

CHAPTER 8

BUDDHIST STUDIES

Doctoral Theses

01. अशोक कुमारी
वैश्वीकरण के संदर्भ में बौद्धधर्म की उपयोगिता : भारतीय परिप्रेक्ष्य में ।
निर्देशिका : डॉ. रंजना रानी सिधल
Th 24172

*सारांश
(असत्यापित)*

मेरे शोध प्रबंध का विषय वैश्वीकरण के संदर्भ में बौद्धधर्म की उपयोगिता (भारतीय परिप्रेक्ष्य में) है। इसके अंतर्गत वर्तमान समय के वैश्वीकृत समाज के साथ बौद्धकालीन समाज का वर्णन किया है और आज के वैश्वीकृत समाज में बौद्धधर्म किस प्रकार एक बेहतर समाज को बनाने में उपयोगी हो सकता है, इसे बताने का प्रयास किया है। प्रथम अध्याय में वैश्वीकरण तथा भगवान बुद्ध की परिस्थितियों का वर्णन है। इस अध्याय में यह बतलाने का प्रयास किया है कि 2500 वर्ष पहले के भारतीय समाज तथा आज के भारतीय समाज में बहुत ज्यादा अंतर नहीं आया। द्वितीय अध्याय में वैश्वीकरण किया है इसे परिभाषित किया है, वैश्वीकरण के सकारात्मक तथा नकारात्मक पहलुओं के अंतर्गत सामाजिक, राजनैतिक, आर्थिक, धार्मिक कारणों का उल्लेख विभिन्न दृष्टिकोणों से किया गया है। तृतीय अध्याय में बौद्ध धर्म का वैश्विक प्रसार है। इसके अन्तर्गत भारत तथा विदेशों में बौद्धधर्म के विस्तार का वर्णन है। अशोक ने पाटलिपुत्र में तीसरी बौद्ध संगीति आयोजित कराई जिसके परिणाम स्वरूप बौद्ध धर्म भारत के सभी कोनों में ही नहीं अपितु सम्पूर्ण एशिया, मध्य एशिया तथा यूरोप तक फैला। चतुर्थ अध्याय में आज के वैश्वीकरण में बौद्ध धर्म की उपयोगिता क्या होगी इसका वर्णन है। वैश्वीकरण के कारण आज का मनुष्य यांत्रिक हो चुका है। उसका मानवीय मूल्य समाप्त होते जा रहे हैं जबकि बौद्ध धर्म का आधार ही मानवता है, इसी मानवतावादी दृष्टिकोण को इस अध्याय में बताया है। उपसंहार में बताया है कि वैश्वीकरण में सम्पूर्ण विश्व हिंसा, डर, आतंक का माहौल बना हुआ है। आज जब दुनियाभर में साम्राज्यवादी नीतियों के चलते असमानता बढ़ रही है। शक्तिशाली दूसरे देशों पर अपनी क्षमता का प्रदर्शन कर रहे हैं तब पूरी मानव जाति विनाश के कगार पर खड़ी है ऐसे में तथागत बुद्ध के उपदेश अधिक प्रासंगिक हो उठते हैं।

विषय सूची

1. वैश्वीकरण तथा भगवान बुद्ध के समय की परिस्थितियाँ 2. वैश्वीकरण क्या है? 3. बौद्ध धर्म का वैश्विक प्रसार 4. वैश्वीकरण और बौद्ध धर्म की उपयोगिता। उपसंहार। संदर्भ ग्रंथ सूची।

02. BHARTI

Iconographical Study of the Major Episodes from the Life of the Buddha.

Supervisor : Dr. Shalini Singhal

Th 24169

Abstract
(Not Verified)

This study, *An Iconographical Study of the Major Episodes from the Life of the Buddha* attempts to explore the reasons for the availability of innumerable iconographical images of the Buddha, and also tries to provide fresh approaches to the study of Buddha's life. The object of the present research has been shown by two ways first to explain and reinterpret the findings of different Buddha's depiction in literature by associating with the sculptural and mural arts. Second, adding to the existing research and concluding own contributions for proceeding a research newly. The research is very common but its hypothesis and the reflected thoughts may be varied and new. This studies shows something different from the core historical researches because the art history cannot be completely accepted as factual description. Of course it needs a description but full of extensive and thoughtful actions. The hypothetical case is constructed as to find the path through which we may think differently from the others and the kind of atmospheric change that puts a different figure in once mind. For the iconographical biography of the Buddha, textual sources are not so important rather the imaginary life of the artists helps in constructing images of different centuries. Actually this is the history of trust, devotion, emotion and thoughts for a favorable personality. Ultimately, our research is valuable for those researchers who wish to recover a concrete critic of the historiography of the Buddha's biography. The contribution of Buddha's biographies to constructing a mindset which may have been remarkable for devotion to the ruling authority, sovereignty and publicity. Whereas the core biography of Buddha makes a person as Dharmaraja by self-action.

Contents

1. The sources related with the Buddha's life 2. Biography of the enlightened one 3. Developing Buddhist initial art 4. Idol Buddhist art to realistic Buddhist art. Conclusion. Bibliography. Illustration.

03. CHOT (Nguyen Thi)

Awakening of Faith Toward the Triple Gem (Tri-Ratan) as Reflected in Asvaghosa's Mahayana Sraddhotpada-Sastra.

Supervisor : Dr. Meeta Nath

Th 24242

Abstract
(Not Verified)

This thesis consists of five chapters excluding the introduction and the conclusion. Chapter I entitles "The Historical Context of Aśvaghōṣa and the Mahāyāna-Śraddhotpāda-Śāstra". It introduces the life and works of Aśvaghōṣa, as well as the Mahāyāna-Śraddhotpāda-Śāstra, its translations, and structure. Chapter II entitles "Faith and the Triple Gem". First, it discusses the concept of faith in Buddhism. Second, it gives a discussion on the Triple Gem, i.e. elaborate different interpretations and meanings of the Buddha, the Dharma and the Saṃgha in detail. Chapter III entitles "Faith in the Triple Gem as

Described in the Mahāyāna-Śraddhotpāda-Śāstra". Accordingly, the nature of faith in the Triple Gem in accordance with the essence of Suchness is described. Here, I tried to discuss the object and purpose of faith in the Triple Gem (the Buddha, the Dharma and the Saṃgha). Chapter IV entitles "The Methodology of Practicing the Mahāyāna Faith". The Mahāyāna-Śraddhotpāda-Śāstra believes that faith is consolidated through the practicing of five deeds. Those are charity (dāna); morality (śīla); patience (kṣānti); energy (vīrya); cessation (śamatha) and intellectual insight (vipaśyana). So, I explain the significance of each deed and show the method of its practice. Chapter 5 titled "The Benefits of Faith in the Triple Gem in this Life". It discusses the main problems that the modern world faces. It is argued that faith in the Triple Gem pertains to the realization of the Four Noble Truths as well as the comprehension of the principle of Pratiya-samutpāda, the practicing of Five Precepts, Ten Good Karmas, Six Paramitās, etc. It is further argued that faith in the Triple Gem is always accompanied by experience, reason, and authority. Finally, I discuss the decisive role of Buddhist faith in dealing with the most urgent problems in the world.

Contents

1. Introduction 2. Life and works of asvaghosa 3. Concept of faith in Buddhism 4- faith in the Buddha 5. Charity (DANA) 6. Benefits for society. Conclusion. Bibliography.

04. DUONG THI THUY DUONG

Analytical Study of the Dasaparami as Reflected in the five Nikayas.

Supervisor : Prof. K.T.S. Sarao

Th 24245

*Abstract
(Not Verified)*

The purpose of this study is first to provide an overview of historical background of the dasapāramī in Buddhism. Then the characteristics, significance and benefits of each pāramī discussed at various places in the Pali Nikāyas will be analyzed. And finally, this study aims at explaining how one can practice these perfect qualities in daily life to end suffering and bring happiness and benefit to oneself and others. The thesis consists of five chapters including the introduction and conclusion. Chapter I : Introduction The Introduction offers a brief survey of the Buddha's progress towards enlightenment. It also considers the scope of research, its sources and research methodology, as well as the reason for need to work on it. Chapter II : Historical Background and Meaning of Pāramīs in Buddhism The chapter explores the historical background of the pāramīs in Buddhism; particularly in the Theravāda Buddhism. This chapter continues with etymology and meaning of the term 'pāramī' or 'pāramitā' used in the oldest texts of the Pali Nikāyas as well as the works of contemporary Buddhist scholars. Chapter III : The Dasapāramī as Reflected in the Five Nikāyas The chapter deals with various materials concerning the ten pāramīs found in many discourses of the oldest Pali Nikāyas as well as the later texts. The definition, the significance as well as the characteristics of each pāramī, found throughout the Pāli Nikāyas will be analyzed here in order to bring a clear, detailed and systematic conclusion. Chapter IV : The Dasapāramī as a Method of Attaining True Happiness Based on the analytical and systematical explanations in the previous chapter, Chapter IV focuses on how to practice the ten pāramīs in daily life. Chapter V : Conclusion The Conclusion sums up the findings of the previous chapters.

Contents

1. Introduction 2. Historical background and meaning of paramis in Buddhism 3- Dasaparami as reflected in the five nikayas 4- Dasaparami- The method of attaining true happiness 6. Conclusion. Bibliography.

05. DONG VAN CON
Revival of Buddhism in India : Late 19th Century to Early 20th Century.
Supervisor : Dr. Meeta Nath
Th 24243

Abstract
(Not Verified)

The first chapter entitles "A Brief Survey of Buddhism in India from its Foundation to Decline". This chapter covers the different aspects of Buddhism as : the foundation of Buddhism in which the early life of the Buddha, the great renunciation, the establishment of the Sangha, and the basic teaching of the Buddha will be discussed in detail, the process of development of Buddhism, the decline of Buddhism and the various causes of the decline of Buddhism in India. The second chapter names "The Beginnings of the Revival". The chapter has discussed in detail the discovery of Asokan inscriptions, the movement of Buddhist literary and Western Scholars, and the pioneer of Buddhist revival in India : Anagarika Dharmapala. The third chapter entitles "Spread of Buddhist Revival throughout India". It emphasizes on the contribution of these Buddhist organizations as : Maha Bodhi Society, The Bengal Buddhist Association, The South India Buddhist Association, The Indian Buddhist Association, The Buddha Society, and The Kerala Buddhist Association for the spread of Buddhism throughout India as well as their established history, their contribution to the social welfare. The fourth chapter entitles "The Contribution of Literary and Archaeological Studies to the Revival of Buddhism in India". Accordingly, it talks about the contributions of the Buddhist literary movement and the Archaeology for the revival of Buddhism in India. It also examines on the holy sites related to the Buddha's life and the Sangha's activities. The fifth chapter labels "Buddhism as a Living Religion in Modern India". This chapter discusses the role of Dr. Bhimrao Ramji Ambedkar, the 14th Dalai Lama and the present of Buddhist symbols on the Indian National Flag and Emblem.

Contents

1. Introduction 2. Brief survey of Buddhism in India from its foundation to decline 3. Beginnings of the revival 3. Sprfad of Buddhist revival throughout India 4. Contribution of literary and archaeological studies to the revival of Buddhism in India 5. Buddhism as a living religion in modern India. Conclusion. Bibliography.

06. मौर्य (अनिल कुमार)
पालि साहित्य में विपस्सना : एक समीक्षात्मक अध्ययन : बुद्ध से बुद्धघोष तक ।
निर्देशक : डॉ. राधा माधव भारद्वाज
Th 24171

सारांश
(असत्यापित)

प्रस्तुत शोध-प्रबंध "पालि साहित्य में विपस्सना : एक समीक्षात्मक अध्ययन (बुद्ध से बुद्धघोष तक)" का सम्बन्ध भगवान बुद्ध के पटिवेध पर आधारित है। इस अध्ययन के माध्यम से यह ज्ञात करने का प्रयास किया गया है। पालि साहित्य में वर्णित विपस्सना का उल्लेख किन् प्रमुख सुत्तों में है। आज से लगभग 2560 वर्ष पूर्व भगवान बुद्ध ने 'विपस्सना' को पुनः खोज किया। विपस्सना चित्त-विक्षेप और उसके कारणों क्लेश-धर्मों को विनष्ट कर

चित्त को निर्मल बनाती है। सर्वप्रथम विपस्सना की परिभाषा देते हुए बताया गया है- विपस्सना दो पदों से निर्मित है- 'वि' एवं 'पस्सना'। 'वि' उपसर्ग है जिसका अर्थ विशेष रूप या सम्यक् रूप है। द्वितीय पद पस्सना का अर्थ देखना होता है। इस प्रकार सम्यक् रूप या विशेष रूप से देखना ही विपस्सना है। महासतिपट्ठानसुत्त में भगवान बुद्ध विपस्सना ध्यान करने की सम्पूर्ण विधि बतलाई है। सुत्त के प्रारम्भ में उसका उद्देश्य बतलाया गया है- सत्त्वों की विशुद्धि, शोक एवं क्रंदन का विनाश, दुःख और दौर्मनस्य का अवसान, सत्य की प्राप्ति एवं निर्वाण का साक्षात्कार - इन सबके लिए अकेला मार्ग है। भगवान बुद्ध ने सति एवं संवेदना को बहुत महत्व दिया है। यही भगवान बुद्ध की सबसे बड़ी खोज थी। बुद्धघोष रचित विसुद्धिमग्ग, बौद्धसाधना या विपस्सना से संबंधित तथ्यों या उसके स्वरूप को जानने का सर्वोत्तम माध्यम है। विपस्सना द्वारा रोगमुक्ति पर भी प्रकाश डाला गया है। बुद्ध को भिषक्, महावैद्य की उपाधि की संज्ञा दी गई। विपस्सना द्वारा प्राप्त उपलब्धियों, लोकोत्तरचित्त की अवस्था तथा निरोधसमापति का वर्णन किया है। शोध-प्रबंध सार प्रस्तुत करते हुए विपस्सना का समीक्षात्मक विवेचन किया गया है।

विषय सूची

1. विपस्सना : सिद्धांत एवं स्वरूप
2. तिपिटक साहित्य में विपस्सना : सन्दर्भ एवं परिप्रेक्ष्य
3. पिटिकेतर पालि साहित्य में विपस्सना के स्वरूप का उल्लेख
4. विपस्सना के माध्यम से रोगमुक्ति
5. विपस्सना की उपलब्धियाँ। उपसंहार। संदर्भ ग्रंथ सूची। परिशिष्ट।

07. NHUT (Nguyen Ven)

Study of the Historical Development of the Prajnaparamita Literature and Philosophy.

Supervisor : Prof. K. T. S. Sarao

Th 24244

Abstract (Not Verified)

Buddhism is regarded as a kindly compassion and scientific tradition, compassionating with the world a Noble path for realization of the reality of life and scientific solution for problems of the world, regarded as Buddhist wisdom especially in such a scientific and modern age. such a famous quotation of the outstanding scientist of 20th century-Albert Einstein, "... if there is any religion that would cope with modern scientific needs it would be Buddhism". According to many Mahāyāna sūtras, especially *Saddharma pundarika* mentions the ultimate goal of all Buddha appeared to the world is to open 'Perfect wisdom' of all human beings. In addition, the term 'Perfect wisdom' named to the most important Mahāyāna sūtra is the *Prajñāpāramitā*. Furthermore, *Prajñāpāramitā* in early Buddhism is frequently defined as the last stage of the ten *pāramīs*, in which an Arhant absolutely enters into Buddhahood, is later regarded as the ultimate level of the Bodhisattva's path in Mahāyāna. Moreover, the *Prajñāpāramitā* plays an important role as a remarkable turning point of the development of Mahāyāna thoughts of *Shūnyatā*, *Tathāgatagarbha*, *tri-svabhāvas*, *Ālayavijñāna* and further as supernatural power of *dhāranī* in Vajrayāna tradition. Consequently, the term *Prajñāpāramitā* has been spent various stages in its process and development through definite times. It thus, is very necessary and exciting to examine the process and development of the *Prajñāpāramitā* in various ways of understanding.

Contents

1. Background of Indian Buddhism with the emergence of Mahayana Buddhism 2. Origin of the prajnaparamita and its literature 3. Development of the prajnaparamita and its philosophy 4. Relations between prajnaparamita in the formation of madhyamaka school and other conceptions of mahayana Buddhism 5. Applied prajnaparamita and the path of the bodhisattva. Conclusion. Bibliography.

08. PANDITO (Rigzin Tamchos)

Ladakh and Baltistan : A Historical Study on Cultural Affinity.

Supervisor : Prof. Hira Paul Gangnegl

Th 24241

Abstract (Not Verified)

The order of any ethno-history is no orderly performed as gap and mutation are in every blood line if try to trace of their origin. Historical records do speak but miss how things have been shaped by nature and course of what it had endured. I assume, the picture of this research will be an inference taken from what I have studied in the history of Ladakh and Baltistan, and how far I could reach aback to know their cultural-affinity in reverse clocks. I felt it is hard to look back between these two divided lands, to collect their cultural-affinity into different chapters, of their cultural remains to this day which speaks about their past. It is in these collections of their cultural history, I seek correction for fallacies and incompetency in findings, to prove what was the art and cultural of the people, mountains, snow, rocks, religion, in the cultural history of Ladakh and Baltistan. The recorded history of Ladakh and Baltistan had travelled across weak resolutions on paper accounts. Their conditions and forms of prevalence are much accounted in the parts of the Tibetan, Arabic, Chinese and north-Indian influential dynasties. Through volumes of religious manuscript translated –lost and found, on the basis of which Ladakh and Baltistan are, cited sidelines of and about that time. They have oral tradition transmitted through generations of narrations in the forms of epic ballad, folklore and hymns are part of sources that throw lights on understanding about their life style prevailed during past first millennium A.D. To begin with basics, I assume, the history of Ladakh and Baltistan is as pieces of a big mirror, of that big-mirror great writers and translators could see themselves to write or framed a big-history of their world; here Asia as continent.

Contents

1. Land and people of Ladakh and Baltistan 2. Introduction to rock art culture of Ladakh and Baltistan 3. Buddhism and Islam in Ladakh and Baltistan : Central Asia with Western Tibet : Religion as shared culture 4. Cultural affinities of Ladakh and Baltistan 5. Interactions through social and economic exchanges between Ladakh, Baltistan, Western Tibet and Central Asia. Conclusion. Bibliography.

09. SONAM PEMA

Nyingma Tradition in Western Himalayas : A Critical Study.

Supervisor : Prof. Hira Paul Gangnegl

Th 24170

Abstract (Not Verified)

The Western Himalaya is a region that includes the Districts of Ladakh, Spiti, Lahoul and Kinnaur. There are no specific physical or political boundaries, which could coincide with the term and it has been used here more a convenience than as a precise geographical definition. The whole of the ancient Tibetan Kingdom of Gu-ge would also be encompassed by the

western Himalaya, but the scope of this study does not extend to any areas that come in Tibet. The whole region continues to be one of the most inaccessible parts of India even though both Ladakh and Lahoul have been opened up for limited tourist access. In the Western Himalayas, the monasteries were wholly theological centers and inmates work is always dedicated to the religio-spiritual pursuits. It was the period of momentous creativity in monastic art and literature. The monasteries become influential strongholds of temporal authority with elaborate administrative and executive functionaries under a head lama. The religious functions of the monasteries were considerably reduced to only rituals and occasionally outside among the laity. With the increase in the socio-economic and administrative functions got a severe set back and their intellectual base was seriously eroded. The monasteries have made towards the society in the economic sphere by way of opening employment avenues to the lay folks and the occasional aid in cash and kind in the past are radically disproportionate to the magnitude of the harm that these institutions have inflicted on the people. The monasteries on their part remained committedly passive towards the economic development of the region, despite the fact that there always had been surplus monetary resources and unutilized manpower with them.

Contents

1. A brief introduction of Nyingma tradition 2. Nyingma tradition in western Himalayas 3. Rdzogschen in Nyingma tradition 4. The important historical figures of the Nyingma treasures. Conclusion. Bibliography.

10. TON NOGC HUNG

Meditation in T'ien T'ai Tradition : A Philosophical Review.

Supervisor : Dr. R. K. Rana

Th 24240

Abstract (Verified)

In Buddhism, Sila (moral precept), Samadhi (meditation), and Prajna (wisdom) are three Buddhist essential learnings, which enable the practitioner from suffering to the path of enlightenment. In the Ch'en and the Sui period (6-7th Century) China, one of the important Chinese Buddhist Schools was T'ien T'ai school. T'ien T'ai is regarded as entirely of Chinese origin. This school was developed to give an equal importance to its philosophical doctrines and religious practices, namely, meditation. The first is about the three truths that is emptiness, provisional, and the middle truth. The second meditation primarily aims at the concentration of mind by ceasing the arising of scattered thoughts, while vipasyana is practiced to develop insight wisdom so that the practitioner is enabled to see the self and phenomena in the way as they are and to experience the above truths. The present work, an analysis of the T'ien T'ai tradition's meditation along with its philosophical ideas and their corroboration with the above religious practices is done in order to evaluate them in the light of traditional meditation of T'ien T'ai. Therefore, the structure of contents is discussed in the following five chapters, with introduction and conclusion. Introduction 1) deals within the meditation in China prior to the establishment of the T'ien T'ai school 2) discusses Chih I and his contribution to the formation of T'ien T'ai school. 3) is about the meditative works in T'ien T'ai tradition Mo ho chih kuan being the most exhaustive one. 4) elucidates and examines the meditation in T'ien T'ai tradition in detail. 5) sets forth the comparison between the T'ien T'ai meditation and the meditation in other schools. Conclusion : In this all points from above chapters are examined and summarized. Some features of meditation in the T'ien T'ai tradition are also suggested which can be applied in modern life.

Contents

1. Meditation in China prior to T'IENT'AI school 2. Chihi and the formation of T'IENT'AI school 3. Meditative works in T'IENT'AI tradition 4. Meditation in T'IENT'AI tradition 5. T'IENT'AI Meditation and the meditation in other schools. Conclusion. Bibliography. Publications.

11. YADAV (Neeraj)

Buddhism In Mathura : An Archaeological and Textual Study.

Supervisor : Dr. Shalini Singhal

Th 24168

Abstract
(Not Verified)

The present work untitled "*Buddhism in Mathurā : An Archaeological and Textual Study*" is an attempt to arrive at a fresh view of the great city of Mathurā and its connection with Buddhism. This work shows the importance of Mathurā not only for its multi-religiousness but for its great geographical condition. The great route of this city make this region a famous trade route and which became the welcome path for trade, religion and art form. Spread and development of Buddhism in the Mathurā in progress during the age of the Buddha himself. The *AṅguttaraNikāya* states that once the Buddha was passing the way of Mathurā to Verañjā and took shelter under the tree in Mathurā to address an audience of the lay admirers. The use of epigraphs in the form of inscription make this work admirable. The description of twenty Buddhist monasteries claimed by a Chinese traveler give new dimension to the religiousness of this city. The views of great scholars like A. Foucher, V.A. Smith, A. Coomaraswamy, V.S. Agrawala etc. about the art of Mathurā are freely used in this work and explain beautifully. Major sources on which the work is based are the Pāli texts, Jaina texts, Brāhmaṇical texts, traveler's accounts and archaeological evidences etc. In the order of literary sources *Arthaśāstra* of Kauṭilya also give a great impression to this research. The Mathurā School of Art has prepared an excessive influence in evolving the pantheon of different groups. The main features for which Mathurā School of Art is distinguished are the grey terracotta figurines use of red sandstone, replacement of symbols through the anthropomorphic procedure, origin and growth of Buddha and Jaina figurines, growth of fresh art forms delineation of female figures with different care, charm and a generally true depiction of different styles of life.

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