**THE FOUR VEDAS FOURTEEN SHASTRA**

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It can’t be said that those “Puranas” which are in vogue in present days society, most of them obey Puranas ancient customs and traditionals Moreover, many of the Puranas are in vogue at present through one or two outdated customs or those customs that are going on partially. In this condition, it is necessary to analysis in detail each Mahapurana out of the mentioned Eighteen (18) Puranas. On the basis of the necessity of analysis of the Mahapuranas, the “Four Vedas Fourteen Shastras” meaning Rik Veda, Jajur Veda, Sham Veda and Atharba Veda, along with these fourteen Shastras Education Kalpa, Nirukta, Grammar rhyme and Jyotisha six vedangas; Ayurveda, Dhanurveda, Gandharva Veda and ArthaSastrafor Upavedas, “religious Sastras”, ‘Purana’ Justice and solution (Mimangsha) – Four upangas; in total ‘Fourteen Shastras’ are to be analysed in detail. The ‘Puranas’ are called or named or titled as the ‘body parts’ (or Upanga) of veda.

“The Mahapuranas’ claim to be as ancient as the Vaidic literature. According to ‘Matsha Purana’ (5/3/9) Brahma created ‘Puranas’ at the very beginning of creating every other ‘shastras’. The other shastras are created from the side of Brahma only after that.

‘***Puranang Sharvashastranang Prathamang Brahmana Kritam.***

***Anantarancha Bakrevyo Bedantasah binirgatah.’***

Vyasdeva created the ‘Puranas’ mixing the Akhanas and Upakhanas. Vyasadeva after composing the ‘Purana Sanhita’ made Sutaputra Lomaharshana as its weapon. Lomaharshana composed himself the “Purana Sanhita” just by the mercy of the Guru.

***‘Sargashcha Prati Sargashcha BangshoManyantarani Cha.***

***Bansha-nu-chartitang Chaibo puranang panchalakshanam.’***

***Bishnu Purana 3.6.25***

Meaning, Sharga from the beginning of creation to the end of creation, Pratisharga from just after the creation of Brahma to the period of “dakhadi prajapati”, “Bangsha shristi” (angel, ashura, the fathers, rishi, muni character) Kalpamanyantar (In Any Kalpa of Brahma and any manyantara of the ‘Monus’

Bansha-nu-chariting (during the region of any Maharaja), the incident happened. In this way, first of all swarga, secondly, pratiswargas, thirdly, creates Jajaka’s generation, fourthly, determining the time of “Kalpa Manyantar and fifty, during the region of any king the incident happened. The “Vishnu Purana” is the oldest purana. Five characteristics are found in this “Mahapurano”. The pandit acharyas fixed that all the “Maha Puranas” should consist of these five characteristics. “Srimat Vagabata” or Maha Vagabata Purana was composed as the next period compostion or production of Vishnu Purano. This Purana consists of 10 (ten) characteristics in lien of 5 (five) characteristics.

“***Sargaha Syatha Visharagacha Britti Rakhantarani Cha***

***Bangshabangshanu – charitang Shangstha, Hetur Prashrayah***

***Dashavilokhone jyuktong Puranang taddidowidung***

***Kechit Panchabidhong Brahmanmah dalpabebosthaya”***

***(Bhagabata Purano – 12, 7, 9, 10)***

Meaning, ‘Swarga’, viswarga, ‘britti’, ‘rakha’, ‘antar’ (manyantar), ‘bangsha’ (race of the nripatis) ‘bangshanu charito’ (Rishi Devguru) ‘Sangstha’ (Pralaya) ‘hetu’ (Cause of creation) and 'apashraya’ (shelter of all) ---- Mahapurana consists of the 10(ten) features.

Thereafter, the 10(ten) features of the below mentioned Puranas are recognized and considered to be continued – 1. Brahma Purana 2. Padmapurana 3. Vishnu 4. Shiv 5. Linga 6. Gorura 7. Narada 8. Bhagabata 9. Agni 10. Skanda 11. Vabishwa 12. Brahma Baibarta 13. Markandeyo 14. Baman 15. Boraha 16. Mastho 17. Kurma 18. Brahmando Mahapurano. Thus, the features of ‘Purana’ are considered not only for the here mentioned features but also for religion, artha, kamo and moksha etc.

On the basis of their merits, the ‘Mahapurans’ are divided into three ---

1. Sattika Purana 2. Rajasik Purana 3. Tamosik Purana 4. Satwika Purana – ‘Satwika Purana’ is that Purana by which Purana prayer to God is performed with ‘Satwika’ or in a right way. Examples of Sattika Maha Puranas are – 1. Vishnu Purana 2. Narada Purana 3. Bhagawata Purana 4. Garura Purana 5. Padma Purana and 6. Markandeyo Purana.

2. Rajashik Purana is related to Brahma, 3. Tamashika Purana :- According to ‘Tamashika Purana’some rituals are performed with some evil intention of doing or conducting some evil deeds that is called in Sanskrit “with Tamashika surrounded by the virtue of ‘Tama’ (evil) The ‘Tatwika Mahapurano’ consists of – 1. Shiva Purana 2. Matsha Purana 3. Kurma Purana 4. Linga Purano 5. Skanda Purana and 6. Agni Purana.

These Mahapuranas are even categorized into six more puranas on the basis of three religious – ‘Vaishnava’, ‘Shaiba’ and ‘shakto’. These are – 1. Vaishnava Mahapurano – Vishnu, Narada, Bhagwata, Goruda, Padma and Boraha, 2. Shaiva Maha Purana – Shiva (Air) Linga, Skanda, Agni, Mastsha and Bamana, 3. Shakta Maha Purano – Brahma Purana, Brahma Baiwarta Purana and Bhabishya Purana, 4. Brahmanda Purana 5. Kurma Purana and 6. Markendeyo Purana.

It has been tried to establish the statue of the great lord Bishnu as well as to describe and express the greatness of Bhagwan Bhishnu in the Mahapurana. As for example, a description of Lord Bhishnu is found in ‘Bhishnu Purana’, whereas, and the same about Lord Shiva is found in ‘Shiva Purana’ In this way, based on the social origin of ages – gods like Brahma, Vishnu and Shiva and their virtue, pride, honour and greatness and their importance are described in the Maha Puranas, and accordingly, various types of descriptive works are composed and produced. Beside this, it has been tried to compose various social, religious and cultural chapters . In that era, ‘Barnashrama Dharma’ was the social duty of the people of all races and castes to be doen properly. Besides, it has been seen to describe the presentation of various cultures, rules and regulations, manners and behaviours, foods and eating habits, male and feamale duties towards each other, punishment, sin and the ways to rescue from it, various hells and the various ways to save mankind from hells; good deeds always result in good, evil deeds also result in evil, that is called ‘karmabipaka’, a gift, result of gift, the service of worship, fasting, pilgrimage, holy journey, Mandir and devata’s establishment, family profession, shuddhi of materials, the chapters of dream, medical treatment, prayer and concept of prayer, cremation, the rules of birth’s after death etc.

Besides, the religious views of Brahmanas established on the basis of hearing and remembrance as mentioned in Purana, there is also the description of different people of religions belonging to various areas of ancient India. It is called ‘Religious revolt’ according to which the society was governed at that time. It as if the seems other non-Vaidik religions views come out taking the ‘Vaidik devata’ asits centre. It’s consequences are – the Brahma, Pancharatro, Vaishnava, Bhagabati Vaishnava, Shaiva Shakto, Lingajato etc. Some religious views originating from non-vaidik sources abled to come to the inclusion of traditions of Purana in the next period. The consequence of such views are the origin of the religions of Shaktivada, Ganapatta etc. Some people were the dogmatic supporters of such views whereas some others were having broad thinking regarding ‘Sarbadharma’.

The base of ‘Brahmano’ religion supporting ‘Purana’ is ‘Veda’. The Brahmanas performed the puja – archanas in the ‘place of Yajn~a’ or ‘place of puja’ by reciting and pronouncing ‘Mantras of veda’ and putting oil to the agni with the objective of satisfying the devatas (gods). That is why, the Brahmanas acquired and occupied higher and respectful positions in society with some dignity.

The Brahmanas are respected as belonging to the Intellectual class in ancient society of the ‘Arjya’. It were the Brahmanas only who gave directions to obey duty and responsibilities for the ‘Khatriyas’ and ‘Baishyas’ and ‘Shudras’ were prohibited to attend any religious occasion and program. They should help the ‘Dijas’ in agriculture or other household activities. At that time, the society of ‘Fourbaranas’ was well-established. All were waiting to observe the development of the ‘society of Sarbajanina’ based on new religious views. In that condition, the movement of new religion became strong and due to the reason of disobeying the authority and rules and regulations of veda a large number of people of society raised their voice directly against the Brahmanas. As a result, destruction could be seen in the religions that were based on ‘Vaidik Yajn~a’.

It was mentioned in ‘Devi-Bhagabata’ established just after the age of the ‘Maha Puranas’ that the ‘Stree’, ‘Shudra’, ‘dijabandhus’ should not listen to ‘Veda Mantras’. The Puranas were composed for them.

***Stree-Shudra Dija-bandhunang na veda shrabanang matama.***

***Teshameba hitarthayo Puranani Kritani cha.***

***(Devi – Bhagabata 1.3.21)***

It is also said in Purana that, the Brahmanas of the new era will be of minimum intelligence. So, they will be of unfit to listen the recitation of Veda. They will be fit to listen only to the recitation of Purana. To have known this Godcomposed the Puranas. The ‘certical theory of Veda’ was composed and released as fit to all in the Puranas. That is why, the Puranas are called the base of Veda and Vedantas. In the present scenario too, majority of the Hindu Brahmanas do not give importance to the practice of Veda and in exchange of it they recite the Puranas. The result of the study of Veda are found in the study of the ‘Purana Shastras’. So, Purana is supreme out of the ‘Fourteen Shastra’. A description about ‘Fourteen Shastra’ in Vishnu Purana is given as follows :-

Agani Vedashchattara Mimangsha Nayawistarah, Puranang dharma-shastrang cha vidya – hotashchatudarsha.

‘Ayurveda dhanurveda gandharbachaiba te trayah

Arthashashtrang chaturthatu Vidya Hashtadashaiwataha’

***(Visnhnu Purana – 3.6.38-29)***

Meaning ‘Six’ Vedangas (Shikshya, Kalpu, Vyakarana, Nirukta Chanda (rhyme) and Jyotish), ‘four vedas’ (Rik, yajur, Shama and Atharba Veda), Mimangsha, Nyaya, Purana and Dharmashastra joining with these ‘Fourteen Shastra’ and the Ayurveda, Dhanurveda, Gandharbaveda and Arthashastra, we get the ‘Ashtadasho’ Vidya. So, religious holiness is found in Puranas, just like it is found in Veda and Vedantas. Veda is the expression of words coming out of the mouth of ‘Ishrawara’, just like this purana too is the expression of words that directly comes out of the mouth of ‘Ishwara’.

This is the short analysis of the ‘Fourvedas Fourteen Shastras’ made on the basis of necessity of analysis of the Maha Puranas.

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