ACKNOWLEDGEMENTS

This thesis would not have been completed without the help and assistance of various individuals. My grateful acknowledgements are due to those who have given me support in my research work. Although all the names cannot be placed here, yet my sincere appreciation for their part is registered here.

I am indebted to so many persons, who in some way or the other have helped me during the period of my study in India. It is with immense pleasure and a deep sense of gratitude that I record my obligations.

First and foremost, words can never express my feelings and deepest sense of gratitude, indebtedness and reverence to my excellent supervisor, Prof. J. Sitaramamma who is the Professor of the Department of Mahayana Buddhist Studies, Acharya Nagarjuna University, Guntur, India. She suggested to me to do research on the present topic, gave noble guidance, valuable suggestions and had loving-kindness towards me at various stages of preparing the research data. Due to her able guidance I could complete my research work, within the time scheduled.

I am truly thankful to Prof. M.V. Ramkumar Ratnam Centre for Mahayana Buddhist Studies, Acharya Nagarjuna University, Prof. Ch. Swaroopa Rani, and Dr. Udaya Kumar, Asst. Professor, for all their kind suggestions and helpful advices during the period of my Ph.D. research work.

My special work of thanks goes to V. Narendra Kumar who patiently gone through the work and made the language corrections.

My special thanks goes to Venerable Sayādaw U Indaka, who has given me both the financial support and encouraged me with good suggestions that made my study possible and complete. Especially, I would like to express my sincere thanks and gratitude to Sayādaw U Nandawamśa (B.SC), Sayādaw U Sumana, Sayādaw U Sūriya, Sayādaw U Vicitta, Sayādaw U Vicittālaṅkāra (Tipiṭakadhara) for their kind heart.

I would like to record my heart thanks to my best friends, Ashin Thihanyarnarlinkāra (Ph.D), Ashin Khemācārālaṅkāra (Ph.D), Ashin Kundala (Ph.D), Ashin Vimala (Ph.D), Ashin Khemācāra Bhikkhu (Ph.D), Ashin Vāsavinda (Ph.D), Prasanth Thadi (Ph.D), Ravi Chandra Reddy Bhimavarapu (Ph.D) who helped me to collect much needed data and they were ever kind to spare their valuable time whenever I need their advice.

Regarding my supporters, I wish to express my profound gratefulness to Upāsakas and Upāsikās, who always supported and encouraged me in keeping my educational career flourishing.

The families to which they belong are as follows: I owed much to Daw Pyone Yin family, U Mya Aung & Daw Chit Po family, U Hla Thein & Daw Aung family, for their continuous support for the four requisites since the beginning of my life as a monk to this day.

My sincere thanks are due to my late father U Nyi Maung, my mother Daw Aye Shwe and kinfolks of my native town and generous devotees for
their contributions. To all benefactors mentioned above, I have no words to express my utmost thanks and most solemn gratitude for bringing this Research work to final stage.

May the Moonlight of the Buddha’s teaching come out to light up the dark world!

SI TI LA
Research Scholar