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**RE-ESTABLISHING UNIVERSITY OF SHARADA PEETH UNDER BBIN:  
A STUDY FOR THE PSYCHOLOGICAL INTEGRITY OF JANA-PADA**

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**Abstract**

By fusing Vedic principles mainly from Kautilya's *Arthashastra* (KA) and *Brihaspati Sutra* (BS), this is an attempt to figure out the importance of institutionalising the Indigenous Knowledge System (IKS) by bridging the gap with the present-western educational system under—BBIN (Bangladesh Bhutan India Nepal) Initiative. BBIN member states together comprise 86.4% of the population and more than 70% of the territory of the Indian subcontinent. For attaining the psychological integrity of Jana-padha or citizens of the BBIN, this recalls an educational setup prior to IKS through the University of Sharada Peeth, which remained the centre of learning and acted as a histo-cultural connector within and beyond the region. Only by streamlining this as a primary objective, people-to-people contact as one of the four principle goals of BBIN can be realised and stabilised.

**Keywords:** BBIN, Sharada Peeth University, Jana-pada (citizens), Indian subcontinent, Indigenous Knowledge System, Psychological Integrity.

**Re-Establishing University Of *Sharada Peeth* Under BBIN:  
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न चौर हार्यम न च राज हार्यम । न भ्रात्र भाज्यम न च भारकारी ॥

व्यये कृते वर्धते नित्यं । विद्या धनं सर्वे धनं प्रधानम् ॥

*“The wealth that cannot be stolen, neither abducted by state, nor can be divided amongst brothers, neither it is burdensome to carry, the wealth that increases by spending, that wealth, is knowledge and is supreme of all possessions.”* (Somasekhar, 2019)

“Educate and raise the masses, and thus alone a nation is possible. A nation is the sum total of so many individuals. No amount of political cooperation would be available until the masses are educated” (Vivekananda, 1992-1997, p. 307). These words by Swami Vivekananda even reflect today, not only for the idea of a nation, but also in the contemporary world politics inclusive of regionalism. It is well known that Japan after devastating bombing on Hiroshima and Nagasaki emphasized education as the base to improve their country (Somasekhar, 2019). BBIN is an Indian initiative for the sub-regional cooperation or sub-regional connectivity which enables common people to identify themselves with the virtues of cross-border cooperation (Project Team, 2018, p. 18). As this connectivity or ‘people-to-people contact’ is one of the four principle goals of BBIN, then education should be the primary objective to connect the masses.

This work is not only to show the importance of bringing education as the primary objective of BBIN. Instead, the factor that can connect masses in their psychological aspects. And therefore, this education should not be ornamental. This work attempts to reclaim the need for an Indigenous Knowledge System (IKS) to be revived along with the present-western educational system through the initiative—BBIN. In the present context, ancient universities are either historical monuments of a State or cultural connectors of the region. Recent initiatives have taken this pride abroad to its cultural continuity. For instance, the University of Nalanda in this 21st century has been re-acting as the centre of cultural continuity among inter-regions of South Asia and Southeast Asia namely India and the ASEAN countries.

Similarly, this work argues for the revival of IKS through an ancient university within the BBIN community. This IKS could act as the psychological integrator and keep the cultural continuity of the region as well. Here, psychological integrity could be defined as the mental connection of every being towards their indigenous tradition. *Sharada Peeth* has a historic value because the University once prevailed there, and it was the highest seat of learning in the whole of Asia. The need for re-establishing the University of *Sharada Peeth*—either virtual or physical—is to reflect the cultural continuity of the regional minds and could promote the space for IKS.

The main objective of the work is to claim the psychological integrity of BBIN member states through IKS. BBIN has been considered anterior to SAARC and BIMSTEC because, even though SAARC occupies entire regions of the Indian subcontinent, it became inactive. Whereas, BBIN occupies a majority of the Indian subcontinent from a regional perspective, and is not an inter-regional organisation as compared to BIMSTEC. Looking at the facts and history of the Indian subcontinent, time had ripened to set up IKS for the psychological integrity of *Jana-padha* or the citizens of the BBIN, through the Indian initiative for sub-regional cooperation—BBIN.

### **Purpose and Methodology**

The work underwent various methodologies for collecting the data. Primary data such as interviews based on first-hand information we collected personally from the researchers working actively in the field of *Sharada Peeth*. Interviews were done with field researchers and people, such as Ravindra Pandita, founder of Save Sharda Committee, Kashmir. Using Vedic principles mainly, *Kautilya's Arthashastra* (KA) and *Brihaspati Sutra* (BS), this work figures out a chronological way as a step forward for the re-establishment of the University of *Sharada Peeth*. For quoting Vedic *sutras*, the methodology of Hermeneutics has been used. For claiming IKS by bridging the gap with present-western education, the series of lectures of (Prof.) Nagaraj Paturi was attended. The translations of the *sutras* were collected from secondary sources such as the translation of *Kautilya's Arthashastra* by R. Shamashastry. The translation was collected with the help of *Sanskrit* scholars and self (Self- due to the meaning of the same *Sanskrit* term may differ as per the context). The Chronicle of Kashmir, *Kalhana's Rajatarangini* has also been quoted as a source for the identification of *Sharada Peeth*. Online

platforms are also referred to for related and previous works. For collecting the *sutras* of KA, [www.wikisource.com](http://www.wikisource.com) was used as a source.

### Why under the BBIN Initiative?

Kautilya's *Arthashastra* (KA) states that "After acquiring the past land back, then avoid the things which made to lose the land and promote that *guna* (quality) which gained the land back."<sup>1</sup> BBIN is an Indian initiative that took place due to the dormancy of SAARC. It comprises 86.4% of the population and more than 70% of the territory of the Indian subcontinent. BBIN also enables the exchange of traffic rights and eases the cross-border movement of goods, vehicles and people, thereby helping to expand people-to-people contact, trade and economic exchanges between them. The BBIN MVA (Motor Vehicle Agreement) would make cross border trade and transport in and through the northeastern region of India to and from Bangladesh, Bhutan and Nepal more efficient (Project Team, 2018, p. 33).

One of the four principal goals of BBIN includes people-to-people contacts through enhanced regional connectivity (Mukherjee, 2016). The main focus of the work is to claim for the enhancement of this regional connectivity, in the form of 'psychological integrity' that should stay longer for generations even if the political scenario changes. Therefore, one of the effective and progressive ways to bring about the levelling of psychological integrity is through IKS, which is the internal strength (Vivekananda, 1992-1997, p. 302). SAARC, in the field of education, even sponsored a South Asian University (SAU) as a part of regional cooperation. This developed good educational relations in the aspect of regional politics; but not in the aspect of psychological integrity. Whereas, for BIMSTEC countries, 'Centre for Bay of Bengal Studies' was established to develop an inter-regional (South Asia-SouthEast Asia) identity among the states of the Bay of Bengal rim; and not psychological integrity exactly within the BBIN region of the Indian subcontinent.

While BBIN can further compare within the region of the Indian subcontinent, BIMSTEC, an inter-regional organisation cannot. Therefore, after acquiring the inactive or lost cooperation

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<sup>1</sup> भूत-पूर्वे येन दोषेणापवृत्तस्तं प्रकृति-दोषं छादयेत् । येन च गुणेनौपावृत्तस्तं तीव्री-कुर्यात् इति (कौटिल्यस्य अर्थशास्त्रम्, n.d., p. 13.5.22)

of SAARC through the formation of the Indian initiative—BBIN, then, in addition to both SAU and the BIMSTEC identity (Bay of Bengal), India should promote that *guna*, the indigenous knowledge systems under BBIN for the psychological integrity of member states. There should evolve an identity of being the citizens of BBIN, the *Jana-padha*, than respective countries. By formulating this new bottom line—‘people-to-people contact’, one of the four principle goals of BBIN could be realised and stabilised.

### **The New Bottom Line: Steps for Reviving Common-ness and Trust, BBIN**

*Rshi* Brihaspati in his Brihaspati Sutra (BS) stated that “Of all power: *kaala* (time), *desha* (place), *sama-prakriti* (the four policies), strength, excession, ages; Knowledge is to be acquired. *Ashankitham* (trust) will make calm [among].”<sup>2</sup> On 15 December 2008, when the Charter of ASEAN, the Southeast Asian organisation came into effect, one of the declared purposes of ASEAN is:

To develop human resources through closer cooperation in education and life-long learning, and in science and technology, for the empowerment of the peoples of ASEAN and for the strengthening of the ASEAN ... (The ASEAN Charter, 2007)

The ASEAN declaration clearly quoted the empowerment of their people, strengthening the region and the development of human resources through closer cooperation in education. Education is a factor that connects people in their psychological aspects. Among this diversified Indian Subcontinent right from the beginning of this civilization, the IKS is one of the common threads for these psychological connections. Unfortunately, it was not adopted and continued. Instead, we continued the British system and made further changes that had no bearing on character building or going into Vedic thought and essential indigenous approach. Therefore, revitalising these indigenous systems of knowledge in various fields of education can be one of the main factors which can stabilise the psychological integrity of *Jana-padha*, the citizens of the BBIN.

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<sup>2</sup> सर्वबल काल देश सामप्रकृतिसहायामवयसां ज्ञानं कार्यम्। अशङ्कितमतिः स्वस्थः (Thomas, 1921, pp. 15, 30)

### Common-ness from Nalanda

In KA, it is mentioned that “The *bhaktim* (faith) [or trust] of the *prakritis* [citizens] should be *anuvarthi* [retained] through deities, festivals, *vihara* [universities], communities etc. in a *desha* (state or nation).”<sup>3</sup> Nalanda was one of the historical and cultural centres of education across the region and beyond. India had recently upgraded its historic and cultural dominance by establishing Nalanda’s international linkages mainly with ASEAN and BIMSTEC, the regional and inter-regional organisations. As for how, India offers scholarships for BIMSTEC countries at Nalanda University, similar to this, as an initial step India should provide scholarships for BBIN member states with special reference to indigenous schools and thoughts.

As mentioned above, BIMSTEC countries circle the Bay of Bengal region and therefore, the University of Nalanda ‘Centre for Bay of Bengal Studies’ was established to develop a common identity. This Centre may generate some common-ness among the member states due to its study on the geographical basis and along with its linkage with Nalanda, which has a historical and cultural impact across the territory. Despite BIMSTEC comprising BBIN members, after providing scholarships for BBIN to indigenous schools and thoughts, as the next step it is important to bring a separate identity for BBIN and as a result for enhancing its regional connectivity within. Therefore, by establishing a ‘Centre for Indian subcontinent Studies’, where it shall focus on culture, geography, tradition and even common features which may develop and revive its own identity rather than the Bay of Bengal rim.

### Institutionalising education and building Trust

In BS, *Rshi* Brihaspati had stated that “As regards all these, let’s perform and require the due study.”<sup>4</sup> At present, in the field of education there are many bilateral MoU/Agreements between India and other BBIN member states. For instance; MoU between Nepali Tribhuvan University for Academic and Research and SOA University, Odissa; MoU between Royal University of Bhutan and IIT, New Delhi; MoU between Bangladesh’s Dhaka University and JNU, New Delhi. These MoUs develop good educational relations in the field of bilateral

<sup>3</sup> देश-दैवत-स्माज-उत्सव-विहारेषु च भक्तिं अनुवर्तेत (कौटिल्यस्य अर्थशास्त्रम्, n.d., p. 13.5.8)

<sup>4</sup> सर्वानपि स्वाध्याये कुर्यात् कारयेच्च (Thomas, 1921, p. 17)

politics; and not in the field of psychological integration among BBIN member states. In the case of SAARC, even though it is economically and politically unprogressive, but symbolised trust in the field of education that it had established a University namely, South Asian University (SAU). Similarly, as the second stage to implement educational cooperation for people-to-people contact as it is one of the principal goals of BBIN to enhance regional connectivity, it's time to institutionalise these bilateralisms into a common system in the form of a University similar to SAU, but with priority to 'IKS' to bridge the gap with the present educational system.

### **Bridge the gap with Indigenous Knowledge Systems (IKS)**

The IKS when compared to the present-western education system has a holistic approach. Rather than the collection of information, IKS develops a consciousness regarding the purpose of life and the way life is connected with the surroundings. IKS explains the essence of life and its deeper connection with nature and the cosmos. Although it is today popularly known as the Indian knowledge system, the IKS is not bound by the political map of India. It has a history beyond present borders and is more of the Indian subcontinent, in geographical terms. The IKS has been demonstrated further while bridging the gap with the present-western education.

In KA, *Rshi* Kautilya says that "If it takes a long time, but will remain like a seed to give impact in future, then this is better *labham* (profit)."<sup>5</sup> The Indian Ministry of Human Resources Development was recently renamed as the Ministry of Education to bring the focus back to education. Even the New Education Policy (NEP) 2020 may also reflect its prints on the educational or academic outfit. To further the psychological integrity within *Jana-padha* or the citizens, it is also important to focus on the contents to be taught. Therefore, for reinventing a wheel and starting our own, then the time has been knocking to bridge that gap between IKS and the present-western educational system.

### ***Dharma and Ethics***

The GOI recently started a paper on Ethics and Integrity for the study of civil services, but couldn't find a department in Universities. Universities are said to be the future of the nation

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<sup>5</sup> चिरादविनिपाती बीज-सधर्मा महाम्ल्लाभः श्रेयान् (कौटिल्यस्य अर्थशास्त्रम्, n.d., p. 7.9.52)

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and therefore, for the postmodern era, it is required to begin these departments of IKS in the Universities. For instance, MIT University, Pune has created a course for ethics with 70% Dharma oriented which is an indigenous approach and 30% of the department is ethics oriented for engineering ethics, medical ethics and so forth. Shri. P. Narasimha, Senior Supreme Court Advocate had also suggested 'virtue ethics' for the Indic school of Law (Paturi, 2020).

### ***Shaastra (Science) in Arts***

At present, it is visible that there is an evolution happening in the educational system. This is required to bridge the present-western educational system with the IKS. Aristotle did on poetics and in the present-western educational system, the department of literature is not considered part of science. Whereas, in the indigenous system of education everything is a science or a *shaastra*. As per indigenous systems, today's Department of Arts — the performing arts, fine arts and so forth are also sciences namely the *natya shaastra* and *alankaara shaastra*. In clubbing the present education with IKS, it has to develop this 'aspect of science' primarily from the Department of Arts. Therefore, in the case of Linguistics, Poetics and so forth, should give rise to various departments instead of having departments for various languages; and only then the scientific aspects of literature will evolve (Paturi, 2020).

### ***Purusha and Physics of Non-Living***

In the context of the present-western educational system, the department of science such as— Physics studies and teaches mostly about the non-living things of space. Whereas, the indigenous system shows life in the form of *Purusha*, which is self-regulated and self-sustained. This is an illustration of the exemplified holistic approach. Through *Purusha*, the IKS tries to figure out the cosmos as a living entity by itself. In bridging the gap between present-western education with IKS, *purushasuktam* is to be taught as the foundation of understanding the universe. While bridging these gaps, it is imperative that no particular *shaastra* is bonded to a particular contemporary subject, because Vedic *shaastras* are interdisciplinary.

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***Vedanta in Meta-Quantum Physics***

Mostly, people think Vedanta is spiritual and seems anti-scientific. But it is an understanding of analysing the inner world. Vedanta also comprises today's quantum physics and metaphysics, which can be visible in the indigenous study of *Tatvabhodha* by Adi Shankaracharya. Vedanta takes about the five senses as a matter of knowing the world. It further elaborates on five elements of nature. As Vedanta compared physics, it questions the factor that articulates life with the natural elements. And narrates the idea of the existence of life, a non-different existence from nature. This has to be brought as the later development for universities because all are interconnected to the form of Human science.

***Swadhapramana and History***

In the Vedic or indigenous systems, time is cyclic. History is one of the many studies of the past. It was considered that the historicity of *Puranas* was not considered as pieces of evidence. But this consideration has been made invalid by some historians. Oral histories are also histories and are not compulsory to find only from coins and inscriptions. This is known as *Swadhapramana*. Today, few communities in India believe that the Puranic stories are history. All other cultural regions such as China and Europe do not consider their mythical stories to be a part of their history (Paturi, 2020).

***Prakriti in Governance and Economics***

In comparison to indigenous and present-western education, today in the field of governance the study or the discussion is divorced from the cosmic principles of sustenance and ecology. In the indigenous model, governance is a contribution to the sustenance of cosmic order at a given level. Right here, it only means to protect the animals, not to allow the river to dry up and so forth. Whereas, it does not stop within the human limits but extends to the environment and the cosmic level. Today, it is seen that human rights mostly talk about justice without the core understanding that it evolved from *Prakriti*, the Natural Law. Broder's perspective of rights is the formal principle of Vedic governance and is interrelated with the individual level (Paturi, 2020). As this era is also into the idea of capitalism, were at the same time where global warming exists. So, in the study of economics, the approach should be indigenous whereas environmental economist thinking should be used.

### ***Jeeva-Nara and Anthropology***

At the individual level, when it comes to the present study of Anthropology and Sociology, it is common in the case of family, marriage, society and so forth. But in the indigenous nature, it further takes to question how *Jeeva* (the essence of life) and *Nara* (human) are mentioned. In the present study, Anthropology is also about ritual studies of so-called 'tribes'. Whereas, in the indigenous system, it is *Kalpa shastra* namely the theory of *Karma* (action). As mentioned before, the IKS through the study of *Jeeva-Nara* articulates the nature of *Nara*, as similar to anthropology. It further deals with the principles of nature and illustrates that the *Jeeva* or the essence of every life.

### ***Sphota in Media***

It is said that everything begins with an idea, and every idea begins within a mind. *Sphota* can be defined as a flash. The flash or the first spark of an idea that originated in the mind. In this digital-media era of the 21st century, the indigenous theory of Bharthrhari's *Sphota* can be used in the studies of media such as visual communication, film and television and so forth (Paturi, 2020) for bridging the contemporary educational system. Through the IKS, *Sphota* also makes one to think of one's own thinking and perception that is able to narrate a story, content and so forth.

Therefore, the above mentions are a few instances of how IKS could be used to bridge the gaps in the present-western educational system. By doing this either by direct or indirect means, the learnings will be inclusive of *Sanskrit* through which will rekindle the existing connections among the regional languages of the Indian subcontinent. Further, the implementation of the IKS in various fields of education and educational institutes across the BBIN community will gradually develop the psychological integrity of *Jana-padha*, the citizens of the BBIN. Therefore, as the steps stated above, similar to SAU (South Asia University) of SAARC and the BIMSTEC identity of Bay of Bengal through Nalanda, India under its BBIN initiative should gradually re-establish an ancient University that can reclaim the cultural continuity and the identity of common-ness within the sub-region, and create an impact all over the region .

### Role of *Sharada Peeth*—the Centre of Learning

BS says that “*Vidya* (knowledge) is again *guru* for everything.”<sup>6</sup> Kalhana, a renowned scholar and historian of Kashmir has mentioned in his book *Rajatarangini*:

...how far the valley has earned this proud title as a home of scholarship and refuge of learning, it will be recognized that such designations must have helped to attract special attention abroad to the *tirtha* which bore the name of Sharada.’  
(Stein, 1900, p. 286)

In the context of pilgrimages in the Indian subcontinent, *Sharada Peeth* is considered one of the eighteen *Shakti Peethas*. It also deserves special notice that Al-Beruni had mentioned ‘Sarada’ in his accounts (Stein, 1900, p. 285). *Sharada Peeth*, moreover, was the Centre of learning prominent in South Asia and even beyond during the ancient times. During the reign of Kanishka, *Sharada Peeth* was the largest academic institution in Central Asia. As per the historical evidence, it is said that around 5000 people resided at *Sharada Peeth* (Alok Bansal, 2020, p. 139); and to seek this fruit of wisdom, seekers even came far from the west: that of today’s Iran and Afghanistan; from the east: China and Burma; from the southeast: that of Indonesia, Cambodia and Thailand ((regd.), 2017).

As per the revenue sources, it was reported that the ancient *Sharada Peeth* occupied around 73 *canals* of land, which today is limited to the land of 13 *canals*. Until 1948, it prevailed more like a temple university, the centre of learning than a shrine of beliefs. Further, it can be mentioned as a civilisation, part of the civilisation or the centre of civilisation. The ritualistic practices mostly happened in the caves or on the banks of Kishanganga (Pandita, 2021). In ancient times, therefore, Kashmir as a whole was known as *Sharada Desh* (land/region) due to how it was celebrated for its learning at *Sharada Peeth/Peetham*.

Kashmir was known as the ‘Paradise on Earth’. Today, it has become a subject of talk in national and international forums, not on the heavenly basis, or the centre of learning; but based on extremism, conflicts and related movements sponsored by the ISI, which is a well known bitter truth in the UN platforms. The fact that the politically disturbed condition of the

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<sup>6</sup> विद्या पुनः सर्वमित्याह गुरुः (Thomas, 1921, p. 32)

upper Kishanganga Valley (also known as Neelum Valley in POJK) during the later Mughal and Afghan rule, has had much to do with the neglect into which the learnings of *Sharada Peeth* have fallen. The 11th-century poet Bilhana had mentioned *Sharada Peeth*—referring to it as the source of Kashmir’s reputation as a Centre of learning (Alok Bansal, 2020, p. 140). Therefore, Kashmir was claimed from earlier times to be the land with such a designation as *Sharada Peetha* (Stein, 1900, p. 286). Thus, it is very important to regain the lost identity of Kashmir as the Centre of Learning, even of the international outlook.

From the head, the brain stimulates a living body through the nerves. Similarly, Kashmir remained the head, as the centre of learning and spiritual awakenings to the remaining entities of the subcontinent. For instance, *Saraswati* is a *Sanskrit* fusion word of *Sara* meaning ‘essence’ and *Sva* meaning ‘oneself’. The fused word means ‘essence of oneself’; and *Saraswati* means ‘one who leads to the essence of self-knowledge’ (Pandit, 2016). As per the Vedic traditions, *Sharada Peeth* is also considered the residence of *Saraswati*. It embodies three manifestations encompassing knowledge, learning, and articulation (Team, 2019, p. 24). In the 14th century text—*Madhaviya Shankara Vijayam* there is a test, unique to *Sharada Peeth*, known as the *Sarvajna Peetham* or Throne of Omniscience. These were four thrones, each representing entrances corresponding to one of the points of the compass (Shankara Digvijayam Part 5, 2020). It also symbolises that the learnings at *Sharada Peeth* remained the highest seat of learning from all directions, claimed to be much older than Nalanda and Takshashila (Pandita, 2021). Therefore, where else would be the perfect centre, as a primary step for institutionalising the educational cooperation for the psychological integrity of *Jana-padha*, the citizens of BBIN member states?

### **Re-establishing the University of *Sharada Peeth*: Virtual and Physical**

BS states that “historic-traditional right, goodwill of dependents, and councillors, relatives, friends, kinsmen— he [ruler] should all alike consider.”<sup>7</sup> As people to people contact is one of the principal goals of BBIN, India as the initiator should consider BBIN members alike to reach and revive the historic-traditional dependents and integral connections of the citizens, the *Jana-padha*. To attain this, as the primary aim, the re-establishment of the University

<sup>7</sup> पूर्वाचरितं धर्ममनुजीविसख्यममात्य ज्ञातिसुहृद्गान्धवान् समं पश्येत् (Thomas, 1921, p. 4)

of *Sharada Peeth* shall be virtual at its initial stage. The establishment of a virtual platform may also be a forward step in functioning. The Institute of Indic Knowledge Studies (IICS), the Indic Academy (IA) and so forth are some of the examples of the implementation of such kinds of virtual initiatives. IGNOU shall be noted for its function of facilitating distance education. This virtual implementation of the University of *Sharada Peeth* also helps in reclaiming the geo-cultural continuity of the territory, which is illegally occupied by Pakistan. On 19 March 2020, Pakistani media reported that the Pakistani Government is examining the opening of *Sharada Peeth*. However, no progress has been made. These are important milestones in the battle to reclaim *Sharada Peeth*, a temple, and moreover a temple University that was as great as Nalanda (Alok Bansal, 2020, p. 143).

*Sharada Peeth* was located in a small village called Shardi or Sardi, near the confluence of the Kishanganga and Madhumati rivers, beyond the Line of Control (LoC) in Pakistan Occupied Jammu-Kashmir (POJK) (Team, 2019, p. 24). Today, the Government of Pakistan is vigilant due to the diplomatic and military importance of the region. It is notable that the treaty on LoC was signed during the Vajpayee-Musharaf dispensations. Scholars mainly from India have various opinions on the location for setting up of the University of *Sharada Peeth*. Few suggest that it is only eight kilometres from the last village of Gurais (Tara Bal) near LoC. Being only 8 km from the ruins of the ancient *Sharada Peeth*, the Gurais at the bank of Kishenganga River near Baghtor Ismarg, is a perfectly suitable location for setting up a modern University (Samoon, 2015). According to Ravindra Pandita, founder and head of Sava Sharda Committee Kashmir (regd.) have reclaimed approx. 500 sq. yards of temple land at LoC, in Tithwal, Kashmir based upon the claims of setting up a research centre and ultimately the University.

As per the claim, Tithwal is a region with a historic and cultural dimension commencing pre-1947. It is closer to Kishanganga and the land is visible from across the LoC, POJK. Therefore, similar to how the modern University of Nalanda was re-established 15km away from the ruins of ancient Nalanda, the University of *Sharada Peeth* should be re-established at Tithwal, which has a historical and traditional continuity across the region and is closer to the ancient ruins of *Sharada Peeth*, POJK (Pandita, 2021).

Finally, the re-establishment of the University of *Sharada Peeth* and simultaneously, the implementation of IKS to bridge the gap with the present-western educational system may

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develop 'science' into a 'better science' (including technology) and further make understood that all is a 'mind science'. Even as a latter result of the postmodern era, it can evolve as a global application of a holistic approach, which could be initiated primarily from BBIN.

### **Discussion and Conclusion**

A state, nation or a union is advanced in proportion to the education and intelligence spread among the masses. In the face of a continued foreign onslaught from across the northwest frontier, indigenous sciences began to retire into the interior. During the 18th century, political changes also influenced the educational institutions in the Indian subcontinent; and that limited our *Dharma* oriented nation to a so-called secular nation through the establishment of an anti-*Dharmic* education system that remained unchanged following the political independence of our nation. Therefore, the work claims and suggests that by focusing on the educational system prior to the IKS, the lost socio-psychological integrity of the sub-region of the subcontinent can be regained. As an initial phase, therefore, providing scholarships to indigenous schools and thoughts from the BBIN community; then through developing the Centre of Indian Subcontinental Studies in the re-established University of Nalanda. This may generate a certain level of integrity among the member states. Later, institutionalising the bilateral educational relations under BBIN, and setting up a University similar to SAU generates further integrity, and people-to-people contact—as it is one of the principal goals of BBIN for enhancing regional connectivity.

Mark Twain said that 'India is the cradle of the human race; most valuable and the most instructive materials in the history of man are treasured up in India' (Somasekhar, 2019). Education is everything if it is life-knowing, character-building assimilation of ideas. If this core idea of education differs, then education is something equal to nothing. Indigenous systems of knowledge not only aim at the integral development of personality, but also pursue art, not merely to present images of the subjective and objective world, but to see them with a significant and creative vision that goes beyond appearances and to reveal the supra-rational truth and beauty. In the present-western educational system the subjects are skewed and not connected with the existence of the universe or the truth. Therefore, by bridging the gap with the present-western education, indigenous systems of knowledge should be revived by re-establishing the University of *Sharada Peeth* under BBIN. Re-establishing the ancient

university of *Sharada Peeth* impacts cultural continuity, and through BBIN it reflects 86.4% of the population comprising 70% of the territory of the Indian subcontinent. This may further stabilise the psychological integrity of *Jana-padha*—the citizens.

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