

CHAPTER 41

PHILOSOPHY

Doctoral Theses

01. प्रियदर्शी (संजीव वीर सिंह)
हीनयान से नवयान के विकास का एक दार्शनिक विश्लेषण : डॉ. अम्बेडकर के सन्दर्भ में।
निर्देशक : डॉ. आदित्य कुमार गुप्ता
Th 23150

विषय सूची

1. हीनयान का दर्शन एवं उसमें निहित सामाजिक चेतना 2. मज्झयान का दर्शन एवं उसमें निहित सामाजिक चेतना 3. डॉ. अम्बेडकर और हीनयान का दर्शन 4. डॉ. अम्बेडकर का नव बौद्ध धर्म (नवयान) और उसका प्रभाव 6. निष्कर्ष। सहायक ग्रंथ सूची।

02. DORJEY (Tashi)
Analysis of Ratna Sri's Quest for Reality.
Supervisors : Prof. H. S. Prasad and Dr. Ajay Verma
Th 23149

Abstract (Not Verified)

Ratna Śrī ('Brigung Skyob pa 'Jig rten mgonpo1143-1217) was the founder of the 'Bri-gung-bKa'-brgyud School. In order to develop his philosophy, he composed a great, influential text entitled 'Dam chos dgongs pa gcig pa' (The Single Intent of Sublime Dharma), which is very valuable for understanding Buddha Dharma. Though he made great contributions in the field of Buddhist philosophy, no modern-day academic has done an in-depth study of his work. The importance of his work in Tibetan Buddhism can be seen from the critique it provoked from the great philosopher Sa-skya Paṇḍita Kun-dga' rgyal-mtshan (1182-1251) in his work 'The Differentiation of the Three Vows' (Sdom gsum rab dbye). In Tibetan Buddhist philosophy, reality is named in accordance with different schools. In terms of the bKa' brgyud-pa lineage, Ratna Śrī formulated a concept of emptiness that is known as 'Mahāmudrā'. But in the eyes of Sa-skya Paṇḍita Kun-dga' rgyal-mtshan, Ratna Śrī's understanding of reality is untenable and a misunderstanding of the concept of emptiness. He criticized Ratna Śrī's ultimate theory by equating it with the position of Chinese Mo-ho-yan Buddhist tradition in the 9th century in Tibet. In my thesis, I have analyzed the objections to Ratna Śrī's theory of reality and argue that Ratna Śrī's conception of reality has not deviated from Ācārya Nāgārjuna's position, nor that of the Mahāmudrā tradition of India and Tibet. I presented the contrasting positions of Sa-skya Paṇḍita and Ratna Śrī, analyzing how he criticized Ratna Śrī's theory and responding to this criticism.

Contents

1. The Origin and development of Drigung Kagyu 2. The Theory of Mahamudra 3. Ratna Sri's doctrine of ultimate truth (Mahamudra) 4. Sa-skya pandita's critique of

Ratna Sri's Mahamudra 5. Ratna Sri's legacy of Brigung bKa-rgyud in contemporary World 6. Conclusion. Appendixes and bibliography.