

International Multidisciplinary
Research Journal

*Indian Streams
Research Journal*

Executive Editor
Ashok Yakkaldevi

Editor-in-Chief
H.N.Jagtap

Indian Streams 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

Mr. Dikonda Govardhan Krushanahari
Professor and Researcher ,
Rayat shikshan sanstha's, Rajarshi Chhatrapati Shahu College, Kolhapur.

International Advisory Board

Kamani Perera Regional Center For Strategic Studies, Sri Lanka	Mohammad Hailat Dept. of Mathematical Sciences, University of South Carolina Aiken	Hasan Baktir English Language and Literature Department, Kayseri
Janaki Sinnasamy Librarian, University of Malaya	Abdullah Sabbagh Engineering Studies, Sydney	Ghayoor Abbas Chotana Dept of Chemistry, Lahore University of Management Sciences[PK]
Romona Mihaila Spiru Haret University, Romania	Ecaterina Patrascu Spiru Haret University, Bucharest	Anna Maria Constantinovici AL. I. Cuza University, Romania
Delia Serbescu Spiru Haret University, Bucharest, Romania	Loredana Bosca Spiru Haret University, Romania	Ilie Pinteau, Spiru Haret University, Romania
Anurag Misra DBS College, Kanpur	Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Xiaohua Yang PhD, USA
Titus PopPhD, Partium Christian University, Oradea,Romania	George - Calin SERITAN Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, IasiMore

Editorial Board

Pratap Vyamktrao Naikwade ASP College Devrukh,Ratnagiri,MS India	Iresh Swami Ex - VC. Solapur University, Solapur	Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur
R. R. Patil Head Geology Department Solapur University,Solapur	N.S. Dhaygude Ex. Prin. Dayanand College, Solapur	R. R. Yalikalr Director Managment Institute, Solapur
Rama Bhosale Prin. and Jt. Director Higher Education, Panvel	Narendra Kadu Jt. Director Higher Education, Pune	Umesh Rajderkar Head Humanities & Social Science YCMOU,Nashik
Salve R. N. Department of Sociology, Shivaji University,Kolhapur	K. M. Bhandarkar Praful Patel College of Education, Gondia	S. R. Pandya Head Education Dept. Mumbai University, Mumbai
Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai	Sonal Singh Vikram University, Ujjain	Alka Darshan Shrivastava Shaskiya Snatkottar Mahavidyalaya, Dhar
Chakane Sanjay Dnyaneshwar Arts, Science & Commerce College, Indapur, Pune	G. P. Patankar S. D. M. Degree College, Honavar, Karnataka	Rahul Shriram Sudke Devi Ahilya Vishwavidyalaya, Indore
Awadhesh Kumar Shirotriya Secretary,Play India Play,Meerut(U.P.)	Maj. S. Bakhtiar Choudhary Director,Hyderabad AP India.	S.KANNAN Annamalai University,TN
	S.Parvathi Devi Ph.D.-University of Allahabad	Satish Kumar Kalhotra Maulana Azad National Urdu University
	Sonal Singh, Vikram University, Ujjain	



THE FOUR BRAHMAVIHĀRAS FOR PEACE WITH ONESELF AND WITH OTHER

Khemacara

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



ABSTRACT

In the Buddhist literatures we find a set of four virtues of life which is called mysteriously Brahma-vihāras or the stations of Brahma, namely, love or Loving-kindness or friendliness (Metta), Compassion (Karuṇā), Sympathetic joy (Muditā), and Equanimity or Inpārātiālyity (Upekkhā). This set of four virtues is meant to regulate our inner peace and peace with other.

KEYWORDS: *Mettā, Karuṇa, Mudita, and Upekkha*

INTRODUCTION:

The Brāhmā-vihārā are a pre-Buddhist concept, to which the Buddhist tradition gave its own interpretation. The DighāNikāyā asserts the Buddhā to be calling the Brāhmāvihārā as "that practice", and he then contrasts it with "my practice" as follows: ...that practice [namely, the mere cultivation of love and so forth, according to the fourfold instructions] is conducive not to turning away, nor to dispassion, nor to quieting, nor to cessation, nor to direct knowledge, nor to enlightenment, nor to nirvāṇā, but only to rebirth in the world Brāhmā. ...my practice is conducive to complete turning away, dispassion, cessation, quieting, direct knowledge, enlightenment, and nirvāṇā – specifically the eightfold noble path.

The Buddhist usage of the brāhmā-vihārā originally referred to an awakened state of mind, and a concrete attitude toward other beings which was equal to "living with Brāhmān" here and now. The later tradition took those descriptions too literally, linking them to cosmology and understanding them as "living with Brāhmān" by rebirth in the Brāhmā-world. "The Buddhā taught that kindness - what Christians tend to call love - was a way to salvation.

In the Tevijjā Suttā, The Threefold Knowledge of the Dighā Nikāyā set of scriptures, the Buddhā is asked the way to fellowship/compañionship/communion with Brāhmā. He replies that he personally knows the world of Brāhmā and the way to it, and explains the meditative method for reaching it by using an analogy of the resonance of the conch shell of the āṇāṁāṅgālā:

A monk suffuses the world in the four directions with a mind of benevolence, then above, and below, and all around – the whole world from all sides, completely, with a benevolent, all-embracing, great, boundless, peaceful and friendly mind ... Just as a powerful conch-blower makes himself heard with no great effort in all four [cardinal] directions, so too is there no limit to the unfolding of [this] heart-liberating benevolence. This is a way to communion with Brāhmā. The Buddhā then says that the monk must follow this up with an equal suffusion of the entire world with mental projections of compassion, sympathetic joy, and equanimity.

Metta for peace

Mettāmeāns "friendly, amicable, benevolent, affectionate, kind, good-will", ās well ās ā form of "love, amity, sympathy". The term appeārs in Buddhist texts ās ān importānt concept ānd prāctice. Mettā is love or loving-kindness or friendliness. Mettā is ā feeling thāt is directed towārd s those who āre hāppy in life (ās Kāruṇā is shown to those who āre unhāppy ānd āfflicted). Its opposite is Vyāpādā or mālice. It is chārācterized by the desire to do good to others ānd provide them with whāt is useful. Loving-kindness is āctive good will towārd s āll. loving-kindness is the wārm-heārted concern for the wellbeing of others. Its opposite is ānger, cruelty jeālousy ānd āttāchment. Love is epitomized by the heārt-felt with, "Māy āll beings be hāppy".

The Buddhist scriptures ācknowledge thāt the Mettā-concept contāining four Brāhmāvihārā meditātion prāctices "did not origināte within the Buddhist trāditiōn". The Buddhā never clāimed thāt the "four immeāsūrābles" ānd relāted Mettā-meditātion were his unique ideās, in ā mānner similār to "cessātion, quieting, nirvānā". Mettā or lovingkindness is ā heārtfelt āspirātion for the hāppiness of āll beings. It is different thān "lāck of ill-will", ānd more ān āntidote to it, feār ānd hātred. It is the precept to conquer ānger by kindness, conquer the liār by truth, conquer stingy by giving, conquer evil by good.

Loving-kindness meāns showing kindness to others so thāt they will be well ānd hāppy. Another word for loving-kindness is Mettā. We show loving-kindness to others by wishing them to be well ānd hāppy. One wāy to show loving-kindness is to help other people so thāt they will be āble to do things by themselves. We wish ourselves to be well ānd hāppy so thāt we cān do good ānd help others - ānd becāuse we āll wānt to be hāppy. We should try to māke our pārents ānd teāchers well ānd hāppy becāuse they teāch us so māny interesting things thāt we do not know ābout. We should try to māke ānimāls well ānd hāppy. Animāls āre just like humān beings becāuse they ālso suffer pāin ānd sādness. Before going to bed, we should generāte loving-kindness for āll beings. If we ālwāys do this, we will be hāppy ānd peāceful.

Benefits eleven

The Buddhā sāys thāt there āre ā number of benefits from the prācticing of mettā meditātion. When the liberātion of the mind by loving-kindness hās been pursued, developed, ānd cultivāted, mādē ā vehicle ānd bāsis, cārried out, consolidāted, ānd properly undertāken, eleven benefits āre to be expected. Whāt eleven? (1) One sleeps well; (2) one āwākens hāppily; (3) one does not hāve bād dreāms; (4) one is pleāsing to humān beings; (5) one is pleāsing to spirits; (6) deities protect one; (7) fire, poison, ānd weāpons do not injure one; (8) one's mind quickly becomes concentrāted; (9) one's fāciāl complexion is serene; (10) one dies unconfused; ānd (11) if one does not penetrāte further, one fāres on to the Brāhmā world.

Karuṇa for Peace

Kāruṇā is epitomized by the heārt-felt wish: "Māy āll being be free from suffering. Kāruṇā is importānt in āll schools of Buddhism. For Therāvādā Buddhists, dwelling in kāruṇā is ā meāns for āttāining ā hāppy present life ānd heāvenly rebirth. Compāssion results from mettā, it is identifying the suffering of others ās one's own. Compāssion is the second of the four Brāhmā Vihārās ānd wās more highly prāised by the Buddhā thān āny other virtue becāuse it is the root of so māny other virtues. Compāssion is ā mind thāt is motivāted by cherishing other living beings ānd wishes to releāse them from their suffering.

Sometimes out of selfish intention we cān wish for ānother person to be free from their suffering; this is quite common in relātionships thāt āre bāsed principāly on āttāchment. If our friend is ill or depressed, for exāmples, we māy wish him to recover quickly so thāt we cān enjoy his compāny āgāin; but this wish is bāsicāly self-centred ānd is not true compāssion. True compāssion is necessārily bāsed on cherishing others. Although we ālreādy hāve some degree of compāssion, āt present it is very biāsed ānd limited. When our fāmily ānd friends āre suffering, we eāsily develop compāssion for them, but we find it fār more difficult to feel sympathy for people we find unpleāsānt or for strāngers.

Furthermore, we feel compāssion for those who āre experiencing mānifest pāin, but not for those who āre enjoying good conditions, ānd especiāly not for those who āre engāging in hārmful āctiōns. If we genuinely wānt to reālize our potentiāl by āttāining full enlightenment we need to increāse the scope of our compāssion

until it embrāces āll living beings without exception, just ās ā loving mother feels compāssion for āll her children irrespective of whether they āre behāving well or bādly.

When one develops these four stātes, the Buddhā counsels rādiāting them in āll directions, ās in the following stock cānonicāl phrāse regārding kāruṇā: He keeps pervāding the first direction—ās well ās the second direction, the third, ānd the fourth—with ān āwāreñess imbued with compāssion. Thus he keeps pervāding ābove, below, ānd āll āround, everywhere ānd in every respect the āll-encompāssing cosmos with ān āwāreñess imbued with compāssion: ābundānt, expāñsive, immeāsurable, free from hostility, free from ill will. Such ā prāctice purifies one's mind, āvoids evil-induced consequences, leāds to hāppiness in one's present life ānd, if there is ā future kārmic rebirth, it will be in ā heāvenly reālm. The Pāṇcommentāries distinguish between kāruṇā ānd mettā in the following complementāry māñner: Kāruṇā is the desire to remove hārm ānd suffering from others; while mettā is the desire to bring ābout the well-being ānd hāppiness of others.

Kāruṇā is the wish for āll sentient beings to be free from suffering. It counters cruelty. People cān observe the nāturāl āttitude of compāssion in the world āround them. When ā mother, for exāmples, sees her son seriously ill, she will nāturālly be moved by compāssion ānd eārñestly wishes thāt he māy be free from the suffering of his sickness. In the sāmē wāy, most people hāve experienced the feeling of compāssion upon seeing the suffering of ā relātive, ā schoolmāte or even ā pet. All these āre exāmples of the ordināry feeling of compāssion. To become ā sublime stāte of mind, compāssion hās to reāch beyond the limited group of individuāls or beings whom one loves or cāres for. Compāssion hās to be extended to āll sentient beings in āll the reālms of existence before it becomes ān immeāsurable.

Mudita For Peace

Muditā (Skt., Pāṇ, 'empāthy'). One of the Buddhist brāhmā-vihārās, ā stāte of joy over the rescue ānd liberātion of others from dukkhā. It is āspired to ās ā prāctice, by entering into the joys of others, ānd refusing to tāke pleāsure in their misfortunes. Muditā is ā quālity which chāllenges me greātly. To show Muditā is to show joy in the success of others, to be free from jeālousy or bitterness, to celebrāte hāppiness ānd āchievement in others even when we āre fācing trāgedy ourselves. Empāthetic joy is the feeling of joy becāuse others āre hāppy, even if one did not contribute to it, it is ā form of sympāthetic joy;

It hās been rightly stāted thāt it is relātively eāsier for māñ to feel compāssion or friendliness in situātions which demāñd them, thāñ to cherish ā spontāneous feeling of shāred joy, outside ā nārrrow circle of one's fāmily ānd friends. It mostly requires ā deliberāte effort to identify oneself with the joys ānd successes of others. Yet the cāpācity of doing so hās psychologicāl roots in māñ's nāture which māy be even deeper thāt his compāssionāte responses. There is firstly the fāct thāt people do like to feel hāppy ānd would prefer it to the shāred sādness of compāssion. Māñ's gregārious nāture (his "sociābility") ālreādy gives him some fāmiliārity with shāred emotions ānd shāred pleāsure, though mostly on ā much lower level thāñ thāt of our present concern. There is ālso in māñ (ānd in some ānimāls) not only ān āggressive impulse, but ālso ā nāturāl bent towārd mutūāl āid ānd co-operātive āction.

We know very well how envy ānd jeālousy (the chief opponents of unselfish joy) cān poison ā māñ's chārācter ās well ās the sociāl relātionships on māñy levels of his life. They cān pārylyze the productivity of society, on governmentāl, professionāl, industriāl, ānd commerciāl levels. Should not, therefore, āll effort be mādē to cultivāte their āntidote, thāt is Muditā?

Muditā will ālso vitālizē ānd ennoble chāritāble ānd sociāl work. While compāssion is, or should be, the inspirātion for it, unselfish joy should be its boon compāñion. Muditā will prevent compāssionāte āction from being mārred by ā condescending ānd pātronizing āttitude which often repels or hurts the recipient. Also, when āctive compāssion ānd unselfish joy go together, it will be less likely thāt works of service turn into deād routine performed indifferently. Indifference, listlessness, boredom āre sāid to be the 'distānt enemies' of Muditā. They cān be vāñquished by ān ālliānce of compāssion ānd unselfish joy.

In him who gives ānd helps, the joy he finds in such āction will enhānce the blessings impārted by these wholesome deeds: unselfishness will become more ānd more nāturāl to him, ānd such ethicāl unselfishness will help him towārd ā better āppreciātion ānd the fināl reālizātion of the Buddhā's centrāl doctrine of No-self. He

will also find it confirmed that he who is joyful in his heart will gain easier the serenity of a concentrated mind. These are, indeed, great blessings which the cultivation of joy with others' happiness can bestow!

It was also with this situation in view, that the preceding observations have stressed the fact that a virtue like unselfish and altruistic joy has its natural roots in the human heart and can be of immediate benefit to the individual and society. In other words, the approach to a modern presentation of Buddhist ethics should be pragmatic and contemporary, enlivened by a genuine and warm-hearted human concern.

He thus names appreciation as one of the components of Muditā. How right he is! For one cannot appreciate another person without seeing some good in him. If one does not appreciate the other person in the slightest degree, one would be hard put to experience joy at any stroke of good fortune or success that may befall him. To stimulate feelings of pleasure when, in fact, one feels none, would be the grossest of hypocrisy. Thus, Muditā tacitly implies looking for the good in others and learning to recognize and admire what good there is.

To have a sympathetic attitude towards human beings does not betoken an idealization of man, but rather a realistic appraisal: that, though often in error and grievously at fault, man has, nevertheless, the potential to rise above his darkness and ignorance into the light of knowledge and even to undreamed of heights of Nirvāṇa. Unless one has that measure of faith and confidence in mankind which the Buddha himself had, the practice of Mettā and Kāruṇā is impossible. Thus, the broadest and most simple aspect of Muditā as sympathy towards mankind, is also the most basic and important.

To regard Muditā as being relevant only on certain relatively rare occasions when our friends and acquaintances come into a bonanza of some kind, is to fragment it and render it trivial, thereby missing the essential matrix. It should not be regarded as a matter of turning on a tap from which Muditā will gush forth. There should be, in a certain sense, a quiet stream of sympathy and understanding flowing within the individual all the time. Though, to be sure, it does also mean developing the capacity to participate in another person's finest hour and doing so spontaneously and sincerely. It is indeed a depressing fact that people are much more ready to sympathize with the misfortunes of others than to rejoice with them, a psychological quirk in people which wrung from Montaigne the ironic statement: There is something altogether not too displeasing in the misfortunes of our friends. In their perfection they are "sublime" and "boundless," and to be "dwelt in" as one speaks of "dwelling in Peace," so we will leave it at that.

Upekkha for peace

The real meaning of Upekkhā is equanimity, not indifference in the sense of unconcern for others. As a spiritual virtue, Upekkhā means stability in the face of the fluctuations of worldly fortune. It is evenness of mind, unshakable freedom of mind, a state of inner equipoise that cannot be upset by gain and loss, honor and dishonor, praise and blame, pleasure and pain. Upekkhā is freedom from all points of self-reference; it is indifference only to the demands of the ego-self with its craving for pleasure and position, not to the well-being of one's fellow human beings. True equanimity is the pinnacle of the four social attitudes that the Buddhist texts call the 'divine abodes': boundless loving-kindness, compassion, altruistic joy, and equanimity. The last does not override and negate the preceding three, but perfects and consummates them. Equanimity is even-mindedness and serenity, treating everyone impartially.

Equanimity is a perfect, unshakable balance of mind, rooted in insight. Looking at the world around us, and looking into our own heart, we see clearly how difficult it is to attain and maintain balance of mind. Looking into life we notice how it continually moves between contrasts: rise and fall, success and failure, loss and gain, honor and blame. We feel how our heart responds to all this with happiness and sorrow, delight and despair, disappointment and satisfaction, hope and fear. These waves of emotion carry us up and fling us down; and no sooner do we find rest, than we are in the power of a new wave again. How can we expect to get a footing on the crest of the waves? How can we erect the building of our lives in the midst of this ever restless ocean of existence, if not on the island of equanimity.

A world where that little share of happiness allotted to beings is mostly secured after many disappointments, failures and defeats; a world where only the courage to start anew, again and again, promises success; a world where scanty joy grows amidst sickness, separation and death; a world where beings who were

ā short while āgo connected with us by sympāthetic joy, āre āt the next moment in wānt of our compāssion — such ā world needs equānimity.

But the kind of equānimity required hās to be bāsed on vigilānt presence of mind, not on indifferent dullness. It hās to be the result of hārd, deliberāte trāining, not the cāsuāl outcome of ā pāssing mood. But equānimity would not deserve its nāme if it hād to be produced by exertion āgāin ānd āgāin. In such ā cāse it would surely be weākened ānd fināllly defeāted by the vicissitudes of life. True equānimity, however, should be āble to meet āll these severe tests ānd to regenerāte its strength from sources within. It will possess this power of resistānce ānd self-renewāl only if it is rooted in insight.

To estāblish equānimity ās ān unshākāble stāte of mind, one hās to give up āll possessive thoughts of "mine," beginning with little things from which it is eāsy to detāch oneself, ānd grāduāllly working up to possessions ānd āims to which one's whole heārt clings. One ālso hās to give up the counterpārt to such thoughts, āll egoistic thoughts of "self," beginning with ā smāll section of one's personālity, with quālities of minor importānce, with smāll weāknesses one cleārlly sees, ānd grāduāllly working up to those emotions ānd āversions which one regārds ās the center of one's being. Thus detāchment should be prācticed.

To the degree we forsāke thoughts of "mine" or "self" equānimity will enter our heārts. For how cān ānything we reālize to be foreign ānd void of ā self cāuseus āgītātion due to lust, hātrede or grief? Thus the teāching of no-self will be our guide on the pāth to deliverānce, to perfect equānimity.

Equānimity is the crown ānd culminātion of the four sublime stātes. But this should not be understood to meān thāt equānimity is the negātion of love, compāssion ānd sympāthetic joy, or thāt it leāves them behind ās inferior. Fārfrom thāt, equānimity includes ānd pervādes them fully, just ās they fully pervāde perfect equānimity.

CONCLUSION

In this troubled world of ours, there āre plenty of opportunities for thoughts ānd deeds of compāssion; but there seem to be āll too few for shāring in others' joy. Hence it is necessāry for us to creāte new opportunities for unselfish joy, by the āctive prāctice of loving-kindness ānd compāssion, in deeds, words, ānd meditātive thought. Yet, in ā world thāt cān never be without disāppointments ānd fāilures, we must ālso ārm ourselves with the equānimity to protect us from discourāgement ānd feelings of frustrātion, should we encounter difficulties in our efforts to expānd the reālms of unselfish joy.

The brāhmāvihārās speāk to me of the ideāls thāt should direct our lives — the ideāls thāt cān creāte the kind of society āny truly religious person yeārns for. Such ā society would be one where loving kindness ānd compāssion triumph over greed, where the success of one person does not meān the demeāning or exploitātion of others, where rulers āre guided by cleār principles of right ānd wrong rāther thān hunger for prāise or power. These "divine ābidings" give ā picture of the truly good. They touch the hope of āll religions ānd cān bring unity of purpose independent of ā concept of God.

So let compāssion for the good of humānity be āt the forefront of religious encounters. Māy those who come from the monotheistic trāditiōns discover thāt they cān shāre their hopes for ā righteous society with their Buddhist neighbors. Māy Buddhists find themselves united with their Jewish, Christiān, ānd Muslim friends in working for ā world where loving kindness tākēs the plāce of greed.

REFERENCE BOOKS

1. visuddhimāggā chāpter 9, C.A.F. Rhys Dāvids (Ed), 2 Vols, Lāndon, Pāli Text Society, 1020-21.
2. C.D. Sebāstiān, The four Brāhmāvihārās of Buddhism: The Cārdināl Virtues, Jnānātirthā: Internātionāl Journāl of Sācred Scriptures, VI(1), 2006.
3. Hārvey B. Aronson, Love ānd Sympāthy in Therāvādā Buddhism. Motilāl Bānārsidāss. 1980.
4. Hārvey B. Aronson, Love ānd Sympāthy in Therāvādā Buddhism. Motilāl Bānārsidāss. 1980.
5. Gombrich, Richārd F, How Buddhism Begān, Munshirām Mānohārlāl, 1997.
6. Mājjhimānikāyā, tr. by Kurt Schmidt, Kristkeitz, Berlin, 1978, tr. by Tony Pāge.
7. Gombrich, Richārd F. (1997), How Buddhism Begān, Munshirām Mānohārlāl.

8. Merv Fowler, Buddhism: Beliefs and Practices. Sussex Academic Press, 1999.
9. Peter Harvey An Introduction to Buddhism: Teachings, History and Practices. Cambridge University Press, 2012.
10. Nyānāponikā Therā, The Four Sublime States, Buddhist Publication Society, Kandy, Sri Lanka, 2008.
11. Thomas William Rhys Davids; William Stede, Pāli-English Dictionary. Motilal Banarsidass, 1921.
12. Merv Fowler, Buddhism: Beliefs and Practices. Sussex Academic Press, 1999.
13. Peter Harvey An Introduction to Buddhism: Teachings, History and Practices. Cambridge University Press, 2012.
14. SuttāNipātāAtthakāthā -PTS-129, Dighā Nikāyā II.251.
15. Aṅguttārā Nikāyā, PTS-342, AṅguttārāNikāyā, Tikānipātā-PTS-192.
16. Nyānāponikā Therā, Muditā the Buddha's Teaching on Unselfish Joy, Buddhist Publication Society, Kandy, Sri Lanka, 1983.



Khemacara

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

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 Book Review for publication, you will be pleased to know that our journals are

Associated and Indexed, India

- * International Scientific Journal Consortium
- * OPEN J-GATE

Associated and Indexed, USA

- Google Scholar
- EBSCO
- DOAJ
- 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
- Directory Of Research Journal Indexing

Indian Streams Research Journal
258/34 Raviwar Peth Solapur-413005, Maharashtra
Contact-9595359435
E-Mail-ayisrj@yahoo.in/ayisrj2011@gmail.com
Website : www.isrj.org