



**University of Delhi**  
**Satyawati College (Evening)**  
Ashok Vihar Phase-III, Delhi-110052



*National Seminar on*  
**Buddhism in Early Medieval India**

**Friday, 15<sup>th</sup> September 2017**

*Keynote Address:*

**Prof. Baidya Nath Labh**

**Sanchi & Jammu University**  
**Member, ICHR**

*Organized by*

**Satyawati College (Eve)**

(University of Delhi)

Ashok Vihar Phase III, Delhi-110052,

Web: <http://satyawatievedu.ac.in>, Email id- [principal@satyawatie.du.ac.in](mailto:principal@satyawatie.du.ac.in)



## University of Delhi Satyawati College (Evening)

Ashok Vihar Phase-III, Delhi-110052

### *About the College*



**Satyawati College (Eve.)** takes its name after Behan Satyawati, established in 1973. The college currently has over 2400 students and is committed to providing meaningful education which inculcate students with the spirit of scientific temper and enhance skill base of faculty and researchers to face the challenges of an increasingly competitive world. The college frequently organizes various faculty training programs, seminars and conferences on national and international issues. This academic session 2017-18, the college has planned to organize one day national seminar on “Buddhism in Early Medieval India” on Friday, 15<sup>th</sup> September 2017.

### *Background*

**Buddhism** is a world religion, which arose in and around the ancient Kingdom of Magadha in Bihar, and is based on the teachings of Gautama Buddha. During Gupta dynasty (~4th to 6th century), due to the growth in Mahayana Buddhism, and the adoption of Buddhist ideas into Hindu schools, the differences between Buddhism and Hinduism blurred. Padmasambhava is said to have brought Tantric Buddhism to Tibet in the 8th century with the help of Santarakshita abbot of Nalanda and founder of the Yogacara-Madhyamika. Atiśa is considered an indirect founder of the Geluk school of Tibetan Buddhism.

During early medieval period under Harsha and Pala dynasty, Mahayana Buddhism progressed, while Tantric Buddhism flourished throughout India and surrounding lands. Under the rule of the Pala and Sena kings, large mahāvihāras flourished such as Vikramashila, Nālanda, Somapura, Odantapura and Jaggadala.

Buddhism declined due to hatred between the Brahmins and Sramana Buddhists, Advaita Vedanta, growth in temples and the growing influence of bhakti movement, Buddhist monasteries with large land grants focussed on non-material pursuits, self-isolation of the monasteries, loss in internal discipline in the *sangha*, and a failure to efficiently operate the land they owned. The process of decline was accelerated by Huna invasion and by Turkish conquest. By the end of twelfth century, Buddhism had mostly disappeared with the destruction of monasteries and stupas in several parts of India. However, Buddhism experienced a great development in Tibet, China, Japan and in South-east Asia.



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### ***Sub Themes of the Seminar***

The Seminar is focused on various aspects of Buddhism in Early Medieval India i.e. 6<sup>th</sup> C AD to 13<sup>th</sup> C AD such as impact of land grants, emergence of Tantric Buddhism, Buddhism v/s Hinduism, Buddhism v/s Temple worship and Bhakti Movement, Role of various dynasties such as Vardhana, Pala and Sena, Role of various universities such as Vikramshila, Nalanda etc., decline of Buddhism due to various factors including Huna and Turkish invasions, spread of Buddhism outside India and related aspects.

### ***Call for Papers***

Original, empirical, high quality Research papers/working papers are invited from the scholars, researchers, practitioners, academicians, social workers and students for interactions at the Seminar. Sub-themes are only indicative; papers on other related areas may also be submitted. Prospective authors should submit an abstract of their research works on the topics related to the seminar via email to: [drrajivverma@hotmail.com](mailto:drrajivverma@hotmail.com) Author of selected papers would be given an opportunity to present the papers during sessions on the day of seminar.

### ***Important Dates***

The last date of submission of abstract:	<b>25<sup>th</sup> August 2017</b>
Notification for acceptance by email:	<b>05<sup>th</sup> September 2017</b>
Last date of Registration:	<b>30<sup>th</sup> August 2017</b>
Date of Seminar:	<b>15<sup>th</sup> September 2017 (09:30 AM onwards)</b>

### ***Registration Fee***

#### **Participation and Paper Presentation:**

Academicians, Professionals from academic institutes	Rs.1000/-
Research Scholars:	Rs. 800/-

#### **Participation without Presentation:**

General Participants:	Rs. 500/-
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The amount for registration fee may be paid either by Demand Draft/Multi-city cheque in favour of “**The Principal, Satyawati College (Eve.)**” payable at Delhi. The payment may be sent on the address given overleaf alongwith the **Registration Form**. **Registration will be confirmed only if the form is duly completed. Registration fee is non-refundable. Registration fee does not include any travel or accommodation.**



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Ashok Vihar Phase-III, Delhi-110052

### *Key Contacts:*

#### ***PATRON***

**Dr. Keshav Gupta**, Acting Principal, Satyawati College (Evening)

#### ***PROGRAM DIRECTOR***

**Dr. Rajiv Kumar Verma** Email: [drrajivverma@hotmail.com](mailto:drrajivverma@hotmail.com), Ph: 9811783860

#### ***ORGANIZING SECRETARY***

**Dr. Prabhat Mittal** Email: [profmittal@yahoo.co.in](mailto:profmittal@yahoo.co.in), Ph: 9868101820

#### ***RESEARCH COMMITTEE CONVENER***

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#### ***COORDINATORS***

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*National Seminar on*

**Buddhism in Early Medieval India**

**September 15, 2017**

**Registration Form**

Name: \_\_\_\_\_ Designation: \_\_\_\_\_

Organization/ Institute/University Name: \_\_\_\_\_

Address: \_\_\_\_\_

Mobile: \_\_\_\_\_ Email id: \_\_\_\_\_

Payment Details: *(by DD/Cheque)*

DD/ChequeNo: \_\_\_\_\_

Date: \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_ Amount: \_\_\_\_\_

Bank: \_\_\_\_\_

**REGISTRATION FEES**

**1. Participation and Paper Presentation:**

Academicians, Professionals from academic institutes Rs.1000/-

Research Scholars: Rs. 800/-

**2. Participation without Presentation:**

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