

## CHAPTER 8

### BUDDHIST STUDIES

#### Doctoral Theses

068. ASHIN KUMARA

**Psychological Study of the Theory of Kamma and Patisandhi  
(Based on the Abhidhamma Literature).**

Supervisors : Prof. Bhikshu Satyapala and Dr. Subhra Barua  
Pavagadhi  
Th 18050

#### *Abstract*

The word 'Kamma' means 'intentional action' and the word 'Patisandhi' denotes 'rebirth-linking of a living being'. So generally it can be said as 'the theory of kamma and rebirth-linking'. This is one of the central concept in Buddhism. The doctrine of kamma forms the backbone of the philosophy of Buddhism. The cause and effect theory is inevitably, invincibly and infallibly applicable in relation to each and every single unit of life. All living beings have to face the consequences for their conscious and intentional performance of the deeds. All are accountable, responsible and liable for their wholesome and unwholesome actions. The kamma, called wholesome and unwholesome actions, influences the pleasant and unpleasant results in one's present life as well as in next lives. The kamma generates the results and patisandhi (rebirth-linking). Wholesome kamma generates the pleasant result and pleasant patisandhi (rebirth-linking) of a living being. Unwholesome kamma generates unpleasant results and unpleasant patisandhi (rebirth-linking) of a living being. The patisandhi appears as a result of kamma at the time of conception in a new existence immediately after death of particular life. The kamma, its results, patisandhi (rebirth-linking), the concept of living beings are interrelated issues in the Pali literature.

#### *Contents*

1. Introduction. 2. The analytical study of the concept of 'Satta' and contemporaneous views with the theory of Kamma and Patisandhi. 3. The Akusala-kammas and their Vipakas (Moral

unwholesome action and their results). 4. The Kusala-kammas and their Vipakas (Moral wholesome actions and their results). 5. The theory of Kamma in the Pali literature. 6. The concept of Patisandhi (Rebirth-linking) in the Abhidhamma literature. Conclusion and bibliography.

069. CHAUHAN (Kavita)  
**Historical Analysis of the Position of Women in Ancient Indian Buddhism.**  
 Supervisors : Dr. Subhra Barua Pavagadhi and Prof. Anita Sharma  
 Th 18253

*Abstract*

The position of women has been a subject of considerable interest in recent decades. In all societies, particularly in the West, there has been a rethinking of the position accorded to women in all spheres of activity. This has resulted in a significant change in the role played by women in social, economic and political life. This reappraisal has also touched the question of the position accorded to women in the main religious traditions of the world. In Christian countries the issue of the ordination of women has become a controversial topic, and some Churches are facing the prospect of dissension, and even schism, on this question. The position of women in Islam has been the subject of considerable discussion and controversy. In contrast to this the position of women in Buddhism has been relatively neglected. This neglect is now coming to be rectified.

*Contents*

1. Introduction. 2. The position of women in the pre-Buddhist period. 3. Status of women at the time of the Buddha. 4. Buddhist samgha and women. 4. Role of women in spread of Buddhism. 5. Decline and revival of Bhikkuni samgha. Conclusion and bibliography.

070. LE HONG TUAN  
**Engaged Buddhist Activities of Vietnamese Monks in Europe.**  
 Supervisors : Prof. K T S Sarao and Prof. Anita Sharma  
 Th 18234

*Abstract*

Vietnamese Buddhism have more and more positive impact on

the social value system and obviously play a vital role in the life of Western people who have a strong faith in Buddhism. Of course, the liberty of the engaged Buddhism by itself will surely bring out numerous findings of the thesis. The study of 'Engaged Buddhist activities of Vietnamese Monks in Europe' is still very limited. Therefore, the investigation of the relevance of the Vietnamese Buddhist Activities in Europe is very necessary.

#### *Contents*

1. Introduction. 2. The growth of Buddhism in the western countries. 3. Vietnamese Buddhism in European countries. 4. The role and contribution of Vietnamese monks in contemporary European Buddhism. 5. The intergration of Vietnamese Buddhism into western society. Conclusion and bibliography.

071. LEE SANG HOON  
**Contribution of Vasubandhu in the Development of Yogacara.**  
 Supervisor : Dr. Indira Narain Singh  
 Th 18048

#### *Abstract*

The principal doctrines of the Yogacara idealism lies in the fact that consciousness is the sole reality. The developed logic of Buddhist thought gave rise to the Yogacara. The object is said to be unreal as it is not what it appears, and cannot be helpful to knowledge. The object has been considered as a mode of consciousness. The objective and external appearance is the transcendental illusion, because of which consciousness is divided into the subject-object duality. The creativity of consciousness is governed by the illusory idea of the object. A will or an Idea is the synonym of reality and this creativity is manifested at different levels of consciousness. The theory of the three strata of consciousness, viz. Alaya-vijnana, Klista Manas and the Pravrtti-Vijnanas covers the idealistic enumeration of the empirical world. The existence of everything is consumed in these three stratas. In entire history of Buddhism, Vasubandhu has been considered as one of the most important figures.

#### *Contents*

1. Introduction. 2. Origin and development of the Yogacara. 3. Vasubandhu's Yogacara realism and critics. 4. Three vijñanas of

Yogacara. 5. Alaya Vijnanas of Yogacara. 6. Absolute in Yogacara system. 7. Dharma theory of Vasubandh. Conclusion and bibliography.

072. LO, YU-CHUN  
**Menri School of Tibetan Art : A Stylistic Study of the Siddha Paintings.**  
 Supervisor : Prof. Anita Sharma  
 Th 18047

*Abstract*

Tibetan art has a unique pattern of development since the period of the Later Spread of Buddhism. Pala-Indian Buddhist art was first transplanted as a dimension of importation of Buddhism into Tibet. The subsequent Newar art was first adopted by the Tibetans largely at a similar basis in the early stage. Chinese stylistic features, however, influenced the development of Tibetan painting through a very different manner. Chinese artistic style apparently did not come along with particular Buddhist teaching or transmissions, but through the mere presence of Chinese Buddhist painting in Tibet, it exhibited to the Tibetans a divergent approach to illustrate the Buddhist world and divinities. The sGar-bris reflects a strong mark of Chinese tranquil landscape aesthetics, the sMan-ris amalgamated both the Indo-Newar religious and Chinese secular naturalistic aesthetics into the first distinctive Tibetan stylistic expression.

*Contents*

1. Religious and literary contexts of Indian Mahasiddhas in Tibetan Art. 2. Portrayals of Indian Mahasiddhas in Early Tibetan Painting. 3. The Early sMan-ris style and tradition. 4. Siddha paintings of the later sMan-ris style. Conclusion and bibliography.

073. NGO THI DU  
**Concept of Anatta in Early Indian Buddhism.**  
 Supervisors : Prof. K T S Sarao and Prof. Anita Sharma  
 Th 18252

*Abstract*

This thesis is intended to expand the discussion under way in certain circles, to broaden and deepen the reflective basis for further cooperation on a topic of common concern the fate of

the earth as a Buddhist responsibility. It is with a sense of humanity and yet responsibility, that we get involved in it. "The Concept of anatta (no-self)" is a new challenge, not only on the assumption of the Buddhist, and particularly Asian Buddhist worldviews.

*Contents*

1. Introduction. 2. The theoretical background knowledge of Anatta (No -Self). 3. The Doctrine of Anatta on human. 4. The no Atman but five aggregates as reality. 5. Comparative doctrine of Antta in Pali canon with that in the light of some upanisad. 6. The role of Samadhi and Panna in the realization of Antta (No-Self). 7. Conclusion. Bibliography.

074. PHRAMAHA SIRI PUMNOY  
**Concept of Micchaditthi as Reflected in the Pali Tipitaka and its Impact : A Psycho-Philosophical Study.**  
 Supervisors : Dr. Subhra Barua Pavagadhi and Prof. Bhikshu Satyapala  
 Th 18049

*Abstract*

The research focuses on the concept of Micchaditthi and its origin, kinds, sources, evil impacts and remedies. In the study some ideas such a those of the six thinkers which appear in the canonical texts of the Theravada Buddhism are discussed and analyzed. The work is mainly based on the study of the concept of Micchaditthi as reflected in the tipitaka in Theravada Pali canonical texts. This work relies on the main sources of data used in the research of Buddhist texts and their commentaries. Also, several sources of information, including textbooks and the research works elated to the topic of research, have also been taken into consideration. The Tipitaka and its commentaries are the primary source of this work.

*Contents*

1. Introduction. 2. Pre-Buddhist views and philosophy. 3. The notion of Ditthi : Its groups and the irse of Micchaditthi : Its causes. 4. The concept of Micchadditthi in the Pali Tipitaka. 5. The Sammadditthi as the remedial ways and means of getting rid of impacts of Micchaditthi. 6. Conclusion and bibliography.

075. प्रवीण कुमार  
**हाशिये के विमर्श के संघर्ष में बौद्ध धर्म में भिक्षुणियों का योगदान ।**  
 निर्देशिका : डॉ. रंजना रानी सिंघल  
 Th 18251

*सारांश*

इस शोध के दौरान पाया कि निःसंदेह भिक्षुणियों ने बौद्ध धर्म के विकास में अभूतपूर्व भूमिका निभाई, परन्तु प्रतिकूल परिस्थिति होने के कारण वो समाज के मुख्य धारा में नहीं आकर हाशिये के रूप में रहीं । निःसंदेह हाशिये पर ही सही, परन्तु भिक्षुणी संघ लंबे समय तक अपने अस्तित्व में रहा ।

*विषय सूची*

1. बुद्ध पूर्व काल में नारी की स्थिति । 2. बौद्ध धर्म में भिक्षुणियों की भूमिका ।
3. हाशिये के विमर्श के रूप में भिक्षुणियों की पहचान । 4. क्या बुद्ध नारी विरोधी थे । 5. थेरगाथा थेरीगाथा एक तुलनात्मक अध्ययन । 6. भिक्षुणी संघ का स्वरूप । उपसंहार ।

## M.Phil Dissertations

076. अनीता  
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077. GYAN VEER  
**Relevance of Buddhism in Contemporary Globalizing World.**  
 Supervisor : Dr. Subhra Barua Pavagadhi
078. LE THI BICH HIEP  
**Role of Socially Engaged Buddhism in Societal Development.**  
 Supervisor : Prof. K T S Sarao

079. LHUDUP TSOMO BHUTIA  
**Gaden Tharpa Choeling Monastery : Its Origin and Development.**  
 Supervisor : Prof. K T S Sarao
080. LIM., GYUOG  
**Reglexive Nature of Valid Cognition of the Self-Awareness.**  
 Supervisor : Dr. Hira Paul Gangnegi
081. मनजीत सिंह  
**चीनी यात्रियों द्वारा वर्णित उत्तर भारत में बौद्ध-धर्म की दशा : एक मूल्यांकन ।**  
 निर्देशक : डॉ. राम कुमार राणा
082. NGUYEN THI MINH HANH  
**Contours of Zen in the Lankavatara Sutra.**  
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083. सपना सारिका  
**पालि साहित्य में उल्लिखित उत्तर-पश्चिमी भारतीय उपमहाद्वीप के बौद्ध स्थलों का अध्ययन (7वीं शताब्दी तक) ।**  
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084. SINGH (Dinesh Kumar)  
**Influence of Buddhism on Teaching of Kabir Das.**  
 Supervisor : Prof. K T S Sarao
085. TON NGOC HUNG  
**Meditation in T'ient' AI Tradition With Special Reference to Moho Chihkuan.**  
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086. TSERING DOLMA  
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087. TSETEN DOLKAR  
**Life and Works of Kushok Bakula Rinpoche.**  
 Supervisor : Dr. H P Gangnegi