

Puranas and Vedic Practices in Ancient Bengal

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Abstract

The addition of literature to history is intensive. A review of the ancient literary Vedas of India reveals wonderful signs of the exaltation of Indian wisdom and wisdom. But the Vedas were religious and did not belong to the public. The Puranas were later composed in protest of this. If you want to know the complete history of a nation, not only in terms of religion, you need information on various political, social, economic, military and other issues. All that important information is hidden in the Puranic literature. The Brahmanical literature Vedas employed in JajanJajan, the masses carrying the society and the literature of the Kshatriya sect are Puranas. Attempts have been made to underline the contribution of Bengali-speaking creative Manisha in mythology and Vedic practice in the light of customary historical information.

Keywords: History, Vedas, Puranas, Dr.Hazra, Bengal,

Introduction

It is almost impossible to determine when Aryan civilization spread in Bangladesh. AitareyaAranya is the first to mention a tribe called 'Banga'. Historian Ramesh Chandra Majumdar thinks that Aryan civilization influenced Bengal between the sixth and fourth centuries BC. Greek and Latin elements are especially helpful in determining the boundaries of ancient Bengal. Many geographical information of ancient India and Bengal is available from the works of Megasthenes, Periplus, Ptolemy, Virgil, Cartias, Pliny etc. From all these writings it is known that most of present day Bengal was known as 'Gangaridai'. Gangaridai included: Banga, Suhma, Pundra, Samatata, Harikela, Karnasuvarna, Gaur, Barindra or Barindri, Radha or Radha. The present West Bengal included Suhm, Radha and Karnasuvarna. With Bengal, Samatata, Harikela was present-day East Bengal. To understand the literature of a country, one needs to have a thorough idea about the historical condition of that country. The materials required to retrieve the historical information of ancient Bengal are very few. On the basis of a little information, I am trying to present a little history of Puranas and Vedic practices in ancient Bengal.

Aim of the Study

In ancient times, India was divided into many parts. There was one Magadha in each king's assembly. The Magadhas knew the genealogy and deeds of their respective lords. What we mean by state historiyan was the Magadhas. Special sectarian figures called Sutas were the proponents of the Puranas. They collected contemporary histories from the Magadhas of different countries. If a Magadha hid a fault about his lord, the Sutas would correct it. For this reason, the Sutas have been called truthful in many places. The Sutas knew the genealogy of all the kings. Held in antiquity

Prominent personalities and sages from different countries used to be invited to the big yajnas. The sutas used to come to the yajna and read the collected details. It was the work of a class of sages to record this mythical story. Traditional Sutakahini was known as Purana by the sages. The mythologist wanted his written archetype to be enriched by new events and to survive until the end of time. They resorted to an indestructible refuge to protect the Puranas from the clutches of time. The sages of the Puranas saw that the religious intellect of man is eternal. As long as there are people on earth, he will take refuge in one religion or another. The main miracle of religion. So the sages of the Puranas did not simply reveal the mythological details but gave it a religious form. As a result, the exaggerated and supernatural context in the Puranas is considered to be the real and Puranic theology. Many astrological, scientific, philosophical, poetic and grammatical texts have disappeared in the course of time. But



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mythology is still alive today. Listening to the Puranas, reading, writing, printing, giving Puranas to Brahmins is still considered a great virtue in the society. That is to say, it is not a simple written history, but thousands upon thousands of people have come to the rescue of the history presented in the form of Dharmashastra.

The Purana has been called 'Vedasammitam'. That is, the Vedas have no conflict with the Puranas. Puranas are everywhere according to Dharmashastra. The Puranas contain stories of India's ancient past. The word Purana is technical. Its metallic meaning is old. There are eighteen original Puranas and many sub-Puranas. Not all myths are of one time. Which is ancient - which is new; Again, there are ancient and modern parts in the same Purana.

Manisha and Sisrikshavritte of Bengalis have made him both witty and creative. So many scholars as we have found. Similarly, various books have been written on various topics. Notable among them are some books of Purana and Uppurana class. Some important arguments are being discussed about the fact that these were born in the hands of Bengalis in Bangladesh

Brihadharmapurana

The Purana is composed in these three volumes of East-Middle North on various subjects. Some of them are found in this Purana

Based on the information, it is believed to have been composed in Bengal. E.g. -

A) It mentions 36 ethnic hybrids. They are all Abrahmanas. All of these nations still exist in Bangladesh today. Apart from Bangladesh, one of the 'Vaidyas' of these nations, there is no other place in India. Among the titles mentioned in the text, 'Devi' used for Brahmin and Kshatriya women, 'Dasi' used for Vaishya and Shudra women are still prevalent in Bangladesh.

B) The idol of Kali that has been described and the worship of this goddess with the help of Malsi song is a feature of Bangladesh and Assam. Only three of the above seats are mentioned. Namely - Kamarupa (which is adjacent to Bengal), Bakreshwar (located in Birbhum district) and Ujjaini (which is the modern Mangalkot place in Burdwan district). In all the plants and flowers mentioned in it, Jogesh Roy Vidyaniidhi thinks that the author was probably a man from the eastern part of Burdwan district. Almost all the manuscripts that have been discovered so far are found in this country and are written in Bengali. In this Purana there are provisions for eating certain types of fish except for a few special days. Only the smritisastrakara of Bangladesh have provided for the fish-eating of Brahmins. The Mangalchandika or Kalketu etc. mentioned in the hymn of Kali is the only subject of the most popular Chandimangal Kavya in Bangladesh. It also contains the favorite composition of Bengali poets called 'Chautrisha'. Above all, this mythical Sharadiya Durga Puja is widely practiced in Bangladesh. Dr.Hazra thinks that it was composed, but according to YogechandraVidyaniidhi, Vishnu, his ancestor, the holy places near the Ganges, although there is no mention of Navadvipa, it dates back to the pre-Chaitanya period, sometime in the 13th century,

and this myth paints a picture of troubled Bangladesh. Probably as a result of the effort, the book has been called Vaishnava, Shaiva and Shaktashastra at the same time.

It has been mentioned in all the published editions of this book and in the inflorescence of each chapter of the book. But there is no mention of 'Kriyayogasara' in the 'Naradiyapurana' which mentions the names and contents of different parts of the Padmapurana. In the Brihadharmapurana, there is a reference to 'Kriya Yogasar' in the eighteenth sub-purana For all these reasons, it seems that this is probably a unique book

"Idamtishayaguhyangnihsritangbyasabaktrad Ruchirauppuranampritudangvaishnavanam"(Kriya Yogasar:26/55)

Manuscripts of this book are rare elsewhere in India, most of them are found in Bangladesh and all the manuscripts discovered till date written in Bengali. Bengali writers were the first to acknowledge it as an authentic book. Gangadwar, Prayag and Gangasagar Sangam- Although Ganga is considered to be very sacred in this different place, it is worth mentioning the great enthusiasm of the author in describing the greatness of the last place. Gangasagar Sangam is an absolute pilgrimage site in Bangladesh till date. In this text, the word 'sadhu' is used in the sense of 'proposal' in the sense of merchant (the word 'sadhu' is not used in the sense of merchant in any Sanskrit text other than Hitopadesh. Hitopadesh probably written in Bangladesh. The use of the word sadhu in a similar sense is also significant in medieval Bengali literature.

"SighraJanailoDuaSadhurSadan

Bela HailoAbaseshe Sango HailoStuti Shalgram Shilajalkhai Dhanpati.."(Kalikankan Chandi) The use of the word 'kulkucha' or 'kuli' in the sense of 'kallol' indicates the origin of the book in Bengal. The book praises devotion and gives precedence to slavery. The period of writing of the book is probably 9th-10th century AD.

Mahabagavatapurana

This book is a separate book from Bhagavata Purana or Srimad Bhagavata. In the Brihadharmapurana it is counted among the eighteenth Mahapuranas. It is also mentioned as Purana and Mahapurana in the Mahabagavatapurana. Once The following arguments are significant in considering the book to have been written in Bengal

- There are similarities between some of the words used in this Purana and some of the common Bengali words. viz-Garbachurna ", a-khisp dhatu in the sense of grief, 'Uma' (Oma in Bengali) in the sense of wonder, etc.
- It is clear from the description of Bhagirathi and Padma in chapters 69-70 that the author had a close acquaintance with the two rivers and was considered to be very sacred.
- Shardiya Puja has been associated with the story of Rama. The description of Durga Puja in the text similar to the current Durga Puja in Bangladesh.

- D) The books discovered in the Puranas, Navagrahakabach, Shivasahasranama, Kamakhyakabach, etc., which claim to be a part of this Purana, all of their individual manuscripts are received from the eastern part of Bangladesh and were written in Bengali.
- E) It has been praised in many chapters that Kamarupa is the best among Ekannapith (Mahabhadgavatapurana 11, 12, 76, 78)

So Dr.Hazra thinks the book is from a region of Bangladesh near Kamrup. The period of composition of the Mahabhadgavatapurana is probably preceded by a text of the thirteenth century which shows a combination of Vedic and Tantric religions. A clear picture of the then Banga Samaj has also emerged in it.

Devi Bhagavatapurana

This book is also referred to as "Bhagavata" or "Mahabhadgavata" in various places. It is also referred to as Mahapurana in the flowering of chapters. But Dr.Hajra has shown by various arguments that this idea is wrong. " The following arguments are noteworthy in considering Devi Bhagavata to be composed in Bengal.

- A) Some of the words and phrases in this book seem to be replicas of the common words and phrases in Bengali. For example- "Dushanangkasyadiyate" (whom do I blem), "nahanggrihangkarisyami" - I will not do house or sansari, "kathangkarominakaram " how do you do that .
- B) Like 'Mahabhadgavata' and 'Brihadharma Purana' written in Bangladesh, this book also describes the untimely realization of Ramchandra.
- C) The word 'Pungi' is used repeatedly to refer to an adulterous woman up to the seventh or eighth time. In the rural areas of East Bengal, Pungir Put 'or' Pungir Bhai 'is still used in abusive language.
- D) In the bathing material of the goddess, the hum of Khurasa is found. Punda or Pundravardhana in ancient times meant a part of Bengal.
- E) Considering Padmavati (now Padma) as a sacred river equivalent to the Ganges, the mention of the origin of the Siddhapeethasthanas the fall of the part of the body dismembered by Vishnu, the mention of Mangalchandi's praise and worship as part of the Brahmavaivartapurana.

However, some parts of the text testify that the book was written outside Bengal. Besides, the manuscript of this book is rare in Bangladesh. However, most historians think that it was written in Bangladesh. However, Dr.Hazra thinks that there is no doubt that the author was a Shakta Brahmin of Bengal. However, he considered Kashi to be the best place of worship and settled there and composed Devi Bhagavata. The book was probably written in the middle of the tenth century AD. Attempts to unite all the communities of Hindus are evident in Devi Bhagavat.

Brahmavaivartapurana

Yogeshchandra Roy VidyanidhiMahasaya thinks that the present text is not the primitive form of this Purana. Wilson thinks that this myth was compiled after the Muslim invasion. Bengali scholars

began its modernization in the tenth century and took it to its present form in the sixteenth century. The description of various hybrids found in the Brihadharmapurana is almost the same as the description of this Purana. These subclasses apply to the society of Bangladesh. There is also a mention of a separate sub-caste called 'Vaidya' which exists only in Bangladesh. Besides, the origin of the Kaivarta is described in detail in the Purana. The Kaivarta Rebellion is a memorable historical event in Bangladesh. The Kaivarta sub-caste still exists in the Bengali society. On the basis of all this, it is believed that the Brahmavaivartapurana was probably composed in Bangladesh.

According to some scholars, the entire northern part of the Brahmavaivartapurana has been projected by the Nimbarkasect. Dr.Sushil Kumar De Mahasaya thinks - Brahmavaivartapurana, Joydev and Nimbark are mutually exclusive.

The exchange cannot be proved. It seems that there was a previous source of all this which is now extinct.

Brihamnandikesvara Purana and Nandikeshwar Purana

Brihamnandikesvara is also called 'Brihamnandikesvara' or 'Brihannandi' and Nandikeshwar Purana is also called 'Nandishvara' or 'Nandikesh' Purana. These two mythical Durga Pujas are common only in Bangladesh. Apart from the only Gadadhar of Orissa, only the Bengali memoirists have accepted these two Puranas as authentic. All the books discovered till date in the book titled 'BrihanandikesvaraPuranokta Durga Puja Paddhati' are found in Bangladesh and each is written in Bengali script. For all these various reasons, the two myths were believed to be written in Bangladesh.

Brihannardiya Purana

This sub-myth may also have been composed in Bangladesh. Of course, there is no favorable decision in this regard

There is no doubt. However, it should be noted that some verses of Brihannardiya Purana are well known in Bangladesh widespread among educated people. E.g. - (The following two quotes are given)

"Jasyamatagrihenastivarjacapriyabadini
Aranyang ten gantabyangyatharanyangtathagriham."
"AtamabudhiSubhankarigurubuddhirvisheshata."
parabuddhirbinashayastribudhihipralayankari"

Devi Purana

This is a Shakta sub-myth. The available Devipurana is probably not the primitive form of this book, but the deeds and worship of the goddess who descended as a lion in the Vindhyaaparvata are the subject of this book. Other Puranas do not list it as Purana or Uppurana. From the mention of Kamakhya, Kamarupa, Banga, Radha, Barind, Samatata, Burdwan etc. in this Purana, it seems that its origin is Bangladesh. It is said to have been written in Tamluk or a nearby place due to the frequent mention of the water vessel or 'pota'.

Dr.Hazra thinks. Separate references to Brahma Puja in the Devi Purana, mention of decaying

Buddhism and Jainism, and the possible influence of Banabhatta's Kadambari on it, etc., suggest that the book was not written before the end of the seventh century AD. Except Raghunandan any other memoir did not mention this myth.

SanatkumarSanghita

The Shiva Purana is divided into several Sanhita. SanatkumarSanghita is one of them. According to Hazra, the original 'Sanatkumar Sanhita' was called Shivpuran, later other Sanhita of the Purana was probably added. Most of the manuscripts of this Sanhita have been discovered in Bangladesh. Bengali memoirists were the first to take the help of this code in their texts. Apart from Hemadri, no other non-Bengali memoir seems to have taken the help of this book. There is no 'SanatkumarSanghita' part in the Shiva Purana prevalent in West and South India. Due to some of the above arguments, the book is considered to have been written in Bengal. The date of its composition is probably sometime in the eighteenth century.

There are two other sub-myths known as AngirasUppurana (900-100 AD) and LaghuBhagavatpuran (900-100 AD), probably written in West Bengal Or Orissa. Most of the manuscripts discovered so far in another sub-purana called 'Kalkipurana' are written in Bengali. The period of writing of this book is probably in the early 18th century. In addition to the summary of the Puranas, Puranic commentaries and numerous other books on methodology identities have been found which are presumed to have been written by Bengalis in Bengal. Analyzing the above information, it can be said that in the practice of Puranas, especially in the case of certain sub-Puranas, the creative genius of the Bengalis is found to be brilliant.

Fa Hien (5th century AD) etc. Chinese Hiuen Tsang (7th century AD) It Singh (8th century AD).

Conclusion

There is no information in the travelogues of the travelers about what the Vedas were like in Bengal. Some ancient writers have declared the impurity of Bengal -

"Ima prajastisroatayamayanstanimanibayangsi banga Bagadhascherpada" -Aitareya Aranyaka
"Arattan-Bangan-chGatvaPunastomenaJajeta"
"AngabangakalingeshuSaurashtramagadheshu ca Tirthajatran Bina gacchanpunasanskaramarhati. "

It is known from the genealogy that since there were no Bedajna Brahmins at that time, Gaur king Adishur (632 AD) brought five Bedajna Brahmins from Kanyakubja. Gauradhipati brought

ShyamalvarmaYashodhar Mishra etc. Sagnikfive Brahmins to this country. Although the historical evidence of the Kulpanji is not very much, it is believed that in ancient times the prevalence of Bedajna Brahman or Bedavidya was not very much in Bengal. The practice of the Vedas improved slightly during the reign of the Sena kings. However, although the existence of many books on Dharmashastra has been proved at this time, no other significant Vedic book has been discovered so far except Gunavishnu's 'Chandogyamantrabhasya' and Halayudha's 'Brahmansarvasva' Halayudha condemned the Vedic practice of Bengal at that time - "Radhiyabarendraistvadhyangbinakiyadekvedartha syakarmamimansadwarenyajnetikartavyatabicharakiyate" (Kashi edition, p-6). This proves the existence of Vedic Bengali scholars like Halayudha who practiced Vedas in Bengal, though not properly. Even after Halayudha, commentaries on Vedic mantras were written. Among the commentators are Vidyabachaspati or Siddhantabachaspati (16th century AD) and Ramakrishna Bhattacharya. In this connection, it is worth mentioning that the name of the Veda explained by Haraprasad Shastri MahasayaNugaracharya is misleading and there is no evidence of his Bengaliness, he added. No such text found. Historians have proved that during the reign of the Parmar dynasty, Vedas, especially Samveda, were prevalent in Dakshinaradha and Barendra.

On the basis of the above information, it can be inferred that in other scriptures, even though Bengal is at the peak of Samunnati, the practice of Vedic practice is not so noticeable.

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