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- भारतीय संस्कृति, धर्म, दर्शन, भाषा-साहित्य, कला, संगीत, आनुवंशिक तथा अन्य प्राकृतिक विषयों को प्रोत्साहित करना तथा शोध कार्य के माध्यम से उनका जीवन स्तर सुधारना।
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- अन्य शोध कार्य सम्बन्धी योजनाओं के अन्तर्गत प्रकाशन के लिए एक अन्य स्वीकृत प्रकाशन को प्रोत्साहित करना।

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सर्वे धनं पुत्रिनः
सर्वे मनु विरायकाः
सर्वे धर्माणि पापयन्तु,
न कश्चिद् दुःखमाप्स्यते।
अथवा धनस्य ईश्वरस्यैवमेव ॥

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विषयानुक्रमणिका

Content

		Page Nos.
<i>Editorial</i>		<i>i-iii</i>
1. International Seminar on Foreign Interactions And Globalization of Indian Art and Culture From Vedic to Modern Times, Keynote Address	Om Prakash	1-36
2. Indian Rock Art with Special Reference to North-central India	J.N. Pal	37-54
3. Did the weights and measures of the Indus Valley civilization have impact?	Mohd.Naseem	55-58
4. Cultural Relations Between India and Eastern Arabia During Bronze Age: In Light of New Archaeological Evidence	Sadeq Mohammed Rawdhan and Prabhakar Upadhyay	59-71
5. Vedas, Environment and Pollution	Mahendra Nath Singh	72-77
6. भागवत पुराण में अष्टाङ्ग योग : एक दृष्टि	गोपाल लाल मीना	78-89
7. Hellenistic Influence on the Development of Gandharan Buddhism	Vinay Kumar	90-108
8. Influence of Foreign Art on Mauryan Art and Heritage: A Brief Study	Sweta	109-115
9. The Indo-Greek Seals & Sealings From Kashi-Rajghat	Pragya Srivastava	116-125
10. A Study of Buddhist Education System in India and Its Globalization in Tibet	Bimalendra Kumar	126-133
11. Samye Monastery: Imitation of Odantapuri <i>Mahavihara</i>	GK.Lama	134-141
12. Buddhist Grottoes Art of India and China (A Comparative Study)	Anukriti & Aekta Bisht	142-149
13. प्राचीन भारत के विदेशी शासक एवं भारतीय संस्कृति	सीमा मिश्रा	150-154
14. The Influence of Pala Art in the Sculptures of Zanabazar	Andrea Loseries	155-165
15. Understanding Adoption and Diffusion of Cultures in the Light of Medieval Indian Numismatics	Danish Moin	166-173

16. मुगलकालीन लघुचित्र परम्परा पर ईरानी कला का प्रभाव	एकता बिश्ट एवं अजय जोशी	174-181
17. अमीर खुसरो की पर्यावरण सम्बन्धी अवधारणा : भारत एवं खुरासान के विशेष सन्दर्भ में	गुंजन राय	182-187
18. Development of Art of Calligraphy in Medieval Kashmir	Sonam Salaria	188-192
19. India's Global Contributions in the Field of Science and Technology in Ancient India	Anil Kumar	193-211
20. Interactive Process of Islamic and Indian Scholar in Globalization World	Anand Prasad Mishra	212-223
21. A.K. Coomaraswamy's Contribution to Globalize Indian Art and Culture in the Early Decades of the Twentieth Century	Vipul Tiwari	224-232
22. चीनी कला परम्परा में भारतीय प्रभाव (तुनहुआंग और यूलिन की गुफाओं के विशेष सन्दर्भ में)	नन्द कुमार मिश्रा	233-237
23. Tibetans in 'Noble Land of India : Integrating Buddhist Culture and Ideology in Cope with Refugee Distress	Lhamo Tso	238-266

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Editorial

Present publication is an International referred Journal SaAsk[ti Sandh na Vol. XXXI, No. 1, (January – June) 2018 of Manava SaAsk[ti Sandh na Shodh Sansthan, Varanasi. All the Research papers are the collection of the paper presented in an International Seminar on “Foreign Interactions and Globalization of Indian Art and Culture (From Vedic to Modern Times)” organized by Manav Sanskriti Shodh Sansthan, Varanasi and National Museum Institute of History ofth to 10th April,2018.

India has seen many ups and downs from Early Vedic Age to Present times. Primarily our Vedic Society was based on pastoral culture which is known as Aranya Sanskriti. This Vedic Aranya Sanskriti was nourished in the lap of nature. Vedic people got the life and inspirations from their natural companions like, Sun, Moon, Air, Water, Trees, Plants, Rivers, Mountain, and Forests, etc. The innumerable bounties they produced in plenty had proved god-sent boons for all walks of their lives as Nature gives life and energy to all creatures of the world without any partiality, barrier and distinction. Free access and plenty to have as much as one needs without any restrictions turned Indians from the Vedic times onward liberal to the core of their hearts which led to the proclamation उदारचरितानां तु बसुधैव कुटुम्बकम् as the basic value of their life and character. Self-cultivated sense of justice, fairness and good conscience subsumed into a broad renouncing outlook (तेन त्यक्तेन भुञ्जीथाः मा गृधाः कस्यविद्दधनम्), as broad as that of the bountiful Nature admitting to its motherly care not only the entire humanity but also all the creatures of the Universe had become the supreme ideal of their lives. There was no place for inequality, distinctions of caste and creed in this holistic world view. They believed in continuity and change absorbing balance rather than in sharp breaks, success and defeats.

(ii)

This generosity and lack of killing spirit embedded in Indian character was often interpreted as inherent weakness and encouraged foreign hordes to enter the Indian territories by force and also by peaceful immigrations and ultimately elected to become the inseparable part of this country's human and social fabric, differences notwithstanding, as inherent in bio-and-cultural diversity, honored and appreciated rather than beguiled and condemned. Such was the confidence inspiring ethos enlivened by sharing spirit as its very basis. This led to the exchange views, knowledge, techniques, participation in inland and long distance trade and spread of trading diaspora in India and outside world. Excavated materials of Harappa, Mohenjodaro, Kalibangan of Saindhav Region, etc. also supply us ample information about the trade and commerce of Indian people with many foreign traders of different Asian countries which enriched our Indian economy with happier and advanced life. Historical records also reveal the fact that after the invasion of Alexander the great, cultural exchanges of Indian with Greeks or Yavanas acquired a rapid momentum which resulted into matrimonial relationship with Seleucus of Yunan and Chandragupta Maurya of Pataliputra. Megasthenese of Yunan visited India and gave detailed description of Indian life in his famous book 'Indica'.

After Chandragupta Maurya, Emperor Asoka sent his son Mahendra and daughter Sanghmitra to Lanka to spread the teachings of Lord Buddha. Due to this missionary approach many Asian countries like Tibet, Sri Lanka, Myanmar, Thailand, Malaya, China, Japan adopted Buddhism. In First century B.C. Yavana ruler Minander also adopted Buddhism. Milind Panho (Questions of Minander) is a famous Buddhist text regarding the adoption of Buddhism by Minander. In the same way Kushan ruler Kanishka I of the Yuchi Chief from China, who ruled over India also adopted Buddhism which resulted into wide spread of Buddhism in Sri Lanka, Myanmar, China, Japan, Malaysia, etc. and people of different countries visited India, shared their views, knowledge, techniques, etc. Needless to say, India's Gandhar Art is an offshoot of Indian and Hellenistic interactions. The emergence of the Mahayan Buddhist sect in the fourth Buddhist Council during the time of Kanishka I, Buddhism became more popular among a large number of people of the world which also opened the doors for image worship in Buddhism, Jainism, Brahmanism and most of religious sects of Indian and Foreign

Padma Shri Prof. Ram Harsh Singh, Patron, Manav Sanskriti Shodh Sansthan, Varanasi and Founder Vice Chacellor of Dr. Sarvepalli Radhakrishnan Rajasthan Ayurved University, Jodhpur and distinguished Professor, Departmnet of Kayachikitsa, Faculty of Ayurveda, IMS, BHU for his valuable suggestions from time to time. We are also thankful to Prof. Om Prakash, Former Vice Chancellor, M.J.P. University, Berelly, (U.P.) and Dr. Ghanshyam Singh, President, Manav Sanskriti Shodh Sansthan for their kind support. We are also grateful to the Associate Editors of the Journal namely Dr. Vinay Kumar, Assistant Professor, Dept. of AIHC and Archaeology, BHU and Dr. Baleshwar Prasad, Assistant Professor, Dept. of Philosophy and Religion, BHU, Varanasi for going through all the papers and doing the proof reading. We are also thankful to all the writers, members of editorial board, life members of Manav Samskriti Shodh Sansthan and all the members of the Management Committee for their help and support.

**December 2018
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Dr. Jhinkoo Yadav