

Parshvanath Vidyashram Series—30

Doctoral Dissertations
in
Jaina and Buddhist Studies
(Including Pāli, Prākṛit and Apabhraṃśa)

By
Dr. Sagarmal Jain
Dr. Arun Pratap Singh

P. V. RESEARCH INSTITUTE
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1983

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PUBLISHERS NOTE

I am very glad to place in the hands of scholars this bibliography of Doctoral Dissertations in Jaina and Buddhist studies. The importance of bibliographies and subject indices cannot be denied in the present world of ever-increasing knowledge. P. V. Research Institute is fully devoted to the cause of researches in Indology in general and Jainology in particular. Hence it is its primary duty to publish such bibliographies and subject indices as those which are helpful to the researchers in knowing what has been done and what is going on in their respective fields of studies.

I am grateful to Dr. Sagar Mal Jain, Director, P. V. Research Institute and Dr. Arun Pratap Singh, Research Assistant for the compilation of this Bibliography of Doctoral Dissertations in Jaina and Buddhist Studies including Pāli, Prākṛit and Apabhraṃśa.

I think, this book will be very helpful to the research-scholars as well as those who are interested in Jaina and Buddhist studies. It will also serve the purpose of showing what contribution Śramaṇic traditions—Jainas and Buddhists—have made to the literary and cultural heritage of India and what is the need of establishing of Research Institutes for this cause. If our efforts are appreciated, we may plan to publish the bibliography of the research works done abroad and subjects indices of the published works and articles on Jainism and Buddhism.

Lastly, I thank Shri Vinay Shankar Pandya of Ratna Printing Press for his kind co-operation in printing this book.

B. N. Jain

Hony. Secretary

Shri Sohanlal Jain Vidya Prasarak
Samiti

Faridabad
June, 1983,

INTRODUCTION

Doctoral Dissertations in Jaina and Buddhist Studies edited and compiled by Dr. Sagarmal Jain, Director, P. V. Research Institute, fulfils a long-felt need in the area of Jaina and Buddhist Studies.

Recently some senior scholars had suggested to me to undertake such a work covering the area of Buddhist Studies in India. While I was thinking of collecting material—in fact I had suggested to my young colleagues in the Department to collect the data—I found that Dr. Sagarmal Jain had already collected the substantial material not only in the area of Buddhism but in Jainism also, thus covering the whole Śramaṇic tradition.

The importance of bibliographies, subject-indices, and guides to dissertations in the present world of ever-increasing and fast developing knowledge needs no emphasis. In the universities, we are not able to know where and what work has been done in the specialised areas. As there are no regular publications indicating the subjects on which the work has been completed or is being done, there is a lot of duplication. Many scholars are simultaneously working on the same subject without any knowledge that the same area is being tapped elsewhere. Also they do not know what work has already been done on the theses they propose to write. This results in waste of energy and resources.

The present work will greatly help the researchers as well as those who are interested in knowing the areas covered so far in the discipline of Jaina and Buddhist Studies in Indian universities. The scholars can refer the books, and also visit the university libraries to consult the theses which are not published, correspond or personally meet the scholars on the basis of information supplied in this book.

Buddhist and Jaina studies are gradually finding their place in the Universities and also receiving adequate attention by scholars in India. No work on ancient India or Indology

will be complete without tapping the sources in Buddhism and Jainism, the two most important traditions which have immensely influenced history, philosophy and also society in general in India. Buddhism even changed the course of history in some countries abroad.

The Mahavira and the Buddha are now the celebrated names of India's cultural past and they continue to influence myriads of people today. Hence it is necessary to compile guide-books to studies on Jainism and Buddhism. Dr. Sagarmal Jain is to be heartily congratulated for providing a much needed instrument for information on research work done in the area of Buddhism and Jainism. I do not know what led Dr. Sagarmal Jain to plan this work. But I feel he himself must have seen the duplication and repetition of the themes while doing his research. Also he must have felt the difficulty of getting the correct information on the various subjects on which he must have intended to write. But the difficulties which Dr. Jain has faced and which have resulted in this important compilation are the common difficulties of all serious researchers. The only lacuna in this work is that it is confined to work done in India. I hope Dr. Jain's next publication will cover also work done abroad. But that will require much time, energy and long correspondence to tap the material. Dr. Sagarmal Jain is energetic and industrious. I am sure he will get substantial funds for the next volume on the same subject which will cover researches abroad also.

In the end, I once again felicitate Dr. Jain for this noble work, and I am sure this will be very useful tool for researchers and others interested in studying Buddhist and Jaina texts and their interpretation by modern scholars.

N. H. Samtani

Head,

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Banaras Hindu University.

10th June, 1983

PREFACE

The Śramaṇic Traditions—Jainism and Buddhism—have immensely contributed to the philosophical, religious, literary and cultural heritage of India. They have left no subject worth the name untouched. Near about half of the ancient Indian literature belongs to Jainism and Buddhism, so is the case with Indian art and architecture. More than six hundred scholars have been awarded Ph. D. Degrees for their work in these fields by various Indian universities. At present, near about 150 students are working in these fields of studies. Only at Varanasi more than 40 students are writing their theses on subjects related to Buddhism and Jainism.

Researchers are anxious to know what have been done, what is being done and what is to be done in these areas of studies. But unfortunately they cannot do so at present because of non-availability of any bibliographies or subject indices containing information about the researches in these fields of studies. With the exception of the list, published by Dr. Gokul Chandra Jain in *Jñānapīṭha Patrikā* 1969 and 1970, no serious effort has been made in this direction so far. It is because of this ignorance that there has been a lack of co-ordination among the research projects undertaken. Scholars are working on the same topic and on the same line without knowing what already has been done in their special field of study. Consequently the research scholars are doing a lot of repetative work, without making any contribution to the real advancement of these studies. For example, only on Dhana-pāla's *Tilaka Mañjarī* four theses have been written, so is the case with some Jaina Purāṇas and other topics. It is also interesting to note that only on the Jaina Rāma Kathā literature more than one dozen theses have been awarded Ph. D. Degrees by various Indian Universities.

When I joined P. V. Research Institute as its Director, I strongly felt the need of a bibliography containing upto-date information about all the researches done in these areas of studies. In this connection I met Dr. Gokul Chand Jain who kindly gave me a list containing some information about the Doctoral dissertations on Jainism till 1972. But it was neither complete nor upto-date. Then I tried to get information from related Departments of various Indian universities. I made correspondance with the Registrars and the Heads of the Departments, and though I got a few pieces of information, my efforts were not very successful. Meanwhile I came into contact with Dr. Damodar Shastri, who had also compiled a list, and I am thankful to him for his sending that list to me. This list contained information about Doctoral dissertations on Jainism as well as on Buddhism written till 1975. To make it complete and upto-date he suggested to me to consult the bibliographies of Doctoral dissertations in Art, Social Sciences and Sciences published by the Association of Indian universities. I purchased these bibliographies and started the work of compilation with the help of my then research scholar and at present research assistant Dr. Arun Pratap Singh. This is the short story of the origin of this work.

While compiling this I came to know that various entries were missing in those bibliographies also, so I tried to collect information from other available sources and thus to supply the deficiencies. I am aware of the fact that still some entries are missing. However, I shall be grateful to my readers, if they kindly furnish me with some additional information. I shall try to incorporate them as a supplement to this edition or in the next edition.

Though I tried to classify the topics into different sections, I do not claim their finality, because there are many borderline cases which can be placed in either of the sections.

We regret to say that in spite of all carefulness some printing and other errors, particularly of spelling in the names of persons and topics, have crept in. However we may say this much by way of explanation, if not justification, of these errors that they are mostly due to our source material. It would have been audacious on our part to change what is written in the source material without proper confirmation from other authentic sources.

Lastly, it is my humble duty to give a vote of thanks to them who have helped me in one way or the other. I owe a great deal to Dr. Gokul Chand Jain, Reader, Deptt. of Prakrit and Jain Agam, S. S. University, Varanasi and Dr. Damodar Shastri, Deptt. of Jain philosophy, Lal Bahadur Shastri Central Institute of Sanskrit, Delhi, for their help and valuable suggestions. I am also thankful to Dr. Arun Pratap Singh, Dr. Ravi Shankar Mishra, Dr. Harihar Singh, Dr. Kamlesh Kumar Jain, Shri Mohan Lal and others who have been very helpful in this publication. I would be failing in my duty if I do not thank Shri B. N. Jain, Secretary Shri Sohanlal Jain Vidya Prasarak Samiti, Faridabad, who managed the funds to meet the expences incurred on its publication.

Dr. Sagarmal Jain

Director

P. V. Research Institute

Varanasi-5

May, 1983

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INDICATIONS TO THE READERS

A few words may be added here by way of help to the readers in the use of this work.

The asterisk (*) indicates that the work has been published either in the same title or with some minor changes.

The name of language mentioned in bracket indicates the name of language in which the thesis has been written. In Hindi section we have not mentioned the name of language, because in this section all the theses are written in Hindi language only. With the exception of this section, in all other sections where we have not mentioned the name of language, it is implied that the thesis has been written in English language.

Except the Hindi section we have translated the titles of the theses written in languages other than English.

The year indicates the year of awarding Ph.D. Degree on that thesis.

Each section is arranged chronologically.

SECTION I

JAINA PHILOSOPHY

1. **Bhattacharya, Harisatya.**
*Reals in the Jainā metaphysics.
Calcutta University, 1947.
2. **Tatia, Nathmal.**
*Some fundamental problems of Jainā Philosophy.
(D. Litt.) Calcutta University, 1951.
3. **Padmarajiah, Y. J.**
*Jaina theory of reality and knowledge.
Oxford University, 1955.
4. **Mehta, M. L.**
*Psychological interpretation of Karma.
Banaras Hindu University, 1955.
5. **Jaina, Harindra Bhushan**
*The Development of Human personality according to
Jaina Āgamas. (Hindī)
Saugar University, 1957.
6. **Rayanade, B.B.**
Jaina conception of Mokṣa.
Banaras Hindu University, 1958.
7. **Gundappa, Kalghatgi Javanu**
Some problems of Jainā psychology.
Karnatak University, Dharwad, 1959.
8. **Jaina, Sumati Chand**
The structure and functions of the soul in Jainism.
Agra University, 1960.

9. **Jaina, Pradyumna Kumar**
Metaphysical synthesis : Its nature and value as suggested by the study of the philosophy of Kundakunda.
Agra University, 1963.
10. **Ramji Singh**
*The Jaina concept of omniscience.
Bhagalpur University, 1966.
11. **Sikdar, Jogendra Chandra**
Doctrine of matter in Jainism. (D. Litt.)
Jabalpur University, 1968.
12. **Pattariya, Mukta Pd.**
The comprehensive study of self-substance (Ātma-Dravya) in Jaina philosophy. (Sanskrit)
S. Sanskrit University, Varanasi, 1970.
13. **Jaina, Lal Chand**
The conception of self (Ātmā) in Jaina Philosophy :
A comparative and critical study. (Hindī)
Banaras Hindu University, 1977.
14. **Jaina, Sadhvi Lalit Kumari**
Atomism in Indian Philosophy with special reference
to Jaina Philosophy. (Hindī)
Indore University, 1977.
15. **Jaina, Sadhvi Dharmasheela**
*The Nine Tattvās of Jaina Philosophy as depicted in
Sanskrit Jaina works. (Marāṭhī)
Poona University, 1978.
16. **Verma, H.P.**
An Appraisal of Jainism in Modern Perspective with
special reference to the philosophy of Lord Mahāvīr.
Bihar University, Muzaffarpur, 1978.

17. **Jaina, Mahipal**
The Jaina principle of Karma : A comparative and critical study. (Hindī)
Agra University, 1978.
18. **Jaina, Muni Shiv Kumar**
The doctrine of liberation in Indian Religions with special reference to Jainism.
Punjabi University, Patiala, 1978.
19. **Vijaylaxmi**
The concept of substance in Jaina thought.
Jodhpur University, 1979.

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JAINA LOGIC AND EPISTEMOLOGY

20. **Shastri, Indra Chandra**
Epistemology of the Jaina Āgamas.
Banaras Hindu University, 1952.
21. **Kothia, Darbari Lal**
*Treatment of inference in Jaina logic : A historical and critical study. (Hindī)
Banaras Hindu University, 1968.
22. **Bothra, Puspa**
*The Jaina theory of perception.
Calcutta University, 1970.
23. **Jaina, Subh Nandan**
Nayavāda in Jaina philosophy : A comprehensive study. (Hindī)
Meerut University, 1977.

24. **Pandya, H.U.**
A study of Jaina theory of knowledge according to
Malaygiri's commentry on Nandi-Sūtra. (Gujarātī)
Gujarat University, Ahemadabad, 1979.
25. **Jaina, Asha**
A comparative study of Jaina Logic and modern
many-valued logic. (Hindī)
Allahabad University, 1979.
26. **Lodha, Kanchan**
A critical study of Syādvād in Jaina Philosophy.
(Hindī)
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27. **Jaina, Raṭan Chandra**
Nīscay and Vyavahār standpoints in Jaina Philosophy.
(Hindī)
Bhopal University, 1980.
28. **Pathak, Indradeva**
A critical study of Naya doctrine in Jaina Philosophy.
(Hindī)
Bihar University, Muzaffarpur, 1981.

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JAINA ETHICS AND RELIGION

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*History of Jaina monachism (from inscriptions and literature.)
Bombay University, 1952.
30. Sogani, Kamal Chand
*Ethical doctrines in Jainism.
Rajasthan University, Jaipur, 1961.
31. Sinha, Bashistha Narayan
*Treatment of Ahimsā in Jainism. (Hindī)
Banaras Hindu University, 1967.
32. Bhargav, Dayanand
*Jaina Ethics.
Delhi University, 1968.
33. Sharma, Ajit Shukdeo
Jaina Ethics in Āgama literature. (Hindī)
Banaras Hindu University, 1968.
34. Dige, Arhaddas Bandoba
*A Critical study of Jaina Yoga. (Hindī)
Banaras Hindu University, 1969.
35. Ray, Ashvani Kumar
Comparative studies in Jaina Yoga.
Bihar University, Muzaffarpur 1971.
36. Jaina, Shanti
Jaina mysticism.
Udaipur University, 1974.
37. Jaina, Veena
A study of Jaina Ethical ideas with Special reference
to Ācārāṅga Sūtra.
Delhi University, 1977.

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JAINA SCHOOLS

38. **Sharma, I. C.**
Terāpanthī sect of Jainism belonging to Śvetāmbara school.
Rajasthan University, Jaipur, 1959.
39. **Jaina, Uttam Kamal**
*Origin and development of Jaina sects and schools.
Kurukshetra University, 1972.

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STUDIES IN JAINA ĀGAMAS

40. **Jaina, Parmeshithidas**
A critical study of Ācārāṅga Sūtra. (Hindī)
Saugar University, 1960.
41. **Sikdar, Jogendra Chandra**
*Studies in Bhagwatī Sūtra.
Bihar University, Muzaffarpur, 1961.
42. **Jaina, Sudarshan Lal**
*A philosophical study of the Uttarādhyayana Sūtra.
(Hindī)
Banaras Hindu University, 1967.
43. **Sangave, H. P.**
Philosophical study of Viśeṣāvaśyaka Bhāṣya. (Hindī)
Banaras Hindu University, 1972.
44. **Sharma, J. N.**
A critical study of Ācārāṅga based on its Nirvyukti,
Cūrṇi and Tīkā.
Bihar University, Muzaffarpur, 1974.
45. **Jaina, Phool Chand**
A critical study of Mūlācāra. (Hindī)
Banaras Hindu University, 1977.

SECTION VI

STUDIES IN JAINA PHILOSOPHICAL TEXTS

46. Jetly, Jitendra Sunderlal

A critical survey of the contribution of Jaina writers to Nyāya-Vaiśeṣika literature with a critical edition of a hitherto unpublished work : A tippana of Nara-candrasūri 13th century A. D. on Nyāya-Kandalī of Sridharācārya 10th century A. D.
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*A critical edition of Siddhivinīścayatīkā. (Hindī)
Banaras Hindu University, 1958.

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A comparative study of Tatvārthasūtra and Abhidharmaśāstra. (Hindī)
Banaras Hindu University, 1974.

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A comparative study of the major commentaries of the Tattvārthasūtra by Umāswāti, Pūjyapāda, Haribhadra, Siddhasengani, Bhatta Akalanka and Vidyānandi.
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A critical study of Sarvārthasiddhi of Pūjyapāda. (Hindī)
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Siddhasena Divākara : A study with special reference
to his Sanmati Tarka and other published Dwātrīmsikās.
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Ācārya Kundakunda and his Samaysāra. (Hindī)
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bhadra with reference to Jaina philosophy. (Hindī)
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*Philosophical views in the main works of Ācārya Kundakunda. (Hindī)
Delhi University, 1978.
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Avidyā and the cognate concepts in Vedic, Buddhist and Jaina Darśanas.
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Atheism in Indian Philosophy with special reference to Cārvāka Buddhist, Jaina and Mīmāṃsā Philosophy. (Hindī)
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70. **Duggar, Mangala**
A comparative study of Jaina and Buddhist Yoga (Hindī).
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WITH OTHER SCHOOLS

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The Sāṅkhya-yoga and the Jaina theories of Parīṇāma.
Gujarat University, Ahmedabad, 1953.
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Influence of Jainism on Sāryodaya philosophy.
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and the Patañjali Yoga Darśana.
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comparative study. (Hindī)
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A comparative study of Karma theory of Jaina and
Mīmāṃsā philosophy. (Hindī)
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A comparative study of ethics and metaphysics of
Sāṅkhya and Jaina Philosophy (Hindī).
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A comparative study of Philosophical views of Śāṅkar
and Kundakunda (Hindī).
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OF JAINA ĀCĀRYAS

78. Jaina, S. S.
Nature of polity in Jaina literature.
Lucknow University, 1954.
79. Jaina, Pherumal
Somadeva : A political thinker. (Hindī)
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80. Jaina, Chaman Lal.
Political-philosophy of Ācārya Hemcandra.
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India as described in early texts of Buddhism and
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Nagpur University, 1959.
91. Kasliwal, Kastoor Chand.
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JAINOLOGICAL RESEARCHES

AT

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—पं० बेचरदास दोशी ४०.००

८. जैन साहित्य का बृहद् इतिहास, भाग २

—डा० जगदीशचन्द्र जैन व डा० मोहनलाल मेहता ४०.००

९. जैन साहित्य का बृहद् इतिहास, भाग ३

—डा० मोहनलाल मेहता ४०.००

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१०. जैन साहित्य का बृहद् इतिहास, भाग ४

—डा० मोहनलाल मेहता व प्रो० हीरालाल कापड़िया ४०.००

११. जैन साहित्य का बृहद् इतिहास, भाग ५

—पं० अम्बालाल शाह ४०.००

१२. जैन साहित्य का बृहद् इतिहास, भाग ६

—डा० गुलाबचन्द्र चौधरी ५०.००

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१३. जैन साहित्य का बृहद् इतिहास भाग, ७

—पं० के० भुजबली शास्त्री एवं अन्य ४०.००

१४. यशस्तिलक का सांस्कृतिक अध्ययन

—डा० गोकुलचन्द्र जैन ३०.००

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१५. उत्तराध्ययन-सूत्र : एक परिशीलन

—डा० सुदर्शनलाल जैन ४०.००

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१६. जैन-धर्म में अहिंसा

—डा० वशिष्ठनारायण सिन्हा ३०.००

१७. अपभ्रंश कथाकाव्य एवं हिन्दी प्रेमालयानक

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१८. जैन धर्म-दर्शन

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१९. तत्त्वार्थसूत्र (विवेचनसहित)

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२१. जैन प्रतिमा विज्ञान

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