



7. Contribution of Social Reformers/ Activists contribution to Revival of Buddhism in Modern India
8. Impact of Buddhism on Modern India
9. Writings on Buddhist Philosophy in Modern India
10. Contemporary Relevance of Buddhism in India

We request the interested Students, Research Scholars, Teachers, Social Activists and NGOs to participate in the Workshop with Papers on the above sub-themes or the general theme of the Workshop. The list of Sub-themes is only illustrative and not exhaustive. Therefore, participants can write papers on any theme of their choice of relevant of the Workshop.

No Registration Fee for Participants

Last Date for Registration : 29-02-2020
Notification of Acceptance : 02-03-2020

No Travel Allowance will be provided but **Local Hospitality** will be provided with prior request.

Best Research Papers/Articles will be published in the form of **Book with ISBN**.

For further information please contact the Workshop Director. Dr. Gade Sammaiah on 09849500471 or g.sammaiah@gmail.com / drbramedkarstudiescentreku@gmail.com



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Telangana State
India



One Week National Workshop
on
Revival of Buddhism in India

12th March – 18th March 2020

Sponsored by



ज्ञान-विज्ञान विमुक्तये

Organized
By
Dr. B. R. Ambedkar Studies Centre
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Kakatiya University
Warangal-506009
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India



The 6th century B.C. witnessed to great unrest in the mind of men in India. It was like a spiritual and religious awakening in the Indian society for newness and reform. When intelligent men had no freedom to read the Holy Scriptures like the Vedas and the Upanishads, and common people had no right to worship gods except through priests, the desire of mankind for higher spirituality remained unfulfilled.

The growing complexity of the economy was expressed in the emergence of a sharply stratified society. While some sections of society had large concentrations of land there were others who had no access to the means of production. The period is marked by the appearance of such categories as Vaitanika (wage earner) and Karmakaras (labourers who hired out their labor). India has been witness to many protest movements against inequality, discrimination and exploitation in the name of socio-religious sanctions. **The Sramanas Movement** is kind of first in Indian society. The Sramanas movement, which originated in the culture of world renunciation that emerged in India from about the 7th century BCE, was the common origin of many religious and philosophical traditions in India, including the Charvaka school, Buddhism, and its sister religion, Jainism. A reaction against such religious and social evils became inevitable. There were saints and preachers who openly raised their voice for a rethinking.

In the long run, the Jaina and Buddhist movements, particularly the Buddhist, led to far reaching results in human history. The founder of Buddhism, Siddhartha Gautama, was born circa 563 BCE in a wealthy family. Gautama rejected his life of riches and embraced a lifestyle of **Asceticism**, or extreme self-discipline.



After Meditation, he became the Buddha, or 'enlightened one'. And announced in public about 528 BCE and gained a group of disciples who became Buddhist monks and travelled throughout northern India spread his teachings. Buddhism has a strong individualistic component: everyone has responsibility for their own happiness in life. Buddha presented the **Four Noble Truths** as guiding principles: there is suffering in life; the cause of suffering is desire; ending desire means ending suffering; and following a controlled and moderate lifestyle will end desire, and therefore end suffering. In order to achieve these goals, the Buddha presented the **Noble Eightfold Path**. According to Buddhist practice, the Noble Eightfold Path will ultimately result in being liberated from sufferings. This path is way to enlightenment and participated in an emergence **Buddhist Monastic Tradition**.

There were several Republics, Empires which existed in ancient India fostered Buddhism and it reached its heights in the regimes of **Kanishka** and **Ashoka the Great**. The ruling class also realized might as the order of the day and need of the time where non-violence and other teachings were becoming increasingly irrelevant, and thereby withdrew its support to Buddhism. In north, Pusyamitra was the founder of the Sunga dynasty deadly against Buddhism. He greatly persecuted the Buddhists and tried his utmost to wipe out Buddhism from his dominion. It is said that he destroyed many Buddhist monasteries and declared a reward of one hundred Dinaras (Gold Coins) for the head of each monk. And Sathavana dynasty rulers were worked against Buddhism in South. Thus, Buddhism lost its control over its birth place.



In Modern India, The Sakya Buddhist Society which was started Iyothee Thass begun its activities in 1898 with religious meetings on socio-religious issues by learned men of all faiths and confessions and conversions to Buddhism that is, taking of 'Pancha Silam' and enrolling as members, though in small numbers, yet continuously. After Iyothee Thass, Dr. B. R. Ambedkar, who worked on Buddhism and stated that Man cannot live by bread alone. He wants self-respect which is denied under Hinduism. He found that Buddhism stands for **Pragna, Karuna** and **Samata** and get out of Hinduism and convert to Buddhism on 15th October 1956 at Deeksha Bhoomi, Nagpur.

Writings such 'The Essence of Buddhism' of P. Laxmi Narsu; 'Buddha and his Dhamma', 'Buddha and Marx' of Dr. B. R. Ambedkar; 'God as Political Philosopher: Buddha's Challenge to Brahmanism' of Prof. Kancha Ilaiah are deliberately examined the values of the Buddhism in terms of socio-cultural emancipation of Indian Weaker Sections. Now, Navayana Buddhism has been increasing among the Dalits and Other Backward Castes and it became the way of life to escape from all the evils of Hindu religion.

Sub-Themes

1. Socio-cultural structure in 6th BCE India
2. Cultural Revolution and Emergence of Buddhism
3. Buddhism and Socio-cultural values
4. Buddhism and Economic - Political values
5. Counter Revolution in India and Decline of Buddhism
6. Cultural Renaissance and Statues of Weaker Sections



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Photo



Registration Form

Name : _____
Designation : _____
Qualification : _____
Organization : _____
Title of the Paper : _____

Address for Correspondence : _____

Mobile No : _____

E-Mail : _____

Hospitality : Required / Not Required
(Only for Outstation Participants)

Date : - -2020

Place :

Signature of the Applicant

Forwarded by through Head
of the Department/ Institution