International Journal for Multidisciplinary Research (IJFMR)
E-ISSN: 2582-2160 ● Website: www.ijfmr.com ● Email: editor@ijfmr.com

Shri Badarikashram: University of the Universe

Dr. Bhagwati Prasad Purohit

Department of Political Science, Government Degree College Bhupatwala, Haridwar (Uttarakhand)

ABSTRACT

Uttarakhand has been the land of knowledge and spirituality since time immemorial. Here, not only ordinary human beings but even the gods have come and performed penance. In the beginning of creation, Lord Narayana, at this very Badrikashram, which in the Vedic period was known by the name of **Shweta Dweep**, manifested the Earth by incarnating in the form of **Varaha**. Before this, it was a landmass that had emerged from the womb of the **Tethys Sea**, which was known as **Shweta Dweep**.

In this **Shweta Dweep**, from the lotus arising from the navel of Lord Narayana, **Prajapati Brahma** manifested. Obeying the command of Lord Narayana, Prajapati Brahma produced four divine human beings in this very Badrikashram through a yajna, by the names of **Sanat, Sandan, Sanatan, and Sanat Kumar**. However, all of them became upward-oriented and began praising Lord Narayana, and thus the creation of the universe could not be accomplished by Brahma Ji.

Then Brahma Ji performed a yajna at a place called **Devangan**. Here, through the yajna, the **Saptarishis** manifested. Even today, the yajna kunds where the seven sages appeared are present at Devangan. But these sages also became upward-oriented, and the creation of the universe could not take place.

Then Prajapati Brahma, in order to obey the command of Lord Narayana, began performing severe penance in **Bamani village**, situated near **Shri Badrinath**. Then Lord Narayana appeared and said, "Take refuge in My Maya." When Prajapati Brahma accepted the refuge of Maya, Brahma gave that Maya the form of an idol.

Brahma was inwardly pleased with this creation of his. However, upon this, the Saptarishis said to Brahma Ji, "O Father! This earthen female image that you have created and which has become alive through mantras is your daughter. You should not become fascinated by this beautiful creation."

Because of this, Prajapati Brahma felt remorse, and in the Yogic fire of that remorse he reduced himself to ashes. But that fire was so fierce that Maya was also burnt to ashes in it. When both of them were burnt, the smoke of the Yogic fire divided into two parts. From one part **Manu** appeared, and from the other **Shatarupa** appeared.

Thus, in the beginning of creation, Manu and Shatarupa were the first union of man and woman, from whom the entire creation is populated today. Their descendants have been coming to **Shri Badrikashram** since time immemorial for the darshan of Lord Narayana.

For the darshan of Lord Narayana and for acquiring knowledge from the sages and seers of the **Shri Badrikashram** region, seekers of knowledge have come not only from **Bhuloka (the earthly realm)** but from the entire universe. Because seekers of knowledge came from the **Universe**, the word **University** came into existence. Lord Narayana was the **Vice-Chancellor** of **Shri Badrikashram University**, and all the sages and seers were the teachers of various subjects.

The present research study is merely an attempt to conduct research on the system of study of this very university.

Keywords: University of the Universe, Shri Badrikashram

The word 'University' is derived from 'Universe'. 'Universe' means the cosmos; under the cosmos comes not only the Earth and the solar system, but also planets beyond our solar system and those galaxies which current instrument-driven science is incapable of detecting. Indian sages have called the universe '*Anantakoti*' (infinitely manifold). In this universe, many '*Lokas*' (realms/worlds) have been described, and the one who possesses the system of these realms was called the Virat Vishwa Purusha Narayan. Therefore, one name of Lord Narayan is also '*Lokatantra*' (democracy/cosmic system).

यत् तत्कृत्स्नं लोकतन्त्रस्य धाम, वेद्यं परं बोधनीयं स बोद्धा।
मन्तव्यं मन्ता प्राशिता प्राशनीयं, घ्राता घ्रेयं स्पर्शिता स्पर्शनीयम्।।
(महाभारत शान्तिपर्व- 351/17)

He who is the complete abode or light of *Lokatantra*, that Supreme Being alone is the knowable (*Vedaniya*) ultimate truth. He alone is the knower (*Gnata*) and the object of knowledge (*Gnatavya*). He alone is the contemplate (*Manan karne wala* — well-wisher) and He alone is venerable (*Mananiya*). He alone accepts (the sufferings of the masses) and He alone is worthy of acceptance (being elected). He alone understands our feelings and His thoughts alone are worthy of being heard. He alone touches (helps) and He (Lord Narayan) alone is worthy of touch (felicitation). In this manner, the Lord became the sovereign of all worlds, i.e., the entire cosmos (Universe). This seems to be the true meaning of University, and it is also true that the usage of the word University must have originated from Shri Badarikashram, otherwise no other place on earth claims that people from the universe used to come there to acquire knowledge or study. Because all scriptures have described Lord Narayan alone as the '*Anantakoti Brahmandanayaka*' (Lord of infinite universes). If people from only the Earth had come here to study or gain knowledge, it would have been called a school (*Vidyalaya*) or university (*Vishwavidyalaya*) of the Earth, but in Shri Badrinath, they came from the Universe to acquire knowledge, so how can anyone deny the possibility that the word University originated from Shri Badarikashram. It is worth noting that the concept of a University in the West started only after the fourth century, and the literal translation of *Vishwavidyalaya* cannot be 'University'.

Another noteworthy fact is that the Navagrahas (nine planets), which modern science considers inanimate, have been considered animate by Indian sages. Even today, planets like the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, etc., are worshipped considering them living deities. This is no ordinary matter, it is a very profound thing, which the demonic tendency of the West has mocked out of ignorance, calling it dogma, hypocrisy, and superstition. But they have not yet understood its vitality and scientific basis. The situation is such that in the infinite universe moving in the wheel of time, where nothing is static and even matter is in motion, modern physicists describe the Sun located within it as static. Whereas our sages have described the motion of the Sun as the very basis of life. They have mentioned the time span from the birth to the death of the Sun and clarified that at the end of a *Kalpa*, even Brahma along with his realm disappears. It is clear that death comes only to that which has life. If the death of the Sun is certain, we must also accept its life. In the exact same manner, upon the destruction of the universe, human existence is also bound to be erased; this is the truth, and the truth will not change whether someone believes it or not.

There is a clear mention of the Saptarishis organized in Indian culture, and our *Gotra* Rishis originated from these very seven Rishis. Remembering them for ages, even today we perform rituals saying "born in such-and-such *Gotra*".

ॐ हरिः ॐ विष्णुः विष्णुः विष्णुः नमः परमात्मने श्री पुराण पुरुषोत्तमाय ॐ सत्यदत्र पृथिव्यां- श्रीमद्भगवतो महापुरुषस्य विष्णोराज्ञया प्रवर्तमानस्य अद्य ब्रह्मणोः द्वितीयपरार्धे श्री श्वेतवाराहकल्पे वैवस्वतमन्वन्तरे अष्टाविंशतितमे कलियुगे कलिप्रथमचरणे जम्बूद्वीपे भरतखण्डे भारतवर्षे सुमेरुदक्षिणपार्श्वे आर्यावर्तान्तर्गतपुण्यक्षेत्रे अनेकनदीनदसुशोभिते अनन्तशिव लिङ्गाद्यनेकशक्ति विष्णुप्रतिमादिविराजित बदरिकारण्ये-अलकनन्दा, मन्दाकिनी भागीरथी समीपे बौद्धावतारे अस्मिन् वर्तमान अमुकनाम संवत्सरे अमुकायने, अमुकऋतौ, अमुकमासे, अमुकपक्षे अमुकतिथौ, अमुकनक्षत्रे, अमुकवासरे, अमुकामुकराशिस्थितेषु सूर्यचन्द्रभौमबुध गुरुशुक्रशनिबाहुकेतुषु ग्रहेषु यथा यथा स्थानस्थितेषु सत्सु श्रुतिस्मृति-पुराणोक्त- चतुर्वर्गफलप्राप्तये अमुकगोत्रोऽमुकराशिरमुकशर्मा वर्मा गुप्तो दासो वाहं करिष्यमाणअमुककर्मणो निर्विघ्नतासिद्धये अस्मिन्पुण्याहे मासे तिथिवार नक्षत्रयोगकरणलग्न होरा मध्येये द्विऽफलं तत्तदोषपरिहारार्थं पुत्र-पौत्रादिसंततिप्राप्त्यर्थं तथा च मम कलत्रेण सह जन्मराशेः सकाशान्नाम राशेः सकाशाद्याद्ये केचिद्विऽस्थान स्थितक्रूरग्रहास्तैः सूचितं सूचयिष्यमाणं च यत्सर्वारिष्टं तद्विनाशार्थं सर्वदा तृतीयैकादशशुभ स्थानस्थितग्रहाणां शुभफलप्राप्त्यर्थं लोके वा सभायां राजद्वारे वा सर्वत्र यशो विजयलाभादिप्राप्त्यर्थं इह जन्मनि जन्मान्तरे वा सकलदुरितोपशमनार्थं आधिदैविकऽभौतिकाध्यात्मिकत्रिविध तापोपशमनार्थं धर्मार्थकाम मोक्ष-फलावाप्त्यर्थं समस्तभूतव्याधिजरापीडामृत्यु-परिहार-द्वारा आयुरारोग्यैश्वर्याभिवृद्ध्यर्थं तत्रादौ भगवतो गणेशस्य तथा कलश-स्थापनावरुण पूजनपुण्याहवाचन-मातृकापूजन वसोर्धारानिपाताननान्दीश्राद्ध नवग्रहादीनां पञ्चोपचारेणवा षोडशोपचारेण पूजनं करिष्ये।

To continuously remember the position of the planets that affect oneself out of the infinite universes, it was mandatory to recall this at least three times a day during daily prayers. This is no ordinary thing. Rather, it is a commitment of one's responsibility towards the entirety of the universe. The very beginning of the Indian system of study starts from the universe. In the Gita itself, it has been said that: "*Urdhvamulam adhah-shakham*". That is, the root of the Lord of that infinite universe, the Virat Vishwarupa Narayan, pervades above in the cosmos, of which this earth is merely a branch in which we exist. Where is such contemplation and philosophy in the West? There is no philosophy there at all; the meaning of philosophy (*Darshan*) is to see the soul. The land of the West lacks spiritual vision entirely, so how can philosophy exist there?

On the other hand, the standard-bearers of so-called scientific evolutionism have today raised question marks on the origin of man itself, claiming everything from amoebas to chimpanzees and monkeys to be the ancestors of man. Whereas we, in our *Trikala Sandhya Vandan*, always take a resolve (*Sankalpa*) that we are born in a specific *Gotra*. In the modern world, such misconceptions have arisen only due to the shrinkage of Sanskrit literature. Whereas the so-called scientists have failed to prove that if the evolutionary process of man proceeded from amoebas and monkeys, why is it not visible today? And why is it not happening today? Or why does the DNA of monkeys and humans not match, etc., etc. Thus, the Universe and University belong to India; such eternal consciousness of the universe does not exist on the rest of the earth. All our Puranic texts even today state that in ancient times, the sages of the entire cosmos used to come to the shelter of Lord Narayan located in Shri Badarikashram, get anointed with knowledge, and then return to their designated planets in the cosmos. Due to this, the concept of University developed from the Universe.

Because generally in Shri Badarikashram, after eight years of rigorous study and spiritual practice, a person would acquire the power of transcendence (*Paragamitashakti*). Through their pure conduct, the practitioner would attain all *Siddhis* like *Anima*, etc., and acquire the power to travel and reside in other planets and constellations of the universe. Therefore, it cannot be denied that people living in other solar systems, i.e., realms of the cosmos, must have been coming to Shri Badarikashram to attain knowledge.

On this very basis, the word University must have come into usage. Shri Badarikashram must have been the largest University of the universe; this is no imagination, but there are solid grounds behind it.

1. According to anthropologists, the origin of creation began from the Central Himalayas. In Shri Badarikashram, on the Brahmayajni mountain, Prajapati manifested the Saptarishis through a sacrifice. Later, taking shelter under the illusion (*Maya*) of Lord Narayan himself, they manifested in Shri Badarikashram as Manu and Shatarupa for the purpose of cosmic creation. These were the first man and woman at the beginning of creation. Later, the entire world was filled with their offspring, and those among them who were brilliant began practicing the pursuit of knowledge in the Gurukul of Shri Badarikashram. In this way, Shri Badarikashram developed as a Gurukul. Since the Saptarishis roamed the entire cosmos through their spiritual power, because of their coming from the Universe, the Gurukul of Shri Badarikashram must have been called a University; this possibility cannot be denied.
2. The second point is that there are strong foundations proving that Shri Badarikashram was the largest University on earth. Today, the meaning of a school (*Vidyalaya*) is associated with a four-walled boundary made of bricks and stones. In reality, this is not a 'Vidyalaya'. The word 'Vidyalaya' is formed from *Vid* + *Alaya*. *Vid* means that which is worthy of knowing (the truth of the soul, the Supreme Soul, or knowledge) and *Alaya* means home. In this way, 'Vidyalaya' means the home of that which is worthy of knowing, i.e., the 'knower of the soul' (*Atmagyani*). Only an *Atmagyani* person can impart knowledge to another. Other people can learn only from an *Atmagyani*. People are inspired to go only to an *Atmagyani*. In this manner, the *Atmagyani* himself is the living 'Vidyalaya', and not the four walls of bricks and stones. In ancient times, the entire Badarikashram was filled with self-realized (*Atmagyani*) sages and ascetics, who were renowned for specific knowledge and sciences in their respective fields. In ancient times, the prominent disciplines taught in the Gurukuls were:
3. Fire Sciences (*Agni Vidya*) 2. Air Sciences (*Vayu Vidya*) 3. Water Sciences (*Jal Vidya*) 4. Space Sciences (*Antariksha Vidya*) 5. Earth Sciences (*Prithvi Vidya*) 6. Solar Sciences (*Surya Vidya*) 7. Lunar and Cosmic Realm Sciences (*Chandra o Loka Vidya*) 8. Cloud Sciences (*Megh Vidya*) 9. Matter and Electricity Sciences (*Padartha Vidyut Vidya*) 10. Solar Energy Sciences (*Saur Urja Vidya*) 11. Day and Night Sciences (*Din-Ratri Vidya*) 12. Creation Sciences (*Srishti Vidya*) 13. Astronomy (*Khagol Vidya*) 14. Geography (*Bhugol Vidya*) 15. Time Sciences (*Kaal Vidya*) 16. Geology (*Bhu-Garbha Vidya*) 17. Gems and Metallurgy (*Ratna o Dhatu Vidya*) 18. Gravitation/Attraction Sciences (*Akarshan Vidya*) 19. Light Sciences (*Prakash Vidya*) 20. Telegraphy/Wire Sciences (*Tar Vidya*) 21. Aviation (*Vimaan Vidya*) 22. Watercraft Sciences (*Jalayand Vidya*) 23. Firearm/Missile Sciences (*Agneyastra Vidya*) 24. Zoology and Animal Sciences (*Jeev-Jantu Vigyan Vidya*) 25. Sacrificial Sciences (*Yajna Vidya*) 26. Commerce (*Vanijya Vidya*) 27. Agriculture (*Krishi Vidya*) 28. Animal Husbandry (*Pashupalan*) 29. Aviculture (*Pakshi Palan*) 30. Animal Training (*Pashu Prashikshan*) 31. Mechanical Engineering (*Yand Yandrakar*) 32. Chariot Making (*Rathakar*) 33. Lapidary/Gem Craft (*Ratnakar*) 34. Goldsmithing (*Suvarnakar*) 35. Textile Craft (*Vastrakar*) 36. Pottery (*Kumbhakar*) 37. Blacksmithing (*Lohakar*) 38. Carpentry (*Takshak*) 39. Dyeing/Painting (*Rangsaz*) 40. Cot Making (*Khatvakar*) 41. Rope Making (*Rajjukar*) 42. Architecture (*Vastukar*) 43. Culinary Arts (*Pakvidya*) 44. Charioteering (*Sarathya*) 45. River Management (*Nadi Prabandhak*) 46. Tailoring (*Suchikar*) 47. Cowshed Management (*Gaushala Prabandhak*) 48. Gardening (*Udyanpal*) 49. Forestry (*Van Pal*) 50. Barbering (*Napit*), etc. Proficiency was attained in various types of sciences.

There were different experts in these disciplines. These scholars had their own clans (*Kulas*) for their knowledge pursuits, whose head was called the *Kulapati* (Chancellor). For example, there were *Kulas* of

various sages like Atri, Kanva, Bhargava, Bharadwaj, Vyas, etc., and their head was called *Kulapati*. Vyas is not just a single individual but a tradition. There have been several Vyases in this tradition; indirectly, we accept the prominent thinkers, ideologues, policy-makers, and guides of society as Vyas. In Sanatan texts, their number before Krishna Dvaipayana is stated to be 27, which are as follows:

1. Brahma 2. Prajapati 3. Shukracharya 4. Savita 5. Mrityu 7. Indra 8. Vashistha 9. Saraswat 10. Tridham 11. Trishikhi 12. Bharadwaj 13. Antariksha 14. Varani 15. Trayyaruna 16. Dhananjaya 17. Mrityunjaya 18. Jaya 19. Bharadwaj 20. Gautam 21. Uttama Hayatma 22. Bajashrava 23. Somashushmavanshithrinabindu 24. Bhriguvanshi Riksha (Valmiki) 25. Shaktideva 26. Parashar 27. Jatukarna. The famous philosopher Swami Karpatri Ji Maharaj has stated the number of Vyases to be 56, whereas if seen by the lineage of knowledge, there were Lord Narayan, Brahma, Vashistha, Shakti, Parashar, and his son Vyas, but all Vyases are conquerors of time (*Kalajayi*). These yogis are liberated from the bondage of birth and death. Because Vyas's son was Shukandeva, Shukandeva's disciple was Gaudapada, Gaudapada's disciple was Govindapada, and Govindapada's disciple was Adi Shankaracharya. Shankaracharya's dialogue with Krishna Dvaipayana Vyas continued for a long time in Shri Badarikashram. The proof of the Vyas tradition is also that a verse is found at the beginning of every Purana:

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्। देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्।।

No author would bow to himself. This implies that Vyas is a tradition that has worked to collect and codify knowledge. This also clarifies that in the beginning, the work of codifying the Vedas and Brahmasutras into texts was done in Shri Badarikashram before Lord Narayan and under his direction by Narottama Nara, Goddess Saraswati, and Vyas. Because after that, their invocation is found at the beginning of every Purana. In this manner, the clans of numerous sages were spread throughout the entire Badarikashram. The region of Badarikashram was not confined only to the boundary of the present Badrinath town, but the entire Uttarakhand Himalayas was known by the name of Gandhamadan Badarikashram. Although this region has been the birthplace, penance grove, and site of spiritual practice for all Vedic and Puranic sages, yet the ashram-gurukul education centers of some prominent sages, ascetics, and scholars were established in this Badarikashram Himalaya as follows:

Sage / Ascetic — Knowledge / Specialization — Location of Gurukul / Ashram

1. Atri — Day and night sciences, Creation, Lunar and cosmic realm sciences — Atri Ashram, Anusuya Village, Mandal, Gopeshwar
2. Devasthan Muni — Creation, Sacrifice expert, Architect — Devasthan, Pokhari in Chamoli
3. Upamanyu — Industry and Commerce — Rishikesh / Kedarnath
4. Agastya — Solar energy, Electricity, and Water sciences — Agastyamuni
5. Lopamudra — Space Sciences — Agastyamuni / Rawain / Devprayag
6. Angira — Fire Sciences, Cloud Sciences — Badrinath
7. Parnasan — Culinary Arts, Gardening — Gopeshwar
8. Aniruddha—Gravitation/Attraction Sciences,Chariot Making—Lamgaundi/ Guptkashi
9. Kashyap — Space Sciences, Earth Sciences — Haridwar
10. Marichi — Air Sciences, Water Sciences — Gandhamadan Mountain, Badrivan
11. Kartikeya—Firearm/Missile Sciences, FireSciences—Krauncha Mountainnear Kanakchauri
12. Kapil — Solar Sciences, Samkhya Yoga — Gudiyar Village, Uttarkashi
13. Krishna Dvaipayana — Astronomy, Geography, Solar Sciences, Puranas — Badrinath
14. Kratubhargava — Astronomy and Space Sciences — Rishikesh

15. Kanva — Fire Sciences, Firearm/Missile Sciences — Malson, Nandprayag, Rishikesh
16. Gautam—Time Sciences,Light Sciences, Water Sciences — On the banks of Nandakini
17. Charvak — Earth Sciences, Materialism — Near Badrinath
18. Jamadagni—Animal Husbandry, Animal Training, Firearm Sciences—Nakuri, Uttarkashi
19. Jamu — Agriculture Sciences — Guptkashi
20. Aranyak — Gardening — Near Srinagar
21. Vaivasvat Manu — Cloud Sciences, Earth Sciences — Vishnuprayag, Badhan, and Haridwar
22. Varaha — Earth Sciences, Water Sciences — Badrinath
23. Aditya — Space Sciences — Suryakund, Tilwara
24. Sayangriha Muni — Geology — On Gandhamadan
25. Janhu — Water and Cloud Sciences — Jaunpur, Jangla & Ganga Bank, Uttarkashi
26. Bhagirath — Water Sciences — Near Gandhamadan
27. Shayanavaishampayan — Fire Sciences — Badrinath
28. Apratirath — Charioteering — Gandhamadan
29. Balakhilya — Cloud Sciences, River Sciences — Near Tungnath
30. Mandhata — Time Sciences — Muchukund Cave, Badrinath
31. Utpalk — Gem Sciences — Srinagar
32. Rudra — Fire, Sun, Firearm Sciences — Near Mandakini on Kaul Mountain
33. Vishnu — Water Sciences, Matter and Electricity Sciences — On Vishnu Mountain
34. Shukadeva — Space Sciences — Sukharon, Srinagar and Ganesh Cave Temple
35. Sanatkumara — Space Sciences, History and Puranas — Near Srinagar
36. Raibhya Muni — Watercraft Sciences, Mechanical Engineering — Near Rishikesh
37. Devasharma Muni — Gravitation/Attraction Sciences — Devprayag
38. Sinh Muni — Gem and Metallurgy — Kamleshwar
39. Chyavan — Chemistry/Alchemy, Lunar and Cosmic Realm Sciences — Chyavan Danda
40. Valmiki — Light Sciences, History and Puranas — Kot, Devprayag
41. Vaikhanas — Sacrificial Sciences — Hanuman Chatti
42. Varuna — Water Sciences, Watercraft Sciences, Cloud Sciences — Near Varuni
43. Mrikundu — Gravitation/Attraction Sciences — Makku Math
44. Durvasa — Fire Sciences — Near Mandal
45. Nara Narayan — Sovereign / Chancellor of all disciplines — Badarikashram
46. Parashurama — Firearm Sciences — Pharasu, Srinagar, and Uttarkashi
47. Pail — Solar Sciences, Fire Sciences, Codification of Vedas — Near Badrinath
48. Jaimini — Space Sciences, Codification of Vedas — Near Badrinath
49. Parashar — Astronomy, Geography, Space Sciences, Astrology — Gangnani, Uttarkashi
50. Deval — Architecture — Shankar Math Srinagar, Devaldhari, Gopeshwar
51. Vyas — History, Puranas, Commentary on Vedas, Air Sciences — Shri Badrinath, Vyasghat Vyasi
52. Bhrigu — Astronomy-Geography, Astrology, Samhitas — Near Tungnath, Bhrigupanth, Kedarkhal, Bhilangna
53. Bharadwaj — Aviation, Weaponry Sciences — Near Haridwar
54. Punarvasu / Apala — Sacrificial Sciences — Mandal
55. Vishwamitra — Space Sciences, Solar-Fire, Weaponry Sciences — Near Tilwara
56. Vashistha — Dharmasutra and Space Sciences — Guptkashi and Tehri Hindav Patti

57. Mitravaruna — Water, Fire, Air, Earth and Space Sciences — Badrinath
58. Daksha — Sacrifice and Creation Sciences — Kankhal, Haridwar
59. Markandeya —History, Puranas, & Zoology Sciences—Badrinath and Gangotri on Bhagirathibank
60. Sagar — Commerce, Sacrificial Sciences — Sagar Village, Gopeshwar
61. Ruchik — Fire Sciences, Solar Sciences, Attraction Sciences — Bhrigutung near Kedarnath
62. Kakbhushundi — History-Puranas — Near Kakbhushundi Lake
63. Pulastya — Fire, Sun, Watercraft Sciences, Gem and Gold Sciences — On Veta Mountain
64. Gautam — Smriti, Dharmasutra, Logic, Agriculture-Animal Husbandry — Near Yamunotri
65. Shukrashram — Aviculture, Water Sciences, Vedas-Puranas — Near Koteshwar
66. Himdav — Synonym of Vashistha, Himalaya Expert — In Himdav Patti
67. Matang Rishi — Music and Verse, Melody Sciences — Kalimath, Kalitirth
68. Urvarishi — Geology — Urgam, Chamoli
69. Vamadeva — Seer of Rigveda Hymns, Knower of three births — In Vamanath
70. Gogal Rishi — Cow-Agriculture-Commerce Expert — Gangol Village
71. Aurva Muni — Firearm Sciences — Gopeshwar

In all these Gurukuls, the subject experts were the *Kulapatis*, but the *Kuladhipati* (Chancellor) was Lord Narayan himself. Reaching Lord Narayan was not easy, because only a complete scientist (*Poorna Vignani*) possessed the eligibility to behold Lord Narayan. In the Mokshadharma Parva of the Mahabharata, it is mentioned that:

सनः सनत्सुजातश्च सनकः ससनन्दनः। सनत्कुमारः कपिलः सप्तमश्च सनातनः।। 72
सप्तैते मानसाः प्रोक्ता ऋषयो ब्रह्मणः सुताः। स्वयमागतविज्ञाना निवृत्तिं धर्ममास्थिताः।। 73
(महाभारत शान्तिपर्व- 340/72-73)

"Sana, Sanatsujata, Sanaka, Sanandana, Sanatkumara, Kapila, and the seventh Sanatana — these seven Rishis are also said to be the mind-born sons of Brahma. They possess self-attained science, i.e., they are complete scientists, and therefore they are situated in the path of renunciation (*Nivritti Dharma*)." It is worth noting that these seven can obtain the vision of Lord Narayan whenever they wish. For them, even the curtain of Mother Lakshmi (*Maya*) does not exist. In other words, only a complete scientist inclines toward the path of renunciation, and only a complete scientist inclined toward the path of renunciation attains the eligibility for the vision of the Lord, or without becoming a complete scientist, a living being cannot progress toward the path of renunciation, i.e., liberation (*Moksha*).

In ancient times, the level of human consciousness was vast, hence whatever knowledge existed in that era, it was within the capacity of sages to memorize it for the benefit of human affairs. Generally, every individual was aware of moral scriptures and boundaries, and from some direction, their social standing and livelihood were maintained. But gradually, the level of human consciousness shrank due to attachment, desire, anger, intoxication, and ego. Consciousness became weak, and the rules and boundaries of diet and behavior degraded. Consequently, memory also deteriorated, and a situation arose where humans became ignorant, and an ignorant person lacks the discrimination of right and wrong. Therefore, so that such short-sighted people could also retain the awareness of consciousness, Vedavyas started writing scriptures at the end of Dvapara Yuga. In these scriptures, there were the same things that Prajapati Brahma had told Manu at the beginning of creation. In reality, when boundaries and rules are required for the operation of creation, experience goes with Manu along with all deities and The sages took shelter under Prajapati Brahma; Prajapati Brahma then imparted to them the knowledge of Niti Shastra (Ethics/Polity) consisting of one hundred thousand chapters. This Niti Shastra was received

through the Shrutis (oral revelations) and it always remained alive in the Smritis (remembered traditions), but with the passage of time, this knowledge also began to deplete [eroded]. Through the lineage of succession, this knowledge went from Emperor Manu to Brihaspati, from Brihaspati to Shukracharya, from Shukracharya to Indra, from Indra to Shukracharya, and from there, whatever little knowledge remained was condensed into 21,000 chapters, which was received by Vedavyas.

Lord Vedavyas had the foresight of the future that by the arrival of Kali Yuga, this knowledge would be completely lost. Upon the disappearance of the light of knowledge, the living beings of Kali Yuga would wander in darkness and suffer immense hardships. In order to liberate individuals from those hardships, protect them from becoming partakers of sins, and enable them to achieve liberation and transcend the bondages of the world, Vedavyas instructed his disciples to codify the Vedas into Samhitas. Sage Paila received the education of the Rigveda. Sage Vaishampayana received the education of the Yajurveda. Sage Jaimini received the education of the Samaveda. Sage Sumantu received the education of the Atharvaveda. It is worth noting that prior to this, the Vedas existed in the form of *Shrutis* (oral revelations). Fearing their degradation, Vedavyas asked his four disciples to codify the Vedas. It should be kept in mind that these four disciples gathered and codified the Vedic *Shrutis* of energy, sacrifice, chanting, and ritual mechanisms. This was done so that man, while performing the tradition of his clan (*Kula*), *Gotra*, *Pravara*, Veda, Upanishad, Brahmana, Aranyaka, Vedanukrama, Kalpa, etc., could easily attain the path of liberation, become free from the bondage of birth, and achieve salvation (*Moksha*). This liberation is nothing but the science of the soul, as a fragment, merging into its complete form, the Supreme Soul.

In this manner, spirituality and science are not separate, rather spirituality itself is complete science, and Sanatan Dharma paves the way for making man a complete scientist. This same point has also appeared in other chapters of the Mokshadharma Parva that only a complete scientist can behold Lord Narayan, or it is necessary for a person to be a complete scientist to behold Lord Narayan. In these Gurukuls, education in Vedas and Vedangas was imparted, which was as follows:

Education (Shiksha):

Varna (Alphabet): Sounds like 'A' etc., are called Varna; knowledge of Varna is highly essential for understanding the meaning of the Vedas. In Paniniya Shiksha, 63 or 64 Varnas are accepted, among which 21 are vowels (*Swaras*), 25 are stop consonants (*Sparsha*), 8 are semi-vowels and sibilants (*Yadi* — ya, ra, la, va, sha, sha, sa, ha), 4 are *Yamas* (Anusvara, Visarga, Jihvamuliya, Upadhmaniya), and if the vocalic 'L' (*Pluta Lkar*) is included among the intermediate sounds between two vowels, there are 63 Varnas, and if the elongated vocalic 'L' is included, there are a total of 64 Varnas.

Swara (Pitch/Accent): *Udatta* (acute), *Anudatta* (grave), and *Swarita* (circumflex) are the three pitches. A vowel (*Ach*) produced from the upper part of the palate etc., is termed *Udatta*. A vowel produced from the lower part is termed *Anudatta*. The vowel in which the attributes of both *Udatta* and *Anudatta* are combined is called *Swarita Swara*.

Bala (Articulatory Force/Place): The place of articulation and effort are called *Bala*. During the pronunciation of alphabets, the places where the air collides within the vocal apparatus and exits are called articulatory locations (*Sthana*).

Matra (Duration/Quantity): The time taken in pronouncing a vowel is called *Matra*. According to Paniniya Shiksha, *Hrasva* (short), *Dirgha* (long), and *Pluta* (prolonged) are the three durations that regulate time in vowels.

Sama (Euphony/Harmony): The word 'Sama' indicates parity or balance, meaning pronunciation devoid of defects like being excessively fast or excessively delayed (extremely slow) and endowed with qualities

like sweetness, etc., is called *Sama*.

Santana (Continuity/Sandhi): *Santana* means *Samhita* (conjunction); the extreme proximity of words in a sentence is *Santana* (*Samhita*). The etymologist Yaska defines the nature of a word as *Samhita*.

Pratishakhya: These are important illustrative texts of the Vedanga Shiksha. The correct pronunciation of Vedic hymns, word analysis (*Padapatha*), rules of sandhi, and precise preservation of pitch accents are the primary subjects of the Pratishakhyas. Heavy, light, balanced, short, long, prolonged, elision, augmentation, modification, original form, inversion, order, circumflex, acute, grave, pause, and resonance — in ancient times, every branch (*Shakha*) had its independent Pratishakhya. However, today only four Pratishakhyas are available:

1. Rig-Pratishakhya,
2. Vajasaneyi-Pratishakhya,
3. Taittiriya-Pratishakhya,
4. Samavediya Pushpa Sutra Pratishakhya
5. Samavediya Kauthuma Shakha Rig-Tantra Pratishakhya,
6. Atharvavediya Shaunakiya Chaturadhyayika Pratishakhya
7. Atharvaveda Pratishakhya Sutra
8. Atharvapratishakhya

Pratishakhya texts were created on the basis of Shiksha texts themselves. From the observation of ancient scriptures, it is known that every Veda had numerous branches. The four Vedas had 1130 branches, and every branch had its own Brahmana, Aranyaka, Upanishad, Kalpa, etc. Much of this literature has been lost over time and is not available at present. According to scholars, the prominent texts related to the four Vedas are as follows:

(1) Texts related to Rigveda:

(a) Branches (*Shakhas*) — Shakala Samhita
(b) Brahmana — Kaushitaki, Aitareya
(c) Aranyaka — Kaushitaki, Aitareya
(d) Upanishad — Kaushitaki, Aitareya
(e) Kalpa —
    (a) Shrauta Sutra — Shankhayana, Ashvalayana
    (b) Grihya Sutra — Shankhayana, Ashvalayana, Shambavya
    (c) Dharmasutra — Vashistha
(f) Pratishakhya — Rig-Pratishakhya
(g) Anukramani (Indices) — Arshanukramani, Chhandanukramani, Rigvidhan, Padavidhan, Brihaddevata
(h) Rig-Sarvanukramani, Madhaviyanukramani

(2) Texts related to Yajurveda:

(1) Shukla Yajurveda
(2) Krishna Yajurveda

(1) Texts related to Shukla Yajurveda:

(a) Branches — Vajasaneyi or Madhyandina, Kanva
(b) Brahmana — Shatapatha

(c) Aranyaka — Brihadaranyaka, Jaiminiyopanishad or Talavakara
(d) Upanishad — Brihadaranyaka, Ishavasyopanishad
(e) Kalpa —
i-Shrauta Sutra — Katyayana
ii-Grihya Sutra — Paraskar
(f) Pratishakhya — Shukla Yajurveda Pratishakhya,
(g) Anukramani — Shukla Yajurveda Sarvanukramani, Nigama Parishistha, Yajurvidhan,

(2) Texts related to Krishna Yajurveda:

(a) Branches — Taittiriya, Maitrayani, Katha,
(b) Brahmana — Taittiriya
(c) Aranyaka — Taittiriya, Maitrayani
(d) Upanishad — Taittiriya, Maitrayani, Katha, Shvetashvatara
(e) Kalpa —
i-Shrauta Sutra — Baudhayan, Apastamba, Hiranyakeshi, Vaikhanas, Bharadwaj, Manav
ii-Grihya Sutra — Baudhayan, Apastamba, Hiranyakeshi, Vaikhanas, Bharadwaj, Manav,
iii- Dharmasutra — Baudhayan, Apastamba, Hiranyakeshi
(f) Pratishakhya — Taittiriya Pratishakhya,
(g) Anukramani — Yajusha Sarvanukramani, Kandanukramani,

(3) Texts related to Samaveda:

(a) Branches — Kauthumi, Jaiminiya, Ranayaniya
(b) Brahmana — Tandya (Panchavimsha), Shadvimsha, Adbhuta, Mantra, Chhandogya, Arsheya, Vamsha, Samhitopanishad, Jaiminiyopanishad, Jaiminiya (Talavakara), Samavidhan, Devat.
(c) Aranyaka — Jaiminiyopanishad or Talavakara
(d) Upanishad — Chhandogya, Kena
(e) Kalpa —
i- Shrauta Sutra — Mashak, Latyayana, Drahyayanasutra, Jaiminiya
ii- Grihya Sutra — Gobhil, Khadir
iii- Dharmasutra — Gautam
(f) Pratishakhya — Sama-Pratishakhya
(g) Anukramani — Samavidhan,

(4) Texts related to Atharvaveda:

(a) Branches — Shaunak, Paippalad,
(b) Brahmana — Gopatha
(c) Upanishad — Prashna, Mundaka, Mandukya,
(d) Kalpa —
i- Shrauta Sutra — Vaitan
ii- Grihya Sutra — Kaushik
(e) Pratishakhya — Atharvapratishakhya
(f) Anukramani — Brihatsarvanukramani, Atharvavidhan

Yajurvediya-Shiksha Texts:

Text Name — Author

1. Yajnavalkya Shiksha — Yajnavalkya
2. Vashisthi Shiksha — Vashistha

3. Katyayani Shiksha — Katyayana
4. Mandavya Shiksha — Parashar
5. Mandavya Shiksha — Mandavya
6. Amoghanandini Shiksha — Amoghanand
7. Laghuamoghanandini Shiksha — Laghuamoghanand
8. Amareshi Shiksha — Amaresh
9. Keshavi Gadyatmika — Keshav Daivagna
10. Keshavi Padyatmika — Keshav Daivagna
11. Mallasundari Shiksha — Mallasharma
12. Swarankush Shiksha — Jayant Swami
13. Avasan Nirnay Shiksha — Anant Deva
14. Swarabhakti Nirnay Shiksha — Katyayana
15. Krama Sandhan Shiksha — Katyayana
16. Galadrik Shiksha — Katyayana
17. Manah Swar Shiksha — Yajnavalkya
18. Pratishakhya Pradip Shiksha — Balkrishna
19. Veda Paribhasha Sutra Shiksha — Ramchandra
20. Veda Paribhasha Karika Shiksha — Ramchandra
21. Yajurvidhan Shiksha — Ramchandra
22. Swarashtak Shiksha — Ramchandra
23. Kramakarika Shiksha — Ramchandra
24. Madhyandiniya Shiksha — Madhyandina
25. Laghumadhyandiniya Shiksha — Madhyandina

Samavediya Shiksha Texts:

1. Gautami Shiksha — Gautam
2. Lomashi Shiksha — Lomash
3. Naradiya Shiksha — Narad

Atharvavediya Shiksha Texts:

1. Manduki Shiksha — Manduk

Sarvaveda Vishayini Shiksha Texts (General/All Vedas):

1. Shodashashloki Shiksha — Ramchandra
2. Paniniya Shiksha — Panini
3. Shiksha Prakash — Pingalabhasyakkar

Krishna Yajurvediya Shiksha Texts:

1. Vyas Shiksha — Vyas

From the above description, it is clear that even in ancient times, India was highly prosperous in the field of language and grammar.

Kalpasutra: Kalpasutra texts imply — texts that accurately state the method of ritual application, i.e., that through which the knowledge of proven ritual application is attained is '*Kalpa*', and those which exhibit the characteristics are '*Sutras*'.

There are three types of Kalpasutras: (1) Shrauta Sutra (2) Grihya Sutra (3) Dharma Sutra

Shrauta Sutra: The main subject of Shrauta Sutras is to propound the sacrifices (*Yajnas*) enunciated by the Shrutis.

Rigvediya Shrauta Sutra: Rigveda has two Shrauta Sutras: (1) Ashvalayana (2) Shankhayana (1) **Ashvalayana Shrauta Sutra:** This is the solo Shrauta Sutra of the 'Shakala' and 'Bashkala' branches of the Rigveda. Numerous commentaries have been written on this sutra, among which the prominent ones are the commentaries of 'Devaswami' Narayan Garg, Tryambak Bhatt, Rudradatta Bhatt, Lakshmidhar, Shadgurusundar, and Mahadev Siddhanti.

(2) **Shankhayana Shrauta Sutra:** Connected with the Shankhayana Brahmana, the Shankhayana Shrauta Sutra is extremely important from the perspective of subject matter and style. It consists of 18 chapters.

Yajurvediya Shrauta Sutra:

(1) For Shukla Yajurveda, only the Katyayana Shrauta Sutra is available.

(2) For Krishna Yajurveda, 9 Shrauta Sutras are obtained:

1. Baudhayan 2. Bharadwaj 3. Apastamba 4. Satyashadha 5. Vaikhanas 6. Vadhul
7. Manav 8. Varaha 9. Kathak Shrauta Sutra

Samavediya Shrauta Sutra: (1) Mashak Shrauta Sutra (2) Latyayana Shrauta Sutra **Atharvavediya Shrauta Sutra:** Vaitan Shrauta Sutra, apart from which there are other text sutras as follows.

Grihya Sutra: The meaning of Grihya Sutra can be clarified by its very nomenclature. The word 'Grihya' relates to household life and its religious duties. Generally, a detailed analysis of the 16 sacraments (*Samskaras*) is found in the Grihya Sutras.

Rigvediya Grihya Sutra: Three Grihya Sutras of the Rigveda are famous:

(1) Ashvalayana Grihya Sutra, (2) Shankhayana Grihya Sutra, (3) Kaushitaki Grihya Sutra **Krishna Yajurvediya Sutra:** 9 Grihya Sutras of Krishna Yajurveda are available: (1) Baudhayan Grihya Sutra, (2) Apastamba Grihya Sutra (3) Bharadwaj Grihya Sutra,

(4) Hiranyakeshi Grihya Sutra (5) Vaikhanas Grihya Sutra, (6) Vadhul Grihya Sutra (7) Manav Grihya Sutra, (8) Kathak Grihya Sutra (9) Varaha Grihya Sutra

Shukla Yajurvediya Grihya Sutra: (1) Paraskar Grihya Sutra

Samavediya Grihya Sutra: (1) Gobhil Grihya Sutra (2) Khadir Grihya Sutra (3) Jaiminiya Grihya Sutra **Atharvavediya Grihya Sutra:** (1) Kaushik Grihya Sutra

Dharmasutra:

Texts providing verdicts on the subject of righteousness (*Dharma*) are Dharmasutras; the Dharmasutras available at present are as follows:

(1) Baudhayan Dharmasutra (2) Gautam Dharmasutra (3) Apastamba Dharmasutra

(4) Hiranyakeshi Dharmasutra (5) Vashistha Dharmasutra (6) Vishnu Dharmasutra (7) Vaikhanas Dharmasutra (8) Harita; these are the eight Dharmasutras.

The Anukramani (index) texts for knowing the Vedas are as follows:

Anukramani Texts:

(1) Arshanukramani, (2) Chhandanukramani, (3) Rigvidhanukramani, (4) Padavidhanukramani, (5) Brihaddevatanukramani, (6) Rigsarvanukramani, (7) Madhaviyanukramani, (8) Shukla Yajurveda Sarvanukramani, (9) Nigama Parishisthanukramani, (10) Yajurvidhanukramani, (11) Yajusha Sarvanukramani, (12) Kandanukramani, (13) Brihatsarvanukramani,

(14) Atharvavidhanukramani (15) Samavidhanukramani,

Grammar (Vyakarana):

That in which the analysis of every component and part of language is performed is called Vyakarana. "*Vyakriyante shabda anena iti vyakaranam*", meaning knowledge regarding which word should be used

in what manner is attained through Vyakarana alone. According to Acharya Vararuchi, the main five purposes of Vyakarana are as follows:

(1) Raksha (Preservation), (2) Uha (Adaptation), (3) Agama (Tradition), (4) Laghu (Brevity), (5) Asandeha (Absence of doubt).

Vyakarana is an unfathomable ocean. Prior to Panini, there was a vast literature of grammar scholars, which Panini organized into his text by comprehensively integrating it. Panini has mentioned some scholars of grammar in his text Ashtadhyayi:

(1) Apishali (6/1/92) (2) Sphotayan (6/1/123) (3) Gargya (8/3/20) (4) Shakala (8/3/19) (5) Shakatayan (3/4/111) (6) Galava (6/3/61) (7) Bharadwaj (7/2/63) (8) Kashyap (1/2/25) (9) Chakravarman (6/1/130) (10) Senaka (5/4/112)

Paniniya Vyakarana is the sole representative text of the Vedanga. Apart from Paniniya, there are several schools that acquainted the public mind with their grammar, such as:

(1) Katyayana, (2) Patanjali, (3) Chandra Gomin, (4) Kashikakar Vaman Jayaditya, (5) Bhartrihari, (6) Kaiyata,

From the above description, the general structure of the school of Panini's '*Ashtadhyayi*' text becomes visible.

Nirukta (Etymology): "*Niruktam shrotram uchyate*". The tradition of Nirukta is extremely ancient; Bhaskaracharya has placed himself at the 13th position among the authors of Nirukta. There are five types of Nirukta:

1. Varnagama (Addition of letters),
2. Varnaviparyaya (Metathesis/Inversion of letters),
4. Varnavikara (Modification of letters),
5. Varnanasha (Elision of letters)
6. Dhatu ka arth ke atishay se yoga (Combination of a root with an intensive meaning).

Yaskacharya has described Nirukta in three sections (*Kandas*):

(1) Nighantu (2) Naigama (3) Daivata,

Keeping in mind the benefit of Nirukta in the field of Vedic study, it has been counted among the Vedangas. Apart from this, as guides on the path of Vedic conduct, sages codified various types of codes of conduct which are known by the name of Samhita texts, which are as follows:

Samhitas:

(1) Atri Samhita (2) Taittiriya Samhita (3) Varahi Samhita (4) Brihad Samhita (5) Narad Samhita (6) Ahirbudhnya Samhita (7) Ishan Samhita (8) Ishvar Samhita (9) Kapil Samhita (10) Varhaspatya Samhita (11) Brihat Samhita (12) Bharadwaj Samhita (13) Vashistha Samhita (14) Vishwamitra Samhita (15) Charak Samhita (16) Sharangdhar Samhita (17) Vaikhanas Samhita (18) Sanatkumara Samhita (19) Sagar Samhita (20) Prahlad Samhita (21) Garga Samhita

Niti (Ethics/Polity): (1) Shukraniti (2) Viduraniti (3) Chanakyaniti

Smriti:

(1) Aruna Smriti (2) Angiras Smriti (3) Apastamba Smriti (4) Ashvalayana Smriti (5) Kapil Smriti (6) Kanva Smriti (7) Kasturi Smriti (8) Katyayana Smriti (9) Kaushik Smriti (10) Ritu Smriti (11) Garga Smriti (12) Gargya Smriti (13) Gautam Smriti (14) Chandra Smriti (15) Narad Smriti (16) Parashar Smriti (17) Pulastya Smriti (18) Pulaha Smriti (19) Paidasi Smriti (20) Paithinasi Smriti (21) Pracheta Smriti (22) Prajapati Smriti (23) Babhru Smriti

(24) Badarayana Smriti (25) Barhaspatya Smriti (26) Vaijavapi Smriti (27) Baudhayan Smriti (28) Budha Smriti (29) Baskal Smriti (30) Brihatparashari Smriti (31) Vridhavashistha Smriti (32) Brihaspati Smriti (33) Brahmagarbha Smriti (34) Bharadwaj Smriti (35) Madhyamangiras Smriti (36) Manu Smriti (37) Marichi Smriti (38) Mandavya Smriti (39) Mudgal Smriti (40) Yama Smriti (41) Yajnavalkya Smriti (42) Vyas Smriti (43) Shatatapa Smriti (44) Shaunak Smriti (45) Harita Smriti (46) Laghutri Smriti (47) Laghuashvalayana Smriti (48) Lohit Smriti (49) Laugakshi Smriti (50) Vishwamitra Smriti (51) Vishweshwar Smriti (52) Shakala Smriti (53) Shakatayan Smriti (54) Shandilya Smriti (55) Shunahpuchha Smriti (56) Sadachar Smriti (57) Saptarishisammata Smriti (58) Deval Smriti (59) Vridhaharita Smriti (60) Shankha Smriti

Tantra:

(1) Sharadatilakam (2) Kumar Tantra (3) Tilak Tantra (4) Kularnava Tantra (5) Mahanirvana Tantra (6) Kula Chudamani Tantra (7) Shakta Pramod (8) Goraksha Tantra (9) Vamakeshwar Tantra (10) Tantrasar (11) Rudrayamala Tantra (12) Advayavajra Sangraha (13) Aryamanjushri Mulakalpa (14) Guhyasamaj Tantra (15) Shatachakra Nirupan (16) Nityotsav (17) Parashurama Kalpasutra (18) Prapanchasar (19) Mantramahodadhi (20) Parananda Sutra (21) Tantrarajatantra (22) Kaulavalinirnay (23) Jnanarnava Tantra (24) Bauddha Tantra (25) Yoga Sutra

Others:

(1) Ahnika Sutra (of Gautam) (41) Karma Vipaka (in 14 volumes) (41) Gotra Pravara Nirnay

To test the practicality of all these facts — how humans incorporated the Vedic life philosophy into their lives to attain the goal of human life and who remained ignorant of the scientific basis of life — the sages codified the significant sequence of events of life in the form of Puranas, which serve as directional texts for all humanity. There are 18 Mahapuranas, 18 Puranas, and 18 Upapuranas along with several local Puranas. Among them, the prominent Puranas are as follows:

Puranas:

1. Brahma Purana 2. Padma Purana 3. Vishnu Purana 4.Vayu Purana 5. Bhagavata Purana 6. Brihannaradiya Purana 7. Markandeya Purana 8. Agni Purana 9. Bhavishya Purana 10. Brahmavaivarta Purana 11. Linga Purana 12. Varaha Purana 13.Skanda Purana 14. Vamana Purana 15. Kurma Purana 16.Matsya Purana 17. Garuda Purana 18. Brahmanda Purana 19. Sanatkumara Purana 20. Samba Purana 21. Bhargava Purana 22. Narasimha Purana 23. Nandikeshwar Purana 24. Adi Purana 25. Naradiya Purana 26. Saura Purana 27. Mudgala Purana 28. Shiva Purana 29. Parashari Purana 30. Kalki Purana 31.Durvasa Purana 32. Aditya Purana 33. Devibhagavata Purana 34. Kapila Purana 35. Brahmanda Purana 36. Brihaddharma Purana 37. Manava Purana 38. Maheshwar Purana 39. Parananda Purana 40. Aushanasa Purana 41. Bhagavata Purana 42. Pashupati Purana 43.Varuna Purana 44. Bhavishyottara Purana 45. Harivamsa Purana 46. Kalika Purana 47. Kurma Purana 48. Soma Purana 49.Vashistha Purana 50. Marichi Purana 51. Varuna Purana 52. Ascharya Purana 53. Bhargava Purana 54. Anushasana Purana

Local Puranas: (1)Kedarkhanda (2)Manaskhanda (3)Vishnudharmottara (3)Ganesh Purana, etc.

Other globally famous epics — Ramayana and Mahabharata — were also composed in this very Shri Badarikashram Himalayas. Lord 'Narayan' located in Shri Badarikashram is the ancestor of all mankind. In the Mokshadharma Parva of the Mahabharata, the Lord himself has said that "I create everyone, therefore I am everyone's father and ancestor." Even today, for the peace of ancestors, people offer oblation to Lord 'Narayan' alone. The tradition of Sanatan Dharma is based on absolute scientific principles. This scientific basis makes Sanatan Dharma timeless (*Kalajayi*). In Shri Badarikashram, up until the time of Adi Shankaracharya, sages like Vyas used to grant direct audience (*Pratyaksha Darshan*). To the extent that even Gautam Buddha and Jesus Christ came to Shri Badarikashram for spiritual practice. The practice of all disciplines and the creation of their countless texts took place in Shri Badarikashram. Due to this knowledge and science of Shri Badarikashram, India remained adorned with the title of World Guru (*Vishwaguru*). Due to this largest Gurukul (University) of the cosmos (Universe) the usage of the word University originated. In this manner, it is most appropriate to call this Gurukul, which contains countless rare texts and is spread across the largest landmass of the world, the largest University of the universe.

References:

1. Mahabharata (Shantiparva), Shrimad Bhagavatam, Vishnu Purana, etc.
2. A.S. Altekar: Education in Ancient India, Second Edition, Banaras — 1944
3. Swami Shivabodhashram, Shri Guruvansh Purana, Part-One, Pages-742-743,
4. Mataram Purohit: Contribution of Vedic and Puranic Sages to the Culture of Uttarakhand, Research Thesis submitted for the D.Phil degree at the Sanskrit Department of Garhwal University, 2005
5. शिक्षां व्याख्यास्यामः। वर्णः स्वरः। मात्रा बलम्। साम सन्तानः। इत्युक्तः शिक्षाध्यायः। (तैत्तिरीय उपनिषद्- 1/1)
6. त्रिषष्टिःचतुः षष्टिर्वा वर्णाः शम्भुमते मताः। (पाणिनीय शिक्षा-3) स्वरा विंशतिरेकश्च स्पर्शानां पञ्चविंशतिः। यादयश्च स्मृता ह्यष्टौ चत्वारश्च यमाः स्मृताः।। अनुस्वारो विसर्गश्च क पौ चापि पराश्रितौ। दुः स्पृष्ट त्रेति विज्ञेयः ल्कारः प्लुत एव च।।(पाणिनीय शिक्षा- 4/5)
7. उदात्तश्चानुदात्तश्च स्वरितश्च स्वरास्त्रयः। (पाणिनीय शिक्षा -11)
8. हृदय, कण्ठ, शिर, जिह्वामूलं, दन्त, नासिका, ओष्ठ तालु। अष्टौ स्थानानि वर्णानामुरः कण्ठः शिरस्तथा। जिह्वामूलं च दन्ताश्च नासिकाऽोष्ठौ च तालु च।। (पाणिनीय शिक्षा- 13)
9. ह्रसो दीर्घः प्लुत इति कालतो नियमा अति। (मद्राणनीय शिक्षा-11)
10. माधुर्यमक्षरव्यक्तिः पदच्छेदस्तु सुस्वरः। धैर्यं लय समर्थ च षडेते पाठका गुणाः।। (पाणिनीय शिक्षा- 33)
11. Shri Gajanan Shastri Musalgaonkar po Rajeshwar (Raju) Keshav Shastri Musalgaonkar: History of Vedic Literature, Chaukhamba Sanskrit Sansthan, Varanasi Vi.Sam. 2050 Page- 247
12. Dr. Krishna Kumar: History of Vedic Literature, Op. cit. Pages 9-11,
13. Shri Gajanan Shastri Musalgaonkar: Op. cit. — Pages 253-254
14. Gajanan Shastri Musalgaonkar: Op. cit. — 254-312