

## CHAPTER 7

### BUDDHIST STUDIES

#### Doctoral Theses

048. अनिता रानी

**जातक-अट्टकथा में वैश्य संस्कृति ।**

निर्देशक : प्रो. सुषमा कुलश्रेष्ठ एंव डॉ. तुलसीराम शर्मा

Th 14667

*सारांश*

अर्थ व राज्य में 'उच्च' व 'सम्माननीय' स्थान पाने के पश्चात् वैश्य सामाजिक ढाँचे में अपनी असम्माननीय स्थिति में भी विशिष्ट स्थिति बनाना चाहते थे अर्थात् वे वैदिक काल से चली आ रही धार्मिक व सामाजिक नियमावली में 'द्विज विशेषाधिकारी' होने पर भी उनकी समाज में असन्तोषजनक स्थिति को परिवर्तित करना चाहते थे । जातक-अट्टकथाओं में वैश्य वर्ग ने बौद्ध धर्म व सिद्धांतों का अनुसरण करके मात्र व्यक्तिगत जीवन में ही क्रान्तिकारी परिवर्तन नहीं किया अपितु जिस 'बौद्ध धर्म' ने उन्हें अर्थ, राज्य एवं समाज में सम्मान दिया, उन्होने उस 'बौद्ध धर्म व संस्कृति' के उदय एवं विकास में महत्वपूर्ण योगदान दिया, जिसके कारण बौद्ध धर्म एवं संस्कृति भारत में ही नहीं अपितु विश्व में भी फैली । इस तरह जातक-अट्टकथाओं में वैश्य ने बौद्ध धर्म को सैद्धान्तिक तौर पर अपनाया ही नहीं अपितु बौद्ध सिद्धांतों को व्यवहारिक रूप प्रदान करके बौद्ध धर्म को 'भौतिक एवं नैतिक' योगदान भी दिया । जातक-अट्टकथाओं में वैश्य संस्कृति एक नगरीय संस्कृति थी और वैश्यों द्वारा सामाजिक, आर्थिक, धार्मिक एवं राजनैतिक क्षेत्रों में किये गये योगदान से उनका एक विशिष्ट रूप विकसित होने लगा ।

*विषय सूची*

1. जातक-अट्टकथा : एक परिचय । 2. वैदिक काल तथा जातक-अट्टकथाओं में वैश्य वर्ग । 3. बौद्ध संस्कृति के विकास में वैश्य वर्ग का योगदान (जातक-अट्टकथाओं के आधार पर) । 4. वैश्य एवं विहार । 5. उपसंहार । संदर्भ-ग्रंथ-सूची । परिशिष्ट ।

049. CHAKMA (Titan)  
**Study on the Tribal Buddhists in the Chittagong Hill Tracts of Bangladesh.**  
 Supervisor : Dr. Hira Paul Gangnegi  
 Th 14665

*Abstract*

The Chittagong Hill Tracts is the traditional homeland of the eleven tribes namely the Bawm, Chak, Chakma, Khiyang, Khumi, Lushai, Marma, Mro, Pankho, Tangchanya and Tripura who collectively identify themselves as “Jumma”. They practice Buddhism, Christianity and Hinduism alongside their indigenous faiths. After a more than ten year-long negotiation, an agreement, popularly known as the “CHT Peace Accord”, was signed between the Awami League government of Bangladesh and the PCJSS on 2 December 1997 to resolve the problems of the tribal people. Despite the Accord, peace is still elusive in the Chittagong Hill Tracts, and the tribal people continue to be threatened with Bangladesh military atrocities and forcible eviction from their ancestral homeland. Peace is a pre-condition for all creative actions and constructive developments in society. It is not the end but a way to the end. It comes to a society through conscious and constructive efforts of all concerned. It is human duty of the government of Bangladesh and the international community to enforce peace in the Chittagong Hill Tracts within the framework of the “CHT Peace Accord” and other applicable national and international laws for survival of the minority tribes with dignity and freedoms. Let us hope that peace prevails in the Chittagong Hill Tracts and the tribal people are granted with their due right to self-determination for survival of their ethnic, religious and cultural identity in the 141-million Muslim majority people’s Republic of Bangladesh.

*Contents*

1. Chittagong Hill Tracts : Topography and demography. 2. Brief outline of the political history of Chittagong Hill Tracts. 3. Rise and fall of buddhism in India. 4. Introduction and development of buddhism in the Chittagong Hill Tracts. 5. Man and his civilization. 6. Chakma. 7. Marma. 8. Tanchangya. 9. Chak. 10. Khiyang. 11. Khumi. 12. Murung or Mro. 13. Conclusion, Appendixes and Bibliography.

050. DHAMMA JYOTI (Ven.)  
**Critical Study and Editing of Mahabodhivamsa.**  
 Supervisor : Dr. Subhra Barua Pavagadhi  
 Th 14666

*Abstract*

Focuses on the sub-literature that evolved around the Mahabodhivamsa. This should be taken as concrete evidence showing the important role played by Mahabodhivamsa. Unboubtedly, the Mahabodhivamsa was used as a role model by those who were inclined to master Pali and prosody. This research also focuses its attention on the influence of the Bodhicult on the day to day life of the people, society and the whole Buddhist civilization that flourished and took deep roots after the bringing of the Bodhi-sapling from Gaya. Retinue that followed Ven. Theri Sanghamitta comprising of members of 18 Guilds were the people who were really responsible for implanting the Buddhist culture in Sri Lanka. The Bodhi-culture was very effectively used by the ruler of the time to unify political administration of Sri Lanka. Further, the rites and rituals connected with the Bodhi-cult also have been very effectively utilized to create a strong religious bond among the people. Edifice of the whole Sri Lanka culture was newly built on this strong foundation.

*Contents*

1. Introduction. 2. Detail study of Mahabodhivamsa. 3. Meaning and concept of Bodhi. 4. Cultural and ritualistic aspect connected with the Bodhi\_Cult. 5. Chronicle literature of Sri Lanka with special reference to Mahabodhivamsa. 6. Critical edition of the text Mahabodhivamsa. Conclusion and Bibliography.

051. MAGAMMANA PANNANANDA (Ven.)  
**Study of the Growth and Spread of the Buddha Concept in Sri Lanka.**  
 Supervisors : Dr. Shalini Singhal and Prof. Sangh Sen Singh  
 Th 14670

*Abstract*

Makes a historical and cultural study of how the concept of the Buddha grew and spread within the Buddhist society of Sri Lanka. The Buddha concept had its origin in the Pali Canon, the historical source of the Theravada Buddhist tradition. Later

on, it was with the expansion of Buddhism gradually. When Buddhism reached Sri Lanka, it was in context of Sri Lankan culture that the concept of Relic worship came into being. It is recorded that the Thera Mahinda himself directed the king of this island to build the Thuparama Pagoda in Anuradapura, enshrining in it the sacred relics of the Buddha. By way of that, locals were made to feel as if the real Buddha is amongst them. Buddhaghosa Thera, in his commentary to the Digha Nikaya has made it clear that 'the presence of the sacred relics means that the Buddha Himself is present' (Dhatusu thitasu Buddhacha thitacha honti). This demonstrates that the Sri Lankan Buddhist tradition of venerating the Buddha's Relics has kept the Buddha alive. The Sri Lankan Buddhists not only consider the Buddha as their own, but also they regard him a superhuman being who lively protects them in any disaster and risk. In relation to the life of the Buddha, they have created various types of stories depicting his superhuman powers.

#### *Contents*

1. The Buddha concept as depicted in the Pali Tipitaka and its impact and development in the context of Sri Lankan Buddhist Culture. 2. The Buddha concept as found in the classical Sinhala Buddhist literature. 3. The position of the Buddha in the Pantheon of non-humans of the healing profession (Shanti Kammās). 4. The Buddha concept depicted in the fine arts of the Sinhala Buddhist. 5. The Sinhalese Buddhist way of life and Buddha concept. Bibliography.

052. PHUOC (Le Huu)  
**Critical Study of Nagarjuna's Middle Way Philosophy as Revealed in Mulamadhyamakakarika.**  
 Supervisors : Dr. I. N. Singh and Dr. Seema Bose  
 Th 14668

#### *Abstract*

The philosophies of the Buddha and Nagarjuna offer trenchant explanations of the constitution of reality, the function of the human mind, and the purpose to which an individual's life and, in some cases, academic career should be devoted. A study of Madhyamika, if approached with a receptive attitude, will complement any philosophy, no matter how antithetical. In terms of the Middle-way perspective, creativity must be conducted relationally and processually rather than

independently. According to the Middle-way perspective, the phenomenal world must undergo a dynamic process of arising, enduring, changing and ceasing. When existent, say, social realities, are observed one has no choice but to say that they are dependently arisen through these three processual characteristics and are empty of inherent and independent essence. Therefore, social analysis should place their notice on the co-creative relational process of the arising, enduring, changing and ceasing of particular social structure, or entities, which involve the mutual embeddedness of many conditions, specifically the relational interweaving of many acting agencies, and which also condition the arising of some subsequent social consequences.

*Contents*

1. General Introduction. 2. Middle-way the essential of Buddha teachings. 3. Early buddhism and the historical context of Nagarjuna. 4. Philosophy of Nagarjuna. 5. Middle way and its sociological implication. 6. Conclusions, bibliography and appendixes.

053. PHUONG (Tran Kim)  
**Origin and Development of Vietnamese Pure Land Sect.**  
 Supervisors : Dr. R. K. Rana and Dr. B. S. Rustagi  
 Th 14663

*Abstract*

Focuses on studying the Pure Land aspect of Vietnamese Buddhism and through it sheds new light on the four areas. First, this study of Pure Land Buddhism in Vietnam contradicts the conventional perception that there is no Pure Land Buddhism in Vietnam. Second, the findings extend to Pure Land Buddhism in Vietnam a recognition of its role and contribution to Vietnamese Buddhism and, more specifically, to Vietnamese culture. Third, this study clears the characteristic of Ch'an Buddhism in Vietnam. This illuminates the nature of Vietnamese Buddhism. Fourth, and perhaps more crucially, this study displays the methods of religious practice that is necessary to the Buddhist of present age. The pure land teaching can provide a practical and effective way to bring about an ideal society. According to this teaching, the Western Paradise, where the needs of spirit and material are satisfied sufficiently, is established by the purified mind. Once one's mind is purified,

viz, the three poisons (greed, anger, ignorance) are ultimately destroyed, one feels everything pure because pure mind is pure world. At that time, all his activities including action, words, and thought are not defiled by evil things. Thereby, if all persons cultivate their mind in such a way, the human society certainly becomes a Pure Land world, where there is abundant love, compassionate, wisdom, where there is no sufferings, conflict, hostility, war, where the moral life is promoted, where all things aim at completing the truth, goodness and beauty. It is just a social model that is fair, civilized, blissful, whose establishment is at hand and can be carried out. We are members constituting human society and we inherently have pure nature in mind. If all of us purify our mind, we not only build the realm of Pure Land in our mind but also have a part in constructing the Pure Land in this world for all humans. Thus, we can confidently say that where there is a purified mind, there is a Pure Land society.

#### *Contents*

1. Introduction. 2. Origin and development of the Pure Land School of China. 3. Development of Pure Land Teachings. 4. Popularization of Pure Land Practice. 5. Origin and development of the Pure Land Sect in Vietnam. 6. Influence of Pure Land Buddhism in Vietnam. 7. Conclusion and Bibliography.
054. RACHAMONGKOLMATEE (Phra SI)  
**Survey of Dhatu in the Pali Vyakaranas.**  
 Supervisors : Prof. R. C. Sharma and Dr. Bhikshu Satyapala  
 Th 14664

#### *Abstract*

The linguistic background of Pali roots is predominantly Indo-Aryan. Pali grammarians used Sanskrit grammar as models in their descriptive works. The works on roots by Pali grammarians fall into three schools : of Kaccayana, Moggallana and Saddaniti. The study of the roots involving its components like Upasagas (Prefixes), Paccayas (Suffixes) and Vibhattis (terminations) assumes significant importance in the context of adequate understanding of verbs and noun formations in the Pali Buddhist texts. This explains and emphasis that Pali grammarians traditionally put on the study of dhatu.

*Contents*

1. Introduction. 2. Dhatu in Pali Vyakarana. 3. Akhyatakiriya.  
4. Kita. 5. Summary, conclusion and Bibliography.

055. RITURAJ (Arvind)  
**Study on the Means of Communication in Ancient India from Sixth Century B. C. to Third century B. C. with Special Reference to Buddhist Sources.**  
Supervisors : Dr. Sanghasen Singh and Prof. J. S. Yadava  
Th 14662

*Abstract*

In present study efforts have been made to throw light on all aspects of means of communication in the ancient India from the sixth century BC to the third century BC mainly based on Pali. The main emphasis is on the means of communication during 6th century B. C. to 3rd century B. C. which is the period of formation of society and state in India. This age is witness of development and growth in many walks of life of society and state of then India. When we go back to the age of Indus Valley civilization, we see the means of communication which was in initial stage and these means were carried forward by the generations with some modifications and change. The process of evolution and diffusion was very important tool to understand the process. From Rig Vedic age to Buddha and to the Asoka the exchange of ideas carried forwarded through various means like oral tradition symbols, group communication, inscriptions, edicts etc.

*Contents*

1. Introduction. 2. Sketch of growth of communication of ideas during pre-Buddha period. 3. Evolution of language and dialects as a means of communication. 4. Origin, growth and expansion of communication through written words. 5. Conclusion and Bibliography.

056. वर्मा (मुकेश कुमार)  
**भारतीय दर्शन को बौद्ध मत का योगदान ।**  
निर्देशक : डॉ. भिक्षु सत्यपाल एवं डॉ. टी. आर. शर्मा  
Th 14669

प्रस्तुत शोध-प्रबन्ध में बौद्ध मत के तत्वमीमांसीय योगदान, ज्ञानमीमांसीय योगदान, आचारमीमांसीय योगदान एवं धर्म-दार्शनिक योगदान के समीक्षात्मक विवरण प्रस्तुत है । समस्त भारतीय दार्शनिक परम्परा में बौद्धों का एक विशिष्ट स्थान है तत्वमीमांसीय, ज्ञानमीमांसीय, आचारमीमांसीय एवं धर्म-दार्शनिक स्थितियों के दृष्टिकोण से यह कई सारे नई प्रतिमानों को स्थापित करता है । अनीश्वरवादी होते हुए भी कर्म-नियम की सम्यक् रूपेण व्याख्या करना, अनात्मवादी होते हुए भी पुनर्जन्म और मोक्ष की व्याख्या करना भारतीय दर्शन को उसका अप्रतिम योगदान है । बिना ईश्वर की सहायता के जगत् की व्याख्या करना और विकास की प्रक्रिया के रूप में इस जगत् को स्थापित करना भारतीय दर्शन में उनके वैज्ञानिक दृष्टिकोण को इंगित करता है । ज्ञानमीमांसीय दृष्टिकोण से प्रत्यक्ष की विषय-वस्तु के रूप में केवल स्वलक्षण को स्वीकार करना तथा सामान्य लक्षण को अनुमान की विषयवस्तु के रूप में मानना उनकी विशिष्टता को इंगित करता है । उनका अपोहवादी संकल्पना भारतीय ज्ञानमीमांसा में एक अद्वितीय स्थिति को बताती है । यह उनके विशिष्ट योगदान की ओर इंगित करता है । आचारमीमांसा में एक अद्वितीय स्थिति को बताती है । यह उनके विशिष्ट योगदान की ओर इंगित करता है । आचारमीमांसा के संदर्भ में मानवीय विवेक के आधार पर मूल्यों एवं आदर्शों को स्थापित करने की बात ईश्वर निरपेक्ष नैतिकता को प्रतिपादित करती है । भारतीय दर्शन में प्रायः नैतिकता को ईश्वर आधारित मानकर उसे व्याख्यायित एवं स्थापित करने का प्रयास किया गया है । यह स्थिति भारतीय दर्शन में उनके आचार मीमांसा के संदर्भ में व्यक्ति की स्वतंत्रता और कर्मों के उत्तरदायित्व की भावना को प्रभावी रूप से स्थापित करती है और इस रूप में यह भारतीय आचारमीमांसा को समृद्ध करती है । इस प्रकार बौद्ध दर्शन में ज्ञानमीमांसीय सूक्ष्मता, तत्वमीमांसीय नवीनता एवं वैज्ञानिकता, आचारमीमांसीय सरलता एवं धर्म-दार्शनिक ताकिकता प्रबल एवं स्पष्ट रूप से स्थापित हो रही हैं । बौद्धों के ये सारे पक्ष भारतीय दर्शन के विकास और उसे परिपक्वता प्रदान करने में महत्वपूर्ण भूमिका निभाते हैं ।

### विषय सूची

1. भूमिका । 2. तत्वमीमांसीय योगदान । 3. ज्ञानमीमांसीय योगदान । 4. आचारमीमांसीय या नीतिशास्त्रीय योगदान । 5. आचारमीमांसीय या नीतिशास्त्रीय योगदान । 6. धर्म-दार्शनिक योगदान । उपसंहार एवं संदर्भ ग्रन्थ सूची ।

## M.Phil Dissertations

057. ANG (Khiev Sam)  
**Comparative Study of Puggalavada and Anattavisda.**  
 Supervisor : Dr. I.N.Singh
058. DAO (Van Phan)  
**Critical Examination of the Method of Sermon Dissemination as Used by the Buddha.**  
 Supervisor : Dr. H. P. Gangnegi
059. HA (Nguyen Thi Than)  
**Mahayana Buddhist Attitude Towards Women with Special Reference to the Srimala Sutra**  
 Supervisor : Prof. K.T.S. Sarao
060. HANH (Tran Thi Hanh)  
**History of Ahinsa With Special Reference to Buddhism.**  
 Supervisor : Prof. K. T. S. Sarao
061. INANG (Phra Praphakorn)  
**Contribution of Mahamoggallatthera in the Development of Buddhism.**  
 Supervisor : Prof. Bhikshu Satypala.
062. LINH (Truong Thi Phuong)  
**Buddhist Attitude.**  
 Supervisor : Prof. K. T. S. Sarao
063. NETNOI (Thanyamart)  
**Dr. B. R. Ambedkar as an Engaged Buddhist.**  
 Supervisor : Dr. H. P. Gangnegi
064. PUNNOY (Phramaha Siri)  
**Concept of Upasana With Special Reference to the Mongala Sutra.**  
 Supervisor : Prof. Bhikshu Satypala
065. QUOC (TON)  
**Study of Alayavijiana.**  
 Supervisor : Dr. I. N. Singh
066. QUY (LE Thi)  
**Origin and Development of the Concept of Malijustri Budhisastra in Mahayana Buddhism.**  
 Supervisor : Dr. R. K. Rana

067. SAISRI (Phra. Vichian)  
**Role of Lay Financial Support in Modern Thai Buddhism.**  
Supervisor : Prof. K. T. S. Sarao.
068. SRITHA (Phra Boonserm)  
**Sangayana in Theravada Buddhism.**  
Supervisor : Dr. S. B. Pavagadhi
069. TAM (Ngo Thi)  
**Vajrachdika and its influence on Zen Buddhism.**  
Supervisor : Dr. I. N. Singh
070. TAN (Trinh Huyen)  
**Buddhist Perspective of Education.**  
Supervisor : Dr. Anita Sharma
071. THUA (Tran Thi Giao)  
**Buddhist Perspective of War, Conflict and Terrorism.**  
Supervisor : Prof K. T. S. Sarao
072. THUAN (Nguyen Phuc)  
**Legacy of Mahayana Buddhism in India.**  
Supervisor : Prof. K. T. S. Sarao
073. TRANG (Chan Nu Tinh)  
**Buddhist Economic and Modern Life.**  
Supervisor : Dr. S. B. Pavagadhi
074. TURC (Truong)  
**Reflected in the Pali Literature Engaged Buddhist Activeness Reflected the Pali Tipitaka.**  
Supervisor : Prof. K. T. S. Sarao
075. YEN (Le Thi Hong)  
**Buddhist View of Peace and Conflict.**  
Supervisor : Prof. K. T. S. Sarao.

