

CHAPTER 7

BUDDHIST STUDIES

Doctoral Theses

060. CHOK TENZIN MONLAM
Analytical Study on the Life and Works of Bodong Chokley Namgyal.
Supervisors : Prof. K. T. S. Sarao and Dr. Seema Bose
Th 15451

Abstract

Bodong Chokley Namgyal (1376-1451) - 15th century Tibet's unparalleled genius - a myriad-minded philosopher, litterateur, poet, dramatist, biographer, physician, painter, architect, astrologer and spiritual mentor outstrips Kraszewski with a stupendous opus - De-nyid 'dus-pa - of more than hundred and thirty-five bulky Tibetan volumes. De-nyid 'dus-pa is a manual for an individual person from the Vedantic theories of conception to the highest Buddhist teaching of Kalackra Tantra. The study focuses on the works of this great master.

Contents

1. The Life of Bodong Panchen. 2. The works of bondong panchen. Conclusion. Appedices and Bibliography.

061. DEVRAJ
Avalokitesvara : A Cultural Link Between India and Tibet in a Historical Perspective.
Supervisor : Dr. Hira Paul Gangnegi
Th 15246

Abstract

Avalokitesvara played an important role in cultural link between Indian and Tibet as different forms. Cultural intercourse between India and Tibet practically ceased after Acarya Dipankarasrijnana who worked ceaselessly to bring Tibet and India closer together culturally. Now that India has achieved independence, expected that the bond of friendship, cultural

relation and like that existed for centuries together should be renewed for the good of both the countries as also for the benefit of the world. Alas! Tibet has now been raped by Communist China. But India, with her traditional hospitality, has extended a warm welcome to the people of Tibet coming as refugees from there.

Contents

1. Introduction. 2. Origin and development of Avalokitesvara Cult in India. 2. Advent and development of Avalokitesvara Cult in tibetan buddhism. 3. Avalokitesvara - A symbol of political authority in Tibet. 4. Image of Avalokitesvara and its related Mantra. 5. Historical relation between India and Tibet. 6. Conclusion. Bibliography.

062. DOAN MINH TRI
Concept of True Happiness and its Way as Depicted in the Saddharma-Pundarika Sutra.
 Supervisors : Prof. I. N. Singh and Dr. P. K. Panda
 Th 15240

Abstract

All living beings can enter the Buddha way from any point : from worshipping the Buddha's relics, from building Stupas and memorials, from building temples and shrines to the Buddhas in the wilderness, or even from heaping sand in play to form a Buddha's Stupa, practicing the Lotus Sutra as the teaching. In whatever land, whether it be received and kept, read and recited, explained and copied, cultivated and practiced as teaching; whether in a place where a volume of the Sutra is kept, or in a temple, or in a grove, or under trees, or in a monastery, or in a lay devotee's, these places you must erect a caitya and make offerings. All these spots are the thrones of enlightenment. On these spots the Buddhas attain perfect enlightenment; on these spots the Buddhas roll the wheel of the Law; on these spots the Buddhas enter Parinirvana, etc. All living beings can enter the Buddha way by doing anything good. As they increasingly strive for virtue and develop the great mind of benevolence, they finally become Buddhas. The Lotus Sutra teaches us that when enlightenment is attained, one becomes a Buddha immediately and this world instantaneously becomes the Land of Eternally Tranquil Light. The Sutra also teaches us not that we can only go to paradise when we die, but that the Buddha dwells in our minds and paradise exists in our daily lives.

1. Introduction. 2. The concept of the family happiness and its ways. 3. The concept of happiness in the Saddharma-Pundarika sutra. 4. The Way leading to happiness. 5. The concept of ideal bodhisattva. 6. Conclusion and Bibliography.

063. LE BICH SON
Analytical Study of the Ksitigarbha Bodhisattva Cult in China.
 Supervisor : Dr. R. K. Rana
 Th 15242

Abstract

The sanskrit name Ksitigarbha means the Bodhisattva of the earth, or Earth Store. Buddhists vow to develop the stability and solidity of the earth, in order to become faithfully and without discrimination, like the earth. The earth never discriminates between perfume and urine. The earth absorbs everything and transforms them into plants and flowers. The earth has the quality to release and to accept, the quality of accepting everything and releasing every negative thing. If one is peaceful, calm, and happy, then people around will be happy and enjoy the peace radiating from the person. Thus, Ksitigarbha Bodhisattva is not merely a legendary personality. Ksitigarbha is in you, in me, and in many others everywhere. We only need to train ourselves to become like Ksitigarbha Bodhisattva, and then our hand will be able to reach to the places of the most terrible sufferings, darkness and oppression.

Contents

1. Introduction. 2. China - The second homeland of Mahayana Buddhism. 3. The bodhisattva concept in buddhism. 4. Ksitigarbha bodhisattva in the mahayana canon. 5. Ksitigarbha bodhisattva cult in China. 6. Conclusion. Bibliography.

064. LE VAN MAN
Vietnamese Buddhist Meditation and its Contributions to the Defense, Build-up and Development of Vietnam.
 Supervisors : Dr. I. N. Singh and Dr. P. K. Panda
 Th 15244

Abstract

Presents an analysis of the origin and evolution of the Vietnamese

Meditation tradition against the background of the eventful history of Vietnam. It is not an attempt to give an exhaustive survey of Vietnamese Buddhist history, but rather an analysis of the interaction between religion and different aspects of a nation, highlighting the values of Meditation doctrine which have contributed to protecting, building, developing the country, and enriching the Vietnamese people's spiritual and material life. Along with the development of Vietnamese Buddhism, a movement of Meditation study and practice is launched in the Buddhist mass. Many Meditation Centers are established and Meditation courses gather a large number of students. Most Ven. Thich Minh Chau, Thich Thanh Tu, Tich Nhat Hanh, Tich Tri Quang are the Great Meditation Masters who have been contributing considerably to the development of Meditation in Vietnam today. Meditation books are written, translated and published on a large scale. Obviously, from its introduction into Vietnam up to the present days, Vietnamese Buddhism with its Meditation spirit, has been traveling with the Vietnamese people and making its very great contributions to the country.

Contents

1. General Introduction. 2. Meditation Buddhism from its earliest time to the 10th century. 3. Vietnamese Buddhism under the Ly Dynasty. 4. Meditation Buddhism under the Tran Dynasty. 5. Meditation Buddhism under the Le and Nguyen Dynasties. 6. Conclusion. Bibliography.

065. MYEONG LIM CHO
**Financial Support to the Buddhist Monastic Order in India :
 A Study of Patterns upto the Gupta Period.**
 Supervisor : Prof. B. P. Sahu
 Th 15247

Abstract

Explores the patronage extended to the Buddhist monastic order from the age of the Buddha to the Kusana period, and regionally Eastern U. P. Bihar and the Western Deccan. The work tried to survey how the Buddhist monasteries emerged and gradually developed as economic units under the patronage of the philanthropic emperors and religious - minded laymen. The most prominent royal patrons were Bimbisara in the age of the Buddha, king Asoka Maurya, king Gautamputra Satakarni of the Satavahanas and king Kaniska of the Kusanas, who would be remembered immortal in the history of Buddhism as great patrons of the religion.

Contents

1. Introduction. 2. Historical background. 3. The Concept of gift-giving. 4. Organization and constitution of the Sangha. 5. Characteristic of the royal patrons. 6. Common supporters. 7. Conclusion. Bibliography.

066. NGUYEN XUAN TOAN
Concept of Sankhara as Depicted in the Pali Tipitaka.
 Supervisor : Prof. Subhra Barua Pavagadhi
 Th 15239

Abstract

Examines the term Sankhara in various contexts in the Pali Tipitaka with a view to understanding what sankhara is, and how it is related to the basic teachings of the Buddha, i. e. the unhappiness and the path leading to the cessation of the unhappiness. Sankhara is frequently described as the fourth one of the five aggregates (Khandhas) in the texts. It is also referred to as the second link of the paticcasamuppada which is very fundamental to the teachings of the Buddha. Sankhara in this context concerns the process of transmigration or rebirth. This is easy to lead to the misunderstanding that there is a soul going from one life to another without changing, which is one of the most important conceptions of Brahmanical or Vedic tradition. The basis of the teachings of the Buddha is the Tilakkhana, namely everything is impermanent (Anicca), unhappiness (dukkha) and no soul (anatta).

Contents

1. Introduction. 2. Etymology of the term Sankhara and its problem. 3. Sankhara in the first four Nikayas. 4. Sankhara in the Abhidhamma, the Khyddaka and the Atthakatha. 5. Sankhara and its closely related terms dhamma, paticcasamuppada, and cetana and kamma. 6. Analysis of various contexts of sankharas. 7. Conclusion. Bibliography.

067. पासवान (चन्द्रशेखर)
मिथिला की सांस्कृतिक विरासत में बौद्ध धर्म की प्रासंगिकता ।
 निर्देशक : प्रो. भिक्षु सत्यपाल तथा डा. तुलसी राम शर्मा
 Th 15248

प्रस्तुत अध्ययन के अंतर्गत बौद्ध-पीठों, बौद्ध साहित्य, अभिलेखों, प्रकाशित साहित्य, विशेषकर मिथिला क्षेत्र में इसके अवशेष एवं वर्तमान परिवेश का अध्ययन किया गया है । अध्ययन विवरणात्मक एवं समीक्षात्मक शैली में किया गया है । आवश्यकतानुसार अध्ययन पद्धति को अहुआयामी बनाकर अध्ययन के उद्देश्य को पूरा किया गया है, इस क्रम में साक्षात्कार, अनुसूची एवं अन्य उपादानों का सहारा लिया गया है । चित्रकला, मुर्तिकला, स्थापत्यकला, मैथिली साहित्य, मैथिलीगीत, लोकगाथा, लोकगीत, लोकजनश्रुति आदि की सहायता ली गयी है ।

विषय सूची

1. मिथिला का इतिहास । 2. बौद्ध धर्म-उद्भव और विकास । 3. मिथिला एवं बौद्ध धर्म । 4. मिथिला की सांस्कृतिक विरासत । 5. मिथिला की सांस्कृतिक विरासत पर बौद्ध धर्म का प्रभाव एवं प्रासंगिकता । उपसंहार एवं सन्दर्भग्रन्थ सूची ।

068. PHRAMAHA DUANGCHAN BOONTEAM
Concept of Education in Early Buddhist Literature (Based on Pali Literature and Its Commentaries).
 Supervisor : Prof. Bhikshu Satyapala
 Th 15249

Abstract

Attempts to highlight the value and position of the education in the early Buddhist times.

Contents

1. Introduction. 2. The significance and educational system at the Buddha's Age. 3. The significant component parts of Buddhist education. 4. The factors leading to buddhist educational process. 5. Ti-sikkha the process of Buddhist education. 6. Goals of buddhist education and the trainees. 6. Conclusion. Bibliography.

069. PHRAMAHA MAGHAVIN AMATMONTREE
Critical study of reality and morality in Pali Tipitaka.
 Supervisors : Dr. I. N. Singh and Dr. P. K. Panda
 Th 15243

Abstract

Examines the relationship or relatedness of reality with morality and shows that such a harmonious relationship is possible and is most appropriate because living and non-living beings necessarily exist and live together. Therefore, the most crucial point to be noted is that the relationship is based on a mutual understanding, the meaning of reality is more enhance in the presence of ethics i.e. the principle of life and ethics itself cannot be said to mellow down simply by the introduction of reality.

Contents

1. Introduction. 2. The reality in Pali Tipitaka. 3. The characteristics of reality. 4. The morality in Pali Tipitaka. 5. The characteristics of morality. 6. Conclusion. Bibliography.

070. PHRAMAHA WATCHARA ARIYATHANAWANTA
Concept of Karmically Wholesome Roots in Buddhism.
 Supervisors : Dr. I. N. Singh and Dr. P. K. Panda
 Th 15241

Abstract

Buddhist principle propounded to instill in the mind the path of self-awareness and self-reliance to pave further the path of ultimate knowledge of happiness and spiritual emancipation. The essence of the Dhamma of the Karmically Wholesome Roots of non-greet, non-hatred and non-delusion will bear fruition only through its implication in our lives relectlessly. To achieve a wholesome living, with the basic realization of the nature of man and reality; the Dhamma should be sought after. For the absolute freedom of the mind from all defilements; these Wholesome Roots need to be embraced steadfastly. The blessing of this Dhamma shall deliver us to the path of supreme happiness and henceforth complete spiritual emancipation which is the guiding goal and vital force of a wholesomely lived life.

Contents

1. Introduction. 2. The karmically wholesome roots in Buddhism. 3. The auroras of good life and the roots. 4. The dawn of buddhist education. 5. The wondrous Dhamma brings a good health. 6. The Buddhist attitude towards environment. 7. Buddhist root of loving kindness and world peace. 8. The roots and the modern world. 9. Conclusion. Bibliography and Appendices.

071. राजीव कुमार
बौद्धकालीन एवं आधुनिक भारतीय सामाजिक व्यवस्था का तुलनात्मक अध्ययन ।
 निर्देशक : डॉ. हीरापॉल गंगनेगी
 Th15245

सारांश

आधुनिक समय में, अंग्रेजों के शासन काल में, हिन्दुओं में व्याप्त चतुर्वर्ण व्यवस्था को स्वीकार करते हुए भी अंग्रेजी प्रशासन ने वर्णों की कठोरता को स्वीकार न कर वर्तमान-सामाजिक स्थिति, और उसकी ऐतिहासिकता, धार्मिक दावों को स्वीकार करते हुए विभिन्न जातियों को उच्च वर्ण प्राप्त करने का अवसर प्रदान किया । रामानुज ने निम्न जातियों को धार्मिक कर्मकाण्डों द्वारा ब्राह्मण बनाने का भी उल्लेख किया है । वर्ण, जाति, धर्म-सम्प्रदाय के आधार पर किसी भी प्रकार के भेदभाव का संवैधानिक निषेध है लेकिन विभिन्न धर्म-सम्प्रदायों, रिति-रिवाजों का संविधान में संरक्षण करने और कुछ ऐसे ही संवैधानिक प्रावधान किये जाने के कारण भारतीय समाज में असमानता और कट्टरपन अभी भी विद्यमान है । लेकिन विशेष विवाह अधिनियम 1954 जैसे कुछ अन्य भी संवैधानिक प्रावधान किये गये हैं जिनके कारण भारतीयता की भावना और कट्टरपन समाप्त करने का प्रयास किया गया है । बुद्ध के उपदेश तथा संघ प्रारूप और अंग्रेजी प्रशासन द्वारा सामाजिक-धार्मिक व्यवस्था में हस्तक्षेप की नीति का अवलोकन करते हुए कहा जा सकता है कि यदि राजनीतिक दृढ़ इच्छाशक्ति हो तो सबके लिए एक समान शिक्षा-व्यवस्था, आर्थिक असमानता को दूर कर और वर्ण, जाति, धर्म-सम्प्रदाय को किसी प्रकार से प्रश्रय न देकर उनपर प्रतिबन्ध लगाकर आदर्श व नवीन समाज की स्थापना की जा सकती है ।

विषय सूची

1. बौद्धकालीन सामाजिक व्यवस्था । 2. आधुनिक भारतीय सामाजिक व्यवस्था ।
 3. बौद्धकालीन एवं आधुनिक भारतीय सामाजिक व्यवस्था का तुलनात्मक अध्ययन ।
072. संजय कुमार सिंह
अर्द्धमागधी और पालि : तुलनात्मक भाषावैज्ञानिक विवेचन (ध्वनि और रूपतत्त्व की दृष्टि से) ।
 निर्देशक : प्रो. रमेशचन्द्र शर्मा एवं डॉ. जगताराम भट्टाचार्य
 Th 15452

अर्धमागधी और पालि दोनों भाषाओं के ध्वनि न रूपागटन के तत्त्वों का परस्पर तुलनात्मक विवेचन प्रस्तुत किया गया है । इसके साथ ही दो परिशिष्टों के अंतर्गत आवश्यक आनुषंगिक सामग्री का संकलन किया गया है । इन दोनों भाषाओं के प्राचीन स्तर पर ही अधिक ध्यान केन्द्रित करते हुए पिटकों और अंग आगमों के मुद्रीत संस्करण उपयोग में लाए गए हैं । प्राथमिक रूप से पालि के लिए 'पालि टेक्स्ट सोसाइटी' तथा अर्धमागधी के लिए 'फिलॉलॉजिका एशियाटिका' के प्रकाशनों का उपयोग किया गया है ।

विषय सूची

1. भारतीयआर्य भाषाओं में प्राकृत तथा अर्द्धमागधी का स्थान । 2. पालि : सामान्य परिचय । 3. पालि : ध्वनितत्त्व । 4. अर्द्धमागधी : ध्वनितत्त्व । 5. पालि: रूपतत्त्व । उपसंहार, परिशिष्ट और ग्रंथ सूची ।

073. SHEDUP TENZIN

Critical Analysis on the Evolution of Tibetan System of Writing.

Supervisor : Dr. Hira Paul Gangnegi
Th 15238

Abstract

Concludes that the Tibetan language can undoubtedly serves as a well base for the preparation of study other culture. Although there are diverse dialects among the region to region and provicne to province, but the written form of language serves as the lingua franca since the inception of written form was introduced in Tibet. Moreover, those with a good standard in Tibetan language could able to read and understand about eighty percent of the stone pillar inscriptions erected during the bTsan po dynasty and Tun huang documents. In short, the linguystically, palaeographically as culturally influence of Indian culture on Tibet played a very important role in all the aspects of Tibetan civilizations. Hence it is proved the Tibetan culture is the replica of Indian culture as reflected in the following verse of Gedun Chophel. In Tibet, whatever we see the good morality that comes from the ancient good tradition is the reflection of the behaviour of the three doors of the people of Arya Bhumi (India), which remains like an image.

1. Introduction. 2. Tibetan scripts during the bTsan po period of early spread of buddhism in Tibet. 3. Writing materials (hand-writing style during the bTsan po period). 4. Tibetan scripts during the later spread of buddhism in Tibet. 5. Tibetan numeral notation. 6. Technique of writing. Conclusion and bibliography.

M.Phil Dissertations

074. AKATA SINGH
Role of Land Grants in decline of Monastic Buddhism in India.
 Supervisor : Prof. K. T. S. Sarao
075. चन्द्रशेखर
नालन्दा एवं विक्रमशिला महाविहारों की सामाजिक, आर्थिक स्थिति : एक अध्ययन ।
 निर्देशिका : डॉ. शुभ्रा बरुआ पावागढ़ी
076. CHAN DARY
Buddhism and Development of Peace in Cambodia.
 Supervisor : Dr. Bhikshu Satyapala
077. DO VAN CUONG
Analysis of the Two Truths History and Development.
 Supervisor : Prof. K. T. S. Sarao
078. HUYNH TRONG NGHIA
Four Pillars of Socially Engage Buddhism : B.R. Ambedker, A.T. Ariyaratne, Thich Nhat Hanh and Sulak Sivaraksa.
 Supervisor : Prof. B. Satypala
079. मीणा (पूरन लाल)
बौद्धधर्म के प्रसार में रेशम मार्ग की भूमिका ।
 निर्देशक : प्रो. के. टी. एस. सराओ
080. मेधंकर (लाल जी)
थेरीगाथा में अम्बपाली : एक समाजिक व सांस्कृतिक अध्ययन ।
 निर्देशक : प्रो. भिक्षु सत्यपाल महाथेर

081. NGUYENTHITHUY TRANG
Buddhist Education : Its History and Relevance.
 Supervisor : Prof. K. T. S. Sarao
082. PASWAN (Shriram)
Archaeology of the six Mahanagaras as Reflected in the Pali Tipitakas.
 Supervisor : Prof. Anita Sharma
083. राजेश कुमार
महापण्डित राहुल सांकृत्यायन का तिब्बती बौद्ध साहित्य के माध्यम से बौद्ध धर्म के प्रचार-प्रसार में योगदान।
 निर्देशक : डॉ. हीरापाल गंगनेगी
084. SAPAM (Kennedy)
Influence of Theravada Buddhism on Burmese Culture.
 Supervisor : Dr. Anita Sharma
085. SERYUNG KIM
Study of the Positive Psychological Impact of Metta Bhavana.
 Supervisor : Prof. K. T. S. Sarao
086. SHARMA (Sudhir Kumar)
Buddhist Places and Images in Magadha Division.
 Supervisor : Prof. Bhikshu Satyapala
087. सुरजीत कुमार सिंह
राहुल का जीवन-चरित्र और उनसे सम्बन्धित सुत्तों की दार्शनिक व्याख्या।
 निर्देशक : डॉ. भिक्षु सत्यपाल महाथेर
088. VEN. PHRA DAMRONG PHIMMAJAK
Advent and Development of Buddhism in Laos.
 Supervisor : Prof. K. T. S. Sarao
089. VO THI THUY
Contribution of Vasubandhu to Buddhism.
 Supervisor : Prof. K. T. S. Sarao