PREFACE

Much work has already been done on Buddhism. For more than two thousand years different followers, thinkers and scholars have discussed, analysed and explained Buddhism from different points of view. It is recognized as logical, scientific, practical and pragmatic theory of philosophy, of religion and of life. In the present work, I am trying to prove these aspects of the religion from the actual exposition of its practice. The psychological aspect has been given primary importance.

To enter into the problem, a brief account on psychology in general and its comparison with fundamental ideas of Buddhism is tried first. A simple reference is made to Buddha's life and teaching.

To bring out the psychological aspect of the teaching of Buddha, an analysis is made of the concepts of mind, along with the problems of perception, affection and will. Relation of attitude with Karman is analysed elaborately showing the functions of subconsciousness as leading to rebirth and misery. A historical account of the Buddhist tribes of Arunachal Pradesh has been made. After a brief account of other Buddhist tribes of Arunachal Pradesh, I move into the socio-cultural life of the Theravadins, specially the Khamtis
and the Singphos of Lohit-Tirap district of Arunachal Pradesh.
I am describing the religious practices of the Bhikkhus and
religious practices of the laymen of these two tribes
separately, and then I am showing the psychological bearing of
these practices upon these people. From the personal experi­
ence of delight arising from staying with them, I have tried
to realize the true impact of the religion upon its followers.
While possessing the tribal habits of living, they bear the
simplicity and honesty given by their religion. New-a-days,
though advanced in many sides of modern civilization they
express deep impact of Buddhism upon their thoughts and
behaviours.

While remembering the joy of meeting these people, I
must remember the advice given to me at every step by my
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