination and guidance and what you can reach only in the east, and to reach the height of illumination some steps must be taken to reach the height of expression to be able to hear the sound of reality.

I can hear the sound of request clean sound of reality from far.

ZEN DEFINITION:

Zen is an awakening; Zen is beyond a word, but caused writing of many books. Zen is alone, but always it looks for a guide. Zen is very simple and usual and common, but it is very serious. Zen inclines towards existence and not towards pretence, and it has been inspiration for different kinds of arts. The art of

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Zen is awakening and healing for many sicknesses since it cause the mind awakening to reach convenience and real calmness. Zen teaches us how to reach the celibacy and illumination of existence the way it is and with the simplest expression, freedom of self and mind from belonging and adherence and cleans the soul and hearth from mutiny.

Zen teaches us not to only hear, but listen since looking alone is not enough, we should see and not only think, but experience and most importantly do not depend only on our knowledge, but enjoy from what is available in the world and accept the world the way it is.

HISTORY:

1.Zen Formation:

Zen thinking is like its beginning, it is filled with indirect and inner meanings. It is said that Zen started with a metonymy. Once Buddha instead of his daily preaching held a flower in his hand and stood in his preaching place. One of his disciplines could understand Buddha's non spoken message and Zen was born. About the source and beginning of Zen it should be said that Zen sect is in fact the same as Chan sect of China which the name has been initiated from the Sanskrit term of DHYANA which means thinking (Heum 1378-155) which both the sects are inwardly oriented which they follow the redemption and not thinking of appearance. The sect Chan has been created about 500 AD and created by an Indian scholar by the name of “Bodhidharma” which came to China and presented his special method. This sect started in 12th AD by Eisai which has been brought to Japan from China and published and became known by the of Zen Buddhism. “ from ordinary awareness reaching to special awareness which is without any contents or passions or seneses. (Watz 1369).

John B. Noss in “Comprehensive history of religions calls Zen sect (Chan sect in China and Japan) as “Maha-yana” inward's sects “B.Noss 1372” Maha-yana is mixed with Confucious beliefs and “Lao- tse in china and Shinto in Japan.

Regarding Shinto regulation it should be said that this regulation is together with the other Buddhist and Confucious religions and in contemplation with them and on the other hand it inspires from Zen regulation and in fact Shinto regulation is mainly a kind of nature worshipping. In Buddhist art the tendency towards story writing and human attachments were evident, tendency towards warmth and intimation and stop the one which is the most strange.

BASICS OF ZEN:

Zen regulation:

Zen cannot be considered as a philosophy or a faith, since Zen does not contain any special thinking system and uses colloquial (slang) freely and avoids any kinds of special thinking. On the other hand even though Zen has temples and monasteries, but it does perused its disciples. What is most being emphasized by the Zen teachers is a special kind of experience. They believe that they are producing the main method of Zen which is different from all the other philosophical thinking or religions (A. Moor 1381). In fact Zen is a kind of focus which presents awareness and illumination the way Buddha himself was aware of it. Doctrine of Zen has two branches in Japan which are Rinzaï and Soto.

Moral and educational basis in Zen:

In Zen educational basis regarding awareness towards existence, any work that the student does should be accompanied with a special thinking. For example when washing your hands, he must have this special thought that “ I wash my hands and I wish that for all the world to have clean hands to be able to hold the truth, when you are sitting in an audience hall, he should have this in mind that “ I here wish all the creatures sit on the complete illuminated bed and their life be free from all kinds of errors.

This is in fact the awareness towards existence which creates power of focusing in human. Awareness towards existence is the back bone of methods of Buddhism and being unaware is in fact such as a living dead.

Among the abilities which focus and Zen believe in it, reaching flourishing and wisdom and awareness about speech and behavior and thought. Creation of focusing power in Buddhism regulation is known for its 3 training, Sila, Samadhi and Prajna which are respectively concept of conduct and training, traveling in the internal world and concentration and knowledge or recognition and wisdom are among the best. In Zen, meta cognition ca not be found by study and analyzing since Zen finds all its tools in existence.

POWER OF TE:

Someone who has learned to free his mind to find self freedom naturally and automatically, he in fact reaches a powerful righteousness which is called TE. This righteousness in a common way does not mean truthfulness and correctness but it means being with aim and beneficial such as a healing plant, since righteousness and virtue is not aware of himself and such as Tao, always tries to satisfy the others with a healing spirit. Te is full with aim and in its way does not need a philosophy. Having a complete consideration on Te is a building block for far east. Since it constitute the main and general basis of any kind of art and industry. (Han 1376)

DUHKA:

One of the realities in Zen is unknown and unclear word of “Duhka”

With not very clear and very close it means suffering and big sickness in the world and its only treat is to seek Buddha's Dharma. Regarding Duhka Buddha's regulation says that Duhka is birth, Duhka is dead, Duhka is sickness and also it is joylessness and being enclosed among the things which friends do not know. These are also Duhka, not obtaining what you like are also Duhka. (Watson 1369)

NIRVANA:

The most important matter in Zen is Nirvana or freedom of ego which shows the action of a person who is trying simply and uselessly to keep his ego and experience his life many times since ego maintenance is equal to losing that Nirvana which is equal to the term Moksha means being freed. From one point of view it seems that Nirvana has a meaning of despair and hopelessness, but from the other point of view from this despair and hopelessness some kind of happiness and creativity power have been created. Therefore losing life is in fact equal to finding it. Finding freedom is an action which is not obtained through inherent corrosion and anxiety for controlling life. If Nirvana means silence and stop of Nir or circulation, this term is equal to the word “Yoga” which means stoppage of mind circulation.

Awakening of Zen Base:

Reaching nirvana with any change with no doubt is reaching Buddhist awakening. Awakening is the main basis of Zen. The first sign of awaken individual is his option. Mind always emphasis on this point that desires and logic reasons are deceptive and every human's duty is awakening the real world and this needs **years of concentration under a leader.**

8. THOUGHT OF BEING EMPTY:

Thought of being empty or “sunyata” is in fact the same as non self thought in Buddha regulation. This base implies to being empty of not having any thing or even a special identity. Not being or absent.

The notion of being empty is being with out any thing or a stable identity which is seen in all kinds of psychological and physiological body aspects. To explain this point “Nakarjoneh” in Mehaper jina parmita” says that because of this emptiness all the aspects are having existence (Han 1376)

The main aim and spirit of Buddha is to reach salvation and freedom through politeness and wisdom. Thought of being empty is a thought for anxiety and worry against losing un stability from hearth and considering the internal essence for reaching Nirvana.

Therefore explanation of Zen itself is difficult. May be the only short explanation suitable for human mind is “Shin ichi hisamatsu.

He has mentioned 7 specifications for Zen artistic characteristics, even though this art has been created by the Zen priest, or an artist has created it who has been affected by the Zen's teaching, he has not considered the philosophical dimension of this thought. These 7 specificities are as follows:

A. Not having symmetry:

Zen path teaches us that such a thought (symmetry) is an abstract for reaching God's orders and it should be broken. This thought not only effective in creation, but also in the daily life.

B.Purity:

Zen mind tries to remain clean. Therefore gets far from anything that causes anxiety. It is without anything or any cause of anxiety and it is very simple and pure and keeps the places of purification in the lonely temples with a water paint or ink paint or a wild flower. It causes its simplicity and solitary which are the limited designing materials. The water-ink paints have been chosen for these holy places since they are not colorful. Since a color painting has no concentration in it, if not the work of a competent painter and ordinary people cannot understand it easily.

C.Rigidity or stability:

Rigidity against stability is like stagnation and oldness and winter against “happiness and livelihood at youth and spring”. In the art which has been created from Zen, human is a thin and at the same time stable creature which has reached the wisdom by experience. Whatever is extra and intrusive and waste have been put aside and whatever is the essence of reality has remained like an extract from a tree, there are special senses in these.

D.Being natural:

In the art of Zen, being natural is not only concerning with simplicity and innocence, but it also means endeavor for creation of picture, without any special plan and through continuation of natural experiences. For understanding Zen art this honesty's concept should be known. Being natural is in fact means honesty.

E.Being deep:

This place shows the Zen art characteristics. All the layers will not be clear to the viewer. It is necessary for the seeker to try to find different pictures and they should notice the water-ink plans, which even thought has deep meaning in themselves and they show an unknown world. Naturally such a deep thinking is not easy and they are because of the endeavors of artists. Dark points in the Zen paintings are not the hallucinatory and uneasy places which is shown in the Buddha's writings. Zen's first class paintings have extended layers and evident which remains only through concentration. The best reachable method for concepts is due to evidence and not special analysis of its elements.

F.Disdain

Since Zen creed looks for a hard discipline, but the teachers and specialized in this creed have a free spirit and ambition. According to Zen follower artist emphasis on any stable thinking and specified political and religious method are like an obstacle against spirit and mind and these artists enter the situation without any orders to embody their thought freely and experiencing this part is in fact experiencing Zen art.

G.Silence & relaxation:

The last part of Zen painting is regarding the painter's spirit. In Zen painting it is necessary for the painter's mind to be far from any kind of disturbances. While revelation goes towards meditation before putting any pen on the paper. Any kind of anxiety and worry affects the pen pressure, therefore painter or writer must first have concentration. In this condition no words about what he wants to do should be mentioned, but mind should be empty from it. Only in this way there is possibility of direct entering after years of practice and act as the hearth wants.

Zenga:

Zenga is the Japanese term for introducing painting and calligraphy of Zen's monks from 16 century till now. These works are not in the form of “art for art” slogan and not because of influential supporters, but they are works which cause concentration and guide the person to illumination.

Zenga is a kind of teaching and they are the simplest matters in painting.

Zen teaching is nontraditional. Zen expression through art is one of the most direct methods for understanding it. Artistic forms which are created by Zen look like the other Buddhist arts, they are not symbolic totally Zen arts are worldly and routine. Artistic works of Zen are like bridges which cause guiding and concentration. Simple paintings and calligraphies of Zen with the use of familiar aspects of nature, understandable message and far from philosophy as Sabro Hasegawa (a Zen painter mentioned) (Watson 1369).

Zen art is a kind of freedom or Nirvana, but the forms can not be a pure event. The main point is that technique is a disciplinary art in being by itself and being by itself is a kind of discipline. In eastern artists point of view the earth, the sky and human belong to the nature in one calm and easy amount and being in a hurry is killing. In Zen culture when someone is painting, brush and paint and paper and human mind are equally effective in determination of final results. In fact a zenist is equal to existence and not more than that. In Zen art's view only when aim and destination is not contaminated with hurry and attack, therefore human's mind is working towards the world. In a more accurate a hurrying person cannot feel anything. This matter is clearly shown in Chinese paintings.

The nearest form and feeling to Zen is the method of Calligraphy in painting. This method is with ink on the paper or silk together with short poetry or one of short Buddha's message which is written with a nice hand writing.

Sumi-e is a name which Japanese give to this kind of paintings. Sumi-e method is possibly from the time of Tang dynasty by masters of storytelling such as "Wu Tao-Tzu" and "Wang Wei" but there is doubt in its validity.

In Zen art the spiritual effects of individual on image creation is specified and analyzable and consisted of different states which will be explained later. Where ever there is a calm and solitary mood, this is called Sabi and when the artist feels unhappy and depressed that is called Wabi. When the sadness become very strong and the world is filled with un stability on the world of artists this is called "Aware". Whenever artist unfold something unknown in secret, this is called "Yugen" these 4 main moods which are available in atmosphere as "Furtyu" among the artists which is known as "Fugai" (1568-1656) which he was privileged and show the empty space.(Han 1376).

Regarding Zen and Zenga philosophy it could be said that "Zen method" emphasis on meditation and it is mind vacating and reaching a deep meditation and creation of empty space in the mind and creating this empty space in the mind effects on the mind of zenist. This empty space affects even the passages and this simplicity and privacy is effective in the life space. And this simple environment with empty spaces is the best place for meditation which are the main activity of zen's students and is very important.

In fact it can be said that Buddha's followers drew the pictures which were inspired to them by visual and mind and body and inner and outer into one. They showed the ordinary things of daily life's moments with brush and water-ink which caused concentration of mind. In addition to their ascetic and meditation and study, they took advantage of their visual experiences and caused contemplation and concentration of audience. This work could be created with an image full of spirit and psychological meditations or through poetry, since in Zen culture poetry just shows the same look at the painting and use of empty spaces and silences. As painting gives life to these empty spaces and silences with pen and brush, in poetry also these kinds of silences are ruling in different sections. Poetry takes advantage of silence for its feelings and in fact causes the audience to take advantages of silence. These kinds of poetries are called "Haiku" and in this way the audience will come out of association and reaches a kind of peace and vitality which is something which can be found in nature (Shamloo 1375). In fact artist and poem both want to create the kind of peace and silence together with happiness in the mind of audience. Hako and also Zenga put forward some kinds of beauties which so long we were passing by them without any reaction such as whiteness of snow, mountain height, trees' majesty. Etc.....

What is known in Hako and Zen's paintings is the sudden nature phenomena on the bases which is an important matter, which has no aim or purpose in Zen and in fact it is unlimited journey. For Zenist having no destination in a journey means life and reaching, means stop and dead, the world of Zen is filled with differences and with no time and place limitation, it is just thinking of being aware of its existence and reaches something which we call it illumination and Japanese call it "Satori and when a person reaches it, he will be changed and altered. Zen philosophy on illumination is sudden and emphasis on the relation between individual and nature and meditation can be effective on the creation of centralization (A. Moor 1381).

This illumination and Satori in Japanese aesthetic such as poetry, painting, hand writing, garnishing of temple gardens can be seen. And if this illumination and light reaches the spirit of artist, it will be shown in some way or the other to recognize that this person is a painter or poem. Or a painter and a poem which is the word concerning Sohrab Sepahri who paint his poems and poems his paintings

Sohrab Sepahri's paintings:

To understand Sohrab's method of painting it is necessary to initially have a look at his life and education and his learning and trainings. He was from Kashan and his job was painting and his father also was familiar with painting. Sohrab was born in 15 Mehr 1307 in the city of Gom. And studied his primary and high school in Kashan and after finishing his Daneshsera

(teacher training period), he started working in Kashan in teaching and education department, then he completed his high school(diplom) but from his childhood his love for painting become his daily thought and in any spare time he started painting (Sepahri 1369). Finally he joined fine art college and then he showed whatever he had in his capacity, and he could reach his hope.

) Shamise 1374). He was looking for his hope in the east for years. And used it in the western writings such as Imperialism, and abstract, Neo plast system (a style which Monderian had used and orthogonal forms and main black and white and gray colors were used). (Pakbaz 1383). And supermatism (a style which Malvich was its origin and geometric form and complex compositions such as trapezoidal, triangle broken line, in black and white were used. And could not get the other new western style such as collage. Therefore he got the best with Buddhist mysticism from eastern territories. In far east art, painting and poetry are growing together but in these people's art evolution and cultural painting have always been considered important. Painting has been more important than poetry which sometimes only paintings were privileged. A Chinese painter was a poem as well as a lecture forum and a philosopher. Painting in east has always been technically important.

Sepehri had always been trying to show some sort of happiness in his paintings, and since Far East was showing simple themes therefore he was trying to mix them with mystic quality. His emphasis on the poetry type of paintings was together with a kind of nostalgologic look at the environment of his birth place and the villages around the desert.

Sepehri was making his painting ambiguity with passing it through the grey filter to have poetry feeling and show more the style of far east. He was taking advantages of his calligraphy to discover the secret of positive empty space in his complexity and limited choice of color, had a well described tendency towards aesthetics. Distillation of forms emphasis on the lines rhythms which depends on the fashion of painting that is suitable for poetry revelation in the deserted nature(Pakbaz 1383).

Sohrab in his book “blue room” says: Zen is a jump. Zen art is a Spontaneity. It cannot be changed. Brush comes before painting. There is logic between paper and pen (brush). Eastern painting is without preference. Eastern nature has another style with it. A zen artist knows that everything has its on place. Dante says that “everything is lovely by itself and it is never disgusting”. Chinese look at the world equally. Laeotseh has thought him “the method of looking at everything equally (Sepehri 1381). He has reached a kind of briefness in seeing the nature according to Zen insight (Pakbaz 1383).

And in this way he mentions in his works Zen's seven principles of conducts and through away wasted things and kept only the good thing and truth. Even one straight line which is the simplest thing was not forgotten in Sepahri's works and it was drawn in a way that to show the wide horizon of of the desert or even straightness of a tall tree (Ashori 1371). And this is what has been emphases in seven principals. Regarding the other principals of Zen which have been mentioned in Sepehri's works being natural in the form of truthfulness and the origin of any thing and because of these he chooses night time for hid paintings which was emphasizing on the third principal. The best example about Sepehri's escape from complexity to simplicity, silence was the time when he came to Tehran from New York in hurry and immediately he escaped to Kashan and he was became calm there only.

He was always looking for peace and quietness (Abedi- 1384). And in this way he emphasis on the peace and tranquility of Zen conduct since this kind of peace and tranquility have always been noticed in his works.

Sepehri was using the brush in a spontaneous way and his thought was using the relation between full and empty spaces with the style of painting in Zen and Zen philosophy too. And mixing them with the Iranian elements. (As mentioned before there much value for the empty space in Zen style and philosophy of Zen which is equal to dark space and this empty space is due to being empty in the philosophy of Zen which is in fact proving the things existence and their negation. Buddha's thought which leads to redemption and freedom thinks of thought as emptiness which emits worries from the hearth and looks at the internal nature for receiving Naravana and getting complete freedom (Han 1376).

Therefore to reach the height of illumination and platform of expression, some steps of the expression platform should be passed (sound of water) which is preparation of freedom and Nirvana which Sephri's painting are affected from these philosophy and painting and his paintings are full of empty spaces, maybe through this philosophy evidence and SATORY could be reached. Colors in Sepahri's painting are together

with the forms which are taken from nature but a far east theme and Zen paintings and in the forms of sources of grey, brown, and black and other different colors. But even though the background of it was filled with black or brown on a wet ground which caused different and pale colors and caused a mental and emotional space.

RESULT:

Sohrab's art was filled with simplicity and briefness in words and image. He was painting very simple, brief and complete. His painting is like an oasis of the desert, a simple event and spontaneous. An accurate and clear self-recording and in "the blue room" he says: painting does not reveal and transfer only the appearance of whatever is there, but it shows the spiritual essence of the things and has a way in east. Said and not said are together. Origin is not what is seen but it is a presence and something which provides the audience's imagination be called Zen painter while working believes that whenever something reaches its fullness of divine essence, it will be in coordination with creation (Sepehri 1369). These Sohrabs speeches which show the style of his paintings in fact the style of Sohrab's art and in his life (which Sohrab's art was his life) influenced his life and at the same time he learned from far East and their thoughts how to start talking with inside and he discovered every deep knowledge and high sensitivity and wondered any torn and leaf and wall and streamline and counted beauty in his simplicity. He invites us in the poetry as follows:

BEING SIMPLE

Being simple in a bank line or under a tree.
Knowing the secrets of red flower is not our work.
May be our work is that.
Being involved in the red flower's charm.

NOTES:

1. Nirvana means attachment of personal spirit to the God's spirit for reaching complete freedom.
2. Mahe\ a-yana means a big wheel consisting of different Buddhist sects which believe in Bhuddha as God and believe in multi worshipping.
3. Confucius 479-551 was a wise man in China which a part from working for the Government, he had artistic and other studies and thought some political, moral and religious behaviors which his moral teaching were the most famous and had many followers.
4. Lao-tse (517-604) a sage and explainer of Taoism in China.
5. Shinto means Gods' ways" which is Japanese ancient regulation.

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