

CHAPTER 16

BUDDHIST STUDIES

Doctoral Theses

01. अंश कुमार

संघोल का पुरातात्विक एवं साहित्यिक अध्ययन।

निर्देशक : प्रो. समीर कुमार वर्मा

Th 28669

सारांश

परिचय प्रथम अध्याय संघोल के पुरातात्विक एवं साहित्यिक स्रोतों का अध्ययन परिचय (क) संघोल का ऐतिहासिक विवरण (प) संघोल का उत्खनन व सर्वेक्षण (पप) इतिहास (पपप) संघोल की भौगोलिक विवरण (ख) पुरातात्विक स्रोतों का अध्ययन (प) स्तूप (पप) संघोल से प्राप्त धर्म चक्र स्तूप का अर्थ व उसका इतिहास (पपप) नारी प्रतिमाएँ - मुर्ति कला (पअ) मुद्राएँ और मोहरें (ग) साहित्यिक स्रोतों का अध्ययन (प) ब्राह्मण साहित्यिक (पप) बौद्ध साहित्यिक (घ) विदेशी यात्रियों का विवरण (प) चीनी बौद्ध यात्रियों का विवरण (पप) प्रेरणा स्रोत विद्वानों का लेख अध्याय-2 संघोल एक बौद्ध केन्द्र के रूप में (उद्भव व विकास) (क) भगवान बुद्ध का संक्षिप्त जीवन परिचय (ख) पंजाब में बौद्ध धर्म का इतिहास (ग) संघोल एक बौद्ध केन्द्र के रूप में अध्याय-3 संघोल की आर्थिक स्थिति (क) संघोल के प्रमुख आर्थिक स्रोत (ख) संघोल की आर्थिक स्थिति पूर्व में (ग) सिक्के (1) पंच मार्क सिक्के (2) कुण्ड सिक्के (3) इंडो पार्थियन सिक्के (4) कुषाण कालीन सिक्के (5) कनिष्क (घ) मूर्तियाँ (ङ) संघोल से प्राप्त अन्य वनस्पति अवशेष चतुर्थ अध्याय कला केन्द्र के रूप में संघोल का विकास (क) मथुरा कला व कलाकृतियों का संघोल स्थानांतरण (ख) संघोल में विभिन्न कला कृतियाँ व उनका विकास- (ग) संघोल से प्राप्त वेदिका स्तंभों की नारी प्रतिमाएँ एवं उनके विभिन्न रूप s शालभंजिका प्रतिमाएँ s प्रसाधिकाएँ प्रतिमाएँ s पुत्र वल्लभा प्रतिमाएँ s खड्ग धरिणी प्रतिमाएँ s दपर्ण धारिणी प्रतिमाएँ s यक्षिणियाँ (घ) संघोल से प्राप्त मूर्तियों की शैलीगत विशेषताएँ- 1. भिन्न भिन्न रूपों में नारी का किया जाने वाला आंकन- 2. नारी प्रतिमा की शारीरिक गठन में परिष्कार- 3. नारी रूपेण लावण्य एवं सौन्दर्यर्योन्मुखता- 4. नारी के शरीर का अर्धनग्न व नग्न रूप में अंकन - 5. नारी प्रतिमाओं का साज व शृंगार एवं आभूषण- 6. संघोल एवं मथुरा से प्राप्त नारी प्रतिमाओं की साज व सज्जा व सम्बन्ध - 7. आभूषणों की प्रकृति उपसंहार सन्दर्भ ग्रन्थ सूची।

विषय सूची

1. संघोल के पुरातात्विक एवं साहित्यिक स्रोतों का अध्ययन 2 संघोल एक बौद्ध केन्द्र के रूप में (उद्भव व विकास) 3 संघोल की आर्थिक स्थिति 4 कला केन्द्र के रूप में संघोल का विकास 5. उपसंहार। सन्दर्भ ग्रन्थ सूची। परिशिष्ट।

02. AWASTHI (Ananya)
War Ethics and Buddhism: The Concentric Middle of South East Asia.
 Supervisor: Dr. Satyendra Kumar Pandey
Th 28190

Abstract

The thesis “War Ethics and Buddhism: The Concentric Centre of South East Asia.” Explores the intersection of Buddhist teachings and war ethics in Southeast Asia, examining the potential for navigating war and promoting peace through a Buddhist lens. With extensive use of Buddhist literature and a close analysis of the canons in Buddhism, including the Nikāyas and certain Suttas, an attempt is made for potential warring parties to be persuaded to adopt the core value of Buddhism and pacific co-existence. The study analyzes Buddhist principles like non-violence (ahimsa) and compassion (karuṇa), contrasting them with contemporary Just War Theory and modern warfare practices. The approach of the thesis has been to focus on the socio-political dimensions of Buddhist principles in realpolitik rather than the exercise of re-interpretation of Buddhist concepts. Case studies from South East Asia, regarding border conflicts and territorial expansion illustrate how Buddhist ethics are applied (and sometimes compromised) in real-world conflicts. Ultimately, the thesis seeks to understand how Buddhist wisdom can promote peace and ethical decision-making in a region marked by historical and contemporary tensions. The text also proposes practical strategies, from policy reforms to community initiatives, for fostering lasting peace and reconciliation in Southeast Asia and beyond. At the core of the thesis is the aspiration that it will not only serve as a case study but also elucidate how the rich Buddhist heritage can be leveraged by policymakers as a form of soft power to promote and ensure peace.

Contents

1. Introduction 2. Literature Review and Methodology 3. Southeast Asia and War Ethics 4. Buddhism and War Ethics 5. Findings and Discussions 6. Conclusion. Bibliography.

03. CHITRANJAN KUMAR
Study of Archaeological Sites with Special Reference to Nalanda and Rajgir.
 Supervisors: Dr. Anand Kumar and Dr. K.N. Tiwari
Th 28665

Abstract

The aim of this Thesis to examine the development of Buddhist Archaeological Sites of the Nalanda and Rajgir in Bihar. It was the oldest educational institution in the world. Rajgir is holy place of Hinduism, Jainism and Buddhism. It is located in the South Bihar region. It was important in early India (300 BCE - 1200 CE) by analysing its social milieu and broader regional context. In an attempt to inquire into processes that helped the Buddhist vihara emerge and sustain itself at Nalanda, this research highlights the key role of Buddhist vihara in the development of educational institute and a sacred landscape around Nalanda and Rajgir, based on the findings of an archaeological survey of the region that surrounds Nalanda, conducted in 2021-24, this work traces the spread of Buddhism in tandem with settlements and the impact of this spread had on socioeconomic processes in the region. While doing so, it argues that the Buddhist site like Nalanda and Nalanda played a crucial role in the terms of materials, educational and socio economic development of the local settlements by introducing and regulating irrigation mechanisms to promote rice production, which helped them in spreading

Buddhism and developing a new network of patronage for their sustenance. Finally, it also examines the development of educational institution in the Nalanda and other educational institutional sites and how it was damage by Bakhtiyar khalji in 12th century. Archaeology communicates us about past monument, heritage and our culture. Now days revolution of information technology Archaeology also influenced. Archaeology communicates through traditional media as well as social media also

Contents

1. Introduction 2. Buddhist Archaeological site of Nalanda: The Land Scape of Nalanda and Excavation 3. Education System in Nalanda 4. Buddhist Archaeological sites of Rajgir: The Land Escapes and Excavation 5. Foundations and Sustenance in Maghadha Region 6. Archaeology, Communication and Media. Bibliography. Pictures

04. DO HOANG NGUYEN

Ajatasattu and Ashoka: A Study of their Contribution to Buddhism with Special Reference as Buddhist Kingship - A Historical Perspective.

Supervisor: Prof. Indra Narain Singh

Th 28194

Abstract

The history of Buddhism sometimes involves anyone and justifies their actions, such as King Ajatasattu or King Ashoka. In reaction to historical consistency, scholars follow tradition more in individualism, fear, and political thinking than in objectivity, honesty, and authenticity in research. Within the framework of separate truths, each research reponse offers a distinct historical perspective on Buddhism's viewpoints and role. Some emphasize characteristics, while others generalize or define attitudes. Scholars say King Ajatasattu was artificial to embrace Buddhism so quickly after assuming the throne, or King Ashoka killed his father or brothers. We reexamine these cases to scrutinize the historical tradition of Buddhism. Buddhism uses a vast amount of literature to build its comprehensive explanation, which is not founded on history. Some Buddhist concepts, including Skilful methods, guide varied traditions. The thesis attempts this. The author examines various traditions and ideals, presenting other's views in a range from demeaning to praising them. Although the concentration is on Buddhist textual sources, we may recognize this multifaceted Magadha under both kings. According to the method approach, we can use Buddhist mythology and history to critique and argue state treatment with different perspectives. The significance of the king's appearance was clarified with the aid of these two sources, which combined dialectical proof with conjecture. After stating the thesis, this section investigates the dialectical spirit of Buddhist kingship known as `Cakavatti` and its scientific features from a Buddhist perspective, yielding excellent objective results. Dialectical materialism examines inner and outer Buddhism by removing the psychological link to archaic conceptions like Brahmanism. This thesis examines antique Buddhist texts and social state policies using qualitative research. Next, we review the state-related interactivity of Buddha's teachings. A historical comparison of Buddhist royalty shows how Buddhist sociology coexists with the state's patronage, King Ajatasattu and King Ashoka.

Contents

1. Introduction 2. Buddhist View Towards Kingship: A General Introduction 3. Great Magadha in Early Indian Buddhism: A Historic Mission 4. The Contributions of King Ajatasattu to Buddhism 5. The Contributions of Emperor Ashoka to Buddhism 6. A Comparison between the Contributions of King Ajatasattu and King Ashoka - A Historical Perspective on Buddhist Kingship. Conclusion. References.

05. GENDEN LHAMU

The Historical Documentation on the Mahāyāna Buddhist Nuns of Himalayan Regions, India.

Supervisor: Prof. Indra Narain Singh

Th 28666*Abstract*

This study seeks to document and critically examine the relatively underexplored history and contemporary realities of Tibetan Mahayana Buddhist nunneries, commonly known as ani gompas- across three Indian Himalayan states of Arunachal Pradesh, Sikkim, Himachal Pradesh, and one union territory of Ladakh. Despite the rich Buddhist heritage of the Himalayan region, scholarly literature has predominantly focused on male monastics, often overlooking the roles, contributions, and lived experiences of Buddhist nuns (anis). The present research aims to fill this significant gap by investigating various dimensions of the lives of Tibetan Mahayana nuns, including their religious, educational, and social engagements. The study traces the historical development of Tibetan Buddhism in the region, the establishment and evolution of nunneries, from humble hermitages to fully functional monastic institutions, and the shifting roles and statuses of nuns over time. Special emphasis is placed on understanding how Buddhist nuns have contributed to the preservation and transmission of the Dharma, and how their roles have transformed in the modern era. Today, many nuns pursue formal education in addition to traditional monastic training and participate in a wide range of social activities, including self-help groups, NGO work, and even self-defense training. The research also engages in a cross-regional and sectarian comparative analysis to examine similarities and differences in ritual practices among the four major sects of Tibetan Buddhism. It considers the evolving perceptions of gender within monastic institutions, exploring both historical marginalization and contemporary empowerment of women in Buddhist communities. This study not only aims to bring visibility to the spiritual and social contributions of Tibetan Buddhist nuns but also to document the cultural and institutional transformations occurring within ani gompas in the context of a rapidly changing Himalayan society.

Contents

1. Introduction 2. The Himalayan Region and Buddhism 3. Bhikshuni Order: Origin and Development of the Buddhist Nuns 4. Nuns and Nunneries in Arunachal Pradesh 5. Nuns and Nunneries in Sikkim 6. Nuns & Nunneries in Ladakh (UT) 7. Nuns & Nunneries in Spiti & Kinnuar Region, H.P 8. Tibetan Nuns & Nunneries in Exile, India. Conclusion. References.

06. कमल कुमार

राजस्थान में बौद्ध धर्म: एक ऐतिहासिक अध्ययन।

निर्देशक : प्रो. अमरजीव लोचन

Th 28197*सारांश*

राजस्थान में बौद्ध धर्म : एक पुरातात्विक अध्ययन प्रस्तावना इतिहास का प्रत्येक विद्यार्थी जानता है कि सम्राट अशोक ने जनकल्याण हेतु लोक हित में बौद्ध के चौरासी हजार धम्मोपदेशों को भारतवर्ष में चारों ओर विशाल, सांची के स्तूप जैसे चौरासी हजार बुद्धविहारों में एक से एक धम्मोपदेश को शिलालेख पर खुदवाकर स्थापित किया। तो इस शुभ कार्य से राजस्थान कैसे अछूता रह जाता। राजस्थान के कई स्थानों पर भी

बुद्धकालीन अवशेष प्राप्त हुए हैं। राजस्थान भारत गणराज्य का क्षेत्रफल के आधार पर बड़ा राज्य है। इसके पश्चिम में पाकिस्तान, दक्षिण-पश्चिम में गुजरात दक्षिण पूर्व में मध्यप्रदेश, उत्तर में पंजाब, उत्तर-पूर्व में उत्तर प्रदेश व हरियाणा है। राज्य का क्षेत्रफल 3.42.239 वर्ग किमी है। जीडीपी के दर के हिसाब से यह नौवें (स्थान) पर है। राजधानी इसकी जयपुर है। भौगोलिक विशेषताओं में पश्चिम में थार मरूस्थल है और घग्गर नदी का अंतिम छोर है। अगर बात बौद्ध अवशेषों की कि जाए तो राजस्थान इससे अछूता नहीं है। राजस्थान में भी कई स्थानों पर बौद्ध धर्म के अवशेष बिखरे पड़े हैं और कुछ राजस्थान की धरती में छिपे हुए हैं। जैसे बेराट झालावाड, जालौर जोधपुर, चित्तौडगढ़ (दौसा जिला का क्षेत्र) और रतनगढ़ इन सब स्थानों पर बौद्ध धर्म के अवशेष मिले हैं। प्रस्तावित शोध का विषय का महत्त्व इस बात में तनिक भी संदेह नहीं है कि वर्तमान शोध का युग है। हर क्षेत्र में शोध अथवा अन्वेषणों के महत्त्व को तरजीह दी जा रही है। बौद्ध धर्म के विकास की यह यात्रा आज की नहीं बल्कि हजारों साल पुरानी है। बौद्ध धर्म का उद्भव भारत में उस वक्त हुआ जब धर्म सिर्फ मुट्टी भर लोगों के हाथों में था तथा धर्म के नाम पर लोगों को पाखंडी अंधविश्वासी बनाया जाता था। परन्तु बौद्ध धर्म ने पथ प्रदर्शक की भूमिका का वहन करते हुए समाज में व्याप्त असमानता को दूर किया। बौद्ध धर्म अपनी नैतिक व अहिंसक शिक्षाओं के कारण पूरे विश्व में फैला। तो राजस्थान इससे अछूता कैसे रह सकता था। राजस्थान की परिस्थितियों बौद्धधर्म के अनुकूल थी। मेरी जानकारी के अनुसार राजस्थान में बौद्ध धर्म के विकास और पतन पर कोई शोध नहीं हुआ है। राजस्थान के गर्भ में बौद्ध धर्म की कई कहानियाँ सिमटी हुई है।

विषय सूची

1. राजस्थान एक परिचय और बुद्ध 2. राजस्थान में बौद्ध धर्म का विकास का इतिहास 3. राजस्थान में बौद्ध धर्म के पुरातात्विक स्थल 4. राजस्थान में बौद्ध गुफाएं एवं चैत्य 5. राजस्थान में बौद्ध धर्म का पतन। उपसंहार। सन्दर्भ ग्रंथ सूची। परिशिष्ट।

07. कादम्बरी

मध्यकालीन भारत में बौद्ध धर्म की स्थिति एवं पतन के कारणों की विवेचना: उत्तर भारत के विशेष संदर्भ में।

निर्देशक : डॉ. पिन्दू कुमार

Th 28670

सारांश

मध्यकालीन भारत में बौद्ध धर्म का स्थिति और पतन उपमहाद्वीप की धार्मिक इतिहास की सबसे रोचक विरोधाभासों में से एक है। लगभग 8वीं से 18वीं शताब्दी के बीच मध्यकालीन भारत, भारतीय इतिहास का एक ऐसा काल है जहाँ धार्मिक, सामाजिक और राजनीतिक परिवर्तनों ने गहन रूप से प्रभावित किया। इस काल में बौद्ध धर्म, जो प्राचीन भारत में एक प्रमुख धर्म के रूप में उभरा था, विशेषकर उत्तर भारत में धीरे-धीरे अपनी प्रभुता खोता गया। यह शोध शीर्षक – "मध्यकालीन भारत में बौद्ध धर्म की स्थिति एवं पतन के कारणों की विवेचना: उत्तर भारत के विशेष संदर्भ में" – बौद्ध धर्म की इस गिरावट या पतन की गहन परीक्षण करता है। उत्तर भारत, जिसमें गंगा घाटी, बिहार, उत्तर प्रदेश और पंजाब जैसे क्षेत्र शामिल हैं, बौद्ध धर्म के प्रमुख केंद्रों जैसे नालंदा और विक्रमशिला का गढ़ था। इस शोध में, मैं बौद्ध धर्म की मध्यकालीन स्थिति का विश्लेषण और इसके पतन के बहुआयामी कारणों की विवेचना किया गया है और साथ ही प्रमुख अंतर्दृष्टियों को संश्लेषित किया है। यह सामग्री शोध की मूलभूत खोजों को प्रस्तुत करती है, जो ऐतिहासिक स्रोतों, यात्रा वृत्तांतों और विद्वानों के विश्लेषणों पर आधारित है तथा अकादमिक कठोरता को बनाए रखते हुए मूल रूप से तैयार की गई है।

विषय सूची

1. भूमिका एवं शोध पद्धति 2. मध्यकालीन पूर्व उत्तर भारत (6वीं-8वीं शताब्दी) में बौद्ध धर्म : एक ऐतिहासिक पुनरावलोकन 3. मध्यकालीन उत्तर भारत (लगभग 8वीं से 12वीं शताब्दी) में बौद्ध धर्म की स्थिति : संकट के बादल और संस्थानिक संघर्ष 4. बौद्ध धर्म पतन के आंतरिक कारण : आत्मघाती दुर्बलतायें और सांस्कृतिक अवशोषण 5. बौद्ध धर्म के पतन के बाह्य कारण: राजनीतिक, सैन्य एवं आर्थिक आघात। निष्कर्ष एवं परिणाम। परिशिष्ट। सन्दर्भ ग्रंथ सूची।

08. LUU THANH TUNG

Examination of the Buddhist Principle of Compassion and its relevance in the Contemporary World.

Supervisor: Prof. Indra Narain Singh

Th 28196

Abstract

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 solution for problems of the world. Along with the compassion, wisdom is realized as the skilful mean that instructed and enlightened the way of Buddhist compassion practices, is very essential, especially in such a scientific and modern age. Compassion is based on love and respect for others, irrespective of their beliefs, gender, race, religion, or nationality. We can feel compassion for others even if we profoundly disagree with their beliefs or actions. Compassion is simply recognition and a loving response to the perception of suffering. Therefore, Compassion is a feeling of concern for others who are suffering and makes a person want to do something to help. According to Buddhism, compassion is called karuna or Metta.

Contents

1. Introduction 2. Concept of Compassion in Buddhist Philosophy 3. Significance and Useful of Compassion in the Life 4. Compassion Relate to Wisdom. 5. Conclusion. Bibliography.

09. LUU VAN HIEU

Social and Moral Values as Reflected in the Saddharmapundarika Sutra.

Supervisor: Prof. Indra Narain Singh

Th 28192

Abstract

Social and Moral Values as Reflected in The Saddharmapundarika Sūtra By researcher: Luu Van Hieu Supervisor: Prof. Indra Narain Singh The global population's enormity directly contributes to its very competitive, unpleasant, severe, and avaricious nature. The inequitable distribution and management of limited resources is a recognized source of animosity, stemming from greed, bigotry, ignorance, and self-interest. Every community undoubtedly allocates a substantial percentage of its valuable resources to uphold social order. In addition to legal institutions, moral authority, such as Buddhism, strive for societal harmony. The thesis structure includes an introduction, a conclusion, and five numbered chapters. Chapter 1: Social and Moral in Buddha's Time Buddha lives in the 6th century BCE,

when caste systems and the Vedas and Brahmanism ruled Indian culture. Chandals were outcasts compared to Brahmins, Kshatriyas, Vaishayas, and Shudras. Instead of this hierarchy, the Buddha emphasizes their morality and wisdom. Chapter 2: An Overview of Saddharmapundarika Sūtra The Saddharmapundarika Sūtra and Mahāyana Buddhism were discussed in this chapter, focusing on the development of Buddhist thinking. An overview of each of the Saddharmapundarika Sūtra's twenty-seven chapters is also provided. Chapter 3: Social Values in The Saddharmapundarika Sūtra This chapter describes the Buddha's qualities as a teacher who guides people in society. Buddhist students should understand bodhisattva. Chapter 4: Moral Values in The Saddharmapundarika Sūtra This chapter examines the moral importance of compassion. Compassion is a lifestyle that connects persons irrespective of their religious beliefs. The universal moral unity via compassion is the essential element for addressing crises induced by nature and humanity. Chapter 5: Integrating the Significance of The Saddharmapundarika Sūtra into Contemporary Life Numerous methods for applying the Saddharmapundarika Sūtra exist, enabling individuals to fortify their faith, cultivate vigorous vitality, and foster a practical sense of altruism. In conclusion, the Saddharmapundarika Sūtra advocates for spiritual principles to assist people in proximity, particularly individuals enduring sorrow and profound distress.

Contents

1. Introduction 2. Social and moral circumstances in the buddha's times 3. An overview of saddharmapundarika sūtra 4. Social values as reflected in the saddharmapundarika sūtra 5. The moral values as reflected in the saddharmapundarika sūtra 6. Integrating the significance of the saddharmapundarika sūtra into contemporary life 7. Conclusions. Bibliography.

10. मेधंकर (प्रेम दत्त सिंह)

विपश्यना साधना के सन्दर्भ में 'विभङ्गपालि' की विषयवस्तु का विश्लेषणात्मक अध्ययन ।

निर्देशक : प्रॉ. सुभाष कुमार सिंह

Th 28198

सारांश

प्रस्तुत पी-एच.डी. शोध कार्य का विषय- "विपश्यना साधना के सन्दर्भ में 'विभङ्गपालि' की विषयवस्तु का विश्लेषणात्मक अध्ययन" है। जिसे सम्पन्न करने के लिए प्राक्कथन, भूमिका और निष्कर्ष के अलावा पांच अध्यायों में विभाजित कर शोध प्रबन्ध को लिपिबद्ध किया गया है। शोध प्रबन्ध के 'सारांश' को अनुक्रम के माध्यम से निम्नवत दर्शाया गया है। प्राक्कथन भूमिका अध्याय एक: विपश्यना और विभङ्गपालि का परिचय यह अध्याय पांच उपशीर्षकों में वर्गीकृत करके लिखा गया है— • सिद्धार्थ गौतम द्वारा बुद्धत्व प्राप्ति • धर्मचक्र-प्रवर्तन एवं विपश्यना का प्रचार • विपश्यना का परिचय • विभङ्गपालि का परिचय • विपश्यना और विभङ्गपालि का परस्पर संबंध अध्याय दो: आचार्य सत्यनारायण गोयंकाजी द्वारा विपश्यना साधना विधि व अभ्यास इस अध्याय को तीन उपशीर्षकों के अंतर्गत लिखा गया है: • विपश्यना साधना का उद्भव विकास एवं आचार्य परम्परा • विपश्यना साधना के तीन चरण: आनापान, विपश्यना और मेत्ताभावना • विपश्यना साधना विधि व अभ्यास अध्याय तीन: विपश्यना की दृष्टि से विभङ्गपालि के तत्वों का साहित्यिक सर्वेक्षण यह अध्याय शोध प्रबन्ध में प्रयुक्त प्राथमिक स्रोत से सम्बन्धित है। इसमें विपश्यना की दृष्टि से विभङ्गपालि के तत्व जैसे-स्कन्ध, आयतन, धातु, सत्य, इन्द्रिय, प्रतीत्यसमुत्पाद, सतिपट्टान आदि को लिपिबद्ध करने के लिए सम्पूर्ण पालि तिपिटक के साथ-साथ अट्टकथाओं, टीकाओं और अनुटिकाओं का सर्वेक्षण किया गया है। अध्याय चार: विपश्यना के दृष्टिकोण से विभङ्गपालि के तत्वों का विश्लेषण इस अध्याय में विभङ्गपालि के अठारह विभङ्ग जैसे— खन्धविभङ्ग, आयतनविभङ्ग, धातुविभङ्ग, सच्चविभङ्ग, इन्द्रियविभङ्ग, पटिच्चसमुत्पादविभङ्ग,

सतिपट्टानविभङ्ग, सम्मपधानविभङ्ग, इन्द्रिपादविभङ्ग, बोज्झगविभङ्ग, मग्गविभङ्ग, ज्ञानविभङ्ग, अप्पमञ्जाविभङ्ग, सिक्खापदविभङ्ग, पटिसम्भिदाविभङ्ग, जाणविभङ्ग, खुद्दकवत्युविभङ्ग और धम्महृदयविभङ्ग का विपश्यना के दृष्टिकोण से गहन विश्लेषण किया गया है। अध्याय पांच: विपश्यना की दृष्टि से विभङ्गपालि के तत्वों की प्रासंगिकता इस अध्याय में यह दर्शाया गया है कि विभङ्गपालि में वर्णित मनोवैज्ञानिक, दार्शनिक, और व्यावहारिक सिद्धांत विपश्यना साधना को न केवल सैद्धांतिक गहराई प्रदान करते हैं, बल्कि उनके आधुनिक जीवन में उपयोगी होने की संभावनाएँ भी उजागर करते हैं। निष्कर्ष प्रयुक्त शोध से यह निष्कर्ष प्राप्त हुआ कि विपश्यना साधना और विभङ्गपालि के तत्वों का गहरा संबंध है। जो न केवल सैद्धांतिक आधार प्रदान करता है, बल्कि समग्र समाज के कल्याण के लिए भी उपयोगी और बौद्धिक विकास में सहायक है।

विषय सूची

1. विपश्यना और विभङ्गपालि का परिचय 2. आचार्य सत्यनारायण गोयंकाजी द्वारा विपश्यना साधना विधि व अभ्यास 3. विपश्यना की दृष्टि से विभङ्गपालि के तत्वों का साहित्यिक सर्वेक्षण 4. विपश्यना के दृष्टिकोण से विभङ्गपालि के तत्वों का विश्लेषण 5. विपश्यना की दृष्टि से विभङ्गपालि के तत्वों की प्रासंगिकता 6. निष्कर्ष । सन्दर्भ-ग्रन्थ-सूची ।

11. NGUYEN HOANG KHANH
Buddha-Nature and its Application in the Modern Society.
 Supervisor: Prof. Indra Narain Singh
Th 28193

Abstract

Accordingly, the thesis, titled "Buddha-Nature and Its Application in Modern Society", seeks to demonstrate that Buddha-nature is not merely a metaphysical postulate but a practical methodology for attaining enlightenment and actualizing spiritual life in contemporary contexts. The research underscores the necessity of integrating doctrinal study with lived practice, thereby affirming that Buddha-nature is not a speculative abstraction but an experiential truth that can be accessed and realized through disciplined training. To support this thesis, the research engages with primary Buddhist scriptures in Sanskrit, Pāli, Chinese, and Tibetan, as well as commentarial literature and modern academic discourse in English and Vietnamese. The methodological framework includes: - Critical evaluation of historical sources and textual authenticity; - Philosophical and epistemological analysis of core doctrinal positions; - Comparative study of Buddhist and non-Buddhist perspectives on self, essence, and liberation; - Practical assessment of ethical, wisdom, compassion and meditative methods across Buddhist tradition. The principal themes of the research are organized into five chapters: 1. Evolution of the Buddha-nature in Buddhism 2. Concept and the Universalize of the Buddha-nature 3. Means to Attain the Buddha-nature 4. Relevance of Buddha-nature to Modern Society 5. Application the Attainment of Buddha-nature in the Modern Society In conclusion, this thesis presents Buddha-nature as the source of intrinsic wisdom and compassion, the foundation of ethical living, and the ultimate potential for liberation. The study affirms that the realization of Buddha-nature is not confined to monastic or religious contexts but is deeply relevant to all individuals seeking meaning, peace, and transformative insight in the modern world.

Contents

1. Introduction 2. Evolution of the buddha-nature in buddhism 3. Concept and the universalize of the buddha-nature 4. Means to attain the buddha-nature 5. Relevance of buddha-nature to modern society 6. Application the attainment of buddha nature in the modern society 7. Conclusions. Bibliography.

12. NGUYEN THI HANG

Alienation and its Solution as Reflected in the Panca Nikayas.

Supervisor: Prof. Indra Narain Singh

Th 28191

Abstract

Alienation and Its Solution as Reflected in the Pañca Nikāyas By researcher: Nguyen Thi Hang Supervisor: Prof. Indra Narain Singh This thesis looks at alienation or a deep-seated sense of disconnection from self others and the world is a universal human experience that is discussed at length in Buddhist thought and its solutions through the Pañca Nikāyas, which are the five collections of the early Buddhist teachings. It explores alienation from a Buddhist perspective and its relevance today. Chapter 1 sets the scene for the structural research by putting it into context, literally outlining what it is about and why the Pañca Nikāyas are important for understanding alienation and its solutions. Chapter 2 looks at alienation across the Pañca Nikāyas and does a comparative analysis to find commonalities and differences in how they deal with the issue in some selected suttas of the Buddha. Chapter 3 creates a conceptual framework by defining alienation, reviewing the literature, and discussing Buddhist perspectives, including key concepts related to alienation such as suffering, non-self, and dependent origination. Chapter 4 looks at the Buddhist solutions to alienation in the Pañca Nikāyas. Solutions include meditation practices, following the ethics, and philosophical understanding of the root causes of alienation. This chapter also looks at how these solutions can be applied in modern times, and practical uses for individuals and communities. Chapter 5 looks at Engaged Buddhism and its commitment to social action and compassion as a way to address alienation at the social level. Chapter 6 concludes the research by summarising the finding, discussing the implications for modern society and suggesting further research. The study shows the enduring relevance of the Pañca Nikāyas for addressing alienation and wholeness. By bridging ancient Buddhist teachings with modern issues this thesis contributes to both the academic study of Buddhism and the practical application of its principles to overcome alienation.

Contents

1. Introduction 2. The notion of alienation in the pañca nikāyas: a thematic analysis 3. Conceptual framework: definitional and conceptual understanding of alienation within differing contexts-social, psychological, existential 4. Panaceas to alienation in the pañca nikāyas in the contemporary world 5. Engaged buddhism: a response to alienation through social action and compassionate engagement 6. Effects and conclusion. Bibliography.

13. SANGWAN (Ankit Singh)

Buddhism in the Post-1947 India: A Study of Buddhist Inspiration on Polity, Constitution and Society.

Supervisor: Professor Indra Narain Singh

Th 28784

Abstract

This thesis examines the role and relevance of Buddhism in shaping India's polity, Constitution, and society in the post-1947 period, with particular emphasis on democratic values, social justice, and inclusive governance. It analyses how core Buddhist principles such as equality, compassion, non-violence, rationality, and moral responsibility have informed India's constitutional philosophy, legal

framework, and political culture. Drawing upon classical Buddhist texts, historical sources, constitutional debates, and the writings and speeches of B.R. Ambedkar, the study situates Neo-Buddhism (Navayāna) as a decisive force in Dalit emancipation and socio-political mobilisation. The research demonstrates that Buddhist ideals resonate strongly with the Fundamental Rights, Directive Principles of State Policy, and the secular ethos of the Indian Constitution. It further explores Buddhism's contribution to movements for social equality, dignity, and human rights, highlighting its continuing relevance in addressing caste discrimination and social exclusion. Using qualitative methods, thematic analysis, and case studies, the thesis argues that Buddhism provides not merely a spiritual framework but also an ethical foundation for governance and public policy in modern India. The study concludes that Buddhist philosophy remains a vital intellectual and moral resource for promoting democratic citizenship, social harmony, and an inclusive vision of nation-building in contemporary India.

Contents

1. Introduction 2. Buddhism in India: A Historical Overview 3. Political Landscape of Pre-and Post 1947 India: Contextualizing the Role of Religion 4. Buddhist Inspiration on Indian Constitution and Legal Framework 5. Socio-Political Impact of Buddhism: Equality, Mobility and Dalit Movements 6. Conclusions. Bibliography.

14. SARKAR (Baishali)

Legends on Maitreya with Special Reference to Laughing Buddha (Pu-Tai).

Supervisor: Prof. Neera Agnimitra

Th 28195

Abstract

The Maitreyan connection reverberates through a scope of enlightenment and peace within a broad arena of humaneness. Sometimes depicted as the archetype of sagacious significance, illustrating facets of fertility, nurturing, and unconditional love. Maitreya's pursuit in the creation mythos is wherein his boundless compassion gives rise to the genesis of a new world order that is pretty much flawless, and its pabulum parallels the creative force that embodies motherly nature. The idea of a perfect society free from strife and suffering opens a new dimension in understanding human nature and its role in societal structures. Interestingly, whether this near-flawless is achievable is paradoxical and the competing nature of individual and collective aspirations brews the complexity of achieving universal consensus or harmony within any society. Traditional views of human nature have ranged from inherently selfish to fundamentally altruistic, reflecting a spectrum of philosophical and ideological perspectives. In a globalized world, the Laughing Buddha's widespread recognition as a symbol of good fortune highlights both heritage and cultural commodification. The transition of Maitreya's yet-to-arrive promise to the Laughing Buddha's immediate, worldly appeal reflects how modern spirituality has transformed, where the emphasis often lies on practical benefits over doctrinal vigour. HYPOTHESIS & METHODOLOGY— In Chinese Buddhism and East Asia, Laughing Buddha (Pu-Tai) is hypothesized as the pre-incarnation of Maitreya; in this context, the present study will primarily adopt a historical approach to sources related to Maitreya, the Future Buddha, and Laughing Buddha. I desire to bridge the gap between academic scholarship and public understanding, advancing greater awareness and appreciation for cross-cultural understanding in an increasingly interlaced world. This study employs a qualitative research methodology to examine the cyclical nature of the human lifespan societal morality; and the dawn of a new future.

Contents

1. Introduction 2. The Persona of Maitreya 3. Transmission Amidst Degeneration 4. Laughing Buddha's (Pu-Tai) Role in Chinese Buddhism 5. Integrating Sacred Tools for Spiritual Growth 6. Maitreya in Art. Conclusions. Bibliography.

15. THAILAFRU MOG

Four Prominent Traditions of Theravāda Meditation in Myanmar: A Comparative Study.

Supervisor: Dr. Susmita Vyas

Th 28667

Abstract

Meditation, or bhāvanā, is a transformative practice aimed at developing a calm, concentrated, and purified mind through tranquility meditation (samatha) and insight meditation (vipassanā). Meditation does not only serve as the cultivation but it also serves as a tool for caring physical well-being and strengthening mentality that includes emotional balance, and spiritual growth. In contemporary society, meditation is no longer confined to religious practice; rather, it has evolved into a widely recognized therapeutic tool for addressing psychological disorders and physical ailments. The increasing interest in Buddhist meditation has inspired many practitioners worldwide to travel to Southeast Asia, particularly Myanmar and Thailand, in search of authentic training under renowned meditation masters who have developed unique techniques, each with distinct methodologies, durations, and areas of emphasis. In Myanmar, there are well known four prominent Theravāda meditation traditions - Ledi or S.N. Goenka, Mahāsi, Mogok, and Pa-Auk. By systematically comparing these traditions, this dissertation serves as a practical guide for individuals seeking the most suitable meditation method based on their needs and inclinations. The dissertation provides the background information of each tradition to investigate the key characteristics of each tradition, including their historical foundations, meditation techniques, training structures, philosophical underpinnings, and practical approaches. By examining these elements, the study highlights the potential benefits of understanding and integrating their techniques, particularly within the context of modern meditation practices. Readers would gain information's regarding the accessibility of techniques, the level of concentration required, the balance between theoretical knowledge and experiential insight, and the effectiveness of each approach in achieving meditative progress within a specific timeframe. By systematically analysing these four Theravāda meditation traditions, this research provides valuable insights for both scholars and practitioners. It serves as a practical guide for those seeking to deepen their meditation practice, offering a structured comparison to help individuals choose the approach best suited to their personal goals, inclinations, and spiritual aspirations. Key words: Vipassana meditation, meditation traditions: Ledi or S.N. Goenka), Mahāsi, Mogok, and Pa-Auk.

Contents

1. Introduction 2. The Prior Requirements for the Practicing of Bhāvanā (Meditation) 3. Ledi or S.N Goenka Meditation Tradition/Technique 4. Mahāsi Meditation Tradition/Technique 5. Mogok Meditation Tradition/Technique 6. Pa-Auk Meditation Tradition/Technique 7. Comparative Analysis of the Meditation Techniques within the Ledi or S.N Goenka, Mahāsi, Mogok, and Pa- auk Traditions. Conclusions. Appendices. Bibliography.

16. YADAV (Kusum Lal)
Role of Buddhism in the Shaping of Modern India.
 Supervisor: Dr. Galdhan Sangai
Th 28668

Abstract

It is an established fact that Buddhism has disappeared during the medieval periods from its own land. The state of disappearance was such that when Britishers came into contact with this religion, they did not even consider it to be an Indian religion. However, their inquisitive minds led them to investigate further, and eventually, they reached the conclusion that the Buddhism is an Indian religion. Following this realization, a series of scholarly explorations and archaeological inquiries began, through which Buddhism reappeared in India – not merely as a subject of curiosity, but as an integral part of the nation’s ancient cultural and spiritual heritage. With its reappearance, Buddhism witnessed a revival across India. This resurgence was significantly shaped by the efforts of reformers like Anagarika Dharmapala, Venerable Kripasaran, and B. R. Ambedkar. During this period, Buddhism was not only reappearing in its own homeland but was also influencing the political landscape of India. This was the colonial era, when powerful mass movements were emerging against the British domination. It is no coincidence that many leaders of these movements –such as Gandhi, Nehru, and Ambedkar– shared a deep connection with Buddhist teachings. Buddhism profoundly influenced their lives, writings, and political ideologies and activities. The research work elaborates on these influences in detail, showing how Buddhist teaching became an undercurrent in India’s struggle for freedom and the formation of modern India. This thesis also explored the elements such as liberty, equality, fraternity and justice of the Indian Constitution which influenced by the Buddhism. Even the symbols of modern India, whether it be the national emblem or national flag, were inspired by Buddhist heritage. These adoptions were not merely ornamental but signified a conscious effort to root the identity of modern India in its ancient moral and cultural traditions, particularly those associated with Buddhism.

Contents

1. British Re-Discovery of Buddhism 2. Indian Revival of Buddhism 3. Buddhist Role in Decolonisation and Making of Modern India 4. Buddhism and the Indian Constitution. Conclusions. Bibliography.

17. ZAMBA (Tenzin)
Study of Socially Engaged Buddhism in Mon-Region of Arunachal Pradesh.
 Supervisor: Dr. Pintu Kumar
Th 28785

Abstract

It is an established fact that Buddhism has disappeared during the medieval periods from its own land. The state of disappearance was such that when Britishers came into contact with this religion, they did not even consider it to be an Indian religion. However, their inquisitive minds led them to investigate further, and eventually, they reached the conclusion that the Buddhism is an Indian religion. Following this realization, a series of scholarly explorations and archaeological inquiries began, through which Buddhism reappeared in India – not merely as a subject of curiosity, but as an integral part of the nation’s ancient cultural and spiritual heritage. With its reappearance, Buddhism witnessed a revival across India. This resurgence was

significantly shaped by the efforts of reformers like Anagarika Dharmapala, Venerable Kripasaran, and B. R. Ambedkar. During this period, Buddhism was not only reappearing in its own homeland but was also influencing the political landscape of India. This was the colonial era, when powerful mass movements were emerging against the British domination. It is no coincidence that many leaders of these movements –such as Gandhi, Nehru, and Ambedkar– shared a deep connection with Buddhist teachings. Buddhism profoundly influenced their lives, writings, and political ideologies and activities. The research work elaborates on these influences in detail, showing how Buddhist teaching became an undercurrent in India’s struggle for freedom and the formation of modern India. This thesis also explored the elements such as liberty, equality, fraternity and justice of the Indian Constitution which influenced by the Buddhism. Even the symbols of modern India, whether it be the national emblem or national flag, were inspired by Buddhist heritage. These adoptions were not merely ornamental but signified a conscious effort to root the identity of modern India in its ancient moral and cultural traditions, particularly those associated with Buddhism.

Contents

1. Introduction 2. Socially Engaged Buddhism: A Historical Perspective 3. Functioning and Adaption of Socially Engaged Buddhism in the Societies of the Different Countries 4. Historical Perspective of the Dissemination Buddhism in the Mon Region of Arunachal Pradesh 5. The lineage of the 13th Tsona Gontse Rinpoche and His Contributions and Significance to the Mon-Region 6. Impact and Contributions of the NGOs and individual initiatives in the Mon Region of Arunachal Pradesh. Conclusions. Bibliography.