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## Buddhism in india pdf

Indian Buddhism (Bhitaya Boud'dha) at Sanchi in Sanchi, Madhya Pradesh is a Buddhist temple in India, 8,442,972 (0.70%) in India. In 2011 [1] areas with significant population Maharashtra - West Bengal - Madhya Pradesh - Uttar Pradesh - Chama Autonomous District Council - Sikkim - Arunachal Pradesh - Odisha • Ladakh - Tripura - Karnataka Longgasmārthi • Hindi • Odia • Bengali • Sikkimi • Tibetan • Kannadaism Buddhabadism (87% Navyana) Is a UNESCO World Heritage Site Mahabodhi Temple, one of the four sacred sites related to the life of Lord Buddha, and especially for the attainment of knowledge. The first temple was built by Indian Emperor Ashoka in the 3rd century BC, and the present temple is from the 5th century or 6th century AD. It is one of the earliest Buddhist temples built entirely in brick, which still stands in India since the late Gupta period. [2] Rock cut Buddha statue at Bojanonda near Anacapale in Visakhapatnam district, in AP ancient Buddhist monasteries near Dhamakh Stupa memorial site, Sarnath devotees worshipping in one of the Buddhist caves in ellora caves. Buddhism is an ancient Indian religion, born in and around the ancient kingdom of Magadha (now in Bihar, India), and is based on the teachings of Gautam Buddha [Note 1] which was understood to be Buddha (Awakened A [4]). Buddhism spread outside Magadha beginning in Buddha's lifetime. With the reign of Buddhist Mauryan Emperor Ashoka, the Buddhist community became divided into two branches: Mahasidyipika and Swasvada, each of which spread all over India and divided into several sub-sects. [5] In modern times, there are two major branches of Buddhism: Sri Lanka and Theravada in Southeast Asia, and Mahyana throughout the Himalayas and East Asia. The Buddhist tradition of Vajrayana is sometimes classified as part of Mahayana Buddhism, but some scholars consider it a completely separate branch. [6] Practicing Buddhism as a separate and organized religion lost influence after the Gupta reign (c.7th century CE), and refused its country of origin around the 13th century, but not without leaving significant influence on other local religious traditions. Buddhism was almost extinct in India after Islam came to an end of the 12th century except in the Himalayan region and South India. Buddhism is still practiced in Himalayan regions like Sikkim, Ladakh, Arunachal Pradesh, Darjeeling Hills of West Bengal, Lahaul and Spiti regions of Upper Himachal Pradesh and Maharashtra. The number of Buddhists in India has increased considerably after B R Ambedkar's Dalit Buddhist movement. [7] According to the 2011 census, Buddhists make up 0.7% or 8.4 million individuals of India's population. Traditional Buddhists are less than 13% and include more than 87% of the Indian Buddhist community in Navayana Buddhist (Converted, Ambedkar or Neo-Buddhist) Census of India 2011. [8] [9] [10] [11] According to the 2011 census, the largest concentration of Buddhism is in Maharashtra (6,530,000), where 77% of the total Buddhists live in India. West Bengal (280,000), Madhya Pradesh (216,000), and Uttar Pradesh (200,000) are other states with a large Buddhist population. Ladakh (39.7%), Sikkim (27.4%), Arunachal Pradesh (11.8%), Mizoram (8.5%) and Maharashtra (5.8%) The top five states or union territories have emerged as being the largest percentage of Buddhists. [1] Background Gautam Buddha Main Article: Gautam Buddha Buddha was born as kapilavam head of Sakya Republic named Sudhoddana. He employed blush practices in a specific way, condemning extreme ascetics and sole concentration-meditation, which were srmamic practices. Instead, he preached a middle way between the extremes of self-indulgence and self-mortification, with self-restraint and compassion being the central element. According to tradition, as recorded in Pali Canon and Agamon, Siddarth Gautam sat under a people's tree and received the awakening, now known as the Bodhi tree in Bodh Gaya, India. Gautam referred to himself as Tygata, thus gone; The developing tradition later regarded him as a timely buddhist, who is fully awakened. According to tradition, he was preserved in emperor Bimbisara, the ruler of Magadha. The emperor accepted Buddhism as a personal belief and allowed the establishment of many Buddhist vihras. Finally, the name of the entire state was changed to Bihar. [12] According to tradition, at deer park in Sarnath near Vārānaśi in northern India, Buddha speeded up the wheel of religion by giving his first sermon to a group of five companions with whom he had previously sought liberation. He teamed up with Buddha to form the first Saṅgha of Buddhist monks and hence the first formation of triple gem (Buddha, Dhamm and Sangha) was completed. For the rest of his life, Buddha had travelled to the Ganges plain in North India and other regions. Buddha died in Kushinagar in Uttar Pradesh. [13] [14] Followers of Buddhism, called Buddhists in English, referred to themselves as Saugata. [15] Other words were Sayan or Sayabhixu in ancient India. [16] [17] Shakyaputo was another term used by Buddhists, as well as Ariasavako [18] and Zinputto. [19] Buddhist scholar Donald S. Lopez explains that he also used the word Baudha. [20] Scholar Richard Cohen has said in his discussion about the 5th-century Ajanta Caves that Boudha is not verified in it, and was used by outsiders to describe Buddhists, except sometimes for use as an adjective. [21] Early Buddhist Councils Early Development The Satpani Caves of Rajgir served as the location for the first Buddhist council. The northern entrance of the great stupa of Sanchi. Gurubhaktatulkonda Buddhist Monastery relics buddha not performed in Ramthertham Any successor, and told his followers he had left to work toward liberation after instructions. Buddha's teachings were present only in oral traditions. The union organized several Buddhist councils with the aim of reaching consensus on matters of Buddhist doctrine and practice. Buddha's disciple Mahakasyapa presided over the first Buddhist Council held in Rājagṛha. The aim was to recite and agree on the real teachings and monasteries of Buddha. Some scholars consider this council as fake. It is said that the second Buddhist Council has been in Vaishle. The aim was to deal with suspected monastic practices such as the use of money, drinking palm liquor and other irregularities; The Council outlawed these practices. Which is commonly called the Third Buddhist Council, held in Pātāliputra, and was reportedly called by Emperor Aiooka in the 3rd century BC. Organized by the monk Mogliputa Tisa, it was held to get rid of the union of large numbers of monks who joined the order due to its royal patronage. Most scholars now believe that this council was particularly therism, and the dispatch of missionaries to different countries at this time had nothing to do with it. Often called the Fourth Buddhist Council, it is generally believed to have been held under the patronage of Emperor Kanishka in Zalandadhar, Kashmir, although the late Monsegner Professor Lamote considered it fake. It is generally considered to be a council of servable school. Early Buddhism Schools Main Article: Early Buddhist Schools Early Buddhist Schools Were Various Schools in which pre-communal Buddhism divided in the first few centuries after buddha's demise (about 5th century BC). The oldest division was between the majority mahasidika and the minority establishment. Some existing Buddhist traditions follow the vinayaks of elementary Buddhist schools. Theravada: Mainly practiced in Sri Lanka, Myanmar, Thailand, Cambodia, Laos and Bangladesh. Dharmagupta: Followed in China, Korea, Vietnam and Taiwan. Mulasarvada: Followed in Tibetan Buddhism. Dharmaguptas made more efforts than any other sect to spread Buddhism outside India in regions like Afghanistan, Central Asia and China, and they had great success in doing so. Therefore, most countries adopting Buddhism from China also adopted the dharmagupta vinay and co-ordination lineage for alms and bhikṣuṇīs. During the early period of Chinese Buddhism, Indian Buddhist sects were recognized as important, and whose texts were studied were Dharmaguptakas, Mahiskas, Kasyas, Sarveadism, and Mahasidikas. The full Vinayaks preserved in the Chinese Buddhist canon include Mahaskaya Vinayaka (T 1421), Mahasidika Vinay (T 1425), Dharamguptaka Vinay (T 1428), Sarvida Vinay (T 1435), and Mulsarvya Vinay (T 1422). Preserved too A set of agamus (Sutra Pitaka), a complete all-all-religion Pitaka, and many other texts of early Buddhist schools. Early Buddhist schools in India often divided the methods of Buddhist practice into several vehicles (Yana). For example, Vaibhika Sarvasivandons are known to employ the approach of Buddhist practice consisting of three vehicles: [26] Shreveyoyan Pragayabudhyana Bodhistvyana Main article: The Great Chaitya in The Carla Caves of Maharashtra. The structure is of the second century BC many scholars have suggested that Prajaramita Sutra, who is one of the earliest mahayana formulas developed between mahasidika along the river Kṛṣṇa in the Agarhra region of South India. [29] To include the first versions of the Prajaparamita style in the earliest Mahana formulas, with texts belonging to the Akshabhaya Buddha, which were probably written in the first century BC in the south of India. [30] Guang Sing says, many scholars have suggested that Prajapanapaharmita probably evolved among the mahasidrikas in South India, in the blind country, on the river Kṛṣṇa. [32] AK Warder believes that the monthly originated in the south of India and almost certainly in the blind country. [33] Anthony Barber and Mr Padma note that historians of Buddhist ideas have known for quite some time that such decisively important Mahayana Buddhist thinkers as Nagarjuna, Dignaga, Kandrakiti, Ariadeva, and Bhaviva, among many others, have devised their theories while living in Buddhist communities in Anundhra. [34] They note that ancient Buddhist sites in the Lower Kṛṣṇa Valley, including Amravati, Nāgārjunakoṇḍā and Jaggayyapeta, can be explored for at least the third century BC, if not before. Akira Hirakawa has said that evidence shows that many early Mahayana scriptures originated in South India. [36] Vajrayana Main Article: Various classes of Vajrayana literature evolved as a result of royal courts sponsoring both Buddhism and Savivism. [37] Manjusimulkalpa, which was later classified under the mechanism, says that the mantras taught in Shaiva, Garuda and Vaishnava tantras would be effective if applied by buddhists because they were all originally taught by Manjusree. [38] A work related to the Guhayasaja tradition determines the guhsiddhi of Padmawajara, to act as Shaiva guru and to start members in the Saiva doctrine scriptures and divisions. {Samvarmita Tantra texts adopted Paiitha list from Shaiva text Tantra, introducing an error of imitation where a deity was mistaken for a place. Strengthening Buddhism in India in the early spread of Buddhism in the sixth and fifth centuries B. Economic growth in C made the business class increasingly important. Traders were attracted to Buddhist teachings, which were contrary to the existing Brahmin religious practice. Focus on the latter's social status Caste to boycott the interests of other classes. [41] Buddhism became dominant in merchant communities and then spread to the Mauryan Empire through commercial connections and trade routes. [42] In this way, Buddhism also spread through the Silk Road in Central Asia. [43] Ashoka and Mauryan Empires More: The Great and Mauryan Empire Map of Buddhist Missions during the reign of Ashoka Ashoka. The Mauryan Empire reached its zenith at the time of Emperor Ashoka, who converted to Buddhism after the Battle of Kalinga. This triggered a long period of stability under the leadership of the Buddhist emperor. The power of the empire was vast - ambassadors were sent to other countries for the propagation of Buddhism. Greek envoy Megasthenes describes the wealth of Maurya's capital. Stupas, pillars and decrees on stone live in Sanchi, Sarnath and Mathura, reflecting the limits of the empire. Emperor Ashoka the Great (304 BC-232 BC) was the ruler of the Mauryan Empire from 273 BC to 232 BC. Aoka ruled most of India after several military operations. Emperor Ashoka's state was spread to south as South Asia and beyond, the current parts of Afghanistan in the north and Balochistan in the west, Bengal in the east and Assam and Mysore. According to legend, Emperor Aska was overwhelmed by guilt after the conquest of Kalinga, after which he accepted Buddhism as a personal belief with the help of his Brahmin mentors Radhvi and Manjushree. Asoka established monuments marking many important sites in the life of the Shivaymuni Buddha, and were closely involved in the preservation and transmission of Buddhism in accordance with Buddhist tradition. [44] In 2018, excavations at Lalitgiri in Odisha by the Archaeological Survey of India revealed four monasteries with ancient seals and inscriptions that show cultural continuity from the Mauryan period to the 13th century CE. The Buddhist history discovered at Lalitgiri in Ratnagiri and Konark in Odisha is also shared. The museum is designed to preserve ancient history and was inaugurated recently by Prime Minister Narendra Modi. [45] Greco-Bactrins, Sakas and Indo-Parthians The Ardoxo and Firro, 3rd century AD, Takht-e Bahi, Gandhara, British Museum. If found on Kushan and secret coins, they can be Buddhist, Hindu or Persian deities. [46] Menander was the most famous Bactrian king. He ruled from Takshashila and later from Sakla (Sialkot). He rebuilt Takshashila (Sirkap) and Pukalavati. He became a Buddhist and is remembered in the Buddhist records because of his discussion with a great Buddhist philosopher in the book Milinda Panha. By 90 BC, the Parthians took control of eastern Iran and about 50 BC eliminated the last remnants of Greek rule in Afghanistan. By about 7 AD, an Indo-Parthian dynasty succeeded in taking control of Gandhara. The Parthians continued to support Greek artistic traditions in Gandhara. Gandran Greco-Buddhist art begins for a period between 50 BC and 75 AD. The Kushan Empire under the Empire Emperor Kanishka ruled the strongly Buddhist region of Gandhara as well as northern India, Afghanistan and other parts of Pakistan. The Kushan rulers were supporters of Buddhist institutions, and built many stupas and monasteries. During this period, Gandharan Buddhism spread through trade routes protected by the Kushans, passing through Khyber into Central Asia. Gandharan Buddhist art styles spread externally from Gandhara to other parts of Asia as well. Padla and Sena era under the rule of Padla and Sena Kings, major great marriages now flourished in Bihar and Bengal. According to Tibetan sources, five great great greats stood out: Vikramshila, the leading university of the era; Nalanda, its prime but still magnificent, Sompura, Odintpura, and Jaggadla past. [47] Five monasteries created a network; All of them were under state supervision and a system of coordination between those present there. . It seems from evidence that the various seats of Buddhist education working in eastern India under Padla were treated together as

forming a network, an interconnected group of institutions, and it was common for great scholars to move from position to position with ease. [48] According to Damien Kenstow, the king of the Pala dynasty (8th to 12th century, Ganga plains) was a major supporter of Buddhism, various Buddhist and Hindu arts, and the flow of ideas between India, Tibet and China: [49] [50] During this period [Pala Dynasty] Mahayana Reached the zenith of Buddhism sophistication, while Tantric Buddhism evolved in India and surrounding countries. It was also an important period for the consolidation of the Epistological-Logical (Premana) School of Buddhist Philosophy. Apart from the many foreign pilgrims who came to India at this time, especially from China and Tibet, there was a small but significant flow of Indian pundits who made their way to Tibet... - Damien Kevern, [49] Dharma Swami Bodhidharma lived during the 5th or 6th century and traditionally China is credited as the transmitter of Chan Buddhism. Padmasambhav lived during the 8th century and is credited with the construction of the first Buddhist monastery in Tibet in Samay. Atis lived during the 11th century and was one of the leading figures in the spread of Mahayana and Vajrayana Buddhism in Asia and inspired Buddhist ideas from Tibet to Sumatra. Indian ascetics (SKAT śramaṇa) preached Buddhism in various fields including East Asia and Central Asia. In Ashoka's decree, Ashoka has mentioned the Hellenistic kings of kaal as the recipient of his Buddhist religion. [51] Mahavatsa describes ashoka's messengers, such as theocraticism, as prominent Greek (Jonah) Buddhist monks, active in Buddhist laity. [52] Roman historical accounts describe the embassy sent by Indian King Pandian (Pandyay?), also named Porus for César Augustus around the first century. The embassy was with a diplomatic letter in Greek, and one of its members was a sramana who burned himself alive in Athens, demonstrating his faith. The incident caused a sensation and was reported by Nicholas of Damascus, who met the embassy in Antioch and belonged to Strabo (XV, 1,73)[53] and Dio Cassius (Liv. 9). A tomb was built for Sramana, which still appears in the time of Plutark, which bore the mention: (Sramana master from Barigaza in India) Lokaksema is the first known Buddhist monk who has translated the Mahayana Buddhist scriptures into Chinese. Gandharva monks Jaingupta and Prajna contributed through several important translations of the Sanskrit sutra in Chinese language. Indian meditation guru Buddhahadra was the founder abbot and patriarch [54] of the Shaolin Temple. Kanchipuram, a Buddhist monk and esoteric guru of South India (6th century), is considered to be the vice-chancellor of the Ti-Lun school. Bodhidharma (C 6th century) Buddhist Bhyu was traditionally credited as the founder of Zen Buddhism in China. [55] In 580, the Indian monk Vinitamusli travelled to Vietnam. This, then, will be the first appearance of Vietnamese Zen, or Thien Buddhism. Padmasambhav means lotus birth in Sanskrit, it is said that he brought tantric Buddhism to Tibet in the 8th century. In Bhutan and Tibet, they are known as Guru Rinpoche (Precious Master) where followers of the Ningma school see him as the second Buddha. It is said that the abbot of Nalanda and the founder of Yogkara-Madhyaka have helped Padma Sambham to establish Buddhism in Tibet. Indian monk Atis, holder of mind training (Tib.lojong) teachings, is considered an indirect founder of the Geluk School of Tibetan Buddhism. Indian monks like Vajrabodhi also travelled to Indonesia to propagate Buddhism. Decline and Knowledge of Buddhism in India: The decline of Buddhism in the Indian subcontinent has been attributed to various factors. Despite the religious beliefs of their kings, the states usually treated relatively even with all important sects. [56] This included the construction of monasteries and religious monuments, donating property such as village income to support monks and exempting donated property from taxation. Donations were most often made by wealthy businessmen and private individuals such as female relatives of the royal family, but there were times when the state also gave its support and protection. In the case of Buddhism, this support was particularly important because of its high-level organization and monks' dependence on donations from laity. The state conservation of Buddhism took the form of a land grant foundation. [57] Several copper plate inscriptions of Tibetan and Chinese texts along with India show that the preservation of Buddhism and Buddhist monasteries in medieval India was disrupted in a period of war and political change, but largely continued in Hindu states from the very beginning. Era through the early second millennium CE. [58] [59] [60] Modern scholarships and recent translations of Tibetan and Sanskrit Buddhist text archives preserved in Tibetan monasteries show that through the first millennium CE in medieval India (and Tibet as well as other parts of China), Buddhist monks had property and were actively involved in trade and other economic activities after joining a Buddhist monastery. [61] [62] With the Gupta Dynasty (~4 to 6th centuries), the rise in ritualistic Mahayana Buddhism, the mutual influence between Hinduism and Buddhism,[63] The differences between Buddhism and Hinduism became blurred, and Vaishnavism, Shaiva religion and other Hindu traditions became increasingly popular, and Brahmins developed a new relationship with the state. [64] As the system grew, Buddhist monasteries gradually lost control of land revenue. In parallel, secret kings built Buddhist temples such as the one in Kushmanka.[65][66] and monastic universities in Nalanda, as evidenced by records left by three Chinese visitors to India. [67] [68] According to Hazra, Buddhism declined due to the rise of Brahmins and their influence in the socio-political process. [70] According to Randall Collins, Richard Gombrich and other scholars, the rise or fall of Buddhism is not linked to Brahmins or the caste system, because Buddhism was not a response to the caste system, but for the purpose of the salvation of those who joined the order of their monastery. [71] [72] [73] 11th-century Persian traveller al-Biruni writes that there was amicable hatred between Brahmins and Saramna Buddhists. [74] Buddhism was also undermined by rival Hindu visions such as non-dual Vedanta, rise in temples and innovation of bhakti movement. The proponent of Advaita Vedanta, Adi Shankara, is believed to have defeated Buddhism, though he never debated with any Buddhist scholar, and established Vedanta as the supreme philosophy. The rivalry reduced Buddhist patronage and popular support. [75] In the period between 400 CE and 1000 CE Buddhism was seen to benefit by the Vedanta School of Hinduism[76] and Buddhism disappeared from Afghanistan and North India by the beginning of the 11th century. India was now Brahmanic, not Buddhist; Al-Biruni could never find a Buddhist book or Buddhist person in India from whom he could learn. [77] According to some scholars such as Lars Fogelin, the decline of Buddhism may be related to economic reasons, with large land-grant Buddhist monasteries focused on non-material activities, self-isolation of monasteries, loss of internal discipline in the Union and failure to operate the land they own. [60] [78] Hunan Invasion Chinese scholars travelled through the region between the 5th and 8th centuries, such as Faxian, Juanajung, I-Ching, Hui-sheng and Sung-yun, talking about the decline of the Buddhist Association, especially in the wake of the Hunan invasion from Central Asia. [79] Xuanzhang, the most famous of Chinese travelers, Millions of monasteries in northwest India were reduced to ruins by hunns. [79] [80] Muslim conqueror The Muslim conquest of the Indian subcontinent was the first great symbolic invasion in South Asia. [81] By the end of the twelfth century, Buddhism had mostly disappeared.[79][82] with the destruction of monasteries and stupas in medieval and western India (now Pakistan and North India). [83] In the northwest parts of medieval India, in the Himalayan regions as well as regions bordering Central Asia, Buddhism once facilitated trade relations, says Lars Fogelin. With Islamic invasion and expansion, and central Asians adopting Islam, trade route-derived financial aid sources and the economic foundations of Buddhist monasteries declined, on which the existence and development of Buddhism was based. [78] [84] The advent of Islam removed the royal patronage of the monastic tradition of Buddhism, and the replacement of Buddhists in long-distance trade by Muslims eroded the respective sources of protection. [83] [84] In the Ganga Plains, Orissa, the Northeast and the southern regions of India, Buddhism survived the early centuries of the second millennium CE. [78] The Islamic invasion plundered wealth and destroyed Buddhist images [85] and as a result the land holdings of Buddhist monasteries removed a source of support needed for Buddhists, while economic upheaval and new taxes on laity removed the support of the laity of Buddhist monks. [78] General Ikhtiyar Uddin Muhammad bin Bakhtiyar Khilji dismissed the great Buddhist shrines in Nalanda. [86] Monasteries and institutions such as Nalanda were abandoned around 1200 CE by Buddhist monks who flee to escape the invading Muslim army, after which the site rotted over Islamic rule in India. [87] [88] The last empire supporting Buddhism, the Pala dynasty, fell in the 12th century, and Muhammad bin Bakhtiyar Khilji, a general of the Delhi Sultanate, destroyed monasteries and monuments and spread islam in Bengal. [79] According to Randall Collins, Buddhism was already receding in India before the 12th century, but with the spoils by Muslim invaders it almost became extinct in India in the 1200s. [89] In the 13th century, Craig Lockard says Buddhist monks in India escaped Tibet to escape Islamic persecution. [90] While monks in western India, Peter Harvey states, south Indian Hindu states that were able to resist Muslim power escaped persecution by transferring to. [91] See also Living Buddhists: The Decline of Buddhism in the Indian Subcontinent § The existence of Buddhism in the Indian subcontinent many Indian Buddhists fled south. It may be known that Buddhists existed in India even after the 14th century with texts like Chaitanya Charitra. The text outlines a theme in the life of Sri Chaitanya Mahaprabhu (1486-1533), a Vashanava saint, who is said to have had a debate with Buddhists in Tamil Nadu. [92] Tibetan (1575-1634) wrote a history of Indian Buddhism, mentioning Buddhism that he had survived in some parts of India in his time. He mentions the Buddhist Association that he lived in Konkona, Kalinga, Mewar, Chittor, Abu, Saurashtra, Vindhyia Mountain, Ratnagiri, Karnataka etc. A Jain writer Gunakirti (1450-1470) wrote a Marathi text, Dharmita,[94] where she names 16 Buddhist orders. Dr. Joharpurkar said that the names of Satghar, Dongre, Navdeep, Kavivar, Wasnik and Ichabogenic are still alive in Maharashtra as family names. [95] Buddhism also survived the modern era in Himalayan regions like Ladakh, with close ties with Tibet. [96] A unique tradition is alive in Nepal's Never Buddhism. For the last long time, none of them marks (Buddhists) exist in Hindustan, says Abul Fazal, darbari of Mughal emperor Akbar. When he visited Kashmir in 1597, he met some old people who claimed Buddhism, but he 'saw none of the scholars'. It can also be seen from the fact that buddhist priests were not present among the learned divinities who came to Akbar's ladat khana in Fatehpur Sikri. [97] This Monastery is the largest gompa in Ladakh, built in the 1500s. The Tawang Monastery in Arunachal Pradesh in the decade 1600 is India's largest monastery and the second largest monastery in the world after the Potala Palace in Lhasa, Tibet. The Rumtek monastery in Sikkim was built in the mid-1700 under the direction of the 12th Karmapa Lama Changchub Dorje. [98] The reason within the Buddhist tradition of that time some scholars suggest was that it was a part of the fall of Buddhist monasteries because it was different from everyday life in India and did not participate in ritual social aspects such as the rites of passage (marriage, funeral, childbirth) like other religions. Revival of Buddhism in The Mahabodhi Society of India Mahabodhi Temple As it appeared in 1899, shortly after its restoration in the 1880s, see also the Maha-Bodhi Moolganditi Buddhist Temple in Sarnath: Maha Bodhi Samaj The modern revival of Buddhism in India began in the late nineteenth century, led by Buddhist modernist institutions such as the Maha Bodhi Society (India) (1891) , as the Bengal Buddhist Association (1892) and the Buddhist Association of Young Men (1898). These institutions were influenced by modernist South Asian Buddhist currents such as Sri Lankan Buddhist modernism, as well as spiritual movements such as western oriental scholarships and theosophy. [99] One of the central figures of this movement was the Sri Lankan Buddhist leader, Anagarika Dharampala, who founded the Maha Bodhi Society in 1891. [100] An important focus of the activities of the Mahabodhi Society in India became the recovery, preservation and restoration of important Buddhist sites like Bodhgaya and its Mahabodhi Temple. Dharampala and Samaj promoted the construction of Buddhist vihras and temples in India, including one in Sarnath, the first place of Buddha He died in 1933, the same year he was held soaked. [100] After Indian independence, India's ancient Buddhist heritage became an important element for nation building, and Prime Minister Jawaharlal Nehru looked to the Mauryan Empire for symbols of all India that were neither Hindu nor Muslim, such as dharmachakra. [101] Indian Buddhist sites also received assistance from the Government of India in preparing for the 2,500th Buddha Jayanti held in 1956, as well as free land on rent in several pilgrim sites for Asian Buddhist groups to build temples and rest houses. [102] The important Indian Buddhist intellectuals of modern times include Rahul Sankya (1893-1963), Dharmaranan Kosambi (1876-1941) and Bhawant Anand Kausyan. [103] Bengal Buddhist Saber Mahasthvir (1865-1926) established the Bengal Buddhist Association in 1892. Tamil lothi Thas (1845-1914) was a prominent figure in Tamil Nadu, who promoted Buddhism and called for conversion to the parars. [104] The Government of India and states have continued to promote the development of Buddhist shrines (Buddhist circuits), both as a source of tourism and as a promotion of India's Buddhist heritage which is an important cultural resource for India's overseas diplomatic relations. [105] Another recent development is the establishment of the new Nalanda University (2010) in Bihar. [106] Dalit Buddhist Movement Main Article: Dalit Buddhist Movement and Navayana Deekshabhoomi Monument, located in Nagpur, Maharashtra where B R Ambedkar converted to Buddhism in 1956 is the largest stupa in Asia. [107] In the 1950s, Dalit political leader B R Ambedkar (1891-1956) was influenced by his reading of pali sources and Indian Buddhists like Dharmaranda Kosambi and Lakshmi Narsu to promote conversion to Buddhism for Indian low-caste Dalits. [102] His Dalit Buddhist movement was the most successful in the Indian states of Maharashtra, which witnessed mass conversions. [102] Ambedkar's neo-Buddhism included a strong element of social and political opposition against Hinduism and the Indian caste system. [108] His magnum creation, Buddha and his Dhamm, incorporated Marxist ideas of class struggle into Dukha's Buddhist ideas and argued that Buddhist morality could be used to rebuild society and build a modern, progressive society of justice, equality and freedom. [108] The conversion movement has generally been confined to certain social demographics such as maharashtra's Mahar caste and jatavans. [108] Although he has abandoned Hinduism in practice, a community survey has shown adherence to many practices of old faith, including Endogamy, worshipping the traditional family deity, etc. [109] The major organizations of the movement are the Buddhist Society of India (Indian Budha Mahasabha) and the Tiriratna Buddhist Community (Tiriratna Budha Confeda). [110] Tibetan Buddhism Tibetan Library, Hospice Tibetan Buddhism has also grown in India Modern era, mainly due to the development of Tibetan migrants. The arrival of the 14th Dalai Lama with more than 85,000 Tibetan refugees had a significant impact on the revival of Buddhism in India in 1959. [111] A large number of Tibetans settled in Dharamsala, Himachal Pradesh, which became the headquarters of the Tibetan government in exile. Another large Tibetan refugee settlement is in Bayalkupe, Karnataka. Tibetan refugees also contributed to reviving Buddhist traditions in Himalayan regions such as Lahaul and Spiti districts, Ladakh, Tawang and Bomdila. [111] Tibetan Buddhists have also contributed to the construction of temples and institutions in India's Buddhist sites and ruins. [112] The Dalai Lama's brother, Gylo Thondup, himself lives in Kalimpong and his wife founded the Tibetan Refugee Center [1] in Darjeeling. The 17th Karmapa also arrived in India in 2000 and has played a traditional role to lead the Karma Kagyu sect of Tibetan Buddhism while continuing education and leads Kagyu Monlam in Both Gya every year which includes thousands of monks and followers. The Palpung Sherling Monastery seat of the 12th Tai Situpa, located in Kangra, Himachal Pradesh, is India's largest Kagyu monastery and has become an important centre of Tibetan Buddhism. Penor Rinpoche, head of Nyingma, an ancient school of Tibetan Buddhism, re-established a Ningma monastery in Baylakupe, Mysore. It is today's largest Ningma monastery. Monks from the Himalayan regions of India, Nepal, Bhutan and Tibet join the monastery for their higher education. Penner Rinpoche also founded Thubten Lekhche Ling, a religious centre for physicians in Bangalore. Vajrayana Buddhism and Dzogchen (Maha-Sandhi) meditation again became accessible to the candidates in India after that. Vipassana Movement Global Vipassana Pagoda Vipassana Movement is a modern tradition of Buddhist meditation. In India, the most influential Vipassana organisation, S.N. Vipassana, founded by Goenka (1924-2013), is the research institute that promoted Buddhist Vipassana meditation in a modern and non-sectarian manner. [113] Goenka's network of meditation centers that offered a 10-day retreat. Many institutions-both public and private sector people now do courses for their employees. [114] This form is practiced mainly by elite and middle class Indians. The movement has spread to many other countries in Europe, america and Asia. The construction of the global Vipassana pagoda on the outskirts of Mumbai was completed in November 2008. The culture community marathi Buddhist (including Mahar) is the most populous Buddhist community in India. Whether various indigenous ethnic Buddhist communities such as Sherpa, Bhotias, Lepkos, Tamang, Yolmos and ethnic Tibetan Darjeeling can be found in the Himalayan western region. Beda People: Beda people are a Buddhist community in the Indian Union Territory of Ladakh, where they practice their traditional business of musicians. Bengali Bengali Buddhists mainly live in Bangladesh (500,000) and the Indian states of West Bengal (282,898) and Tripura (125,182). Bengali Buddhist Theravada is a follower of Buddhism. [115] Bhotia Bhotia Both People Bugun Dodge People Chugpa tribe Gurung people Khanti people Khamyang people lepcha people Lishpa tribe Mahar Marathi Buddhist na people Rakhin people Tai Fak people tamang people celebrate Tamang people marathi Buddhists celebrate the 62nd Dharmachakra Pravaratan Deen in Aurangabad cave area of Aurangabad. Maharashtra celebrates many Festivals of Indian Buddhists on October 18, 2018. 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