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MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

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Tibet

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Budizm

021046

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

makale Budizm (021046) poçetinde  
Kadın (110091)

Dokuz Eylül Üniversitesi

İlahiyat Fakültesi Dergisi

2014/1, Sayı 39, ss. 147-179.

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**MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN**



## BUDİZM'DE KADININ KONUMU

Hammet ARSLAN\*

### ÖZET

Budizm'in ilk dönemlerinde kadınlar, dönemim mevcut ataerkil kültürünün etkisiyle toplumsal tabakanın en alt sınıfına mensup, değersiz ve hiçbir işe yaramaz varlıklar olarak kabul edilmişlerdir. Başlangıçta Budda'nın düşüncesi de, dinde kadınlara yer vermeme şeklinde idi. Ancak, Budda'nın teyzesi ve aynı zamanda sütanesi olan Mahaprajapati'nin başını çektiği seçkin/elit kadınlar grubunun istikrarlı, kararlı ve kesin duruşu ile baş mürit Ananda'nın isteği Budda'nın fikrinin değişmesiyle ve kadınların dine kabulüyle sonuçlanmıştır. Böylelikle, mevcut kültürel yapıda radikal bir değişim yaşanmıştır. Bu makalede, kadınların sosyal tabakanın en alt katmanından kurtuluşu, manastıra kabul edilişi, dini ayin ve ibadetleri yönetme yetkisi, Budizm'in gelişimi ve ilerleyişine yapmış oldukları aktif katkıları ile sosyal faaliyetlere vermiş oldukları destekleri ele alınacaktır.

**Anahtar Kelimeler:** Budizm, Budda, Kadın, Keşişe, Budist Cemaat

### THE POSITION OF WOMAN IN BUDDHISM

#### ABSTRACT

At the early period of Buddhism, women were considered inferior, useless and worthless. They were treated as like sudra, that is lowest class at caste, by the effect of the patriarchal cultures of time. According to Buddha, at the beginning, there was no place for women in religion. But, Buddha's thought changed and he admitted women to sangha by the stable, firm and certain attitudes of elite women headed by Mahaprajapati, wet-nurse and aunt of Buddha, and request of chief disciple Ananda. It was a very radical change at the cultural structures of Buddha's time. In this article we will examine releasing of women from the lowest level of society, admission to sangha, authority of directing religious ceremonies, active contributions to the development and improving of Buddhism and sustenance to the social activities.

**Keywords:** Buddhism, Buddha, Woman, Nun, Sangha

#### Giriş

Budizm'de kadının konumunu anlayabilmek için özellikle söz konusu dinin ortaya çıktığı dönemin sosyo-kültürel yapısını çok iyi bilmek gerekir. Budizm, ataerkil bir anlayışın hâkim olduğu Hindistan'da ortaya çıkmış ve bölgenin hâkim dini olan Hinduizm'in özellikle kutsal metin anlayışını (*Vedaların otoritesini*), toplumsal tabakalaşmasını (kast sistemini), ibadet ve

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# Çevre ve Din

VARSA  
MEYDANI  
SİYASİ  
SİYASİ

İNANÇ METİNLERİ



MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

nabale Hinduizm (09/267) pozitifinde  
Budizm (021046)

HİNT DİNLERİNDE AHİMSA ÖĞRETİSİ: HİÇBİR CANLIYI İNCİTME!

Arş. Gör. Hammet ARSLAN<sup>1</sup>

03 Subat 2017

## I- Giriş

Sanskritçe bir kelime olan *ahimsa*, sözlüklerde "yaralamama, incitmeme, öldürmeme, kan dökmeme, şiddetten uzak durma, hiçbir canlıya zarar vermeme, kaba ve sert davranmama, zorbalık yapmama, acı ve ızdıraba neden olmama" gibi anlamlara gelir.<sup>2</sup> *Ahimsa*, iki parçadan (*a*+*himsa*) oluşur: 'A', Sanskritçe'de olumsuzluk ekidir. 'Himsa' ise "öldürme, yaralama, zarar verme"<sup>3</sup> anlamındaki 'han' kökünden türemiştir. Bu yüzden *ahimsa* "öldürmeme, yaralamama, zarar vermeme" anlamlarına gelir.<sup>4</sup> Bu sözcüğün Hinduizm, Budizm ve Ceynizm gibi Hint kökenli dinlerdeki terim anlamı da "düşüncel. söz ve fiziki açıdan hiçbir canlı varlığı (insan, hayvan veya bitki) incitmeme" şeklindedir. *Ahimsa* öğretisi, söz konusu dinlerde doğal çevreye zarar vermemenin yanında beden, ruh, zihin ve çevre kirliliğine karşı bilinçli olmayı da gerektirir. Ayrıca bu kavram, diğer varlıklara karşı şefkat, merhamet ve sevgi hissine sahip olunmasını da içerir. Bununla birlikte bu prensibin her üç din içerisindeki gelişimi, kutsal kitaplardaki yansımaları, arz ettiği önem ve gerek din adamları gerekse sıradan dindarlar tarafından uygulanma boyutları arasında bir takım farklılıklar bulunmaktadır.

Hint dinlerine özgü bir öğreti olan *ahimsa*, son yüzyılda önce Mahatma Gandhi (1869-1948)'nin, 80'li yıllardan sonra da Acharya Tulsi (1920-1997) ve Dakay Lama (1935- ) gibi dini liderlerin gayretleri sonucunda evrensel bir karakter kazanmıştır. Böylece, onun artık bütün dünyada bilindiği ve canlı varlıklara zarar verilmesini önleme ve onları koruma yönündeki çabalarda önemli bir kayram haline geldiği söylenebilir.

Biz bu bildirimizde, *ahimsa* prensibinin ilk olarak nasıl bir tarihsel gelişim seyrini izlediğini söz konusu dinlerin kutsal metinleri bağlamında ele almaya çalışacağız. Ayrıca onun Hinduizm, Budizm ve Ceynizm'de nasıl bir uygulama alanına sahip olduğu ortaya konularak; gerek din adamlarının gerekse sıradan bir dindarın yaşam tarzında arz ettiği önemi vurgulayacağız. Son olarak da, bu ilkenin günümüz dünyasının şiddetle ihtiyaç duyduğu aslı niteliğini koruyan temiz bir çevre özlemine katkı sağlayıp sağlayamayacağını ve günümüz çevre sorunlarına çözüm olup olamayacağını tartışmaya çalışacağız.

## II- Ahimsa: Kökeni ve Gelişmesi

*Ahimsa* Hint kökenli dinlerin mensupları tarafından uygulanmaya çalışılan ahlaki bir öğretilerdir. *Ahimsa*'nın tarihsel kaynağı, bu kadar geniş bir kapsama nasıl sahip olduğu, Hindu, Budist ve Ceynist felsefesini bu kadar derinden nasıl etkilediği konusunda kaynaklarda çok ayrıntılı bilgi yoktur. Araştırmacılara göre, *ahimsa* öğretisi ilk olarak MÖ III. binyılda Ari olmayan halklar arasında gelişmiştir. İndus vadisi medeniyetindeki Harappa ve Mohenjodaro antik şehirlerinde yürütülen kazılardan elde edilen mühürlerde etrafı vahşi hayvanlarla çevrili meditasyon halindeki bir yogi motifi, bu prensibin varlığını MÖ 2500'lü yıllara kadar götüren önemli bir delil olarak kabul edilmektedir.<sup>5</sup> Buradan anlaşılmaktadır ki, mühürlerde

<sup>1</sup> DEÜ İlahiyat Fakültesi, Dinter Tarihi Abd-İZMİR

<sup>2</sup> Ninian Smart, *The World's Religions*, Cambridge Univ. Press, Cambridge 1989, s. 68; Geoffrey Parrinder, *Dictionary of Non-Christian Religions*, Hulton Educ. Pub., Germany 1971, s. 13; Mukul Raj Mehra, *Dictionary of Jaina Terms*, Kala Parashan Pub., Varanasi 2000, s. 49; Damica Keown, *Oxford Dictionary of Buddhism*, Oxford Univ. Press, Newyork 2003, s.6-7; Georg Feuerstein, *The Shambala Encyclopedia of Yoga*, Shambala Pub., Boston 2000, s. 13.

<sup>3</sup> Georg Feuerstein, *The Shambala Encyclopedia of Yoga*, Shambala Pub., Boston 2000, s. 123.

<sup>4</sup> Christopher Key Chapple, *Nonviolence to Animals, Earth, and Self in Asian Traditions*, State University of Newyork Press, USA 1993, s.10; T. Kenjitsu Nakagaki, *Practice of Ahimsa in Buddhism*, s.1

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T.C.  
ANKARA ÜNİVERSİTESİ  
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FELSEFE VE DİN BİLİMLERİ (DİNLER TARİHİ)  
ANABİLİM DALI

Budizm (021046)

**TİBET BUDİZMİ**  
**(LAMAİZM)**

Doktora Tezi

03 Subat 2017

**MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN**

İbrahim Sümer

Ankara-2002



03 Subat 2017

## BUDİZM'DE KADININ KONUMU

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

Hammet ARSLAN\*

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\* Dr., DEÜ, İlahiyat Fak., Dinler Tarihi Anabilim Dalı, hammet.arslan@deu.edu.tr

021046

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021046

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Buddhism & Buddhists | South Asia - ancient | Theology | Mu'tazilah



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MADDE YAYIMLANDIKTAN  
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Budizm  
021046

5641

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021046

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## Buddhism

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History of Science, Philosophy and Culture in Indian Civilization, edit. D. P. Chattopadhyaya,  
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MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN!

02 Kasım 2018

CHAPTER 30

Hinduism and Buddhism

N.S.S. Raman

Budizm  
021046  
Hinduizm  
081267

I

Students of both Buddhist philosophy and religion and of the orthodox Indian traditions of Indian philosophy and religion (sometimes subsumed under the loose name "Hinduism,") very often have a tendency to overlook the fact that Hinduism in its various manifestations is not the exclusive religion of India; it has never been so, since the time the great king, Aśoka sent missionaries to all parts of the then known world to spread the message of Gautama, the Buddha. About four centuries after Aśoka, another great king Kāṇiṣka convened the fourth great Buddhist Council (not recognized by the Theravāda because it put the seal on the establishment of Mahāyāna as a distinct and separate sect of Buddhist Philosophy and religion). About four centuries later, another great Buddhist king Harṣavardhana of Kanauj ruled over India, during whose time, Mahāyāna Buddhism was at the peak of its glory. It also witnessed the visit of the famous Chinese traveller, Hieun Tsang, whose accounts have provided us with a valuable chapter in the history of Buddhism. After him, India saw the beginning of the Vajrayāna sect, the study of which is neglected and scholars mistakenly look upon it as a sign of decadence of Buddhism. At this time India also saw the birth of the Vedānta, with Śaṅkara and his successors belonging not only to his school but also to those of other Vedānta philosophies like Viśiṣṭādvaita, Dvaita and other schools, which grew in spite of Islamic conquest of North India around 12<sup>th</sup> century A.D. Early Vedānta appears to have developed with the later phases of Indian Buddhism, and as all serious students of Indian philosophy know, Gauḍapāda, the teacher of Govinda, who again was the teacher of Śaṅkara, appears to have been greatly influenced by the Mahāyānist doctrines especially by the philosophy of Nagārjuna. There are evidences of this in his *Mandūkyakārikā*. Students of the two religious traditions tend to ignore the various phases in the historical development of Buddhist philosophy and religion, some of which do not bear any relation at all with other phases within the same historical process. There was also a time between 9<sup>th</sup> and 10<sup>th</sup> centuries when Buddha was regarded as an *avatāra* of Viṣṇu. Out of ten *avatāras* or incarnations of Viṣṇu Jayadeva: the 12<sup>th</sup> century poet in his invocation to the *Gīta-govinda* replaces Balarāma by Buddha as an *avatāra* of Viṣṇu and there are many Hindus today, who regard the Buddha as such, with great veneration and visit temples dedicated to Buddha. For a long time, the great temple of

MADDE YAYIMLANDIKTAN  
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02 Temmuz 2018

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Budizm  
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Budizem  
021046

**MADDE YAYIMLANDIKTAN  
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MADDE YAYIMLANDIKTAN  
NRA GELEN DOKÜMAN

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MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

25 Temmuz 2018

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01 Ocak 2019

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜ

## THE PRESENCE OF BUDDHIST THOUGHT IN KALĀM LITERATURE



Dong Xiuyuan

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This paper<sup>1</sup> is intended to examine the accounts of Buddhist thought in Kalām literature and its influence on the early Mutakallimūn. I shall focus on the Samaniyya's view on epistemology, the Barāhima's rejection of prophecy, and the origins of Islamic Atomism. These seemingly separate topics were all treated by Shlomo Pines throughout his academic career spanning half a century. Pines, who made groundbreaking contributions to each issue, did not establish a link among them. Based on the examination of Buddhist literature and Kalām works, the present study hopes to shed some light on the common sources of the Barāhima-Samaniyya doctrines and Islamic Atomism.

## 1. The Samaniyya on Epistemology

It is generally accepted that the term *Samaniyya* (or *Shamaniyya*, *Sumaniyya*), deriving from *Śramaṇa* (meaning "monk"), designates the Buddhist thinkers in medieval Arabic Literature.<sup>2</sup> In Kalām works, there are reports of debates between some early Mutakallimūn and the Samaniyya.<sup>3</sup> Pines calls our attention to the one related to the founder of the Jahmiyya, Jahm b. Ṣafwān (d. 745):

It is reported that some Samaniyya said to Jahm b. Ṣafwān: Does the knowledge of what is regarded as good (*al-ma'rūf*) follow (*yakhrūj*) from the five senses (*al-mashā'ir al-khamsa*)?

He answered: No.

They said: Tell us about the object of your worship (*ma'būd*). Do you know Him (*'araftahu*) by any of them?

He answered: No.

They said: Consequently He is unknown.

Hereupon he remained silent and wrote about this to Wāṣil [b. 'Atā']. The latter replied and said: You may posit a sixth [source of knowledge], namely inference (*dalīl*). Hereupon they will say: He (God) does not follow *either from the senses or from inference* (my emphasis). Thereupon I shall ask them whether they distinguish between the living and the dead, between rational being and a madman. There is no doubt about an affirmative answer. Now this is known by

means of inference. When Jahm gave this answer, they (the Samaniyya) said: 'This is not your discourse (*kalām*)'. He informed them (of the facts). Hereupon they went to Wāṣil, had a conversation with him, and were converted by him to Islam.<sup>4</sup>

An earlier version of the same story is reported by Ibn Ḥanbal:

Some information of Jahm came down to us. He is from *Tirmidh* (my emphasis) in Khurasan and a master of debate and Kalām. Most of his kalām is about God. He met some people among the polytheists called *Samaniyya* who knew Jahm. So they said to him: We are arguing with you. If our argument prevails over yours, you should convert to our religion; if your argument prevails over ours, we will convert to your religion.

So they argued with Jahm and said to him: Do you not assert that you have a God? Jahm said: Yes. They said: Did you see your God? He said: No. They said: Did you hear his word? He said: No. They said: Did you smell his smell? He said: No. They said: Did you find him by taste? He said: No. They said: Did you find him by touch? He said: No. They said: Then how do you know that he is God?

It is said that (thereafter) Jahm was confused and did not participate in worship for forty days. Then he came up with an argument just like that of the Christian heretics who assert that the spirit (*rūh*) in Jesus the son of Maria is the spirit of God from God's essence . . . Jahm came up with an argument just like this one. Thus he said to the Samaniyya: Do you not admit that there is a soul (*rūh*) inside you? They said: Yes. He said: Did you see your soul? They said: No. He said: Did you hear its word? They said: No. He said: Did you find it by taste or touch? They said: No. He said: Then similarly God does not have a face to be seen, nor voice to be heard, nor smell to be smelled, and (then) he is unseen (*ghā'ib 'ani 'l-abṣār*) and not in any place.<sup>5</sup>

The views of the Samaniyya in both versions reflect faithfully the Buddhist theory on the criteria of knowledge (*pramāṇa*). According to Dharmakīrti (around 600–660), there are two and only two sources of knowledge:

Right knowledge is two-fold: perceptual (*pratyakṣam*) and inferential (*anumānam*). Perceptual knowledge means here neither construction (*kalpanā*) nor illusion . . . It is four-fold: (1) sense knowledge; (2) mental knowledge [that] follows [the first moment of every] sense-cognition [which is thus] its immediately preceding homogeneous cause. [The latter] is cooperating with [the corresponding moment of] the object, which immediately follows the proper object [of sensation]; (3) every consciousness and every mental phenomena [that] are self-conscious; (4) the intuition of the saints (*yogijñānam*) [that] is produced from the supreme state of deep meditation on true reality (*bhūtārtha*).

Its (perceptual knowledge's) object is the particular . . . that alone [which is unique] represents ultimate reality. Because of its efficiency [to produce

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