

CHAPTER 9

BUDDHIST STUDIES

Doctoral Theses

067. DUANGPORN KUMHOMKUN
Role of Prominent Bhikshunis in the Development of Early Indian Buddhism.
Supervisor : Dr. Subhra Barua Pavagadhi
Th 16830

Abstract

Attempts to analyze the role of the Bhikshuni Sangha in early Buddhism. It lays emphasis on the capacity of women in achieving the highest goal of Buddhism. It highlights the very positive and healthy effect which the establishment of Bhikshuni Sangha had on the general status of women in the society and their capability to attain the highest objectives and missions.

Contents

1. Introduction. 2. The status of women. 3. Origin of the order of bhikshunis. 4. Biographies of the prominent Buddhist bhikshunis. 5. A reflection on the role of bhikshunis in the development of early Buddhism. 6. Conclusion. Bibliography.

068. HA THOI
Study of the Concept of Other Power in the Sutras of Pure Land Buddhism.
Supervisor : Dr. Indra Narain Singh
Th 16606

Abstract

The appearance of Buddha is to bring the welfare and happiness to all sentient beings in the world. However, after attaining enlightenment, the Buddha turned his newly omniscient eye to view that his *dharma* is so deep and difficult for beings to understand and practise. Therefore, he used various expedient means in accordance with the spiritual capacities, circumstances and different *karma* of living beings to show them to the path as

to how to free the suffering of the cycle of birth and death and obtain the peace and happiness in the present life and attain awakening and enlightenment in the next life. According to both *Theravada* and *Mahayana* literature, there have been 84000 methods to counteract 84000 kinds of afflictions of human beings. Within these methods, 'Buddha's name recitation' relies on the power of the *Amitabha Buddha* of Pure Land Buddhism which is the most important one, because it is suitable for all the capacities of living beings those who are either of high or of low level, intelligent or stupid, rich or poor, etc., and easy to practise, easy to attain the salvation in the present spiritually degenerated era.

Contents

1. Introduction. 2. The origin and Development of Other Power Teaching in Pure Land Buddhism. 3. The methods of Pure Land Buddhism for Salvation. 4. Pure Land Buddhism with Bodhisattva's Path. 5. The Combination of Self Power and Other Power. 6. Conclusion. References.

069. HANG TRONG SANG
Analytical Study of the Importance of Saddha As Reflected in the Pali Nikayas.
 Supervisors : Dr. Subhra Barua Pavagadhi and Dr. T. R. Sharma
 Th 16602

Abstract

Saddha cannot be translated by an exact word into English language. However, it is described by some similar words like: faith, trust, belief, and confidence. Saddha is a state of mind belonging to the pure mental states to make the hindrances subside and aspires to attain higher values of a spiritual life. Thus, position of saddha is very significant in the Buddhist practices throughout all conditions and at all levels of the practitioners. Through saddha is very important for practising the dhamma is led by right view. Therefore, Buddhism is considered as 'the way of life' by the Buddhist scholars. In fact, the essence of saddha always needs an object, a real refuge for safe protection, i.e., the Buddhist three Jewels.

Contents

1. Introduction. 2. Saddha as reflected in the Pali Nikayas. 3. Saddha and practice of the lay Buddhists. 4. Saddha in reference

to practice of the Buddhist samgha. 5. The important of saddha. 6. Denotation of saddha in midern Buddhism. 7. Conclusion and Bibliography.

070. KEW WEN CHANG
Buddhist Doctrine of Parinamana (Transference of Merit) in Modern Perspective.
 Supervisor : Dr. R. K. Rana
Th 16603

Abstract

The Buddhist practice - transfer of merit, has a very important place in Buddhism and in some countries, most people regards this as the fundamental teachings of Buddhism, especially in Mahayana Buddhism. As Mahayana Buddhism developed doctrinally, the Buddhas and bodhisattvas are viewed that they could freely transfer their merit which they have accumulated through long eons of spiritual practice to help sentient beings to attain salvation. This mechanism is called transference of merit. Therefore, the doctrine of transference of merit is a normal and logical development of a fundamental path of bodhisattva. This can be seen from the practice of merit-transference after all sutras chanting or ceremonies of good actions to extend the merit and virtues arising from these unto specific persons such as patients for recovery, deceased for good rebirth, and in general, may all beings find their way of enlightenment. Transference of merit is also one of the Ten Great Vows of Bodhisattva Samantabhadra whom normally known as the Great Practice, as depicted in Avatamsaka Sutra, one of the most important sutras in Mahayana Buddhism. However, Some scholars view that merit cannot be transferred, on the grounds that man is heir to his own deeds. Hence, this study is undertaken to review and clarify the queries. The objectives of this study are: to understand the term of parinamana (transference of merit) in Buddhism; to trace evolution and development of the doctrine of merit-transference over time; and to suggest merit-making and merit-transference as a means on the path of bodhisattva.

Contents

1. Intraoduction. 2. Etymology of parinamana. 3. Merit and merit-making activities in Buddhism. 4. Transfer of Merit in Ancient indian tales. 5. Transfer of merit in Buddhism. 6. Analysis of doctrine of transference of merit. 7. Practice of bodhisattva samantabhatra's Ten Great Vows. 8. Conclusion. Bibliography.

071. LE THI HONG YEN

Buddhist View of Conflict and Peace.

Supervisors : Prof. K.T.S. Sarao & Dr. Shalini Singhal

Th 16601

Abstract

The process of rise of conflict from two views: Non-Buddhist Perspective and Buddhist Perspective it may be said that conflict in various forms and types arises in the society due to different causes. Conflict can arise because of jealous mind, inequality, class oppression, poverty etc. Conflict leads to negative and /or positive results depending on the method is used to resolve that particular conflict. In general, any conflict may be resolved through three ways is often brought into play by a third party which attempts to resolve conflict.

Contents

1. The general introduction and peace. 2. Why does conflict arise in the society? Non-Buddhist perspective. 3. Why does conflict arise in the society? Buddhist perspective. 4. How can conflict be resolved and peace established? Non Buddhist perspective. 5. How can conflict be resolved and peace established? Buddhist perspective. 6. Conclusion. Bibliography.

072. MEDAGODA ABHAYATISSA

Comparative Study of the Concept of Sila in Buddhism and Jainism.

Supervisors : Dr. Ranjana Rani Singhal and Prof. L. P. Singh

Th 16833

Abstract

Discusses the concept of sila in Buddhism. The concept of sila in Jainism is explained. Sila as a pre-condition to enlightenment is described. Attention has been paid to the concept of nibbana and kaivalya regarding this.

Contents

1. Introduction. 2. concept in sila in Buddhism. 3. Concept in sila in Jainism. 4. Sila as precondition to enlightenment. 5. Conclusion. Bibliography and Appendix.

073. MORTEZA AKHLAGHIFARD
**Atman and Brahman in the Sankara and Ramanuja Schools :
 A Comparative Study in Buddhist Perspective.**
 Supervisors : Prof. K.T.S. Sarao and Prof. M.M. Agrawal
Th 16607

Abstract

An effort has been made to understand the concept of Atman and Brahman according to Sankar and Ramanuja and to compare it with Buddhist perspective. The data was collected from the original sources and the research-works related to the topic. The methodology that was utilised in the study is mainly analytical and investigative based on the data gathered from the above mentioned sources. In general Buddhism maintains that to think that anybody or anything has an unchanging and permanent self or soul is a metaphysically incorrect or even perverted view (viparyasa), for everything is always changing, and to cling to anything as if it were permanent is to misunderstand the nature of reality. To hold on to a self is to hold on to an artificial and ignorance construction. Reality is anatman, 'devoid of self'. Buddhism therefore, offers completely different definition of the self than does the Vedantic tradition. Although Buddhism recognizes various immaterial aspects of a self, these ephemeral dimensions are never understood to have independent ontological integrity, or 'own-being' (svabhava). Atman is said to be dependent on a variety of transitory conditions, to be impermanent, and therefore to lack any reality of its own.

Contents

1. Intraoduction. 2. An Introduction to Brahmanical and Buddhist Perceptions. 3. Bhagavad Gita. 4. Brahmasutras. 5. Upanisads. 6. Atman and Brahman in Advaita vedanta. 7. Atman and Brahman in visistadvaita. 8. Buddhist Perspective on Atman and Anatman. 9. Conclusion. Bibliography.

074. NATH (Meeta)
**Notion of Ahimsa in the Teaching of Buddha and Gandhi : A
 Comparison.**
 Supervisors : Dr. Indra Narain Singh and Dr. P. K. Panda
Th 16831

Abstract

Traces and establishes commonality of ideas and sources of

the thought of Buddha and Gandhi. Several important parts of their thinking appear to derive from similar or shared concerns. Both of them adumbrated extensive systems of ethics within which all aspects of their thinking were organised. The principal aspects of the philosophical content of what is Ahimsa in Buddha and Gandhi have been studied and explains the salient features of their ideas. Attempts to uncover common ideas underlying their formulations on the same or similar subjects.

Contents

1. Introduction. 2. What is Ahimsa?. 3. The concept of ahimsa in Buddha. 4. The concept of ahimsa in Gandhi. 5. Comparison of the two thought systems. 6. Conclusion. Bibliography.

075. NGUYEN DANG DUYEN
Concepts of Dukkha and Sukha in the Pancanikaya : A Philosophical Study.
 Supervisors : Dr. Indra Narain Singh and Dr. Ranjana Rani Singhal
Th 16829

Abstract

Deals with the dukkha in the non-Buddhist systems of Indian philosophy and the presentation of 'The concept of Dukkha in the Pancanikaya'. The constituents of human existence as carrying intrinsically the germs of suffering are discussed. Also deals with the contemporary ideas of happiness and the Truth of happiness. Delineates the path leading to cessation of suffering as declared by Lord Buddha.

Contents

1. Introduction. 2. The concept of dukkha in the pancanikaya. 3. The origin of dukkha. 4. The concept of sukha in the pancanikaya. 5. The way to true sukha. 6. Conclusion. Bibliography.

076. NGUYEN NGOC VINH
Vietnamese Buddhist Art in South and East Asian Context.
 Supervisor : Dr. H. P. Gangnegi
Th 16832

Abstract

Buddhism and its art South Vietnam and South East Asia not

only to make clear up the history of South Vietnam and South East Asian Buddhist art. But also clear up our understanding of the role assumed by South Vietnamese in the context with South and South East Asian.

Contents

1. The evolution of Buddhist art in South Vietnam and South East Asia. 2. Similarity of Buddhist monuments in South Vietnam and South East Asia. 3. Unifying factors of the avalokitesvara images in South Vietnam and South East Asia. 4. The sculpture and its reciprocal influence. 5. Conclusion. Bibliography.

077. NGUYEN THUY TIEN
Study of Buddhist Nunneries in Himachal Pradesh and their Social Engagement.
 Supervisor : Dr. Hira Paul Gangnegi
Th 16604

Abstract

The new roles that Himachal Pradesh nuns play today are not always innovative; one success has simply been to gain access to opportunities. Nuns today participate in the Monlam (Great Prayer Festival), study philosophical debate, construct sand Mandala, perform sacred dances (chaml' chams), join in Buddhist Christian dialogues, and chant at free Tibet Concerts and other public gatherings. Some of these opportunities also represent potential sources of revenue for nuns. Other nuns have traveled abroad to study, attend conferences, or receive full ordination as gelongmas. As nuns have become better educated, they have developed new attitudes towards their roles and their potential. They have gained great confidence in public affairs, in negotiating with government channels, and in dealing with potential donors. Buddhist nunneries in Himachal Pradesh follow Tibetan tradition, so the nuns in Himachal Pradesh now also receive the Sikkhamana precepts (36 rules) from the fully ordained monks. There are a few Bhikkhunis in Buddhist nunneries in Himachal Pradesh, but they received full ordination from the dhammagupta Vinaya so they chant precepts following the Dhammagupta Vinaya not Mulasarvastivada tradition. Until now there is not one Bhikkuni who has received full ordination in Mulasarvastivada Vinaya.

Contents

1. Intraoduction. 2. The commencement of Buddhist nunneries in Himachal Pradesh (1959). 3. The administration and financial management of donations to and sponsors of nunneries. 4. The social engagement of nuns in Himachal Pradesh. 5. The Engagement of nuns in education. 6. The engagement of nuns in monastic life in Himachal Pradesh. 7. Biography of great nuns in Himachal Pradesh. 8. Conclusion. Bibliography.

078. PHRA PHEERANUWAT TADONSRANOY
Samgha and Thai Royalty : An Analytical Study of the Symbiotic Relationship in Thailand During the Sukhothai Period.
 Supervisors : Prof. K. T. S. Sarao and Prof. Anita Sharma
Th 16828

Abstract

Analyzes critically the relationship between the state, the Kings and the Samgha by reviewing the history of Buddhism in Thailand. The study contained herein is done to bring out the insight of the impact of Buddhism on the development and establishment of an independent kingdom. The main aim of the study is to analyze the sumbiotic relationship between the three Congregation of a kingdom (state, kings and Samgha).

Contents

1. Introduction. 2. History of the samgha - royalty relationship in India. 3. Buddhism in Thailand till the sukhothai period. 4. Buddhism during the sukhothai period (1257-1378 CE). 5. The role of kings and samgha during sukhothai period. 6. Conclusion. Bibliography.

079. PHRAMAHA VICHIAN SAISRI
Critical Study of the Mahaparinibbana Sutta.
 Supervisors : Prof. Bhikshu Satyapala and Prof. R. C. Sharma
Th 16608

Abstract

Aims at a critical appraisal of the Mahaparinibbana-sutta. Unlike the conventional sense in which the term 'critical' is often used in relation to a historical text to more often refer to the authentic establishment of the true or original form of a text, this study makes use of the term in the other equally

significant and prevalent sense of academic inquiries. As such it refers to a critical appraisal of some major issues concerning the Mahaparinibbana-sutta: the structure and organization of this text, events and geographical as well as toponomical references in the Sutta, the text as a source of the Buddha's revelation and teaching, some psychological issues, and the value of the Sutta as a source of information with regard to the onset of certain Buddhist custom and tradition. Establishes the role that Noble Eightfold Path proclaimed by the Buddha plays: this consists of Right Understanding (samma-ditthi), Right Thoughts (samma-sankappa), Right Speech (samma-vaca), Right Actions (samma-kammanta), Right Livelihood (samma-ajiva), Right Effort (samma-vayama), Right Mindfulness (samma-sata), and Right Concentration (samma-samadhi) as the only path to Nibbana. The Noble Eightfold Path is known as the "Middle Path" because it avoids the extremes: one extreme being the search for happiness through the pleasures of the senses, which is low, common, unprofitable and the way of the ordinary people, the other being the search for happiness through self-mortification in different forms of asceticism, which is painful unworthy and unprofitable.

Contents

1. Introduction. 2. An understanding of Mahaparinibbana-sutta. 3. Significance of the geographical dimensions. 4. Important aspects of Buddha's teaching in the Mahaparinibbana-sutta. 5. Psychological aspects of the Mahaparinibbana-sutta. 6. Buddhist custom and tradition revealed in the Mahaparinibbana-sutta. 7. Conclusion. Bibliography.

080. PRADEEP KUMAR
Reflection of Buddhist Ideals in the Modern Indian Society.
 Supervisors : Dr. Indra Narain Singh and Dr. P. K. Panda
Th 16827

Abstract

Buddhism evolved a new religious philosophy which gave positive direction to society and religion. Mahatma Gandhi not only moulded Indian freedom struggle by following the ideals of Buddha in the form of Truth and Non-violence on one hand but also tried to resolve the issue of casteism, gender inequality and religious fundamentalism through these ideals on other hand. In 20th century it was Ambedkar, who set the process of modernisation of Buddhism. Ambedkar was very much influenced by Buddha. Buddha's doctrines of 'Anicca and Annatta'.

Contents

1. Introduction. 2. Emergence of Buddhist ideals in ancient India. 3. Buddhist ideals and Mahatma Gandhi. 4. Buddhist ideals and Ambedkar. 5. Buddhist ideals in post Ambedkar era. 6. Conclusion. Bibliography.

081. TRAN THI QUY
Dharmagupta Vinaya (Si-Fen-Lu) and Its Influence on the Chinese and Vietnamese Monastic Life.
 Supervisor : Dr. R. K. Rana
Th 16605

Abstract

Buddhism asserts that the values of human living are perfected in the Buddhist precepts. The observation of the Buddha's teaching can help us to overcome many problems of the present world. Frankly, nothing is more significant than the achievement of the rules of Discipline. This is the practical message of Buddhism. It contributes to the establishment of the Buddha land in which people can be conquered from the inside itself is what liberates the energy of the general good will that constitutes the perfect land. This world will be peaceful and happy if the moral precepts are observed not only by Buddhist monks and nuns but also by the laypeople all over the world. This is also the greatest contribution of Buddhism in general and Dharmagupta Vinaya in particular that society became peaceful and harmony was established in the society.

Contents

1. Intraoduction. 2. Indian Buddhist sangha retrospect. 3. Buddhist viyana in china: an overview. 4. Foundation of the chinese vinaya tradition. 5. Buddhist viyana in vietnam. 6. Influence of dharamagupta viyana on the chinese and vietnamese monastic life. 7. Conclusion. Bibliography.

082. सिंह (सुरजीत कुमार)
जातक-अट्ठकथा में वर्णित मृतक-संस्कार और उससे सम्बन्धित आस्थायें : एक मनो-सामाजिक अध्ययन ।
 निर्देशक : प्रो. भिक्षु सत्यपाल महाथेर
Th 16609

मृतक-संस्कार सामाजिक परम्परा को दर्शाती है, परन्तु मृतक-संस्कार के कई और भी पक्ष हैं, जैसे - पर्यावरणीय एवं नैतिक पक्ष आदि। मृतक-संस्कार सिर्फ व्यक्ति के व्यक्तिगत कर्तव्यों का ही निर्वहन नहीं है और न ही यह किसी एक समाज व संस्कृति की विशेष की धरोहर है। बल्कि यह विश्व सभ्यता, विश्व पर्यावरण तथा वैश्विक नैतिक आदर्शों की स्थापना है। आज के संदर्भ में मृतक-संस्कार बढ़ती हुई, जनसंख्या बदलते हुए परिवेश में पर्यावरण असंतुलन प्राणी के शरीर संबंधी अधिकार मृतक-संस्कार के कई नए मापदण्डों को निर्धारित करने की ओर निर्देश देते हैं। जातक अटूटकथाओं में वर्णित मृतक-संस्कार पर शोध अध्ययन एक सीमा के अन्दर करना एक बाध्यता है, इसलिए उपरोक्त पहलुओं पर एक अलग शोध अध्ययन की अपेक्षा है। प्रस्तुत शोध के आधार पर निष्कर्षतः सिर्फ इतना ही कहा जा सकता है कि आज के संदर्भ में मृतक-संस्कार के प्रति वैज्ञानिक दृष्टिको को अपनाना उचित है जिसमें अन्धविश्वासों, आडम्बरों तथा तर्करहित आस्थाओं का स्थान न हो। जो समाज, संस्कृति के साथ-साथ पर्यावरण की भी रक्षा कर सके। क्योंकि मृतक-संस्कार सिर्फ आस्था अथवा विश्वास का ही विषय नहीं है, बल्कि यह एक आवश्यकता है, जिसका कोई विकल्प नहीं है। जीवन के हर पहलू में कई विकल्पों की संभावना होती है। परन्तु मृत्यु और मृत शरीर के संस्कार को कोई विकल्प नहीं है।

विषय सूची

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4. भगवान् बुद्ध और उनके समकालीन प्रमुख अर्हत्तों का मृतक-संस्कार
5. उपसंहार। संदर्भ ग्रंथ सूची।

M.Phil Dissertations

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096. TASHI DHONDUP
Buddhist Art and Architecture of Ladakh.
Supervisor : Dr. H. P. Gangnegi
097. YIN ZHAO
Influence of Indian Culture on the Ullambana Service of Chinese Buddhism.
Supervisor : Dr. R. K. Rana