

## CHAPTER 8

### BUDDHIST STUDIES

#### Doctoral Theses

01. ARYA (Tsewang Gyipo)  
**Re-Evaluation of Myth, Religion and History of Tibet.**  
Supervisor: Prof. Hira Paul Gangnegi  
Th 24369

*Abstract  
(Not Verified)*

Tibet is an ancient nation with rich indigenous myth, religion and history dating back to more than 1000 BC. Scientists have said that human civilization existed in Tibet as far as 12,000 years back, and primitive tools and implements found in the regions are said to date back to some 8000 years. But despite this fact, not much is discussed on Tibet of the pre-7th century CE. Buddhism from India greatly enriched the Tibetan religious and cultural history. But much before the advent of Buddhism in 7th century, Tibet's indigenous religion Bon sustained the Tibetan culture and imperial authority. As Buddhism gained strong foot hold in the land, new myths of Indic affiliation ascribed major aspect of Tibetan civilization, the origin of Tibetan race, the first King of Tibet, Tibetan language etc. to India. As native values were castigated, Bon scholars too began to assert the origin of Bon religion to some Tagzig, a distant land supposed to be Persia at the time. This competition between Bon and Buddhist scholars to ascribe the native wisdom and culture to Tagzig and India greatly contributed to distort the original identity of the land and its history. Therefore, despite being an ancient civilization with rich history and culture, some serious contradictions in Tibetan myth, religion and history are noticeable. This research has explored some seven major areas: 1) The Origin Myth, 2) Zhangzhung civilization, 3) The First Tibetan King Nyatri Tsanpo, 4) King Srongtsan Gampo and his time, 5) The Origin of Tibetan Scripts 6) Tonpa Shenrab and Bon religion, and 7) Buddhism in Tibet. The research has presented a new angle to look at Tibetan civilization and accorded the native values its rightful place in the Tibetan studies.

*Contents*

1. Introduction 2. Early Tibetan origin myth 3. Zhanghung civilization 4. Nyatri tsanpo: The first king of Tibet 5. King Srongtsan Gampo and his period 6. Tibetab language & writing system 7. Tonpa shenreb and the bon religion 8. Buddhist in Tibet 8. Buddhist in Tibet. Conclusion.

02. BAO (Van Phuoc)  
**Approaching the Dhamma: Buddhist Perspective on Religious Diversity.**  
Supervisor: Prof. K. T. S. Sarao  
Th24374

*Abstract  
(Not Verified)*

This thesis attempts to understand how Buddhism approaches religious others. With qualitative research, it descriptively and analytically studies the source materials, the prevalent trends in the field of Buddhism and religious diversity. Then, it explores those

salient features of the Buddha's teaching that have particular relevance to the interfaith dialogue. Taking the Pāli Nikāyas as the primary source, accompanied by suggestions and proposals from the Theology of Religions and Interreligious Hermeneutics, the research illustrates a wide range of Buddhist approaches to religious diversity and possible interpretations of the Buddha's dhamma in the theology of religions. It shows a theological initiative in the Buddhist approach to religious diversity and throws out a broad spectrum but paradoxical positions, strategies that Buddhism employed in its co-existence with religious others, Brahmanism and Jainism in particular. The writer suggests investigating the very approach of the Buddha to other traditions as reflected in the Pāli scriptures rather than categories his attitude in the narrow framework of the threefold typology, i.e. exclusivism, inclusivism, and pluralism. The thesis offers, in contrast, the spirit of the Dhamma approach, a dialectical method as a typical approach of Buddhism to the interfaith dialogue. It illustrates the so-called dialectic spirit of the Dhamma approach by a Buddhist model of spiritual Quest that was personified by Prince Siddhattha Gotama. The research reveals that Buddhism at its early stage was very familiar with the issue of religious diversity. In the later stage, Mahāyāna Buddhism also promoted different strategies in its dialogues with religious others (inter-dialogue) and Buddhist others (intra-dialogue). Instead of seeing this variety of strategies as conversion policies, the writer suggests understanding the dialectical method in the Buddhist approach for explaining these various and paradoxical attitudes of Buddhism in its dialogues with other religious traditions.

#### *Contents*

1. Introduction 2. Justification of violence in Buddhism and questions of religious diversity 3. Buddhism and religious pluralism 4. Approaching the dhamma in the context of religious diversity 5. Buddhist interaction with religious others: A wide range of positions. Conclusion. References.

03. DARY (Chan)

#### **Khmer Buddhism and its Contribution to Peace in Contemporary Cambodia.**

Supervisor: Dr. Subhra Barua Pavagadhi

Th 24373

#### *Abstract (Verified)*

This thesis concerns with an examination of the role of Khmer Buddhism in contribution to peace in contemporary Cambodia and to provide an account of various forms in which conflict occurs in contemporary Cambodia, to explain some of the origins of the conflict, to suggest some of the ways in which educational system has been destroyed by the conflict and to contemplate on the role of Khmer Buddhist monks in restructuring Khmer society. Overall, this thesis is composed of four chapters excluding introduction and conclusion. Chapter one aims to dig into the early history of Cambodia, the arrival and development of Buddhism in Cambodia from Funan to Chenla, Angkor, and to the late twentieth century. Chapter two consists of four main parts, the first and second parts considering political and social characteristics of Khmer society in the pre-conflict period from 1941 to 1970, and during the conflict from 1970 to 1991. The third part of the chapter is the literature review on Khmer conflict while the last part is the consideration and formulation of questions resulting from this historical review. Chapter three concentrates on Buddhism as part of conflict resolution. It begins with a short introduction of Khmer Buddhism. And a discussion on the role of Buddhism in the pre-conflict period, and its political role. The last part of this chapter considers the significance of Khmer Buddhism in sustaining peace and stability in post conflict period. Chapter four revisits the impact of the conflicts and the role played by Khmer Buddhist activists in the case of Ven. Maha Ghosananda on his walk program for peace (called Dhammayietra) in Cambodia. Finally, the conclusion provides a summary of

the thesis with a concluding remark about the role of Khmer Buddhism and its continuing important position in Cambodian society.

*Contents*

1. Introduction 2. A short history of khmer Buddhism from early century to the late twentieth century 3. Dimensions of Cambodian conflict 4. Khmer Buddhism and its contribution conflict resolution 5. Khmer Buddhism and its social engagement for peace in modern day. Conclusion. Bibliography.

04. DIPA (Ashin Nyana)  
**uffering to Emancipation: A Theravada Perspective.**  
 Supervisor: Dr. Subhra Barua Pavagadhi  
Th 24372

*Abstract  
 (Verified)*

I would like to explore on emancipation from suffering using references from Theravāda Pāḷi Tipiṭaka. Chapter-I titled 'Suffering and its Fundamental Cause' explains about characteristics of suffering, analysing suffering by categories and fundamental cause of suffering. Normally, we can say that there are two kinds of suffering: kāyikadukkha – physical suffering and cetasikadukkha – mental suffering. The fundamental cause of suffering is taṇhā or craving. Chapter-II entitled 'The Cycle of Suffering' discusses about the cycle of samudaya saccā and dukkha saccā. Another term for dukkha is papañca. The word papañca means taṇhā, māna and diṭṭhi, it causes rebirth again and again. Papañca is samudaya saccā. Samsāra dukkha of thirty one realms is dukkha saccā. Chapter-III titled 'The Buddha's Path for Emancipation' illustrates with charts about practicing the way for emancipation that is meditation on samatha bhāvanā and vipassanā bhāvanā, and stages of insight progress. There also is a mention about the seven types of people. They are - Andha-puthujjana Kalyāṇa-puthujjana Cūḷa-sotāpanna Mahā-sotāpanna Sakadāgāmi Anāgāmi Arahat The persons from number 4 to number 7 are ariyas. The rest of these, 1 to 3, are not ariyas. Chapter-IV titled 'Buddhist remedy for the suffering of the modern world' elaborates about the present situation. We need to research about the suffering of contemporary world; how to live in peaceful community; and we need to save the environment and the world. To protect and to save the world hiri that is shame to do evil and ottappa that is fear to do evil are very important for human society. Both hiri and ottappa are lokapāla-dhamma – the guardians of the world. Mettā is essential for the peaceful world. Karuṇā establishes welfare world. Muditā creates the world minus jealousy and envy. Upekkhā generates the world forgiveness blamelessly.

*Contents*

1. Introduction 2. Suffering and its fundamental cause 3. The cycle of suffering 4. The Buddha's path for emancipation 5. Buddhist remedy for suffering of the modern world. Conclusion. Bibliography.

05. DIWAKAR (Digvijay)  
**Advent and Growth of Buddhism in Champian: An Archaeological and Textual Study.**  
 Supervisor: Prof. Prakash Narayan  
Th 24930

*Abstract*  
(Not Verified)

Champan, located at north western region of the present day Bihar State, is a very significant heritage site as far as Buddhism is concerned, apart from its otherwise historical value for having archeological significance because of its different Ashokan pillars, stupas (Lauriya-Nandangarh and Kesariya) mounds (Lauriya-Nandangarh, Chankigarh mound, Kasturia mound and Sagardih mound monasteries, viharas and other ancient historical ruins. Different historians like A. Cunningham, T. Bloch, A. C. L. Carlleyle, Law and V. A. Smith at different period of time have shown their interest in Champan of Bihar and have done archaeological findings and have tried to study the place for it being a significant site for the understanding of Buddhism as Lord Buddha and his followers were very frequent visitors to Champan. Several excavations have been done on various sites of Lauriya-Areraj Ashokan pillars, Lauriya-Nandangarh Ashokan pillars, Allakappa, Kesariya stupa Kesaputta, Pippalikanan, Mithila Videha, and Rampurva Ashokan pillars to understand the historical implications of what is being found from the ruins as well as the stupas with their inscriptions. In spite of some research work being done on Champan, it is still one of the most neglected sites as far as the study of Buddhism is concerned as much remains to be understood in terms of a proper scientific study of the already mentioned sites. The present study tries to further probe the different archeological as literary sources along with inscriptions, coins, foreign accounts similar Fa-Hian and Huen-Tsang, mounds, vihara, temples, terracotta figurines, metal arts etc. to provide a much more elaborate and detailed account of connotation of the place called Champan so that one can take a step further in one's understanding of the implication of such a study of one the most significant site of Lord Buddha's life, apart from Vaishali, Rajgir, Lumbini, Bodh-Gaya, Sarnath and Kushinagar.

*Contents*

1. Introduction 2. Champan-A study of Buddhism heritage sites 3. Buddhist remains in Champan 4. Art and architecture of Champan with special reference to Buddhism 5. Mounds and its historical significant in Champan 5. Tourist place in Champan. Conclusion. Bibliography. Appendix.

06. DONG (Trinh Ngoc)  
**Relevance of Theravadin Buddhist Ethics in Modern Society.**  
 Supervisor: Dr. S. B. Pavagadhi  
Th 24365

*Abstract*  
(Verified)

The Lord Buddha is one of the greatest Ethical teachers. He clearly realizes that life is suffering (dukkha) and liberation from suffering is the purpose of his teachings. The goal of moral life is to escape from the pervasive evil of existence. Salvation consists in the unmaking of ourselves. Nirvāna is the highest end to be achieved. All those activities which strengthen the wheel of birth, death and rebirth are good, and the forms of conduct which strengthen the wheel of birth, death and rebirth or which take us away from Nirvāna are bad. Escape from the chain of rebirth is, hence, the idea of Buddhism. Dhamma is the Buddha's teachings, and it is the ultimate foundation for Buddhist ethics. Dhamma has many meanings, but the underlying notion is of universal law which governs both the physical and moral order of the universe. There is no major branch or school of Buddhism that fails to emphasize the importance of the moral life. Nowadays, we are confronting moral problems in economics, society, biology and so on and so forth. For this reason, we study the relevance of Theravādin Buddhist Ethics in Modern Society. Therefore, the maintenance and development of the Buddha's teachings, especially in ethical problems, is the most important concern and duty of the Buddhists. The thesis consists of five chapters. The first chapter: An Introduction to Buddhist Ethics. The second chapter: Dhamma - the

Foundation of Buddhist Ethics. The third chapter: Buddhist Ethics in Economics. The fourth chapter: Buddhist Ethics in Society. The fifth chapter: Buddhism and Bioethics. 'Relevance of Theravādin Buddhist Ethics in Modern Society' is very important today's life and it has a valuable contribution to modern society especially in the era of globalization when the world is facing so many conflicts on different issues.

*Contents*

1. An introduction of Buddhist ethics 2. Dharma: The foundation of Buddhist ethics 3. Buddhist ethics in economy 4. Buddhist ethics in society 5. Buddhism and bioethics. Conclusion. Bibliography.

07. NGO (Nguyen Thi)

**Origin, Development and Practice of Pure Land Buddhism in Vietnam.**

Supervisor: Dr. Ram Kumar Rana

Th24366

*Abstract*  
(Not Verified)

A study of the "Origin, Development, and Practice of Pure Land Buddhism in Vietnam". The thesis consists of five chapters, excluding the introduction and the conclusion. In the introductory portion of the thesis, the author gives an overview of the Pure Land Buddhism in India, China, and Vietnam. Here, the scope, methodology and reasons of research have also been discussed. Chapter One: Origin and Development of Pure Land Buddhism in India and China. This refers to the Origin of Amitābha Creed in India, next is the arrival of Pure Land Buddhism to China. Chapter Two: Philosophical Teaching and Practices of Pure Land Buddhism. Chapter two refers to the Three Pure Land Sūtras i.e., and there are three factors necessary in Pure Land Buddhism. Chapter Three: Origin, Development and Practice Pure Land Buddhism in Vietnam. The third chapter deals with issues such as the advent of Buddhism in Vietnam. As well as the spread and development of Amitābha Creed in Vietnam. Chapter Four: The Similarities and Differences Between of Zen and Pure Land Buddhism. The chapter four mentions points of differences and similarities between Zen and Pure Land Buddhism. Chapter Five: Benefit of Pure Land Buddhism in Human Life. This chapter discusses the benefits accruing from the practice of Amitābha Buddha's name. Conclusion: The Buddha had taught so many methods for training the mind. Pure Land is the path of practice that will lead to happiness in the present and in the future.

*Contents*

1. Introduction 2. Origin and development of amitabha cult in India and China 3. Philosophical teaching and practice of pure land - # ± (jingru) Buddhism 4. Origin, development and practice pure land Buddhism in Vietnam 5. The similarities and different between zen and pure land Buddhism 6. The benefits of pure land Buddhism in human life. Conclusion. Bibliography.

08. OKABE (Kazumi)

**Buddhist Antiquities of Andhra Pradesh: An archaeological and literary perspective.**

Supervisor: Dr. Galdhan Sangai

Th 24367

*Abstract*  
(Not Verified)

It can be seen about 50 Buddhist sites in Andhra Pradesh now and among them are several cave temples. Focusing on the works of Buddhist art found in Amarāvati,

Nāgārjunakoṇḍa and Andhra Pradesh, we can see the influence of Roman culture and art as well as aspects of the local religion. As a result, it can be seen that a different style of art from Mathurā and Gandhāra was established in the Andhra region. On the Buddhist subject of Amarāvati arts, there are overwhelmingly many reliefs of Jātaka tales and Illustrated Biographies of the Buddha. Meanwhile, when the author actually carried out a field survey in Andhra Pradesh and read other related books, he found that the area facing the eastern part of Deccan or the Bay of Bengal also influenced by Rome etc. It can be seen that both foreign and domestic trades were also active here. As evidence of that, a large amount of Roman silver coins and Sātavāhana coins are excavated from Andhra Pradesh and the ruins of the eastern coast. Also, some Buddhist sites in the eastern coast can be traced back to about the third century BCE. Along with the collapse of the Ikṣvākus in the middle of the fourth century, Buddhist arts in the Andhra region declined rapidly with the loss of its patron. However, the Buddhist arts had not entirely disappeared in the Andhra region.

*Contents*

1. Introduction 2. Characteristics of Buddhism arts in Amravati 3. Nagarjunakonda 4. Buddhist remains in Andhra Pradesh 5. Satavahana dynasty. Conclusion. Bibliography.

09. PUNCHOK (Tsering)

**Remnants of Buddhism in Kashmir: A Historical Study.**

Supervisor: Dr. Aditya Narayan Misra

Th24368

*Contents*

1. Introduction and spread of Buddhism in Kashmir 2. Ancient monuments and archaeological remain of Buddhism in Kashmir valley 3. The cultural affinities between Kashmir and Central Asia: With special reference to Buddhist remnants in Kashmir 4. Looking back in Time: Historical, cultural and aesthetic links between ancient Kashmir and Ladakh. Conclusion. Bibliography.

10. सिंह (मनजीत)

**बुद्ध से अशोक के युग तक भारतीय बौद्ध धर्म का विकास: एक भौगोलिक अध्ययन।**

निर्देशक: डॉ. प्रकाश नारायण

Th 24371

*सारांश  
(असत्यापित)*

बुद्ध से अशोक के युग तक भारतीय बौद्ध-धर्म का विकास: एक भौगोलिक अध्ययनसामान्य दृष्टिकोण से देखने पर इतिहास एवं भूगोल जितना निकट प्रतित होते हैं वास्तव में वे उससे ज्यादा हैं। दूसरे शब्दों में हम यह कह सकते हैं कि ऐतिहासिक घटनाओं का गंभीर अध्ययन करने के लिए भूगोल की आवश्यकता पड़ती है। जिस प्रकार शल्य चिकित्सा (surgery) करने के लिए हमें शरीर रचना (anatomy) का ज्ञान होना आवश्यक है, ठीक उसी प्रकार इतिहास का अध्ययन करने के लिए हमें भूगोल का ज्ञान होना अति आवश्यक है। भौगोलिक परिस्थितियाँ किसी देश के इतिहास पर विशेष प्रभाव डालती हैं। भौगोलिक

परिवेश के कारण संस्कृति, भाषा, खान-पान, शारीरिक बनावट व रहन-सहन आदि में अन्तर पाया जाता है। भौगोलिक परिस्थितियाँ विचारों के निर्माण में भी सहायक भूमिका निभाती हैं और विचारों के अनुरूप ही संस्कृति का निर्माण होता है। इस शोध को पांच अध्याय में रखा गया है जो निम्नलिखित प्रकार से हैं:-1- विषय प्रवेश 2- बौद्ध भारत का राजनैतिक एवं प्राकृतिक भूगोल 3- बुद्ध के युग तक बौद्ध धर्म का उद्भव एवं विकास 4- अशोक के युग तक बौद्ध धर्म की स्थिति एवं विकास 5- धर्म, समाज-आर्थिक तथा सांस्कृतिक भूगोल उपसंहार।

### *विषय सूची*

1. विषय-प्रवेश 2. बौद्ध भारत का राजनैतिक एवं प्राकृतिक भूगोल 3. बुद्ध के युग तक बौद्ध धर्म का उद्भव एवं विकास 4. अशोक के युग बौद्ध धर्म की स्थिति एवं विकास 5. धर्म समाज-आर्थिक तथा सांस्कृतिक भूगोल. उपसंहार. संदर्भ ग्रंथ सूची. तालिका. चित्र व मानचित्र।

11. TASHI (Tsering)

#### **Influence of Tawang Monastery on Cultural Legacy in the Mon Tawang Region.**

Supervisor: Prof. H. P. Gangnegi

Th 24376

#### *Abstract (Not Verified)*

Tawang monastery is situated at a distance of about 3 km to the west of the present Tawang town. It is the fountain-head of the spiritual life of the Monpas of Tawang and West Kameng districts of Arunachal Pradesh. It was established in 1681 by Merag Lama Lodroe Gyatsho in accordance with the wishes of the Fifth Dalai Lama (1617-1682). In its life span of over 300 years, the main building (Dukhang) of the monastery has been renovated five times so far. The renovations were necessitated mainly because of the decay of the wooden structure. These renovations were carried out in 1808-1812, 1855-1856, 1882-1886, 1904-1906, and 1990-1995. Before the establishment of the monastery in the 17th century, there were conflicts among the religious sects, especially between Kagyue and Gelug sects of Tibetan Buddhism. With the inception of Tawang monastery, the religious conflicts gradually subsided, and the peace prevailed in the region. Buddhism spread in the Mon Tawang region to some extent before the establishment of Tawang monastery; however, the stabilization and proliferation of Buddhism started after the establishment of Tawang monastery. The pre-Buddhist religion of Mon Tawang was a form of shamanism generally referred to as Bon. They used to celebrate festivals associated with Bon religion and practice animal sacrifices in order to propitiate their local deities. Generally, they used to sacrifice animals such as bull, goat, sheep, and pig. The people of Zanglum area of Mon Tawang used to celebrate a festival called Chodpa-kyeng in the 6th month of the Tibetan lunar calendar. They would sacrifice three bulls in three different areas in the same month in order to appease their local deities. The animal sacrifices were now completely terminated because of the influence of Tawang monastery.

#### *Contents*

1. Introduction 2. Land and people of the mon tawang region 3. The advent and spread of Buddhism in the mon tawang region 4. Tawang monastery: The spiritual treasure of mon tawang region 4. The influence of tawang monastery on local religious cult 5. Branches of tawang monastery and their role in preservation of Buddhist culture in the mon tawang region. Conclusion. Bibliography.

12. VIJAYALINKARA (Ashin)  
**Critical Study of Diseases and their Remedies as Reflected in the Pitaka Literature.**  
 Supervisor: Dr. Subhra Barua Pavagadhi  
Th 24375

*Abstract*  
*(Verified)*

Human beings, generally, desire to live a happy and peaceful life, free from all kinds of physical and mental suffering. To fulfil their wish, they make great efforts to seek happiness. Consequently, in order to find out their desired object, they prefer to walk on the different paths whether those paths are right or wrong. The life of human beings is full of troubles and everyone faces some such troubles at some point in their life. Among them, the health problem has always been a great concern since ages for every society in the world. The Buddha attached much importance to health, and therefore, he stated, "Health is the greatest gain (Ārogyaparamā lābhā)." If we are not healthy, physically or mentally, we cannot experience happiness regardless of wealth, fame, position, success, etc. Indians developed the specialized system of medical science earlier than others. The Buddhist Canonical and Non-Canonical literature shows that the early Indian people acquired some knowledge in respect of anatomical details of the human body, the physiological functions, the selection and preparation of drugs, the process of conception, formation of the fetus in the womb, etc. It speaks of a list of ancient Indian physicians who were acquainted with various divisions of medical knowledge such as the origin of disease, its cause, nature, progress and treatment. The present work is an attempt to underline the Buddha's teachings on the physical and mental health problems. In order to do this, I have presented a survey of some of the resources available in Piṭaka literature which provide us a detailed account of diseases and their remedies.

*Contents*

1. Introduction 2. Human being: Theravadin Buddhist perspective 3. Physical diseases and their cause in the tipitaka 4. The Prescription for physical diseases 5. Mental diseases from the Theravada point of view 6. Buddhist medicines for mental diseases. Conclusion. Bibliography.

13. VO (Huynh Van Anh)  
**Vasubandhu's Systematization of Hundred Dharmas: A Tridimensional Study.**  
 Supervisor: Prof. Prakash Naryan  
Th 24370

*Abstract*  
*(Not Verified)*

Without penetration to Abhidharma, the secret ideals of the enlightened-one in SūtaPiṭaka are dim to application. Vasubandhu was, undoubtedly, the composer of huge store of treatises, partly for textual exegesis, partly to promote the new philosophical theory. His doctrine of Representation-only adherently connects to the matrix of physical and mental elements discussing on methods to reject the apprehension of bodily heap and corporeal world. As for Abhidharma, Vasubandhu composed Karmasiddhiprakāraṇa, trīṃśika, and MahāyānaŚatadharmavidyamukhaŚāstra, etc. to interpret the elements of reality dealing with the content of three pedagogical tendencies, i.e. phenomenology, epistemology and psychology. He explained meaning and usage of Dharma concept in content of hundred



elements. In this thesis, through doctrine of Vijñaptimātravāda, the researcher :- Inserts particularly either mental or physical factor into Vasubandhu's refutation of reality of subject-object dualism in term of phenomenology. - Concerns on Vasubandhu's theory of knowledge, viz. human knowledge possesses nothing but construction of consciousness impacted by definite mental and physical factors. - Revaluating S. Anacker's assertion that Vasubandhu as "doctor of psychology", via Abhidharma and therapy. - After all, shedding a light of his Vijñaptimātravāda to three branches of recent metaphysics, viz. MerleauPonty's existential phenomenology, Kant critical epistemology and finally C. G. Jung's deep psychology in order to pinpoint the sound of Vasubandhu in modern practical researches. This study purposes to re-evaluate the authentic of Vasubandhu's in systematization of Dharma. Finally concludes that he composed MahāyānaŚatadharmavidyāmukhaŚāstra to clarify what Buddha taught on non-self, encouraging those who follow Yogācāra to understand concretely that the path of liberation is to nothing rather than to purify ālayavijñāna and to cease demerit Karma via three channels, viz. Revealing the real essence of life to abandon apprehension, acquire perfect insight, perfection of mind training.

#### Contents

1. Introduction 2. Vasubandhu 3. Dharma and its classification in Buddhism 4. Phenomenological matrix of hundred dharmas 5. Hundred dharmas in epistemology 6. Hundred dharma in psychology 7. Vasubandhu's dharma-vijnaptimatra with reference to western philosophy. Conclusion. Appendices. Glossary. Bibliography.

### M. Phil Dissertations

14. अजय कुमार  
भिक्षुणियों और महिलाओं के संदर्भ में बुद्ध के उपदेशों का विश्लेषण  
निर्देशक: डॉ. लाल बहादुर स्वर्णकार
15. अविनाश कुमार  
भारत में बौद्ध धर्म का पुनरुत्थान।  
निर्देशक: डॉ. धर्मेन्द्र कुमार
16. ऋतम्भरा  
बौद्ध-धर्म में नृत्य की अभिव्यक्ति: एक विवेचनात्मक अध्ययन।  
निर्देशक: डॉ. सुभा बरूआ पावागढ़ी
17. रोबिन  
बौद्ध जैन और हिन्दु धर्म में हस्तिनापुर का पुरातात्विक एवं साहित्यिक वर्णन।  
निर्देशक: डॉ. शालिनी सिंघल