

CHAPTER 8

BUDDHIST STUDIES

Doctoral Theses

034. ABDUL RAHIM (S K)
Comparative Study of Women Rights in Early Buddhism and Islam.
Supervisors : Dr. B S Rustagi and Prof. M N Khan
Th 14179

Abstract

With the advent of Buddhism, there was a significant change in the status of women. Buddha inculcated the idea of equality in the intellectual capabilities of men and women. They got greater respect and authority than ever hitherto accorded to them, although their rights were restricted to certain spheres, their position, in general, improved significantly. There is a great similarity on the condition of women in the pre-Buddhist period and pre-Islamic Arab. With the advent of Islam in Arab, the condition of women improved a lot as pre-Arabic society denied any right to women and her status was to serve men and they were considered as mere property. Therefore, Islam appeared at the time when women were considered as a thing of disgrace and girl infant killings were common in the society. Therefore, in this respect, it can be said that Buddhism and Islam contain revolutionary thoughts, which helped greatly in improving the women condition at the time of their inception on the earth. However, there are some scholars who always deny the contribution made by Buddha and Islam in regard to the women's issues, and rather blame both thoughts as contributory in aggravating the degraded position of women in the society and favour Europe revolution in this regard. The study throws light on the real picture of rights of women in early Buddhism and Islam with a hope that some significant historical and philosophical views would be withdrawn.

Contents

1. Introduction.
2. Women Rights in Pre-Buddhist Period.
3. Rights of Lay Women in Early Buddhist Period.
4. Rights of Almswomen in the Buddhist Samgha.
5. Rights of Women in

Islam : A General Introduction. 6. Women rights in Islam Pertaining to their Different Roles in the Society. 7. A Comparative Study of Women rights in Early Buddhism and Islam. 8. Conclusion. Bibliography.

035. DAO (Nguyen Thanh)
Buddhism and Deep Ecology.
 Supervisors : Prof. K T S Sarao and Dr. Bach Chan Kumar
 Th 14185

Abstract

Buddhism and deep ecology can play the most significant role in ushering in peace and harmony between the man and nature. Buddhist deep ecology means nonviolent and gentle attitude to nature. Plants, animals and human beings are inseparably dependent on each other as parts of nature. Buddhist deep ecology has a wider domain to search for a new horizon of exploring mutual love and compassion in search of peace in the world in spite of the socio-cultural diversity. Further, it gives the idea and ideal of Brahmavihara which teaches us how to attain peace within and create a congenial environment in social life. Deep ecology in Buddhism is practice loving-kindness, not to harm the life of all beings - not only to protect mankind, but also to protect animals and vegetation. The Buddhist moral path inspires altruistic, compassionate friendly attitudes towards mankind as well as deep ecology.

Contents

1. Introduction. 2. What is Deep Ecology. 3. The Necessity of Deep Ecology. 4. Buddhist Philosophy and Deep Ecology. 5. Deep Ecology in Practicing Life of Buddhist Sangha. 6. Conclusion. Bibliography.

036. GANWIBOON (Sumalai)
Concept of Life After Death as Depicted in The Vimanavatthu and the Petavatthu.
 Supervisors : Dr. Bhikshu Satyapal and Dr. Seema Bose
 Th 14184

Abstract

Life after death in heaven is based upon the basis of performing some kinds of actions, which are determined as good

deeds in each religion. As happiness is a main goal for all-sentient beings, and heaven seems to be the place - most of religions mention as the happy place. In order to be reborn in heaven, all religions urge their disciples to perform some actions, which are determined to be good actions in order to gain reward in heaven. For the Buddhists, the mental actions are the most important. It does not matter whether their deeds or gifts are much or little, big or small; still, they get merits that they perform with their devoted hearts. In opposite to this, there is also the place to punish the disobedient people who neglect to follow the teaching. The most severe punishment is mentioned in hell, which may be permanent or eternal according to each religion. However, for the Buddhists, the place of punishment is not only in hell but also in the Petaloka and in animal world, which have less suffering than hell. The Petavathu give some advice and narrate the suffering in the Petaloka or even in hell to warn people not to do demeritorious deeds. It is true that the concepts of Devata and Peta are not the invention of the Buddha; they existed before the time of the Buddha. However, until now no other religions have compiled any books concerning directly to these two concepts. The only text that mentions Devata is the Vimanavatthu and the only text that mentions Peta is the Petavatthu. This may be due to the kindness of the Buddha, whose compassion is equal to all living beings, not only to human beings but also Devatas and Petas. We may consider happiness and satisfactory as heaven, suffering and dissatisfactory as Petaloka, we may live our own lives in both heaven and Petaloka even in this earthly life. How we do maintain our daily life to be in the condition in heaven or to be condition in Petaloka. If we lead our lives to be happy and satisfy with whatever we gain and loose we are staying in heaven on earth. In the contrary, if we lead our lives by hatred, jealousy, craving, ignorance and so on we are leading our lives in Petaloka on earth. We have our own will to choose our own lives even in this earthly life.

Contents

1. Introduction. 2. Buddhist Concept of Life After Death. 3. Life After Death as Depicted in the Vimanavatthu. 4. Life After Death as Depicted in the Petavatthu. 5. Comparative Study of Life After Death According to the Vimanavatthu and the Petavatthu. 6. Conclusion. Bibliography and Appendices.

037. LIEM (Ha Thanh)
Gods, Reincarnation and Ahimsa : A Comparative Study of the Principal Upanisads and the Mahayana Sutras.
 Supervisor : Dr. I N Singh
 Th 14187

Abstract

Re-investigating the relationship between Upanisads and Mahayana Buddhism is essential work as the two emerge out of earlier doctrines in the reforming progress. It has to say that religious reformations are normal historical occurrences. The concern here is not with the mere present of these doctrines rather how they have been applied in the stream of reformations and this is the meaning of ideology and society, for instance, the case of doctrine of kamma. In the Vedic period, sacrificial ritual is considered as good kamma and the only way to get enlightenment; in the Upanisads and Buddha's time, this doctrine is changed in the meaning and especially is absent in Buddhism. An investigation of a such reformation, the historic pattern of each religion is given. Examines and introduces three doctrines : Gods, Reincarnations and Ahimsa which contains of myths and practical theories under the light of religious reformations and of course, in the circumscribed disciplined boundaries of Buddhist studies.

Contents

1. Introduction. 2. Gods. 3. Reincarnation. 4. Ahimsa. 5. Conclusion. Bibliography.

038. NAM (Nguyen Dinh)
Historical Survey of Vietnamese Buddhism During Ly-Tran Dynasties (10th to 14th Centuries A.D.).
 Supervisors : Dr. R K Rana and Dr. Radha Banerji
 Th 14183

Abstract

The course of Vietnamese Buddhist history along with the people's activities for national construction and defence, has taken uninterrupted in the length of time since the introduction of Buddhism to this country. Particularly, Buddhism during the times of Ly-Tran, had made significant contribution in all aspects of Vietnamese society, politics, thought, and fine-arts. With their great contribution during the Ly-Tran

dynasties, the religious masters had built an independent, democratic, prosperous and powerful Vietnam. This is affirmed by General Ly Thuong Kiet in a poem composed in 1077 when Vietnamese fought against the Sung army. This is the first declaration of independence of Vietnam, which asserted the country's sovereignty.

Contents

1. Introduction. 2. Organization of Vietnamese Buddhist Sangha. 3. Vietnamese Buddhist Thought. 4. Vietnamese Buddhist Literature. 5. Vietnamese Buddhist Art. 6. Conclusion. Bibliography.

039. NGUYEN THI MY LOC
Study of Buddhism in Kururattha.
 Supervisor : Dr. Shalini Singhal
 Th 14339

Abstract

The study is confined to the historical Kururattha a mythical land alone. The Buddha is reported to have only come to visit Hastinapura for a short duration of time during his journey there. Moreover, according to some historians the city was washed away by the flood of Ganga River, The Kuru king, Nicaksu by name transferred his capital from Hastinapura to the Vatsa country. It is further reported that the king and his people settled in Vatsa country with Kosambi as their capital. It is, therefore, proposed that the study of Buddhism in Kosambi will also be taken up along with the Kururattha and its people as such. Buddhism in Kururattha flourished from the 6th century B.C to the 7th century A.D. especially under Asoka, Milindda, Kaniska and Harsa and their descendents belonging to those dynasties. Thus the study too will be limited to that period alone. The present work is based on the primary sources, though secondary sources have also been consulted. The primary sources can be put in two broad categories -- literary and archaeological. The literary sources consist of Pali and Sanskrit Buddhist literature, Brahmanical literature which were translated into English and accounts left by the foreign pilgrims. The archaeological sources include inscriptions, numismatic evidences and structural and artistic remains of Buddhism (i.e. remains of stupa, sculpture, terracotta, seals, potteries, coins, etc.).

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1. Introduction. 2. Ancient Kururattha. 3. Buddhism in Kururattha. 4. The contribution of the four Buddhist Monarchs in the development of Buddhism in Kururattha. 5. The importance of Kururattha in early Buddhism. 6. Conclusion. Bibliography.

040. SAINI (Anita)

Deep Ecology : In Buddhist Perspective.

Supervisor : Dr. Seema Bose

Th 14182

Abstract

Today's eco-crisis has taken a global shape that requires each human being to take responsibility for his or her actions and to work aiming towards bringing harmony in the nature, every action in this regard will be effective irrespective of its local or global character. There is a need to work together setting beside anthropocentric attitude towards nature and by embracing the nature. In this way, in the age of globalization, by comprehending Buddha's teachings, we could help in promoting positive social changes that offers a culture of awakening to all believers. For this, we should work harmoniously with others to bring about non-dualistic spirituality and a sense of the interconnectedness of all beings, so that we could overcome individualism and the sense of lack. It should be kept in mind that the major political parties of our time, of left, right or centre, were all created in the nineteenth century, out of the turmoil of the Industrial Revolution. They were based on the need to manage a growing, newly democratized population. The whole theory of Buddhism revolves round to cure the diseases of the mind first, because when the mind is cleared of them, the environment can simultaneously be clean. Today an education system is needed which can coordinate both knowledge and wisdom, that is the natural science and the philosophy and theology that can transform people with wide scientific, technical, ethical and philosophical horizons. The universities should be oriented to provide this. In this way, we can direct modern science and technology to work towards harmonizing our relationship with the Earth, and thus rejuvenating the ecological balances.

Contents

1. Introduction. 2. Critiques of Our Ongoing Development. 3. Healing the Wounded Earth. 4. Socially Engaged Eco-Buddhism. 5. Conclusion. Bibliography.

041. SINGH (Rana Purushottam Kumar)
An Analytical Appraisal of the Philosophy Contained in Paramattha Vinicchaya and its Comparison with Modern Western Thought.
 Supervisor : Dr. Bhikshu Satyapala
 Th 14181

Abstract

Contains the exposition of the Abhidhamma-teachings, mainly on the basis of 'Paramattha Vinicchaya' authored by Acariya Anuruddha Mahathera around 12th century. Deals with the four ultimate (Paramatthas) i.e., citta (consciousness), cetasika (psychic factors), rupa (material qualities) and Nibbana (ultimate bliss). The second important aspect of the work is a comparative study of the Abhidhammika real with five thinkers of Western philosophy. They are Whitehead, Russel Wittgenstein, David Hume and Heidegger. Attempts to establish a dialogue between the East and the West.

Contents

1. Introduction. 2. Concept of Citta. 3. The Concept of Cetasika (Psychic Factors). 4. The Concept of Rupa (Material Qualities). 5. The Concept of Nibbana. 6. (a). Abhidhamma and Whitehead. (b). Abhidhamma and Russel. (c). Abhidhamma and Wittgenstein. (d). Abhidhamma and David Hume. (e). Abhidhamma and Heidegger. 7. Conclusion and Bibliography.

042. TRAN THI MY HANH
An Analytical Study of the Vajracchedika Prajnaparamita Sutra in the Light of Pali Sutta Pitaka.
 Supervisors : Dr. R K Rana and Dr. T R Sharma
 Th 14186

Abstract

Concludes that the V. P.P. lays much emphasis on the non-attachment towards a self (atman), a being (sattva), a living soul (jiva) and a person (pudgala). It says that a bodhisattva should try to transcend dharma and adharma, samjna and asamjna, rupa and arupa. Following the tradition of devotion (bhakti) of the Mahayana Buddhism it asserts that if a bodhisattva recites even a quarter of a couplet of the Sutra, he will acquire a heap of punya (punya skandhas), which cannot

be measured like the sky (akasa). The V.P.P. asserts very repeatedly that the Buddha has not preached any dharma, whatsoever. As a matter of fact, the Buddha has neither preached dharma nor adharma and a bodhisattva should try to transcend both dharma and adharma. The V.P.P. truly sets a course of action for the bodhisattvas where they are asked not to have any attachment for the concept of a self (atma), a sattva, a jiva and a pudgala. Buddhism builds happiness by wisdom, which realizes the origin of suffering and the cessation of suffering. Therefore, this true happiness can attain in our daily life by realizing the law of Dependent Origination and the doctrine of non-self. With such a understanding, we will live a happy life and peaceful mind though we have nothing in our own.

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1. General introduction. 2. Formation and Transmission of the Vajracchedika Prajnaparamita Sutra. 3. The Vajracchedika Prajnaparamita Sutra in the Light of Pali Sutta Pitaka. 4. Conclusion. Bibliography.

043. TUAN (Ven T H D Truong Bui)
Buddhist Social Thought as Represented in the Pali Suttapitaka.
 Supervisor : Dr. Bhikshu Satyapala
 Th 14180

Abstract

Explains the Buddha's teachings on the society and structure and ideology of the society in pre-time and at the Buddha's time to understand the progress of the social thoughts in Buddhism and another religions. Attempts to demonstrate that the social thoughts in Pali Suttapitaka have given considerably serious attention to the problem related with the society and have evolved a system of social relations for securing the best possible organization of human life. Investigates Social Thought in Pali Suttapitaka, which is considered the controversial issue in the re-examination of the role of Buddhism in the modern world.

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1. Introduction. 2. The Concept of Caste in Pali Tipitaka. 3. The Concept of Democracy and Democracy in Buddhism. 4. Women in Buddhism. 5. Buddhist View on Economics. 6. The Buddhist Ethics. 7. Conclusion and Bibliography.

044. WANGCHOK (Sonam)
Origin and development of SA-SKYA Tradition in Western Himalaya With Special Reference to Matho Monastery in Ladakh.
 Supervisor : Dr. Hira Paul Gangnegi
 Th 14321

Abstract

Focuses directly on the activities of Sakya monasteries and the monks professional and personal relationship with laity. Primarily addresses the issue of characterizing the structure of religious and ritual authority in the Sakya monasteries of Matho and Tangyu. It also sets out to indent and describe the sculptures and paintings in the shrines in both Matho and Tangyu in belief that this is of interest both in itself and because the sculptures and paintings occupy a special place in the Tibetan Monasteries.

Contents

1. Introduction. 2. Origin and growth of the Sakya Tradition
 3. Sakya tradition in the Western Himalaya 4. historical background of the Matho Monastery 5. Present administrative structure of the Matho Monastery 6. Social activities of the Matho Monastery. 7. Conclusion. Bibliography and Appendices.

045. YU, SUNG-UK
The Deification of the Buddha : A Socio-Historical Perspective.
 Supervisor : Dr. Shalini Singhal
 Th 14322

Abstract

Analyses the social conditions in which the Buddha was deified and the process of the deification and shows the relationship between the two. The problem of the deification of the Buddha thus has been focused on its relation with the society of the period and analyzes its process in two categories, the literal and the imagery developement, which is believed to enable us to understand better about the nature of the religious worship and its ideology.

1. Introduction. 2. The background to the deification of the Buddha 3. The life of the Buddha : fact and legend 4. The deification of the Buddha in Buddhist literature. 5. The Image of the Buddha. 6. Conclusion. Bibliography.