

## **Buddhist Studies Journal of the Department of Buddhist Studies**

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The Journal Under review, **Buddhist Studies**, is the publication of the Department of Buddhist studies, Delhi University, India. The editor of the journal is none other than the Head of the Department of Buddhist Studies, Venerable Dr. Bhikshu Satyapala. We have received three copies of the Journal ranging from 2002 to 2004, for review.

The November 2002 volume of the Journal of Buddhist Studies carries seventeen articles written by scholars of India. There is an Editorial included at the beginning of the Journal written by the Editor, Ven. Bhikshu Satyapala. In that he has indicated the present volume is an outcome of many coordinating factors as well as right motivating efforts.

The first article written by Prof. Deepak Kumar Barua is on **Buddhist Ethics with Reference to Stem Cell Research: A Bioethical Study**. In this article an attempt is made to give an extremely short history as to the inception of Stem Cell research and the countries involved in the project. There is a very short description of Harvesting Stem Cell and Stem Cell Research and Its Benefits. Next the Buddhist attitude to Stem Cell Research has been explained in terms of early Buddhist texts. Referring to

Brahmajala and Samannaphla sutras of the Digha Nikaya it is stated that killing and destruction of seeds, embryos and so forth is against the Buddhist ethical teaching. In the conclusion it is said that cloning and stem cell research should not be encouraged.

The next article is written by Prof. Pradyumna Dubey of Benaris Hindu University. It is on Asvaghosa and his works. In this article it has been pointed out that Asvaghosa was the first person to write on Buddhism in Sanskrit. References are made to Buddhacarita and Saundaranada poems. Number of printing mistakes are found in the article.

The third article is “**A Conceptual Approach to Akasa-Dhatu.**” This is an extremely short presentation. At the beginning one can see that two traditions regarding the status of Akasa have been mentioned. Samkhya, Nyaya-Vaisesika and medical traditions, Caraka and Susruta, consider Akasa as a Mahabhuta. Buddhism excludes Akasa from the list of Mahabhuta but the status of element (Dhatu) is accorded to it. Even though the pioneering work on the subject, **Buddhist Analysis of Matter** written by Y. Karunadasa (published in 1967) is not mentioned in the article, it sounds that it has been used closely in writing this article.

Next article entitled: **The Contribution, the Madhyamika Philosophy Can Make to the World Culture** is written by Dr. T. R. Sharma. The emphasis of the article is to show that the Madhyamika system has contributed an analytical way of investigation into phenomena. In the conclusion of the article it has been emphasized that Madhyamika philosophy can show a way leading to a possible world culture.

Next article is on the **Importance of Teaching of Pali and Sanskrit in Buddhist Studies** is written by the editor of the journal, Ven. Dr. Bhikshu Satyapala.

Main concern of this article is to show the relevance of Pali and Sanskrit learning in the study of Buddhism. There is a vast literature written in Pali and Sanskrit on Buddhism. Both Pali and Sanskrit learning is necessary to have a sound knowledge of Buddhism. The early attempt to preach and preserve Buddhism in Sanskrit (Chandas or Vedic language) too has been briefly discussed in the article.

Dr. H. P. Gang Negi's article is on **Iconography of the Vajradhatu Vairocana at Tabo**. This article can be considered as a well researched one. The article on **Vipassana Meditation: Path of Liberation** is written by Dr. O. P. Pathak. This is a short description of the insight (Vipassana) method of meditation. It is stated in the article that Vipassana method of meditation does not have any sectarian elements and it can be practiced by anybody irrespective of their religious and sectarian background. Next article entitled **The Buddha: A Great Psychiatrist** written by Dr. Satyendra Kumar Pandey is a short description of how the Buddha made use of his psychiatric healing power. A list of diseases physical as well as mental has been collected from the Pali sutras. It is stated that Buddha was a great physician as well as psychiatrist during his time. K. Manohar Gupta's article on **Ravana, the Disciple of the Buddha-Mythological or Historical** attracts readers' attention very much. Ravana was Sri Lanka's mythological king who was considered a pre-Buddhist ruler. Valmiki wrote his great epic poem called Ramayana describing Rama and Ravana mythology. The question has been raised already as to how far it is authentic that Ravana was a disciple of the Buddha. Chronologically this idea cannot be proved.

In the article, **Mahamudra**, written by Dr. Bindiya Trivedi an interpretation is given to mahamudra. It is voidness or

Sunyata and Karuna (compassion). Mahamudra is divided into three: ground Mahamudra, Path Mahamudra and result Mahamudra. This is a very short article.

**Evaluative Study of Nettippakarana** contributed by Dr. K. K. Pandey is a useful article. Nettippakarana is a manual of Buddhist hermeneutics written by Ven. Kaccana to impart guidelines of commentarial methodology. The article covers its authority, scope, arrangement, treatment, format and special features.

**Concept of Ahara in Early Buddhism** written by Dr. Ramesh Prasad explains four nutrients: Kabalinkarahara (gross food), Phassahara (contact), Manosancetanahara (thoughts) and Vinnanahara (sustenance of consciousness). **The Vinaya Pitaka and Animal Rights** is an interesting article contributed by Dr. Rajesh Rajan. An attempt has been made in this article to explain animals' rights to exist and how their rights have been totally ignored by man. The mistreatment is done in the form of eating meat, scientific or medical experimentation and research and also in religious practices by offering animals to gods and supernatural beings.

Lalan Kumar Jha has contributed the article entitled **Well Guarded Mind: Important for Prosperous Life**. The emphasis of this article is to show that it is extremely important to discipline our mind. Very short description of Buddhist meditation is also given in the article. Next article is a brief investigation of **The Evolution of Dialects and Languages in Buddhist India**. Aravind Rituraj has contributed this article. Very brief description of Vedic language (Chandas), Sanskrit, Pali and other Middle Indo-Aryan Prakrits has been given in the article.

Ven. Hsu Chuan Ling of Taiwan has contributed the article entitled **The Process of Founding of Hua-Yen Sect**. This is a very short description of Hua-yen sutra which is known as Avatamsaka

sutra in Sanskrit and the establishment of the sect in China. The last article of this volume is **Thervada Buddhist Educational Philosophy for Psychopathology of Politics**. It has been contributed by Prof. Manavendra Kishore Das. Many questions have been raised regarding corruption, fraud, embezzlement of public funds and so forth. It has been pointed out that these problems can be overcome by applying religion and morality.

## **Buddhist Studies Journal of the Department of Buddhist Studies**

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The first article of this Volume, **Applied Buddhism for the Modern Way of Life**, has been contributed by Prof. Dipak Kumar Barua. At the very beginning of this article the term Buddhism has been defined. The important of Sila or morality as a controlling factor of one's physical verbal and mental behavior has been emphasized. The second article which is on **Two Indian Approaches to Field-Being: Substantialist and Non-Substantialist** is written by Prof. S. R. Bahatt. Main concern of the article is to view the Concept of Field-Being (Ksetraja) in terms of Hinduism and Buddhism. The field being is the concept of Brahma, Purusa, in the Vedic thought and the Dharmakaya in Buddhism.

The article entitled **'Buddha's Pragmatic Approach to Social Harmony and Material Prosperity'** is contributed by Prof. Anraj Chaudhary. It has been pointed out that long before Carl Marx Buddha very clearly pointed out the problem of poverty and due to poverty how social evils come about.

Referring to Cakkavatti Sihanada sutra of the Digha Nikaya it is stated that it is the prime duty of rulers to eradicate poverty from society by treating its cause.

Dr. T. R. Sharma has contributed **'Buddhism: A way to Integration of Body, Mind and Spirit.'** At the beginning of the article, it has been emphasized that the integration of the constituents of body, mind and spirit is necessary for development of human personality. Referring to Yogacara teaching, the importance of mind or consciousness has been explained.

Ven. Dr. Bhikshu Satyapala's article on **Kala and Karma in the Theravada Buddhism** is an interesting one even though it is short. Many terms indicative of time have been taken from Pali texts have been mentioned and explained. It has been pointed out that the Dhammasangani, the first book of the Abhidhamma does not consider time as ultimate and Dharmas are divided into three depending on time. The law of karma is the central theme of Buddha's teaching.

The article, **Buddhism and Contemporary Crisis of Ethical Values** is an attempt to show the crisis of ethical, moral and spiritual values in man. Dr. Anita Sharma has contributed the article on **'Buddhism and Myth of the Royal Persecution in Ancient India.'** is an attempt to reason out the causes that led to the disappearance of Buddhism from India. The strong belief that due to Pusyamitra Sunga's destructive activities Buddhism vanished from Indian soil has been challenged. Dr. O. P. Pathak's article on **'The Concept of Spirit in Early Buddhist Tradition'** is a description of Peta (spirits) concept in Buddhism. A short account of Buddhist cosmology is given at the beginning. All the planes of existence from purgatory to no-form plane existence are listed. A short account of each plane of existence is also given in the article.

Dr. Bimalendra Kumar has written on '**Practice of Compassion (Karuna Bhavana) and World Peace.**' This is a very short article. In this article an attempt is made to define Karuna (compassion) in terms of Pali commentaries. Karuna as a practice of meditation has been very briefly explained in this article. The title of the next article is '**The Buddha: Great Physician**'. It is contributed by Dr. Satyendra Kumar Pandey. The main emphasis of this article is to explain how the Buddha prescribed remedies to humanity to cure their illnesses, especially mental illnesses. The article entitled '**Buddhism and World Peace**' has been contributed by Dr. Ram Nandan Singh of University of Jammu. It is stated that Buddhism can play a decisive role in preserving world peace and its aspiration is to achieve a peaceful global order. Buddhist approach to peace and harmony has been explained under different aspects such as Bodhicitta and Peace, Brahmavihara and Peace, Rationalistic Thought and Peace, Democratic Thought and Peace and Concept of Welfare and Peace.

Next article is written by Dr K. Manohar Gupta on '**Buddhism – An Answer to Current Crisis of Ethical Values**'. It has been pointed out in this article that Buddhism is a response to fundamental problem of ethics. The article contributed by Dr. Siyaram Mishra Haldhar is on a very controversial subject. The title of the article is '**Revision of the Concept of Ahimsa and Meat Eating in Early Buddhism**'. It has been argued that Buddha's approval of eating meat which is pure in three ways (Trikotiparisuddha) is a later interpolation. Eating meat is contrary to the first precept. In the concluding remarks mention is made of that all living beings like to live, and therefore, life should be protected.

The next article entitled '**Dhammacakkam as the Base of Early Pitaka Literature**' is written by Lalan Kumar Jha who is studying for Ph. D. in the Department of Buddhist Studies, Delhi University. An attempt is made in this article to show that Buddha's first sermon is the base of the whole Buddhist teaching, entire Pitaka literature.

**The Connection of Dhando Caitya with Carumati the Daughter of Asoka the Great** is an article archeologically important article. It is contributed by Swoyambhu Dhar Tuladhar. In this article an attempt is made to elucidate that Carumati, daughter of Emperor Asoka, built the caitya named Dhando in Nepal. The article is based on recent findings by archeologists. Large quantities of antiquities well preserved were found from the Stupa site. More than one thousand coins, three hundred and eighty five small stupas and hundreds of statues were discovered. Specially, two bricks discovered by a monk contain an inscription. This inscription reads the name of cha-ru-wa-ti, the daughter of Emperor Asoka.

The Article entitled '**Indian Characteristics in Vietnamese Buddhist Activities**' is contributed by Ven. Dr. Thich Chon Thien. This article displays Indian characteristics of Vietnamese Buddhism. It emphasizes that Buddhism came to Vietnam directly from India. Next article is on the '**Concept of No-Soul in Buddhism**'. It is contributed by Ha Thanh Liem who is reading for the Degree of Doctor of Philosophy in Gelhi University. At the beginning a reference is made to the conception of soul developed by Upanishad thinkers. And then the article goes on to show that there are only five Khandhas and any of these Khandhas cannot be identified as soul.

The article '**The Nuns of the Mendicant Tradition in Vietnam**' has been contributed by Thich Nu Tri Lien, Nguyen Thi Tuyet. It is a description of the

Congregation of Vietnam Mendicant Sangha (Giao Hoi Tang Gia Khat Si Vietnam). It has been pointed out that in addition to two Buddhist traditions, Southern (Theravada) and Northern (Mahayana), the new tradition was founded in 1946 by Master Minh Dang Quang.

This volume includes three articles written in Hindi language. **Bhagavan Buddha Ke Marga Par** is contributed by Vishvanath Pandey, **Bauddhavammaya mem Traivdhya ka Mahatva** by Ramesha Kumar Dvivedi and **Cina mem Abhidharmanikaya Tatha Uske Pradurbhava mem Misrakabhidharmahrdayasastra ki Bhumika** by Lalaji Sravak.

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The first article of this volume is **The Buddhist Statecraft in Asia** contributed by Prof. S. K. Pathak. Statecraft means polity or political science. At the very beginning of the article it has been mentioned that there is no systematic treatise on statecraft apart from **Kautilya's Arthashastra** which was written during the third century B.C.E. It has been shown that Buddhist Sangha was the model of Gana republics in ancient India. The article includes a long bibliography.

Sanghasen Singh has contributed the article **An Introduction to the Buddhavijayakavya of Shanti Bhikshu Shastri**. This is a Mahakavya written by Shanti Bhikshu Sastri while he was living in Sri Lanka as a Professor of Vidyalandara University.

The book contains five thousand and one hundred slokas (stanzas). The poem has nineteen chapters called Parvas. And also it is divided into one hundred cantos (Sargas). The poem is written in classical Sanskrit. The complete 36<sup>th</sup> canto called Maraparajayah has been quoted from the Sanskrit original and has been translated into English.

The article, **Notes on the Chinese Buddhist Text of the A-PI-TA-MO SHIH-SHEN TSU-LUN (Abhidharma-Vijnanakaya-Padasastra)** is written by Dr. Swati Ganguly who is a research scientist of Asiatic Society of Bengal, Calcutta. The Abhidharma Vijnanakaya Padasastra is one of the seven books of Abhidharma Pitaka of Sarvastivada school of Buddhism. The original Sanskrit text is lost but it is preserved in Chinese translation. Hsuan-tsang (599-664) translated the Sanskrit text into Chinese. According to Yasomitra's Sphutarthabhidharmakosa Vyakhya, Vijnanakaya Padasastra was written by Devasarman. In this article the title of the text, structure and contents and philosophy and psychology have been briefly explained.

Prof. M. K. Das's article on **Admission Process at the Ancient University of Nalanda Based on Chinese Sources** is an interesting article. The necessary materials are drawn from the records of Chinese pilgrims like Fa-hien, Hiuen-tsang, Itsing and others who went to India for Buddhist education. Admission to the University (Nalanda) was very strict. Students were supposed to show their ability. Only twenty to thirty per cent of students were successful in the oral examination to enter the university. Article includes sub sections like Students and Scholars, Norms of Admission of Various Levels, Secular Section, Unordained Section and Popularity.

The next article is **The Concept of Anatman in Buddhism** contributed by Prof. K.T. S. Sarao. Anatma (no-soul) is a

much discussed subject in Buddhism, therefore many books and articles are written by eastern as well as western scholars. It is very traditional to start the subject from Upanishad teachings as the doctrine of Atma or soul has been systematically elucidated by Brahmana seers who retired into forest at their old and matured age. In the article, Buddhist analysis of personality into five aggregates and their impermanent nature have been mentioned to disprove that there is a permanent and unchanging soul. And also reference to many scholars as authorities of the subject and their writings have been mentioned. Arguments for both Atma and Anatma have been quoted from sources and discussed.

Next article **Ethico-Eschatological Perspective of Death in Early Buddhism** is contributed by Bhikshu Satyapala. Buddha has succinctly discussed the death and eschatology as it is prone to metaphysics and it is therefore, beyond comprehension of average people. Buddhist karma and its relatedness to death has been explained. It is fairly a good article. Dr. Vijaya Lakshmi Singh's article is on **Buddhism at Mathura**. It is on the history and spread of Buddhism in India. Referring to excavations done in this region it has been emphasized that the form of Buddhism existed in Mathura was Sarvastivada. The next article is on **The Arts of Ajanta** contributed by Dr. Praveen Prakash. Three stages of excavation are mentioned in the article. The next article **Relevance of Studying Pali Scriptures in the Modern World** has been contributed by Dr. C. S. Prasad. The importance of study of Pali sutras has been emphasized in the article.

Referring to Vijnanavada school of Buddhism it has been remarked that without comparing its philosophy with Pali Abhidhamma, Sarvastivada Abhidharma and Sautrantika teaching it is useless.

The articles, **Right Mental Awareness, Dependent Arising, Buddhism and its Message for Universal Peace and Harmony, Time and Temporality in Buddhism, The Concept of Buddhist Humanism for Peace, Nirvana and Nirvrti, Vimanavatthu: A Manual of Karma Theory and An Outlook of Theatrical Performance as Mirrored Through Buddhist Texts** are useful contributions to the study of Buddhism. These articles are written by Dr. Satyendra Kumar Pandey, Dr. K. Manohar Gupta, Dr. Lalan Kumar Jha, Rana Purushottama Kumar Singh, Dr. Ms. Veena Gaur, Ven. Neluwe Sumanawansa, Sumalai Ganwiboon and Ven. Makuruppe Dhammananda respectively.

There are four articles written in Hindi language: **Bauddha Sangitiyam Tatha Esiya Mem Bauddha-Dharma Pracara, Bauddhadharma Aura Paryavarana Pradusana, Madhyamika Darsna Evam Acarya Nagarjuna and Buddhakalina Samajika Vyavastha**. They are contributed respectively by Radhesyamadhar Dvivedi, Brahmadeva Narayana Sarma, Ramesh Kumar Dvivedi and (Srimati) Rama Shukla.

Journal of Buddhist Studies Published by the Department of Buddhist Studies of the University of Delhi is a step forward in the study of Buddhism. Articles, though they are short, depict the research component and enthusiasm in the study of Buddhism. All credits should go to Ven Bhikshu Satyapala, the editor of the Journal, for his great effort of collecting and publishing the Journal.

– Kottegoda S. Warnasuriya