



Centre for Vedic Science
BANARAS HINDU UNIVERSITY



NATIONAL WORKSHOP
ON

VEDIC JURISPRUDENCE & ITS IMPACT ON
CONTEMPORARY WORLD

Organised by

Centre for Vedic Science
Banaras Hindu University
Varanasi, India

22nd – 23rd February, 2020

Venue: Seminar Hall Complex, Malaviya Mulya Anushilan
Kendra, Banaras Hindu University, Varanasi-221005

Web link of Workshop: <http://cvsbhu.in/event.php>

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Banaras Hindu University

Banaras Hindu University is an internationally reputed temple of learning and ranks among the top universities of India in the field of academic and research output, situated in the holy city of Varanasi. This Creative and innovative university was founded by the great leader, Mahamana Pandit Madan Mohan Malviya Jee, in 1916. The university comprises 6 Institutes, 8 Faculties, 144 Departments, 4 Inter disciplinary Centres, a constituent college for women, 4 affiliated colleges and 3 Constituent Schools, spanning a vast range of subjects pertaining to all branches of humanities, social science, law, technology, medicine, science, fine arts and performing arts. More than thirty thousand students are currently enrolled in university for different courses and research degree.

Varanasi

Kashi, Banaras or Varanasi has been an epitome and embodiment of Hindu thought and culture radiating spiritual rights and wisdom from time immemorial. It is here that the great *Vyasa* wrote Mahabharata and the eighteen *Puranas*. It is here that Lord Buddha preached his first sermon after attaining enlightenment and “set in motion” the “Wheel of Dharma”. Varanasi is a city of traditional classical culture, glorified by myth and legend and sanctified by religion, it has always attracted a large number of pilgrims and worshippers from time immemorial. To be in holy city is an experience in itself an experience in self-discover an eternal oneness of the body and soul. To every visitor; Varanasi offers a breath-taking experience. Varanasi is also renowned for its rich tapestry of music, arts, crafts and education. In fact the real Varanasi is super physical and spiritual rather than physical or material.

Centre for Vedic Sciences

The Centre for Vedic Sciences (CVS) is a study and research institution of the ‘Vedic Corpus’ in India which was established in Banaras Hindu University and funded by the government of Uttar Pradesh in the year 2018 for preserving and transforming the Vedic knowledge in contemporary India. The CVS is working for exploring the ignored ancient Indian Vedic Corpus related to various sciences through the study of ancient literature. Centre is also willing to publish monographs, critically edited text and translation, books and an International Refereed Research Journal Annually. The prime objective is to establish this Centre for Vedic Sciences as a premier institution of the world in the domain of Vedic sciences as world leading institution.

The CVS includes eight division for the exploration of different dimension of Vedic knowledge in modern world. Divisions are Vedic Literature, Sciences of Rituals and Consciousness, Vedic Linguistics, Phonetics and Etymology, Vedic Medical Sciences, Psychology & Yogic Sciences, Vedic Mathematics, Astronomy and Padartha Vijnana, Vedic Agricultural, Environmental Sciences and Management, Vedic Architecture and Science of Engineering with 64 Technical Arts, Vedic law & Practice and Division of Editing, Translation and Publication. Now, in order to promote the rational scientific outlook and relevance of Vedic knowledge on various issues concerning humanity at large the Centre for Vedic Sciences (CVS) has decided to

organize this National Workshop on Vedic Jurisprudence & its impact on Contemporary World.

Concept Note

Vedas are regarded to be the oldest, most authentic and scientific repository of knowledge available in the form of oral tradition as well as in the form of written literature in the world. With that, the very origin of the Vedic wisdom, in the form of divine speech, is as eternal as the true existence of that supreme one. The vast Vedic and Agamic literature forms the principal source of Indian tradition. Sanskrit, Prakrit, Pali, and the country's various regional languages are repositories of knowledge in various elements of civilization such as spirituality, culture, philosophy, art, aesthetics, trade, management, human health, law, material science, etc. This knowledge is enriched through "shruti" and "Smriti" and subsequently transferred to generations in oral as well as written form.

Traditionally, the Sanskrit word used for "law" has been Dharma; however, the concept of dharma and law are not entirely commensurate. *Gautamadharmasutra*, says that the Veda is the source of Dharma and tradition. Dharma is one of those Sanskrit words that defy all attempts at an exact reading in English or any other language/tongue. The dictionaries set out various meanings of Dharma such as ordinance, usage, duty, right, justice, morality, virtue, religion and good work. *Para* and *Apara* vidya are two major classifications of the ancient knowledge system, and they collectively represent the entire wisdom of India. *Para* leads to the spiritual enlightenment and liberation (mukti), and *Apara* to the enjoyment of worldly pleasure by practicing Dharma. In Indian tradition Dharma possessed different meanings but the most prominent meaning from our perspective is the privileges, duties and obligation of a man, his standard of conduct as a member of the community and fixed principles or rules of conduct. According to Manu, "Veda, tradition, the conduct of good people, and what is pleasing to oneself is the source of law." Hindu jurisprudence revealed principles which have come to us in the form of Vedas. The assumption is that the later development, the Smritis, the Digests and Commentaries are nothing but the expositions of the sacred law contained in the Vedas which are considered to be the source of all knowledge.

In ancient India, there was not only development of mathematics, astronomy, medicine, grammar, philosophy, literature, etc.; but there was also tremendous development of law. This is evident from the large number of legal treatises written in ancient India. Only a very small fraction of this total legal literature survived the ravages of time, but even what has survived is very large. All laws were originally customary laws, and there were no statutory laws in ancient India, and the simple reason is that there was no parliament or legislature in those times. The separation of law from religion, morality, etc. was carried further by Narada and Brihaspati, who in their Smritis confine themselves entirely to law, particularly in civil law.

Although Indian culture has a long and glorified intellectual tradition, the education system prevalent in India fails to impress, encourage and provide the needed clarity to Indians to know about their roots, traditions, culture and sciences. The academic courses in India taught us about Plato, Socrates, Aristotle, Thomas

Aquinas, John Locke, Immanuel Kant, Bentham, Austin, Dworkin, H. L. A. Hart and Rawls etc. but nothing about Manu, Narada, Yajnavalkya, Parashara, Patanjali, Veda Vyasa, Baudhayana, Kanada, Aryabhata, Bhaskara, Varahamihira, Brahmagupta, Chanakya and many others. Western philosophers are associated with *Apara vidya* but life is not only material *per se*. Human life is originally spiritual one therefore the synthesis of *Para* and *Apara vidya* requires to be developed, for the betterment of the humanity. Neo-academic literature on this glorious Indian intellectual tradition is also missing because of academic texts in Indian education system in vogue mostly are Eurocentric. Several historians have recognized these omissions of scientific contribution of non-western cultures in various academic fields.

At present, modern western jurisprudence is undergoing in a deep crisis. Despite creating a host of schools and theories, it seems to have exhausted the possibility of any further development and is lying stagnant. However, solutions to vital problems have remained elusive. Keeping in view the above problems and issues related to Vedic conception of law and its potential use in modern jurisprudence, the Centre for Vedic Science has decided to organise this workshop. The true focus of the workshop would be to establish the intellectual wealth of the preceding generations, which has given a very balanced comprehensive and fruitful solutions to each and every problem.

The themes and sub-themes for the workshop include:

I. Vedic Tradition and Constitutional Values

Preamble, Fundamental Rights, Fundamental Duties, Directive Principles of State Policy.

II. Vedic Philosophy and Jurisprudence

Dharma as a Source of Law, Concept of Justice, Duty Based Society, Role of King in Administration of Justice, Justice without Law, Ethics, Morality and Law.

III. Hindu Family Law

Law relating to Marital and Quasi Marital Relationship, Law relating to Parental and Quasi Parental Relationship including Legitimacy and Adoption, Law of Joint Hindu Family: Coparcenary and Coparcenary Property, Law of Partition, Law of Debts and Doctrine of Pious Obligation, Law of Inheritance, Stridhana.

IV. Law Relating to Property and Tax

Meaning and Kinds of Property, Ownership and Possession: Nature and Modes of Acquisition, Transfer of Ownership, The Law of Bailment and other, Incorporeal Rights, Law of Gift and Pledge, Tax Structure and Punishment for Default, Land Rights.

V. Principle of Wrong and Procedure

Civil Wrong, Criminal Wrong, International Crime, Procedure for Implementation of Law, Concept and Forms of Punishment. Justification for Punishment *i.e.* Expiation, Atonement, Just Deserts, Individualization of Punishment.

VI. Public Administration and International Relation

Rules regarding to Public Administration, Concept of Democracy and International Relations.

VII. Environmental concern in Indian Tradition

Prevention and Control of Environmental Pollution, Approach of Development and Sustainable Consumption, Duties for Environment Protection.

Important Dates

Last date of Registration	20 th February 2020
Date of National Workshop	22 nd - 23 rd February, 2020

Patron

Prof. Rakesh Bhatnagar

Hon'ble Vice-Chancellor, BHU

Organising Committee

Dr. Upendra Tripathi

President

Coordinator, Centre for Vedic Sciences, BHU.

Head, Department of Veda, Faculty of SVDV, BHU.

Dr. Anoop Kumar

Organizing Secretary

Assistant Professor, Faculty of Law, BHU.

Advisory Committee

Prof. Kamlesh Dutt Tripathi, Centenary Chair Professor, Bharata Adhyayana Kendra, BHU

Prof. H. R. Sharma, Distinguish Professor, Department of Veda, Faculty of SVDV, BHU.

Prof. R. S. Dubey, Vice-Chancellor, Central University of Gujarat.

Prof. Vindhreshwari Prasad Mishra, Dean, Faculty of Sanskrit-Vidya-Dharma-Vijnan-Sankaya, BHU.

Prof. Rajaram Shukla, Hon'ble Vice-Chancellor, Sampurnanada Sanskrit University, Varanasi.

Prof. Asha Ram Tripathi, Professor, Faculty of Commerce, BHU.

Prof. Anil Kumar Tripathi, Professor, Department of Computer Science & Engineering, Indian Institute of Technology, BHU.

Prof. Girija Shankar Shastri, Professor, Department of Jyotish, Faculty of SVDV, BHU.

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Some Important Contacts

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(वैदिक विधिशास्त्र एवं समसामयिक विश्व पर उसका प्रभाव)

Registration Form

Date: 22 - 23 February, 2020 (Saturday & Sunday)

Programme Timing: 10:00 AM - 5:00 PM

**Venue: Seminar Hall Complex, Malaviya Mulya Anushilan Kendra,
Banaras Hindu University, Varanasi-221005**

Name (Capital Letter) :

Designation:

Address:

Email:

Mobile No.:

Registration Fee:

* No accommodation will be provided to the participants.

Signature

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