

CHAPTER 7

BUDDHIST STUDIES

Doctoral Theses

01. अरोड़ा (विजय)
लुम्बिनी एवं कपिलवस्तु का साहित्यिक व पुरातात्विक अध्ययन।
निर्देशिका : डॉ. रंजना रानी सिंघल
Th 25569

सारांश
(असत्यापित)

मेरे शोध प्रारूप का शीर्षक लुम्बिनी एवं कपिलवस्तु का साहित्यिक व पुरातात्विक अध्ययन है। यह शोध प्रारूप 6 अध्यायों में विभक्त है। प्रथम अध्याय लुम्बिनी विश्व में बौद्ध धर्म की अमूल्य सम्पदा में यह वर्णित किया है कि प्राचीन काल में लुम्बिनी केवल शालवन था परन्तु बुद्ध की जन्मस्थली होने के कारण बौद्ध धर्म के उपासकों के लिए यह पवित्र स्थल है। यूनेस्को द्वारा लुम्बिनी विश्व विरासत स्थली के रूप में सूचीबद्ध है। बुद्ध के जन्म के समय भारत व नेपाल के मध्य कोई सीमा क्षेत्र नहीं था। उस समय में भारत 16 महाजनपदों में विभक्त था। द्वितीय अध्याय कपिलवस्तु के पुरातात्विक और साहित्यिक अध्ययन में कपिलवस्तु की शाक्य जाति का परिचय, शाक्यों के कुल, सिद्धार्थ का जन्म, चीनी यात्रियों के विवरण व इसके निकट स्थित प्रमुख बौद्ध स्मारकों का वर्णन किया है। तीसरे अध्याय सम्राट अशोक द्वारा तथागत की जन्मस्थली लुम्बिनी की यात्रा में बौद्ध धर्म से प्रभावित होकर सम्राट अशोक ने किस प्रकार कलिंग युद्ध के पश्चात् राज्य विजय के स्थान पर धर्म विजय को अपना लिया था इसका वर्णन प्रस्तुत किया है। चतुर्थ अध्याय लुम्बिनी में स्थित स्तूप एवं अन्य पुरातात्विक स्थल एक परिचय में लुम्बिनी में स्थित स्तूपों व प्राचीन विहारों के अवशेषों, पुष्करणी तालाब व मायादेवी मंदिर, जन्म स्मारक शिला व अशोक स्तम्भ का वर्णन प्रस्तुत किया है। पंचम अध्याय समसामयिक विश्व में लुम्बिनी बौद्ध धर्म की प्रथम ऐतिहासिक धरोहर के अंतर्गत लुम्बिनी का नवीनीकरण करने वाले मास्टर प्लान को वर्णित किया है। छठे अध्याय लुम्बिनी संग्राहलय व लुम्बिनी बौद्ध विश्वविद्यालय का वर्णन प्रस्तुत किया है। अंत में उपसंहार व निष्कर्ष में यह वर्णित किया है कि लुम्बिनी भौगोलिक स्थिति में चाहे नेपाल में हो या भारत में बुद्ध के जीवन से प्रेरणा लेते हुये हमारा सभी के प्रति प्रेम, मैत्री व करुणा का भाव होना चाहिये।

विषय सूची

1. लुम्बिनी विश्व में बौद्ध धर्म की अमूल्य सम्पदा
2. कपिलवस्तु का पुरातात्विक और साहित्यिक अध्ययन
3. सम्राट अशोक द्वारा तथागत की जन्मस्थली लुम्बिनी की यात्रा
4. लुम्बिनी में स्तूप एवं अन्य पुरातात्विक स्थल एक परिचय
5. समसामयिक विश्व में लुम्बिनी बौद्ध धर्म की प्रथम ऐतिहासिक धरोहर
6. लुम्बिनी संग्राहलय व लुम्बिनी बौद्ध विश्वविद्यालय : एक परिचय। उपसंहार। सन्दर्भ ग्रंथ सूची। परिशिष्ट।

02. बन्सोड़ (विशाखानन्द)
पालि साहित्य में वर्णित यज्ञ परम्परा : एक मूल्यांकन।
 निर्देशक : डॉ. सत्येन्द्र कुमार पाण्डेय
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सारांश
 (असत्यापित)

प्रस्तुत शोध का विषय “पालि साहित्य में वर्णित यज्ञ परम्परा : एक मूल्यांकन” है। शोध कार्य का मुख्य स्रोत पालि साहित्य है जिसमें बुद्ध के द्वारा प्रज्ञप्त महा-फलदायी यज्ञों के भिन्न-भिन्न प्रकारों का उल्लेख करते हुए समाज पर पड़ने वाले उनके प्रभावों की चर्चा की गयी है। ध्यातव्य है कि वैदिक-काल से ही यज्ञों के सम्पादन की परम्परा चली आ रही है। यज्ञ एक धार्मिक प्रशिक्षण विधि है, जिसमें स्वर्ग-सुख की कामना की पूर्ति कराने के बहाने व्यक्ति के राग-द्वेषों को नष्ट करने का प्रयास किया जाता है। ‘यज्ञ’ शब्द ‘यज्’ धातु में ‘न’ प्रत्यय के योग से बनता है। यज्ञ का अर्थ है- समाज-हित में अपने स्वार्थ की बलि देना। कालान्तर में इस बलि शब्द का दुरुपयोग होने लगा और लोग यज्ञ का मूल-उद्देश्य भूल गये। लोग अपने स्वार्थ की बलि चढ़ाने की जगह पशु-पक्षियों की बलि चढ़ाने लगे। बुद्ध वेद विहित ब्राह्मण धर्म के विरोधी नहीं थे। अपितु रुढिग्रस्त मान्यताओं के विरोधी थे। उनका लक्ष्य धर्म के नाम पर व्याप्त कुरीतियों तथा अन्ध-विश्वासों को दूर कर मानव मात्र के लिए कल्याणकारी एवं सुखकर-मार्ग प्रतिष्ठित करना था। बुद्ध काल में हिंसापूर्ण यज्ञ का प्रचलन बहुत अधिक बढ़ गया था। बुद्ध ने जब इन हिंसक यज्ञों के स्थान पर अल्प-सामग्रियों वाले महाफलदायी यज्ञ यथा - दान-यज्ञ, त्रिशरण-यज्ञ, शिक्षापद-यज्ञ, शील-यज्ञ, समाधि-यज्ञ और प्रज्ञा-यज्ञ से जन-सामान्य को अवगत कराया तो उनके विचारों का तत्कालीन जनमानस पर व्यापक प्रभाव पड़ा। इस प्रकार बुद्ध द्वारा हिंसक यज्ञों के स्थान पर ज्ञान-यज्ञ का आदर्श प्रस्तुत किया गया। इस शोध प्रबंध को भूमिका एवं उपसंहार के अतिरिक्त पाँच अध्यायों में विभक्त किया गया है।

विषय सूची

1. यज्ञ परम्परा का उद्गम एवं विकास
2. वैदिक एवं वैदिकेतर साहित्यों में वर्णित यज्ञ की महत्ता
3. पालि साहित्य में वर्णित यज्ञ परम्परा
4. यज्ञ परम्परा के प्रति का दृष्टिकोण
5. यज्ञ परम्पराओं का मूल्यांकन। उपसंहार। सन्दर्भ ग्रंथ सूची।

03. DABRAL (Pooja)
Nagarjuna's Philosophy of Emptiness and Je Tsongkhapa's Exposition : Contemporaneous Dissent in Two Prolific Periods.
 Supervisor : Dr. Subhash Kumar Singh
Th 25019

Abstract
 (Not Verified)

Of all the schools of Buddhist metaphysics, the Mādhyamaka interpretation of ultimate reality or emptiness, where all phenomena are held to be empty of intrinsic existence, is considered to be the subtlest and most intricate. Found in the *Prajñāpāramitā Sūtras*, this view is attributed to the historical Buddha Shakyamuni. It was first systematically expounded by the Indian Nalanda adept Nāgārjuna (2nd century CE), whose seminal work *Mūlamadhyamakakārikā* inspired a number of commentaries. These not only explicated Nagarjuna's view of emptiness, but acted as vehicles for commentators' own views, in some cases contradictory to each other, leading to a defining period of

intense exchanges and debates amongst later scholars. Another such prolific period that generated a lot of contending viewpoints and scholarship on the Mādhyamaka view, was around the time of Tsongkhapa (1357–1419 CE), the founder of the Gelug school of Tibetan Buddhism. His insightful interpretations of the treatises written by eminent ancient Indian Mādhyamaka scholars systematised the Mādhyamaka philosophy in Tibet, by clarifying subtle nuances involved in the identification and cognition of the correct view of emptiness. His logical and penetrating exposition of emptiness challenged many misconceptions prevalent in Tibet at the time and spurred debates amongst his contemporary and later Tibetan scholars. The thesis elucidates and clarifies the Mādhyamaka view of emptiness, exploring varying conceptions of it put forth by prominent Indian and Tibetan Buddhist scholars, their key areas of debate on technical points, and consequently, the evolution and establishment of the final view of emptiness, across the prolific periods of both Nāgārjuna and Tsongkhapa.

Contents

1. Introduction 2. Nagarjuna's exposition of emptiness 3. Dissent and debate in the wake of Nagarjuna 4. Tsongkhapa's presentation of emptiness 5. Salient critiques of tsongkhapa's view emptiness 6. Conclusion. Bibliography.

04. DAS (Paulavi)
Significance of Animals and Plants in Nikaya Literature
 Supervisor : Dr. P. K. Panda
Th 25005

Contents

1. Preface 2. Introduction 3. Animal and plants in Digha Nikaya 4. Animal and plants in Majjhima Nikaya 5. Animal and plants in Samyutta Nikaya 6. Animal and plants in Anguttara Nikaya 7. Animal and plants in Khuddaka Nikaya 8. Conclusion. Bibliography.

05. DUNG (Le Quy)
Role of Tilakkhāna in Human Life as Reflected in the Pali Tipitaka.
 Supervisor : Dr. Indra Narain Singh
Th 25573

Abstract *(Not Verified)*

Introduction: The origin of Buddhism: The Birth of The Buddha Prince Siddhartha's Youth: During the time of the Buddha, when the Saṅgha was founded, he had a number of great disciples, which ensured the continuation of the Saṅgha as well as the transmission of his teachings from generation to generation. + The Search and Struggle for Enlightenment: + The Buddha propounds the Dhamma (Teaching): Chapter 1: Deals About The Concept of The Seals And Tilakkhāṇa of The Buddha in The Tipiṭaka'. According to the Dictionary.Com explanation: The Seal is an embossed emblem, figure, symbol, word , letter, etc., used as attestation or evidence of authenticity. Chapter 2: Talks About The The Tilakkhāṇa in the Life of Monks and Nuns in Tipiṭaka in The Time of The Buddha. During the time of the Buddha, when the Saṅgha was founded, he had a number of great disciples, which ensured the continuation of the Saṅgha as well as the transmission of his teachings from generation to generation. Chapter 3: Discusses about The Role of Tilakkhāṇa in the Life of Monks and Nuns in Tipiṭaka after Parinibbana of the Buddha. The Role of Tilakkhāṇa in the Life of Monks in Tipiṭaka after Parinibbana of the Buddha After the Buddha passed away. Chapter 4: Discusses About The Engagement of Monks And Nuns In The Modern Time. As previously outlined, the engagement and activities of the followers of Buddhism occupy a significant and meaningful position in a number

of societies. Chapter 5: Deals with The Engagement Of Kings and Laypeople In The Tipiṭaka. King Bimbisāra, the ruler of Magadha, was the Buddha's first royal patron. The Last Chapter: Discusses About The Engagement of Buddhist From The West in The Tipiṭaka.

Contents

1. Introduction 2. Concept of the seals and tilakkhana of the Buddha in the tipitaka 3. The tilakkhana in the life of monks and nuns in tipitaka in the time of Buddha 4. The role of tilakkhana in the life of monks and nuns in tipitak after paranibbana of the Buddha 5. The engagement of monks and nuns in the modern time 6. The engagement of kings and laypeople in the tipitaka 7. The engagement of Buddhist. Conclusion. Bibliography.

06. DUNG (Tran Thi My)

Functional Basis of the Zen Meditation in Buddhist Traditions : A Critical Study.

Supervisor : Dr. Indra Narain Singh

Th 25600

Abstract (Not Verified)

First Chapter entitles “Origin of Zen Meditation in Pali Literature”. We shall deal with the origin and development to the Zen Meditation. The origins leading to the Zen Meditation, the natural tendencies of Development within Buddhism and the external influences of other traditions. Second Chapter entitles “Zen Meditation in Mahayana Buddhism”. Zen Meditation in respect of the effects it may bring to a person physically and mentally. To those to those to those who have had experience of Zen Meditation, these scientific reports can serve no purpose, but to beginners who would like to give Meditation a try, these reports may be useful introductions. Third Chapter entitles “ The Fundamental Concepts of Buddhism”. Zen Meditation is wealth; it was not a gift that comes from heaven or from the Creator, but a result that comes from the effort of constant will, the long struggle of mind and the self-education and self-training of human beings. Third Chapter entitles “ The Fundamental Concepts of Buddhism”. Zen Meditation is wealth; it was not a gift that comes from heaven or from the Creator, but a result that comes from the effort of constant will, the long struggle of mind and the self-education and self-training of human beings. Fourth Chapter entitles “Analysis of Zen Meditation and the Value of Human Life”. In this chapter, the researcher will discuss on Zen as the preciousness of being a human being in Buddhist analysis. The most effective method is of course practicing with a full posture, and so the method of Zen Meditation is designed for mankind can enjoy the benefit of Zen Meditation. Fifth Chapter entitles “Practical Aspects of Buddhist Zen Meditation”. Zen Meditation is the best way to cultivate a perfect personality, because by discovering oneself from within, one achieves the goal of sublimation of personality. There is no need of any pressure from doctrines or ethics and morals. Besides, doctrines of religion, standards of ethics, and judgments of moral change with the time, the environment and the party dealt with.

Contents

1. Introduction 2.Origin of zen meditation in pali literature 3.Zen meditation in Mahayana Buddhism 4. The fundamental concepts of Buddhism 5. Analysis of zen meditation and the value of human life 6. Practical aspects of zen Buddhist meditation. Conclusion. Bibliography.

07. HAI (Le Thi)
Concept of happiness as reflected in panca-nikaya.
 Supervisor : Dr. Indra Narain Singh
Th25575

Abstract
(Not Verified)

From a subjective and objective point of view harmonious well-being of humanity is the basic need of human society. In a rapidly changing world several social institutions and organizations have come up in order to maintain the well-being or the harmonious existence of humans. However, the modern era also confronts several challenges that hamper the peace and harmonious living of the humanity. These challenges have greatly affected the physical, social, mental and spiritual well-being of the society.

Contents

1.Introduction 2. Sila (morality) : the basis of buddhist's ethic 3. Definition and scope of the concept brahmavihara 4. The way leading to happiness 5. The contribution of the Buddhist moral values towards an happiness life in panca nikaya 6. Conclusion. Bibliography.

08. हंसराज
प्राचीन भारत में बौद्ध संस्थानों का सामाजिक संरक्षण (ई.पू. 200-300 ई. अभिलेखिय अध्ययन)।
 निर्देशक : डॉ. एम.एम. रहमान
Th 25010

सारांश
(असत्यापित)

उपयुक्त शोध ग्रंथ से यह निष्कर्ष निकलता है कि अभिलेखों (भरहुत, मथुरा, साँची एवं पश्चिमी गुफा अभिलेखों) जिनका काल अवधि ई.पू. 200 से 300 ई. है, के विश्लेषण के बाद हम पाते हैं कि इन धार्मिक स्थलों के संरक्षकों में राजा या राजपरिवार के लोग कम ही थे, जबकि अधिकतर सर्वसाधारण दानी थे। यह न केवल सम्बन्धित धर्मों की लोकप्रियता को दर्शाता है बल्कि दानों का सामूहिक एवं लोकप्रिय आधार को भी दर्शाता है। इन सर्वसाधारण दानियों ने कई स्थानों पर अपने व्यवसायों का भी उल्लेख किया है तथा कुछ अभिलेखों में अपने निवास-स्थानों का उल्लेख किया है। सर्वसाधारण दानियों के अतिरिक्त धार्मिक समूहों द्वारा दान दिए जाने का भी उल्लेख है। सर्वसाधारण दानियों ने अपने परिचय में कई स्थानों पर अपने व्यवसाय का उल्लेख किया है। कई दानी राज्याधिकारी भी थे। जिन व्यवसायों का उल्लेख इन अभिलेखों में आया है वे हैं- रूपकार (शिल्पकार), गांधिक, लोहिकार, वणिक, सेवाणिक, शैलालक, लेखक, श्रेष्ठि, आवसेनी, कमिक, वधकी, पावरिक, सेतिक, दन्तकार, हालकिय, नेगम, दासक, मुधकिय एवं सुवर्णकार। एक अभिलेख में श्रेणी द्वारा दिए गए दान का उल्लेख है। जिन राज्याधिकारों का उल्लेख है वे हैं- महादण्डनायक, अभ्यंतरोपरस्थ्यका, असवारि, भतुदेसक, गंजवार, राजुक, राजलिपिकर, महाभोज, महामात्र, महारथी, अमात्य, हैरण्यक, भोजणमत्य, रायामच

एवं महासेनापति। सामाजिक समूहों में गृहपति एवं कुटुंबी का उल्लेख है। यहाँ ध्यान देने योग्य बात यह है कि किसी भी अभिलेख में दानियों ने अपने वर्ण या जाति का उल्लेख नहीं किया है। ऐसा प्रतीत होता है कि ब्राह्मण वर्ण-व्यवस्था के विरोध स्वरूप ऐसा किया गया होगा, क्योंकि उपरोक्त अधिकतर व्यवसायों को ब्राह्मण वर्ण-व्यवस्था में शूद्रों का कार्य माना गया है। दूसरे यदि दान पक्ष को देखा जाए तो भी, समाज में उभर रहे ये व्यवसायिक समूह धार्मिक स्थानों को संरक्षण प्रदान कर अपनी सामाजिक प्रतिष्ठा बढ़ाने की कोशिश कर रहे थे। सर्वसाधारण दानियों में स्त्री-दानियों का भी उल्लेख कई स्थानों पर आया है। इसमें से ज्यादातर मथुरा अभिलेख में हैं जो जैन धर्म से सम्बन्धित हैं। राजपरिवार का महिलाओं द्वारा भी दान दिए जाने का उल्लेख है जिनमें गौतमी बलश्री प्रमुख हैं जो सातवाहन नरेश गौतमी पुत्र सातकर्णी की माँ थी। बौद्ध धर्म के भी बहुत से स्त्री दानियों का उल्लेख है। इतने स्त्री दानियों का उल्लेख कुछ हद तक उनकी सामाजिक-स्वतन्त्रता की ओर इंगित करता है। जहाँ तक धार्मिक समूहों द्वारा दान दिए जाने की बात है अधिकतर दानी भिक्षु या भिक्षुणी थे। यहाँ ध्यान देने योग्य बात यह है कि भिक्षु एवं भिक्षुणियों को धन संग्रह की अनुमति नहीं थी लेकिन इस काल में वे दानी के रूप में उभर कर आ रहे थे। शायद यह उनकी सामाजिक पृष्ठ भूमि के कारण हो या फिर इस काल में हो रहे आर्थिक विकास के कारण। कुछ अभिलेखों में दानियों ने अपने निवास स्थानों का भी उल्लेख किया है। भरहुत अभिलेख में 52 दानियों ने अपने निवास स्थानों का उल्लेख किया है। जिन स्थानों के नाम कई बार आए हैं वे हैं- विदिशा, पाटलिपुत्र, कौशाम्बी, नासिक, नंदिनगर, भोगवर्धन, बेगुनाम, सिरिसपद, मोरगिरि, विविकानदिक, धेनुककट, सोपारक, गर्वा एवं भरुकच्छ। चूँकि ये दान बौद्ध धर्म के अनुयायियों ने दिये थे इससे यह प्रतीत होता है कि इन क्षेत्रों में इस काल तक बौद्ध धर्म के प्रचार-प्रसार हो चुका था। इस प्रकार हम इन साक्ष्यों से विभिन्न धर्मों के क्षेत्रीय प्रसार की तस्वीर भी खींच सकते हैं। इस प्रकार हम देखते हैं कि इस काल (ई.पू. 200-300 ई.) में सर्वसाधारण दानियों ने राजपरिवारों की तुलना में कहीं ज्यादा धार्मिक संस्थानों को संरक्षण प्रदान किया है जो उनके आर्थिक विकास की ओर संकेत करता है साथ ही इस आर्थिक प्रगति द्वारा वे संरक्षण प्रदान कर सामाजिक प्रतिष्ठा अर्जित करना चाहते थे। यह उनके ब्राह्मण वर्ण-व्यवस्था विरोध को भी दर्शाता है।

विषय सूची

1. भूमिका 2. भौगोलिक परिदृश्य एवं बौद्ध कालीन संस्थानों का सामाजिक संरक्षण 3. बौद्ध तीर्थ स्थलों का राजकीय संरक्षण 4. बौद्ध कालीन प्रमुख स्मारक (स्तूप, चैत्यगृह) 5. बौद्ध कालीन प्रमुख स्मारक (गुफा, विहार)। उपसंहार। सन्दर्भ ग्रंथ सूची।

09. HUE (Huyne Chi)
Concept of Peace as Relected in Panca- Nikaya
 Supervisor: Dr. Indra Narain Singh
Th25006

Abstract
(Not Verified)

From a subjective and objective point of view harmonious well-being of humanity is the basic need of human society. In a rapidly changing world several social institutions and organizations have come up in order to maintain the well-being or the harmonious existence of humans. However, the modern era also confronts several challenges that hamper the peace and harmonious living of the humanity. These challenges have greatly affected the physical, social, mental and spiritual well-being of the society.

Contents

1. Introduction 2. Buddhist religion and peace 3. Buddhist ethics in Vinay Pitaka 4. The ten precepts of kingship 5. The eight mindful steps of peace 6. Conclusion. Bibliography.

10. कल्पना कुमारी
व्रत, तीर्थ तथा दान-हिन्दू एवं बौद्ध परम्परा का तुलनात्मक अध्ययन।
 निर्देशक : प्रो. प्रकाश नारायण
Th 25016

विषय सूची

1. हिन्दू तथा बौद्ध धर्म सम्प्रदायों का विकास 2. हिन्दू धर्म में व्रत, तीर्थ एवं दान परम्परा 3. बौद्ध धर्म में व्रत, तीर्थ एवं दान परम्परा 4. हिन्दू तथा बौद्ध धर्म में व्रत, तीर्थ एवं दान परम्परा का तुलनात्मक अवलोकन। उपसंहार। सन्दर्भ ग्रंथ सूची।

11. खुशबू कुमारी
बुद्ध और गाँधी के चिन्तन में हिंसा मुक्त समाज की अवधारणा : एक अध्ययन।
 निर्देशक : प्रो. इन्द्र नारायण सिंह
Th 25572

विषय सूची

1. बुद्ध एवं गाँधी के चिन्तन में हिंसा एवं अहिंसा का स्वरूप 2. गाँधी एवं बुद्ध के अहिंसावादी दृष्टिकोण में समानता एवं असमानता 3. अहिंसक समाज के निर्माण में बाधक तत्व 4. बुद्ध एवं गाँधी के अहिंसक समाज की रूपरेखा एवं विश्लेषण। उपसंहार। सन्दर्भ ग्रंथ सूची।

12. KHOA (Luong Hoang)
Significance of Impermanence in Theravada Buddhism.
 Supervisor : Dr. M.M. Rehman
Th25599

Abstract
(Not Verified)

This thesis consists of six chapters including the introduction and conclusion. Chapter I entitles "General Introduction". The problems related to source material

and research methodology to be used. The researcher will comment on some works that will be done in this field and justified the need to work on this topic. Chapter II entitles “The Basic Concepts of the Doctrine Impermanence”. A result that comes from the effort of constant will, the long struggle of mind and the self-education and self-training of human beings, especially dealing with the importance of peace of mind. Chapter III entitles “The Buddhist Doctrine of Impermanence in Thetavadha”. The researcher will discuss on the doctrine of impermanence in Buddhist analysis, uses the basic doctrines as the foundation from which humankind draw inspiration for their actions in the world. Chapter IV entitles “Buddhist Perspective on the Doctrine of Impermanence and Relevant Issues”. All visible objects, even the hugest object or just a speck of dust hovering in the space possess within themselves the uninterrupted progress: coming into existence, undergoing change and coming to an end. Chapter V entitles “Relevance of the Practice of the Doctrine of Impermanence in the Modern World”. Happiness and suffering are dependent on together. So, the theory of Dependent Origination and its operations in order to show the ultimate reality of the universe and nature of human beings as well as the nature of happiness and suffering. Chapter VI entitles “Conclusion”. For there to be happiness in the world, the mind of the individual must first be at peace and happiness. Individual happiness is conducive to the happiness of the society, while the happiness of society means happiness to the nation. It is on the happiness of nations that the happiness of the world is built.

Contents

1. General Introduction 2. The Basic concepts of the doctrine of impermanence 3.The Buddhist doctrine of impermanence in theravadha 4.Buddhist perspective on the doctrine of impermanence and relevant issues 5. Relevance of the practice of the doctrine of impermanence in the modern wold 6.Conclusion. Bibliography.

13. LIEU (Le Thi)

Life of a Monk as Depicted in the Pancanikayas : A Critical Study

Supervisor : Prof. K. T. S. Sarao and S. K. Pandey

Th 25018

Abstract (Verified)

The Saṃgha is a community of Buddhist monks and nuns who strive for enlightenment. The saṃgha is primarily responsible for offering a congenial environment in which the monks and nuns can fulfill this goal. For this purpose, the saṃgha is also responsible for maintaining, practicing, and spreading the Dhamma. The thesis will comprise an introduction, five chapters, and a concluding part. The part of the introduction introduces the historical background to the origin of Buddhism and the Five Nikāyas. 1. Pañcanikāyas: a textual analysis. The Pañcanikāyas consisting of all the striking characteristics of their origin, structure, organization, and position as well as their relation to the other texts of the Pāli Canon. 2. The saṃgha and property. This chapter also elaborates in detail on the duties of the members, their position vis-à-vis others, issues of seniority, interpersonal relations, and dynamics of the relationship with the laity have also been comprehensively discussed. A 3. The practice of the dhamma and its expectations. This chapter talks about the practice of Dhamma among the monks. Buddhism emphasizes educating monks and training them to practice the Dhamma through the control of the body and the mind leading to the final goal of the realization of Nibbāna. 4. Application of the monkhood ideals. The fourth chapter deals with the application of monkhood ideals in modern times. 5. Contribution of moral values towards contemporary society. This chapter which is basically a continuation of the previous chapter is a comprehensive investigation and evaluation of the contribution that the cherished values of the saṃgha can help in the advancement of ethical life.

Contents

1. Introduction to the thesis 2. Pancanikayas: a textual analysis 3. The samgha and property 4. Practice of the dhama and its expectations 5. Application of the monkhood ideals 6. Contribution of moral values towards contemporary society. 7. General Conclusion. Bibliography.

14. MAHARA (Priyadarshini)
Evolution and Existence of the Being : An Analysis of Mythology and Rationality.
 Supervisor : Dr. P. K. Panda
Th 25017

Abstract (Verified)

'Metaphysics begins as an inquiry into existence. For those who discover, or believe, that existence has a 'nature,' that is, some general characteristics, metaphysics becomes an inquiry into the nature of existence.' A Being is an amalgamation of categories of history, and idea in a constant urge of categorization of mythologies which lays its base on different mythical narratives and ideas. From theological mythology dealing with questions of god's origin to cosmogonic myth that deals with the genesis of existence; from soteriological mythology dealing with salvation of a Being to eschatological mythology describing a course to reach this salvation - all of these present a recourse to human curiosity and it's segregation. The extent of human sustenance and life's fullness can very well be defined in conjunction with his inheritance and dependence on mythological paradigm. Thus, the work revolves around the archaic literature that presents a bulk of mythological narratives on evolution of a Being, keeping in parallel the rational way of understanding Buddhist theory of evolution and existence.

Contents

1. Introduction 2. Cosmology, metaphysics & ontology 3. Myths & mythologies 4. Reason, reasoning & rationality 5. The coming together of mythology & rationality 6. Conclusion. Bibliography.

15. NATASAENG (Phramaha Sunthorn)
Concept of Ordination in Early Buddhism.
 Supervisor : Dr. Indra Narain Singh
Th 25008

Abstract (Not Verified)

The concept of ordination is the core of Buddhism. As a theravada monk, the concept of ordination is both a personal and academic pursuit. When the Sakaya king's son was born he called to his palace a renunciant monk to tell his future. So, we must understand that ordination was an accepted concept prior to the Buddha. There is the concept of ordination and the practice of ordination. In this paper I will research the concept of ordination and the role it played in early Buddhism. This research had three purposes: 1. To study the concepts and origin of ordination in early Buddhism. 2. To study the theories related to decision to ordination. 3. To study the Vinaya of ordination. Ordination is the way of searching the ultimate truth of people in that time we can see the story of the Buddha as an example, as he was a prince and had palaces and wealth but he renounced everything and searching for the ultimate truth.

Contents

1. Introduction 2. Ordination ceremony 3. Ordination procedures 4. Discipline for monk-hood 5. Daily routine of monk-hood 6. Conclusion 7. Bibliography

16. NEGI (Thuktan)
Gleaning History in the Narrative Accounts (Molla) of Kinnaur and Lahul Spiti : An Examination.
 Supervisor : Dr. P. K. Panda
Th 25571

Abstract (Not Verified)

According to available sources, the Buddhist oral cultural tradition of Lahaul-Spiti and Kinnaur is based on both textual and oracle knowledge and it is also widely incorporated in cultural practices of these regions. A significant part of the oratorical tradition is based on Buddhist narrative account. In Tibetan language it is known as “Molla”, which means in its most basic sense “to say, to speak” as mentioned in historical sources. This narrative account is one of the best sources to transmit or convey Buddhist and other religious teachings in public, to spread awareness of Buddhist spiritual and cultural teachings. The purpose has been to form a bond of beneficial relationship between lay people and monks of the society. The language of narrative tradition or Molla is available in Tibetan as well as local dialect of Kinnaur and Spiti. Different categories of oratorical cultural tradition are seen in form of cultural practices such as: a) Folk songs b) Deity speech c) Local narrations d) Textual based narrations e) Narrative account in festival. Therefore, awareness of Buddhist historical and cultural narrative is essentially required. The existing research carried out in this field largely owes to the scholarly work by David P. Jackson in his book called ‘The Mollas of Mustang’ (1986). This was his contribution to Nepalese cultural studies. The same Molla (oratorical tradition) is seen practiced in Spiti and Kinnaur with little variations and points out to some similarities as well as dissimilarities.

Contents

1. Introduction 2. Meaning of molla 3. Molla practice in Tibet narration (Molla) of Tibet 4. Conclusion. Appendix. Bibliography.

17. NHUAN (Nguyen Thi)
Upasaka-Sila in Theravada Buddhism: A Critical Examination
 Supervisor: Prof.K.T.S. Sarao and Dr. Amarjiva Lochan
Th 25003

Abstract (Not Verified)

This thesis primarily deals with as to what constitutes a moral and ethical life for a householder who follows Theravāda Buddhism. This primarily consists of practicing virtue in all its forms ranging from right livelihood to maintaining harmonious relationship. However, in a wider context, it would go much beyond the Pañca-sīla and shall encompass liberality towards the Saṃgha in particular and the society in general, simplicity, sacrifice, non-wastage, satisfaction with minimum, friendship, compassion... leading towards building a happy and peaceful society. With this purpose, the thesis sets out to critical examine the following three issues: Meaning - scope of the word Sila and its

importance for an Upāsaka. The ways and means for the proper cultivation of Sīla. The true value of Upāsaka-sīla and its role in today's world. Thesis has been divided into the eight chapters. Even though this thesis is entitled to illustrate, interpret and develop the fact that morality is vitally important for human beings to attain both mundane and sup-mundane gains, the researcher makes a whole-hearted attempt to collect and describe morality. Thus, we are wishing that it would be helpful to some extent for those who are interested in the study of Buddhist morality.

Contents

1. introduction 2. Sīla (Morality): the basis of Buddhist ethics 3. Definition and scope of the concept upasaka-sīla 4. The fundamental ideal of the upasaka sīla 5. The contribution of the Buddhist moral values towards an upasaka's life 6. Role of sīla in the development of the society 7. The moral conduct for the laity Buddhist and its role in the contemporary world 8. Conclusion. Bibliography.

18. PAL (Raj)

Psycho-Ethical Analysis of the Wealth Management in Buddhism.

Supervisor : Dr. Galdhan Sangai

Th25004

Abstract (Not Verified)

This research work focuses upon the phenomenon called wealth which is necessary to sustain physical existence. It is oriented by the idea of psycho-spiritual nature of material wealth with references of human's physical, mental and emotional needs. *Chapter one* highlights the origin and evolution of the concept of wealth based upon importance of 'Needs' for satisfy physical requirements, and its psycho-ethical implications on human life from historical perspective. It shows materialistic repercussions like greed, fear, contempt and aggression lead to many devastating conflicts and wars. So, the concept of wealth is discussed from western and Indian perspective to highlight materialistic and spiritualistic aspect with associated comparative consequences. *Chapter Second* brings the Buddhist perspective on wealth to understand the real cause of human miseries in material world. So, the Buddha was in favour of astutely appropriating material wealth with Generosity, Moral shame, Moral fear, Wisdom and Equanimity called it true wealth for every one's well being. Herein, the Buddha financial astuteness is also elaborated in terms of income and expenses discipline, to be debtless, develop entrepreneurship and to cultivate investing wisdom. *Third chapter* highlights the psycho-ethical elements viz., dependent origination, generosity, ethics, wisdom, equanimity, and renunciation etc., associated with wealth management. *Fourth chapter* discusses the Buddhist view on wealth in the perspective of state policies to be governed by dharma. *Fifth chapter* establish the relevance of the concept of Buddhist wealth in modern materialistic world by Deliberating positive scientific findings of wholesome results on human health and acceptance of GNH policies by a the Buddhist country named Bhutan as an antidote for negative challenges and happy and fulfilled society. Conclusion section highlights the importance of Morality and righteousness (dharma) for trust building in human heart which sustains all life by providing favourable environment to live resourcefully and peacefully.

Contents

1. Introduction 2. Perception of wealth its evolution and implications on human life 3. The Buddha and his perspective on wealth: a literary study 4. The Dhamma and its relation with wealth management psycho-ethical analysis 5. Dhamma and its impact on state and policies a brief analysis of different dharma kingdoms 6. Importance of Dhammic wealth management in modern world 7. Conclusion. Summary of the questionnaires. Bibliography. Sample questionnaires. Published article.

19. PANDEY (Anushree)
Suffering and Violence in Contemporary World: A Buddhist Perspective.
 Supervisor : Dr. Meeta Nath
Th 25574

Abstract
(Not Verified)

The contemporary world also known the 21st century is known to be age of modern and developed human civilization. Humans are advancing with rapid pace in all fields and attaining a new level of modernization. Today the primary goal of the individuals in the current world has developed into to fulfilling such sensual pleasure. And success in the life depends upon the acquisition of those objects that makes such kind pleasure possible. The materialistic advancement in the modern generation has shifted the human mind away from spiritual enhancement, due to which the materialistic gain has become only source of happiness. As a result, human mind is contaminated and polluted with different kinds of negative emotions and energies. The mind is becoming completely restless in order to give rest from such chaos human being are indulging themselves into inappropriate ways. Many social scientist and philosopher have given various theories in order to solve this problem, but the analysis of this problem was initially started by the Buddha. The teaching given by Buddha is known as Buddhism which is completely based on human sufferings and way to come out from this suffering. Therefore, the focus of this thesis is primarily towards the teaching of the Buddha which aims towards the removal of sufferings which occurs in human life. Buddha was a social reformer who himself faced such situations and suffering in his lifetime and slowly analysed the methods of removing the sufferings. Hence, he is called the 'awakened' teacher and always taught other to 'wake up'. His teaching always focused on the actual problem of human life and taught other ways to overcome and transform their difficulties. Buddhist path leads one to a moral life, make them mindful and aware of thoughts and actions, and also develop one's wisdom and understanding.

Contents

1. Introduction 2. Suffering 3. Violence 4. Evolution of suffering and violence in contemporary world 5. Buddha shows the way 6. Systematic research investigation. Conclusion. Bibliography. Appendices.

20. PUSHKAR (Manisha)
Social Structure as Reflected in 'Samantapasadika' and 'Divyavadana'.
 Supervisor : Dr. P.K. Panda
Th 25002

Contents

1. Introduction 2. Buddhist literature: objectives: origin; types 3. Social structure as reflected in 'Divyavadana' 4. Social structure as reflected in 'Samantapasadika' 5. Social structure as reflected in 'Divyavadana' & 'Samantapasadika': (Similarities & Dissimilarities) 6. Conclusion. Bibliography.

21. RAJENDRA KUMAR
Impact of Dr. B.R. Ambedkar on New Buddhist-Renaissance.
 Supervisor : Dr. Pradeep Kumar
Th 25566

Contents

1. Introduction 2. Buddhism its genesis and development 3. Dr. B.R. Ambedkar in retrospect 4. Caste system-through Ambedkar's lens 5. Ambedkar and Buddhism: construction of an alternate ideology 6. Renaissance of Buddhism: (Neo-buddhism) 7. Conclusion. Bibliography.

22. सपना सारिका

बुद्धकालीन मगध की सामाजिक एवं आर्थिक व्यवस्था का विश्लेषण।

निर्देशक : प्रो. प्रकाश नारायण

Th 25011

विषय सूची

1. भारतीय सामाजिक इतिहास के ज्ञान के आधार-स्रोत 2. बौद्ध कालीन मगध की सामाजिक व्यवस्था 3. अशोक और उसके उत्तराधिकारी की भूमिका 4. बुद्धकालीन मगध की आर्थिक व्यवस्था उद्योग, व्यापार और मुद्रा 5. बुद्धकालीन मगध में धर्म व भाषा साहित्य का विश्लेषण। उपसंहार। सन्दर्भ ग्रंथ सूची।

23. SHABD PRAKASH

Art and Culture in Lahaul: With Special Reference to Trilokinath and Mrikula Devi Temples.

Supervisor : Dr. M.M. Raheman

Th 25567

Abstract (Not Verified)

No Lahaul is the north- western region of the Lahaul -Spiti district in the Indian state of Himachal Pradesh. The people of Lahaul follow two main religions- Hinduism and Buddhism. Most of the Lahaul is follow a combination of Hinduism and Buddhism. Gapaung is the folk god of Lahaul. The art and culture of Buddhism and Hinduism is widely seen in Lahaul. Followers of both the religions are found in mixed proportions. A fantastic example of this is found at the temples of Trilokinath and Mrikula Devi. These two temples are sacred to both Tibetan Buddhists and Hindus. In Trilokinath temple the idol which is worshipped as Lord Shiva by the Hindu populace, is also venerated as the Buddha as Avlokateshvara by the local Buddhist as well as pilgrims from spiti and Ladakh. In this temple pilgrims worship a certain God in different manifestations, notably in the form of Shiva and Avalokiteshvara. Similarly in the Mrikula devi temple the idol which is worshipped as goddess kali by the hindu is also venerated as the Buddha Vajrasana Devi by the local Buddhist . It shows us that all the Indian religions and culture variations in some places are fundamentally similar. The unique form of art and culture of both Hinduism and Buddhism is widely visible.

Contents

1. Introduction 2. Geographical location of lahaul 3. Art & culture in lahaul 4. Trilokinath 5. Mrikula Devi temple 6. Syncretic tradition of Buddhism & Hinduism in trilokinath & Mrikula Devi Temples. Conclusion. Bibliography.

24. सिंह (देवांशु कुमार)
पर्यावरण-संरक्षण के संदर्भ में बौद्ध धर्म के योगदान का समीक्षात्मक अध्ययन।
निर्देशक : डॉ. विपुल सिंह
Th 25015

सारांश
(असत्यापित)

इस शोध-प्रबंध में अंतर-अनुशासनिक दृष्टिकोण से मानव - पर्यावरण संबंध में धर्म के योगदान को देखने का प्रयास किया गया है। यह मुख्यतः बौद्ध धर्म के उत्पत्ति, विकास से लेकर वर्तमान में इसकी उपयोगिता पर केंद्रित है। धर्म एक बहुआयामी संकल्पना है, जिसमें सांस्कृतिक, सामाजिक, राजनीतिक बिंदु महत्वपूर्ण होते हैं। ये बिंदु किस तरह पर्यावरणीय संरक्षण, विचार, कार्य को प्रभावित करते हैं, ये जानने का प्रयास किया गया है। इसमें मुख्यतः बौद्ध नीति - नैतिकता, आचारशास्त्र का पर्यावरणीय संदर्भ में अध्ययन किया गया है। आधुनिक काल में जलवायु परिवर्तन, जैव विविधता की हानि, प्रदूषण, पर्यावरण, पारिस्थितिकीय अवक्षरण रूपी समस्याओं के हल के लिए पर्यावरणीय आचारशास्त्र में विभिन्न धर्मों, विशेषकर बौद्ध धर्म के नीतियों के समावेशन की चर्चा है। पर्यावरणीय समस्याओं के निदान में बौद्ध धर्म के प्रयासों का विभिन्न देशों के संदर्भ में चर्चा की गई है। बौद्ध नीति नैतिकता व आचारशास्त्र के आधार पर पर्यावरणीय आचारशास्त्र की स्थापना पर बल दिया गया है। पूंजीवाद, बाजारवाद आधारित उपभोक्तावादी समाज में भौतिक वस्तुओं के न्यूनतम उपभोग पर बल डाल कर, पर्यावरण संरक्षण की अभिवृत्ति विकास में सहयोग का प्रयास किया गया है।

विषय सूची

1. भूमिका 2. पर्यावरण-संरक्षण की अवधारणा का ऐतिहासिक परिप्रेक्ष्य 3. बौद्ध ग्रंथों में पर्यावरण-संरक्षण की अवधारणा 4. उत्तर बौद्धकाली में पर्यावरण-संरक्षण की अवधारणा 5. आधुनिक पर्यावरण संरक्षण की अवधारणा में बौद्ध धर्म का योगदान। उपसंहार। शब्द-संग्रह। सन्दर्भ ग्रंथ सूची।
25. सिंह (मेहरबान)
दक्षिण पूर्व एशिया में थेरवाद बौद्ध धर्म का प्रसार : एक सांस्कृतिक मूल्यांकन।
निर्देशक : डॉ. कामाख्या नारायण तिवारी
Th 25013

सारांश
(असत्यापित)

बुद्ध तत्व प्राप्ति के पश्चात् बुद्ध ने अपने अर्जित ज्ञान का प्रचार-प्रसार प्रारम्भ किया। उनके जीवन काल में उनकी शिक्षाएँ एक देश तक सीमित नहीं रही। तृतीय संगीति के पश्चात् धर्म निपुण बौद्ध आचार्यों, स्थविरों एवं अशोक के प्रयत्नों से बौद्ध धर्म उत्तर-दक्षिण तथा पूर्व और पश्चिम देशों में प्रचारार्थ भेजा गया। ये स्थविर यवन, गन्धार और कश्मीर हिमवन्त प्रदेश एवं सुवर्ण भूमि और सिंहल आदि नौ देशों में भेजे गए। इसमें दक्षिण पूर्व एशिया के देशों में थेरवाद ने अपनी अहम भूमिका निभाई। जिसमें बर्मा (म्यांमार), थाइलैण्ड (स्याम), कम्बोडिया और लाओस आदि शामिल हैं मेरा शोध प्रबन्ध "दक्षिण पूर्व एशिया में थेरवाद बौद्ध धर्म का प्रसार: एक

सांस्कृतिक मूल्यांकन” है। प्रथम अध्याय - भूमिका के अन्तर्गत बर्मा (म्यांमार), थाइलैण्ड (स्याम), कम्बोडिया और लाओस आदि देशों का इतिहास एवं इसके भौगोलिक विस्तार पर चर्चा की गई है। इसमें थेरवाद व संस्कृति का महत्व भी स्पष्ट किया गया है। द्वितीय अध्याय - बर्मा (म्यांमार) में बौद्ध धर्म का प्रसार इसमें बौद्ध धर्म से भारतीय संस्कृति, विकास, सामाजिक, आर्थिक, राजनीतिक और सांस्कृतिकता को दर्शाया गया है। तृतीय अध्याय - थाइलैण्ड में बौद्ध धर्म का प्रसार इसमें बौद्ध भारतीय संस्कृति, बौद्ध कला, उद्भव पर्यटन के विकास के बारे में चर्चा की गई है। चतुर्थ अध्याय - कम्बोडिया में बौद्ध धर्म का प्रसार के अनुसार इसमें उद्भव, सामाजिक जीवन, राजनीतिक स्तर, इस देश की सभ्यता व संस्कृति व आर्थिक स्थिति की विवेचना की गई है। पंचम अध्याय - लाओस में बौद्ध धर्म का प्रसार इसमें इस देश का उद्भव, कला, पर्यटन आर्थिक स्थिति के बारे में बताया गया है। उपसंहार - इसमें हम सभी देशों के साथ सम्बन्धों की अंतर्राष्ट्रीय बौद्ध धर्म का क्या प्रभाव पड़ा और परस्पर सम्बन्धों का योगदान है साथ ही पर्यटन को बढ़ावा मिलने के संकेत प्रकट किये हैं।

विषय सूची

1. भूमिका 2. बर्मा (म्यांमार) में बौद्ध धर्म का प्रसार 3. थाईलैंड (स्याम) में बौद्ध धर्म का प्रसार 4. कम्बोडिया में बौद्ध धर्म का प्रसार 5. लाओस में बौद्ध धर्म का प्रसार। उपसंहार। सन्दर्भ ग्रंथ सूची। चित्र।

26.

SINGH (Pooja)

Doctrine of Karma: A reconciliation of Predeterminism and Free Will.

Supervisor : Dr. Meeta Nath

Th25001

According to the quality of intention expressed by an action, it is determined as good or bad. In this may wellbeing is brought to the person doing good action whereas the opposite is brought up by the bad actions. This is the simple idea that is devoted by the doctrine of Karma in general. This doctrine of Karma of “As you sow, so shall you reap” is accepted by almost all religious tradition from the classical monotheistic tradition there is something which distinguishes the Buddhist doctrine of Karma. In Buddhism the concept of god dispensing the reward and punishment is not accepted. In other words the relationship between the good or bad action and the result accordingly is not determined by God. According to Buddhism although our present state of being is causally determined by our past but this does not mean that our past actions completely determine our future action, in our current situation we remain free to choose. Our present state of being and to some extent our character is determined by our past actions, but the morality of what we do is not determined directly by our past. 1 The Buddha believed that there is a series of life lived by the person which could be of the human form, animal form or the deities form depending on the past action of a person. Through this series operates the causality of Karma, and this series extends infinitely into the future. Hence the circumstances which the person is facing in this life is the result of our past Karma (i.e. the action done in this life and all previous life) whereas the present Karma determine our circumstances or our state of being in the future existence. Now since our present circumstances is the result of our this and all the previous existence so, the term pre determinism has been used here. In this way our present Karma to some extent is pre determined making the doctrine of Karma and rebirth closely connected to each other. On the other hand there is the possibility to escape this cycle of rebirth by achieving complete freedom. This soteriological goals given by Buddhism showsthat

we have freedom to choose our action although we are bound to some extent by our circumstances. Hence this thesis tries to project in different ways how the Buddhist theory of Karma is a combination of Pre determinism and free will and hence realizing the importance of free will in human mental life. In fact this escaping of the rebirth and the attainment of liberation is the central focus of Buddha.

Contents

1. Introduction 2. Clarification of the topic 3. Scope of the study 4. Doctrine of Karma 5. Doctrine of dependent origination 6. Buddhist concept of free will 7. Acquiring free will 8. Amalgamation of pre determinism and free will 9. Conclusion. Bibliography.

27. SINGH (Ruchika)
Ambedkar and Neo-Buddhism: A Study.
 Supervisor : Dr. Pradeep Kumar
Th 25570

Abstract (Not Verified)

The theme Ambedkar and Neo-Buddhism is very contemporary and has enormous potential in terms of its exploration and relevance. This research work tries to look for the reasons and conditions that led to the emergence of Buddhism as a religion in the Indian society and how it tried to sort out the social tensions existing in the earlier Indian society. There is an attempt made to explore the numerous possibilities by which the philosophies, principles and teachings of the Buddha can be restructured in accordance to the changing scenario. The early life of the Ambedkar made him unprecedented emancipator of the social movement of the untouchables. He worked as the framer of Neo-Buddhism and carried the task of emancipation of the untouchables to the whole new level. The elements of revivalism of Buddhism and how it prepared ground of the modern India with his ardent efforts and remarkable contribution. There were several political methods adopted for the untouchables were path bearers. The question of conversion has been explored to figure out whether it turned out to be beneficial for the untouchables or not. The question of how we remember Ambedkar is also covered extensively. To retrieve Buddhism a fresh, the writings of the Modern Indian personalities have been used. The dynamics of identity politics has been covered in it. Through the lineage and linkage of Neo-Buddhism have an attempt was made to trace the changing scenario in the Post-Ambedkar Era and how it sorted the crisis of the untouchables. The leadership of Ambedkar brought variance in the propagation of Buddhism and how it led to the emergence of Neo-Buddhism. The task of choosing the religion for conversion gave Ambedkar a wholistic overview of the socio cultural understanding of society, economy and polity that helped him to undertake this mammoth task.

Contents

1. Introduction 2. Society before the advent of Buddhism 3. Buddha and his dhamma 4. Ambedkar and neo-buddhism 5. Politics of social acceptance: Buddhism and dalit 6. Conceptualising Buddhism in modern India 7. Neo-buddhist in the post ambedkarite era. Epilogue. Bibliography.

28. SUNNY KUMAR
Buddhist Art and Architecture in Lalitgiri and Ratnagiri in Odisha.
 Supervisor : Dr. M. M. Raheman
Th25568

Abstract
(Not Verified)

Though, Buddhism began in India and spread all over the world from here, there are still various places and domains related to Buddhism in India which remains unexplored till date. Especially in the spread of Buddhism, Odisha has played a pivotal role in it but the study of Buddhism in Odisha has not received the attention it deserves. Myriad of Buddhist sites has been found in Odisha, few of them have been excavated, while several more remains unexplored. There are sites which if explored can provide a lot of information about the different facets of Buddhism, its development chronology and the regional characteristics like the socio-economic and political conditions etc. Therefore, the main objectives of this research work are- 1. to understanding the chronology of the development of Buddhism in Odisha on the basis of the different sites that have been unearthed. 2. to undertake documentation and study of the art and architectural remains of Lalitgiri and Ratnagiri in Cuttack and Jajpur districts of Odisha respectively. Out of these two sites, Lalitgiri has the longest historical chronology of Buddhism while at Ratnagiri the images have been found in large numbers apart from the monumental remains. 3. to study the monastic establishments in the form of monasteries and stupa architecture with the gradual development of Buddhism. 4. To study and understand the iconography of the Buddhist pantheons found at Lalitgiri and Ratnagiri.

Contents

1.Introduction 2. Buddhism in Odisha 3. Buddhist establishments in Odisha 4.Buddhist art and architecture of lalitgiri 5. Buddhist art and architecture of Ratnagiri 6. Conclusion 7. List of Centrally protected monuments. Glossary. Bibliography. Illustrations.

29. THERO (Kandegama Deepawansalankara)
Comparative Study of Theravada and Mahayana Vinaya Tradition.
 Supervisor : Dr. Indra Narain Singh
Th25565

Contents

1. Introduction 2. The background of the Mahayana 3. Emergence and diffusion to Theravada 4.Buddhists literary sources 5.Doctrines of early Buddhism 6. Theravada and early Buddhism 7. Describes the formation of Mahayana sutras and schools 8. Conclusion. Bibliography.

30. TUNDUP (Tashi)
Narogyantuk Celebration Under the Jemis Monastery: A Study
 Supervisor : Dr. Galdhan Sangai
Th 25009

Abstract
(Verified)

Narogyantuk is a combination of three words, Naro means Nāropa, gyan means ornament and ruk means six, which literally means the six bone ornaments of Nāropa. In this research my main focus was on studying the importance of the Narogyantuk celebration, which is a tribute to Indian saint scholar Mahasiddha Nāropa (1016-1100 A.D.), his teachings and the six bone ornaments which he received upon enlightenment from the Dākinīs. The six ornaments of Nāropa were transferred to his disciple Marpa, from Marpa to his successors and so on till the twelfth Gyalwang Drukpa, the head lama of the Drukpa School. Narogyantuk festival is celebrated once every twelve year in the monkey year of the Tibetan lunar calendar. This festival was started by the twelfth Gyalwang Drukpa in 1980 and till date it has been celebrated four times. His holiness the Gyalwang Drukpa believes that a worthy seeker of the truth may attain enlightenment by merely seeing it. In this research one can find detailed study of the history of Buddhism in Ladakh, emergence of the Drukpa Kagyu School in Ladakh and how this school became one of the most important school of Ladakh and the changes it brought to the people of Ladakh, the history of the Hemis Monastery, the life and teachings of the Mahasiddha Nāropa and in my final chapter one can study in detail about the Narogyantuk Celebration and its importance. My research findings are: the Gelug School also practices the six yogas of Nāropa introduced by Je Tsongkhapa founder of the Gelug School. In Ladakh we have only two schools of the Kagyu School the Drukpa Kagyu and The Drikung Kagyu. Before the Twelfth Gyalwang Drukpa the six Bone ornaments of Nāropa were never displayed to the common people.

Contents

1. Introduction 2. Emergence of Buddhism in Ladakh 3. Emergence of Drukpa lineage in Ladakh 4. History of the Hemis Monastery 5. Life and teachings of Nāropa 6. Narogyantuk festival 6. Conclusion. Appendix. Bibliography.

31. यादव (रूद्र प्रताप)

बौद्ध साहित्य व संस्कृति के पुनरुत्थान में महापण्डित राहुल सांकृत्यायन का योगदान।

निर्देशक : डॉ. पी. के. पाण्डा

Th 25014

सारांश
(असत्यापित)

राहुल जी का जीवन-दृष्टि बहुआयामी थी। सत्य की खोज के प्रति तीव्र आग्रह, अदम्य साहस और विद्रोह, गहरी संवेदनशीलता, देश-प्रेम, गहन अध्यवसाय अनुभव की व्यापकता, मानव जीवन और लोक की सूक्ष्म पहचान, पुरातत्व, इतिहास, दर्शन और राजनीति के प्रति विशेष अभिरुचि तथा इन सबसे उत्पन्न विश्वदृष्टि ने उन्हें ऐसा रूप दिया जो चिंतक, दार्शनिक, इतिहासकार, प्राध्यापक, साहित्यकार, राजनीतिज्ञ, भाषा-विशेषज्ञ आदि सभी कुछ एक साथ है। राहुल जी ने कई दृष्टिकोण एवं विचारधाराओं को परखा और उसे उपयोग भी किया। जीवन को उन्होंने विचारधारा के दायरे में घुटन का शिकार होने नहीं दिया। जैसे ही लगा विचारधारा उनके जीवन को रोकने लगी है। उसे त्यागकर नई उन्नत विचारधारा को अपना लिया। बचपन से मृत्यु तक राहुल जी का यही व्यवहार रहा। उन्होंने यात्रा आरम्भ वैष्णव सिद्धान्त से की और आर्य समाज, बौद्ध दर्शन से होते हुए मार्क्सवाद में प्रवेश किया। राहुल जी के संयम, अनुशासन एवं दृढ़ संकल्पों के कारण वे हर कार्य में अपनी प्रयास पूरी तरह लगा देते थे। प्रस्तुत शोध प्रबंध चार अध्यायों में विभक्त किया गया है- प्रथम अध्याय: राहुल सांकृत्यायन की जीवन यात्रा व बहुमुखी व्यक्तित्व में पारिवारिक पृष्ठभूमि द्वितीय अध्याय: राहुल सांकृत्यायन का रचना संसार व बौद्ध धर्म में

योगदान तृतीय अध्यायः राहुल सांकृत्यायन का भारतीय समाज में योगदान चतुर्थ अध्यायः राहुल सांकृत्यायन का बौद्ध साहित्य व संस्कृति । अतः राहुल जी डारविन के विकासवादी सिद्धान्त से प्रभावित थे इसलिए विज्ञान एवं दर्शन के सम्बन्ध को वे भौतिक तत्व के आधार पर स्वीकार करते हैं। वस्तुतः राहुल जी को प्रमाणिकता, यथार्थवाद एवं सत्य के प्रति गहरा विश्वास था। अपने इसी वैज्ञानिक दृष्टिकोण एवं विश्वास के चलते उनके सृजन की प्रत्येक विधा में वे वस्तुगत प्रमाणिकता को सबसे अधिक महत्व देते हैं।

विषय सूची

1. राहुल सांकृत्यायन की जीवन यात्रा व बहुमुखी व्यक्तित्व 2. राहुल सांकृत्यायन का रचना संसार व बौद्ध धर्म में योगदान 3. राहुल सांकृत्यायन का भारतीय समाज में योगदान 4. राहुल सांकृत्यायन का बौद्ध साहित्य व संस्कृति के पुनरुत्थान में योगदान। उपसंहार। परिशिष्ट। सन्दर्भ ग्रंथ सूची।

32. Xuan (Ly Brenda Huong)

Psychosomatic Studies on Nama and Rupa in the Reference With Abhidhamma.

Supervisor: Dr. Subhra Barua Pavagadhi

Th 25007

Abstract (Not Verified)

This thesis has used the languages in both the disciplines, of *Abhidhamma* and of contemporary science. In *Abhidhamma*, the book *Abhidhamma Saṅgaha* is mainly used for analysis. Analysis is on the pattern similar to that in the *Abhidhamma Saṅgaha* as *citta*, *cetasika*, and *rūpa*, but the arrangement in the thesis in the chapters of *rūpa*, *nāma* is of *vedanā*, *saññā*, *saṅkhāra*, and *viññāna*. This arrangement is influenced by the theory of *pañcakkhandha*. In the aspect of using the language of contemporary science, the concepts in the disciplines of biology, neurology, and psychology are integrated into the *Abhidhamma*'s teachings for the purpose of attempting to enhance the readers' understanding of *Abhidhamma* and of Buddhist teachings. However, not all the concepts in *Abhidhamma*'s teachings can be included. The concepts in the thesis are those which belong to the *pañcakkhandha*, especially the process of cognition. The theories of psychology and the teachings in *Suttapitaka* are incorporated to draw out parallel techniques to help the understanding of readers. This attempts to help readers to develop knowledge and apply it in practice to gain happiness in this very life. In the aspect of collection of data, joining a few courses of *Vipassanā* meditation is a practical way of collecting data of self-experience provided by the empirical information that strongly supports the arguments in the thesis. Hopefully, this generates in the readers strong faith and encouragement in engaging in practice.

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1. Introduction 2. Analytical studying of material phenomena in abhidhamma and physiological perspectives 3. The psychological body and its process in abhidhammic perspective 4. Application of functional therapies of mind and matter to promote wellbeing 5. The development of mental wellbeing in Theravada Buddhist perspectives 6. Conclusion. Bibliography. Appendices.

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