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Reflection of vedic religion and mythology in modern thought

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Abstract
Purāṇas have a prominent place in our religious and secular literature.They are as ancient as the Vedas and as sacred as the Vedas. In Sanskrit and Bengali literature, the most common meaning of the word 'Purāṇa' is old, ancient etc. Vedic religion is now generally accepted as the predecessor of Hinduism, but they are not the same as textual evidence indicates significant differences between the two. Throughout Puranic literature there is an attempt to make religion and philosophy accessible and comprehensible to the mass consciousness. Whereas in the Vedic age religion was alive with spirituality, in the Purāṇas religion is bound by moral precepts. According to the religious needs of the age, the Purāṇas reformed the Vedic religion and transformed it into a universal human religion. Vedic religion, philosophy, creation etc. attempts of the Purāṇas to make the various subjects useful to the common people attract the readers of the modern society.

Keyword: Purāṇ, Veda, religion, Hinduism, philosophy, literature

Introduction
Purāṇa is a primordial and eternal subject. Religions of myth - which from the same seed - have blossomed and borne different fruits for centuries beyond geographical boundaries. Hence - ancient, eternal and primeval - this was the meaning of the word Purāṇa in ancient usage. We still use the term 'Purāṇa puruṣa' in that sense. 'Ajo Nityah śāśvatohang Purāṇah' - Many are familiar with this line from the Upanishads and the Gītā (Katha-1/2/18, Gītā-2/10) but Haricaran's quotation from the Rigveda in his 'Bangiyaśadvakoṣa' is more suggestive. A closer translation of Rameshchandra Dutta's quote 're-emergent, eternal and identical' seems to be re-emergent, eternal, adorned with similes and colours. Here the object of the anecdote is Usha Devi, but we do not know that the myth or myth also has repeated rebirths.

In the second half of the nineteenth century, under the strong influence of the Brahmin movement and western education, the young society gradually got used to new values and rejected the prevailing traditions in general. Again, a new awareness of India's glorious heritage was gradually being discovered through the efforts of Western Indo-theologians, a tendency to glorify India was becoming evident in the Vedas and Upaniṣads, preserving the taint of memory, and while the movement of Puranic social reformers and religious preachers flowed in different directions, Bengal society in the last quarter of the century. A common expression of these efforts is felt. The novel spiritual understanding that resulted from the study of the Gītā, the Upaniṣads and Vedānta took root among the religious reformers of the time. When nineteenth-century Bengalis were trying to overcome the gloom of colonial oppression and establish themselves in the bright light of national identity, many felt the urge to re analyze epic and mythological archetypes, inspired by esoteric social psychology. Hence, although mythological literature was outwardly rejected by the English-educated youth, mythological elements were deeply assimilated into the creative mind. The Vishnu Purāṇa shows that the great sage Vedavyās Puraṇa composed four types: Narrative, Anecdotal, Gatha and Kalpashuddhi.

'Ākhyānoiścāpyupākhāyanairgāthābhih Kalpaśuddhibhi |
Puraṇ-samhitāngn cakre purṇārthabiśaradah ||

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Discussion

Purāṇa means old stories (old narratives). In Vedic literature, narrative, anecdote, puraṇa, history are used almost synonymously. Puraṇas are also mentioned in Brahmaṇas and Upaniṣads. But their history and Puraṇa together are mentioned as 'Itihāsapuraṇa'. The word Puraṇa means ancient and the word Itihasa means 'Iti-ha as' i.e.'So it was'. Hence, history refers to past events and mythology refers to distant past events. It is found in Padma Puraṇa- 'purā paramparāng byakting purāṇangte bai smṛtam'. In the Matsya Purāṇa it is said- 'Purāṇṣabetihosohayang Paṭṭyote vedabādhivih' (58/4). Generally speaking, Purāṇas contain a mixture of historical elements as well as fantasy, discuss theology, describe the greatness of the god or goddess, and have a smooth blend of divine and human stories. So it is said that Purāṇa is mixed literature. Purāṇas are said to have come down from Brahmā.
' Purāṇang sarvaśastraṇāng prathomang brahmaṇā smṛtam' (Matsya Purāṇa-53/3)

Such religious beliefs are not supported by science. Because, commentaries of different eras, religious beliefs and lifestyles of different times and names of historical characters and princes of different times are known in Purāṇas. Hence it can be concluded that all Purāṇas cannot be composed by one person or at the same time. All things considered, it can be said that the original forms of some of the ancient Purāṇas were composed and circulated in the fourth or fifth century BC. and other Purāṇas can be estimated to have been composed between the second and seventh centuries AD. Professor Dr. Gaurinath Shastri said - 'The Purāṇas were composed during the reign of the Gupta dynasty emperors. This Gupta empire began in 320 AD and lasted until about the sixth century.' The authors of the Purāṇas were the bearers and bearers of the Brahminical culture. The words of the Purāṇas flow directly from the source of the elite supreme Aryachaitanya. But its consumers were illiterate and illiterate masses. The aim of the Purāṇas was to anoint the lowlands of their folk consciousness with literature and religion. On the one hand refined taste and noble philosophical thought, on the other the common man's illiteracy and limited religiosity, mythological views and majestic physical features.

The early rituals of the Aryas were complex and centered on sacrifices, but in the Puranic period, attempts were made to simplify and streamline the rituals. In the Vedic period religion was alive in spirituality, in the Purāṇas religion was ethical. Because, ordinary people cannot pursue the subjective pursuit of spiritual realization, they prefer external lifestyle. Morality is the social regulation of life and action. The ideology of religion in the Purāṇas is thus largely transformed into morality and made accessible to the common man. It is a simplification of the religious content of the Purāṇas.

There is disagreement about the period of composition of the Purāṇas. According to Hindu belief, Narayana himself descended to earth in the form of Vyasa and divided the Vedas, formulated the Vedantasutra or Brahmasutra, composed the epic Mahabharata, and composed the Eighteenth MahaPurāṇa and Eighteenth UpaPurāṇa, consisting of four hundred thousand verses. 'Krishnadvaipayanang vyasang vidhi narayanang prabhum' This quote from the Vishnu Purāṇa celebrates the divine source of the Purāṇa. But recent research suggests that they were composed at different times.

The religious content of the Vedic religion and the Purāṇas are essentially identical. Almost every Purāṇa is called 'Puraana Vedasamtam' i.e. Purāṇas were composed following the Vedas. The authors of the Purāṇas have nowhere denigrated the Vedic religion. The Purāṇakars did not attempt to propagate any distinct anti-Vedic, anti-sacrificial doctrine, ignoring the Vedic religion. In fact, the religious content of the Purāṇas is a broad reinterpretation of the Vedic religion.

Many similarities can be observed between the Vedic works and the religious content of the Purāṇas. The Samsukta and Pururba Suktas are described in detail in the Bhagavata Purāṇa. SkandaPurāṇa mentions Vedic Śrisukta, Pavmana sukta, Soma sukta, Indra sukta etc. along with Deva Pratistha Vidhan. All the information about creation in the Vedic accounts, which was scattered here and there in the Puranic period, has become a comprehensive account of creation. The inspiration for the 'vamśa' and 'hereditary' compositions of the Purāṇas was also probably drawn from the Vedic narratives or Narāśamsî. Vedic literature is also the main source of Purāṇas. In the Rigveda, in praise of Agni, it is said - 'sa nah piteva sūnavehagne sūpāyano bhava' - 'O Agni, as the door is open to the father to the son, so may we always approach you'. - Here the son's intense devotion to his father is heard in the sage's voice. Indra, one of the main deities of the Vedic age, is also repeatedly described as more loving than a father - 'sakhā pitā pitṛtamah pittṛṇāng karte mu lokomuśte vyodhāh'. It seems that the Vedic authors of the Purāṇas were also the main inspiration of Puranic bhaktiism.

The seeds of various incarnations of Lord Vishnu, one of the main deities of the Puranic period, were also latent in the various narrative legends of the Vedic period. (a) Śatapathabrambhrana's ancient epic 'Manumatsyakathā' is the original story of the fish incarnation of Vishnu Purāṇa. Taittirîyabrahmāṇa and Śatapatha brahmāṇa also contain similar sayings.

The Bhagavata, Kurma, Garuda, Padma, and Vishnu Purāṇas contain detailed descriptions of the Kurma avatars of Vishnu. (c) The description of Vishnu's Varāha-avatar is also entirely Vedic. In the Taittirîya Samhitā, Prajapati assumed the form of a pig and saved the world from endless waters - 'Apo ba idamgre salilmasit; Tasmin Butterfly: Airborne. He is Imam. Tang Baraho Bhutabharat.' Taittirîyabrahmāṇa and Śatapatha Brahmāṇa also contain similar sayings. The story of this incarnation of Varāha in the Samhitās and Brahmāṇas is adopted almost exactly in the Purāṇas. (d) The concept of Vamāna avatāra of Vishnu is also purely Vedic. In ancient times Vishnu prayed to the demon Balî for three feet of land. When Balî agreed, Lord Vishnu assumed a giant form and placed his third foot on Balî's head, spanning the Tribhuvana with his first two feet. Vishnu's three-legged movement is the main biographical story of Vamāna avatāra. Vishnu is probably called 'Trivikrama' for this reason.

This Tripādavicharana of Vishnu is purely Vedic. (Support is found in the mantras 'tredhā nidadhe padam', 'trîṇi padā vichakrome' 'yasya trîpurṇa madhunā padāni' etc.). Vaidic ācharya Śākapūrṇi says that Vishnu has three stages in earth, space and universe. Acharya Arṇanāva, another ancient commentator of the Vedas, says that this trivikrama of Sun, ascending Udayagiri, standing in the midday sky and walking on Astāchala or the Sun is supposed to set. is the trivikrama of Vishnu. The story of this incarnation of Vishnu is detailed in the Vāmana Purāṇa, Skanda Purāṇa, Narada Purāṇa, Brahma Purāṇa, Padma Purāṇa, Matsya Purāṇa, Kūrma Purāṇa, Agni Purāṇa and Bhāgavata Purāṇa.

From the above brief discussion it can be clearly inferred that the similarities between Vedic religion and the religious themes described in the Purāṇas are very strong. However, some differences are also observed in both the places. These

distinctions are several variations on the Vedic basis that reform contemporary liberal thought.

At the outset it may be noted that the elaborate sacrificial system of the Vedic period no longer finds place in the Purāṇas. The Matsya Purāṇa states (144.17) that the Vedas were destroyed in Kaliyuga. It is said in many places in the Purāṇas - Yajna was the religion of Dwāpara, the religion of Kali. The Bhāgavata community strongly criticized Vedic sacrifice (Gītā 4/33, 42). The Purāṇas also did not accept the rationality of animal slaughter in the Vedic age sacrificial (Brahmāṇḍa-63. 12: Vishnu- 3.18.15). The greatness of rivers and the greatness of pilgrimages were preached instead of pompous Vedic sacrificial rituals in the Puranic period. The greatness of temples like Gaṅāga, Yamunā, Narmadā, Kaśī, Prayāg, Kurukshetra, Puṣkar etc. are also declared in details.
'Puṣkare duṣkarang gantung puṣkare duṣkarang tapah |

Duṣkarang puṣkare dānang vastu caiva suduṣkaram.
Kurukshetarang gamiṣyami kurukshetre basamyaham.
Yah ebang satatang vruyat sah amalah prāpnuyādiadivam ||"
-(Agni Purāṇa, 109/8,14)

Philanthropy and hospitality are described as the best practices of the Puranic age and thus make the Puranic religion simpler, understandable and accessible to all than the Vedic religion.

From the age of the Rigveda to the time of the Purāṇas the people had no right to be aware of the great or free circulation of Vedic religion or Vedic literature. Vedic religion, on the other hand, Vedic literature was not a human religion or literature. It was the Purāṇas that made religion accessible to the masses as a vehicle of public education in literature. 'Vrata' occupied a special place in the framework of Puranism due to the tendency of the then society to simplify the Vedic religion regardless of the rich and the poor. Purāṇas have given advice to Vratas so that even the poor can practice religion slowly according to their ability. Matsya Purāṇa says about Vibhūti Dvadaśîvrata-

'Alpabitto yathāśaktyā stokong stokong samācharet | Jaśchāpyatîva nihasva syāt bhaktimān mādhavang prati| Puṇyācharn bidhāneno sa kuryātvatsarodwayam' ||

In the Vedic period the knowledge that forbidden to be revealed to the common people. Demonism was forbidden there, theology was propagated through mythology.

Brahmins never disparaged Vedic religion, propagated it, reformed it in terms of Yugadharma. The special contribution of the Purāṇas is the generalization of Hindu religion, knowledge and culture. Brahmāṇḍa Purāṇa says that if the Vedas perish, the sacrifice perishes, if the sacrifice perishes, the Gods perish, and if the Gods perish, all perish.

'Vede nāśamanuprāapte yajno nāśang gamiṣyati| Yajne naṣṭe devanāśastaha sarbang praṇaśyati.' (Brah. 66/6)
All anti-Vedic scriptures are said to be fruitless and harmful.
'Yā vedavāhyā smṛtayo yāścha kāścha kudṛṣṭayah|
Sarvāstā niṣhphalāh pretyo tamoniṣṭā hi tāh smṛtāh||
-(Kūrma Purāṇa, Purvabhāga-2/31, Vāyu Purāṇa 62/110)

The religion of Vedic age was mainly Brahmanism. It cannot be called Hinduism for want of universality. Almost all forms of Hinduism are found in Puranic literature. Hinduism or Hindu history, when the people of India accepted everything, collected elements of different civilizations and cultures through destruction and created their own image. To get his identity, there is no movement without mythology. Śruti and Smriti are the core of Hinduism. While Purāṇas are followers of hearing and memory, Purāṇas are much more about words.

'Janna drishting hi bedeya tad dastang smring dwij.
Abhayaranna Drishing Hi Tat Purāṇa: Praniyate.'
(SkandaPurāṇa, Prabhaskhanda)

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Vedic literature was religious. The wonderful progress made by the people of India in the field of religion and thought can be found in the Vedic literature. But the complete identity of a great nation cannot be confined to its religion and culture. There are many other aspects in the life of a nation. For example, social, economic and state aspects. Without knowing all these aspects, it is possible to have a complete understanding of the history of any nation. Brāhmana's contribution to the advancement of religion and thought. So Vedic literature was the history of that Brāhmanical school. In other cases, donations were made by Kṣhatriyas and other people. Mythology is the history of that genre and the flow of people. The history of both these streams is the history of India. Vedic literature was the bearer of Brāhmanism and Puranic literature was the bearer of Kṣhatriyas.

Conclusion
So, in the context of the whole discussion, it can be said about the modernity of the Purāṇas, - Vedic religion has been simplified in the age of the Purāṇas to suit the particular social needs. This simplification has both good and bad sides. As a result of this, on the one hand, it was possible to protect the Brahmin Hindu people from the influence of other religions, and the society also had to suffer some of its evils. First, the practice of idolatry of gods and goddesses, which was introduced in the Purāṇas for the religious practice of the common people, gradually turned into a reformation and gave rise to blind paganism. Secondly, the glorification of one God and Goddess in each Purāṇa led to the creation of distinct sects such as Śākta, Vaishnava, Śaiva, Saura, Gaṇapata etc. in hindu society. From a theoretical point of view, attempts to establish unity between different Gods and Goddesses and harmony between different communities are also seen in the Purāṇas. Third, the emphasis on ritual worship led to the establishment of a priestly system in society.

The literary value of Purāṇas is also significant in this period. Those of the society who cannot enjoy the taste of high literary works, can quench their thirst for literature in the

grandeur and spectacular events of the Purāṇas. From ancient times to modern times, many writers borrowed gems from Purāṇas and developed their own poetic genius to create contemporary literature. However, the Purāṇas were not composed entirely with aesthetic motivation. The abundance of miracles, communication of unexpected events beyond the bounds of reality, hyper-dramatism and superhumanity in the stories of the Purāṇas cannot satisfy the intellectual mind of today. So, it can be said that there is nothing special about the high level of craftsmanship. Purāṇas have Bhaktiras, but Sahityarasa are not special. But the Purāṇas were composed to satisfy the needs of a particular age and the religious and literary thirst of the lokāyata mind. Therein lies the value of mythology.

Puranic literature attempts to adapt religion and philosophy to the lokāyata spirit, introducing a tendency to humanize gods and goddesses and deify humans. Just as the Puranic view of religion is a fusion of diverse perspectives, so too are the seeds of sectarianism. The references to various doctrines in the Purāṇas are merely a mixture. The Purāṇa is acceptable to the modern reader for its linguistic simplicity. Even today, the attempt to make diverse subjects like religion, philosophy, cosmology, poetry appealing to common people attracts readers.

In the ancient tradition the Purāṇas were established in the status of Dharmaśāstra. The history of many forms and varieties of religion, philosophy and worldly belief is also described in the Purāṇas. Purāṇakars are inspired by separate theories of ideals like karma, bhakti, jňāna, yoga etc. and ideals of mundane religious harmony. Traditional Vedic practices, sacrifices, monotheism, spiritual thought, secular religious practices are all discussed in the Purāṇas.

In view of the above discussion, it can be said that the Purāṇas did not denigrate the Vedic religion. According to the demand of Yugadharma, it was later reformed and transformed into a universal human religion. In the life of a nation, its social, economical, political conditions conflicts with civilization and culture, ups and downs etc., there are many factors which cannot be ignored in any age.

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