

GEOGRAPHICAL ELEMENTS IN THE PURANAS

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Abstract

The central focus of this paper is on the geographical elements like mountains, rivers and places mentioned in the Puranas. Among them, Bhagavatamahapurana has mainly been consulted for this purpose. The source indicates that the names of the mountains and rivers are similar even today as they were in the ancient period. The paper describes the fact that no one can find out the exact knowledge about the universe. The universe is within the subject of the Vedic Cosmology. This cosmology has also been narrated in the Puranas. The universe is endless and has no limited boundary. All the living beings that appear today were created by the God and at last merge into the God. This tradition continues. The atheists do not believe the God. However, they accept the nature as all in all.

Key Words: Vedas, Puranas, satwiki, rajasi, tamasi, cosmology, geographical elements, dvipas, rivers, mountains.

INTRODUCTION

‘Veda’ means knowledge. Rigveda is the oldest work in the world. It is the major source of all the religions. So it is said वेदोऽखिलो धर्ममूलम् Vedokhilotdharma moolam’. Vedas are the root of all the religions. Vedas were created by the Lord Vishnu at the very beginning. However, there is no composer of Veda. It was transferred from generation to generation. There were many sages who observed the Vedas. In this context, the Vedas are Apaurusheya. In reality, the Vedas were created by the Lord Vishnu and given to Brahma, the creator of the universe. It was created to enlighten the human beings. Tiwari (nd) has stated that environmental science was originated from the Vedas. Vedas have given a message for protecting and preserving the environment. Jnawali (2010) has recorded fire, light, water, precipitation and air as the five geographical elements described in the Vedas.

The root of Adhyatma Vidya or spiritual science based on Hindu Philosophy is Veda. This Adhyatma Vidya has three parts. They are Jnanakanda, Karmakanda and Upasana or Bhaktikanda. Atharvaveda is Jnanakanda, Yajurveda is Karmakanda and Samaveda is related to Upasana or Bhaktikanda (Jnawali, 2005). Rigveda is the biggest work among the Vedas. It is the oldest work in the world. It is Vijnana Kanda. It is the root of all the four Vedas. It includes other components of Jnana, Karma and Upasana (Pandeya, 2002). Vedas are very difficult to understand. The subject-matter

stated in the Vedas has been made simple in the Puranas.

Vedas are also known as Shrutis. They are the root of all the schools of Hindu philosophy. Since Vedas are the most difficult, Vedavysa composed Puranas in order to simplify their subject matter and make it more understandable among the people.

For remembering the name of the Puranas, following mantra or sloka is available in the Vamanpurana and Devibhagavat:

मद्वयं भद्रयं चैव ब्रत्रयं वचतुष्टकं ।

अनापलिंगकूस्कानि पुराणानि पृथक् पृथक् ॥

Ma dvayam bha dvayam chaiva bra trayam va
chatustakam

Anapalingakooskani puranani prithak prithak

In this sutra, *ma* indicates two Puranas. They are Matsya and Markandeya. *Bha* represents two Puranas. They are identified as Bhagavat and Bhavishya. The letter *Bra* is used for three Puranas Brahma, Brahmanda and Brahmavaivarta. *Va* is used for four which are known as Vaman, Vishnu, Vayu and Varaha. The terms Vayu and Shiva are synonymously used. *Anapalingakuska* represents seven Puranas. They are Agni, Narada, Padma, Linga, Garuda, Kurma and Skanda.

Present paper is an attempt to introduce Vedas and Puranas in brief. It describes the types of the Vedas and Puranas. The central focus of this paper is on the geographical elements like mountains,

rivers and places mentioned in the Puranas. The Bhagavatmahapurana has mainly been consulted for this purpose.

METHODS AND MATERIALS

The paper is based on the secondary information available from the documents published. An attempt was made to review selected references and papers. For this purpose, the Bhagavatamahapurana published by Geeta Press, Gorakhpur was consulted. Its fifth canto deals with creation of the universe. Similarly, the tenth canto was also reviewed for the explanation of the universe and living beings. Descriptive and analytical approaches have been adopted for arranging the materials.

GEOGRAPHICAL ELEMENTS IN THE PURANAS

Introduction to Puranas

Puranas are ancient texts, but it seems that they provide us new and updated knowledge. We can develop this type of feeling while reciting Bhagavatam. The author of this paper has recited all the texts of Bhagavatam eighteen times. Now he has a feeling that he has just entered into this Mahapurana for the first time. This is a dramatic surprise. It one starts to recite Bhagavatam, he/she will develop this feeling. The Puranas represent the status of culture and civilization of the human beings. In spite of this, they are the sources of history and geography. The drama of history is played at the stage of geography. The activities of kings and warriors are the components of history. Each of the puranas deals with some components of geography. Padma Purana is Satwika Purana. It contains 55000 Shlokas. One of its sections is known as Srishti khanda. It deals with the creation of the universe.

The eighteen Puranas are classified as follows (Jnawali, 2005):

Satwika - Padma, Vishnu, Varaha, Bhagavat, Narada and Garuda. These are closely related to Lord Vishnu, the creator of the creator.

Rajasi - Brahmanda, Brahma, Brahmavaivarda, Markandeya, Bhavisya and Vaman are categories as Rajasi Puranas. They are related to Lord Brahma, the creator of the universe.

Tamasi - Shiva, Agni, Linga, Skanda, Kurma and Matsya are identified as Tamasi Puranas. Lord Shiva is God in these puranas.

There are some characteristics of Puranas. Generally they are five and described as (Dikshit, 2004):

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।

वंशयानुचरितं चेति पुराणं पञ्चलक्षणम् ॥

‘Sargascha pratisargascha vamso manwantarani cha Vamshanucharitam cheti Puranam panchalakshanam.’

Sarga, pratisarga, vamsha, manwantara, and vamshanucharita are the five characteristics of the Puranas. These are common properties. In the Bhagavatam, the ten characteristics are mentioned. They are explained as Sarga, Visarga, Sthana, Poshana, Uti, Manwantara, Ishanukatha, Nirodha, Mukti and Ashraya (Shrimadbhagavat /2/10/1).

Little knowledge is a dangerous thing. The persons who have not studied Sanskrit deeply or who do not have attachment with Lord Krishna will not be able to develop positive thinking about Bhagavatam. Without the blessings of Lord Krishna and Radharani, no creature is able to devote himself/herself to this great work of Vedantadarshanam.

Geographical Elements in the Puranas

There are a number of geographic elements in the Puranas. These elements are available in various Puranas like Padma, Vishnu, Bhagavata, Brahmavaivarta, Brahma and others. The term ‘Bharatvarsha’ is well explained in the Puranas. It is a geographical term whereas the narration of Yaduvansha or Kuruvansha is related to the history. Based on the Puranas, the earth is divided into seven parts which are known as ‘Dvipas’. This word indicates the continents. The seven parts of the earth in the Puranas are identified as Jambu dvipa, Plaksha dvipa, Salmali dvipa, Kusa dvipa, Krauncha dvipa, Saka dvipa and Puskara dvipa. This is the core concept of geography stated in the Srimadbhagavatamahapurana (Panchamaskandha).

The Srimadbhagavatamahapurana is at the top among all the Puranas. It is used in the Saptaha Jnanamahayajna. These days, it has been widely utilized for social and educational services like schools, hospitals and ashrams for elderly people. The devotion and activities of Late Pandit Narayan Pokhrel are its example. Now Pt. Deenabandhu is devoted to this activity. The works and activities performed by Lord Krishna in the Bhagavatam works as the source of inspiration for those who cannot devote their time to performing duties and responsibilities. The indecision of Arjuna in the Bhagavatgeeta is a great example for the whole humanity.

There is one section in the Bhagavatam mainly related to the creation of the world. All the seven dvipas are beautifully mentioned in the Panchamaskandha (Canto 5) of this Purana. Many rivers, mountains and sarovars (lakes) are mentioned in the Bhagavatam. It has been stated that the great

rishi Jadabharata performed meditation at the bank of the Krishnagadaki. Rurukshetra as one of the most famous pilgrimages is located at the bank of the Kaligandaki River.

The story of Kardama Devahuti Vihar is closely linked to Vindusarovara tirtham.

During the process of explaining Vedastuti in the Bhagavatam, it is stated:

एकदा नारदो लोकान् पर्यटन् भगवत्प्रियः ।
सनातनमृषिं द्रष्टुं ययौ नारायणाश्रमम् ॥

'Ekada narado lokan paryatan bhagavatpriyah

Sanatanmrishim drashtum yayau narayanashramam.

Shrimadbhagavatam 10/87/5/

Once when Narada, the beloved of the Lord was traveling in different planets, he desired to personally meet the ascetic Narayana in Badarikasrama and offer him his respects. Here, Kalapgrama near Badrikashrama has been mentioned as a holy place where the people used to gather for discussing about the subject of the Vedas.

Bharatavarsha is again mentioned in the fifth canto. Bharatavarsha was named after the reign of King Bharata. Bharata was a great king. He was the son of Dushyanta and Shakuntala. Another Bharat is well identified as Jadabharat, a great scholar and enlightened one. Jadabharat was brought to Bhadrakali temple for offering sacrifice to the Goddess. The Goddess appeared in real feature/vigraha and saved Jadabharata. Later on, Jadabharat gave enlightenment to the King Rahugana who was approaching Kapilaashrama. There is a long dialogue between the king and Mahatma Jadabharata. A beautiful example of the words expressed by Rahugana is presented here. King Rahugana was approaching towards the Kapilashram. He was ignorant and proud of his material world. He was surprised to see and listen to Mahatma Jadabharata. He became very polite and said:

कस्त्वं निगूढश्चरसि द्विजानां विभर्षिं सूत्रं कतमोऽवधूतः ।
कस्यासि कुत्रत्य इहापि कस्मात् क्षेमाय नश्चेदसि नेति शुक्लः ॥
नाहं विशङ्के सुरराजवज्रान् त्र्यक्षशूलान् यमस्य दण्डात् ।
नाग्न्यर्कसोमानिलवित्तपास्त्राच्छङ्के भृशं ब्रह्मकुलावमानात् ॥

श्रीमद्भागवतमहापुराण ॥५।१०।६-१७।

Kastvam nigood hascharasi dwijanam
bibharshi sootram katamovadhoota.

kasyasi kutratya ihapi kasmat
kshemaya naschedasi neti shukla.

Naham vishanke sura-rajya-vajran
na tryakshashoolan na yamasya dandat
nagnyarkasomanilavittapastrach
chhanke bhrisham brahma-kulavamanat.

"Who are you? You are wearing a sacred thread. Are you Avadhoot who has challenged all the worldly things? Are you sage Kapila whom I want to meet? I am not afraid of thunderbolt of Indra or the trident of Lord Shiva. I am not afraid of the rod of Lord Yama, nor of the weapons of fire-god, the sun, moon, wind and Kubera. However, I am very afraid of the insult of persons of the Brahman community.

In a reply to Rahugana, Mahatma Jadabharata replied:

अकोविदः कोविदवादवादान् वदस्यथो नातिविदां वरिष्ठः ।

न सूरयो हि व्यवहारमेनं तत्त्वावमर्शेन सहामनन्ति ॥

श्रीमद्भागवतमहापुराण ॥५।११।१॥

akovida. kovida-vada-vadan
vadasyatho nati-vida. vari.ha.
na soorayo hi vyavaharamenam
tattvavamarshena sahamananti

O king, you have no knowledge to distinguish right or wrong. However, you utter words like a scholar (Pandit). But you cannot be counted among great scholars. One who is tatwajnani does not discriminate persons as master and servant. Such a person cannot realize the reality.

After listening such words, Rahugana was surprised. He became very polite and said:

नमो नमः कारणविग्रहाय स्वरूपतच्छ्रीकृतविग्रहाय ।

नमोऽवधूतं द्विजबन्धुलिङ्गनिगूढनित्यानुभवाय तुभ्यम् ॥

श्रीमद्भागवतमहापुराण ॥५।१२।१॥

Namo nama karana-vigrahaya
svarooma-tuchchhikita-vigrahaya
namovadhoota dvija-bandhu-linga-
nigoodha-nityanubhavaya tubhyam

The king said, O Brahman, I greet you. You have taken this incarnation for the welfare of this world. You are in the form of Brahman Avdhoota. You are experiencing great pleasure in this form. I again and again greet you.

In a reply to Rahugana, Jadabharata further added:

ज्ञानं विशुद्धं परमार्थमेकमनन्तरं त्ववहिरब्रह्म सत्यम् ।

प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञं यद्वासुदेवं कवयो वदन्ति ॥

श्रीमद्भागवतमहापुराण ॥५।१२।११॥

Jnanam visuddham paramarthameka-
manantaram tvabahirbrahma satyam
pratyak prashantam bhagavachchhabdasa jnam
yad vasudevam kavayo vadanti

King Rahugana was very much pleased and said to Jadabharata:

अहो नृजन्माखिलजन्मशोभनं किं जन्मभिस्त्वपरैरप्यमुष्मिन् ।
न यदधृषीकेशयशः कृतात्मनां महात्मनां वः प्रचुरः समागमः ॥
नमो महद्भ्योऽस्तु नमः शिशुभ्यो नमो युवभ्यो नम आ वटुभ्यः ।
ये ब्राह्मणा गामवधूतलिङ्गाश्चरन्ति तेभ्यः शिवमस्तु राज्ञाम् ॥

श्रीमद्भागवतमहापुराण ॥५१३२१, २३॥

aho n ijanmakhila janma shobhanam
ki janmabhstivaparair apyamu min
na yad dh i shikeshayasha k itatmanam
mahatmana va prachura samagama
namo mahadbhyostu nama shishubhyo
namo yuvabhyo nama a vatubhya
ye brahma a gamavadhoota-lingas
charanti tebhya shivamastu rajnam

One of the statements related to creation is presented in the following extract of the fifth canto of the Bhagavatam:

'ये वा उ ह तद्रथचरणनेमिकृतपरिखातास्ते सप्त सिन्धव
आसन् यत एव कृताः सप्त भुवो द्वीपाः ॥

जम्बूप्लक्षशाल्मलिकुशकौञ्चशाकपुष्करसंज्ञास्तेषां परिमाणं
पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो यथासंख्यं द्विगुणमानेन बहिः
समन्तत उपक्वप्ताः ॥'

॥ श्रीमद्भागवतमहापुराण ॥५१३२१, ३२॥

ye va u ha tadratha chara anemik itaparikhataste
sapta sindhava asan yata eva k ita sapta bhuvo
dvipa . Jambu-plak ha-shalmali-kusha-krauncha-
shaka-pu kara-samjnaste am parima am purvasmat
purvasmad uttara uttaro yatha-samkhyam dvi-gu
a-manena bahi samantata upak ripta .

भारतेऽप्यस्मिन् वर्षे सरिञ्चैलाः सन्ति बहवो मलयो मङ्
गलप्रस्थो मैनाकस्त्रिकूट ऋषभः कूटकः कोलुकः सप्त्यो दे
वगिरिऋष्यमूकः श्रीशैलो वेङ्कटो महेन्द्रो वारिधारो विन्ध्यः
शुक्तिमानृक्षगिरिः पारियात्रो द्रोणश्चित्रकूटो गोवर्द्धनो रैवतकः
ककुभो नीलो गोकामुख इन्द्रकीलः कामगिरिरिति चान्ये च
शतसहस्रशः शैलास्तेषां नितम्बप्रभवा नदा नद्यश्च

सन्त्यसंख्याताः ॥५११९, १९६॥

bharatepyasmin varshe sarichchaila santi bahavo
malayo mangala-prastho mainakas triku a abha
kutaka kollaka sahyo devagirth yamuka shri-
shailo venkato mahendro varidharo vindhya
suktimanri kshagiri pariyatro dron aschitrakooto
govardhano raivataka kakubho nilo gokamukha
indrakila kamagirir iti chanye cha shata-sahasrasa
shailas tesham nitamba-prabhava nada nadyas cha
santi asankhyatah.

In this Bharatavarsha, there are a number of mountains. Malaya, Mangalaprastha, Mainaka, Strikuta, Shrishaila, Venkata, Mahendra, Vindhya,

Chitrakuta and Gobardhana are the major mountains mentioned in this chapter. Malaya is also known as Malayachala. Some poets have composed poem stating wind blowing through Malaya. For example Malaya is stated :

शरद ऋतु उदायो चन्द्रको कान्ति छायो

मलयपवन चल्दा मेघमाला विलायो ।

This stanza is in Malini Chhanda. It indicates that with the dawn of autumn, the light of moon was spread. The group of clouds disappeared with the movement of wind through Malayachala. This way, the poets are very much influenced by geographical objects like mountain and wind in composing new poems. This is known as romanticism. William Wordsworth of England and Laxmi Prasad Devkota of Nepal are great romantic poets.

एतासामपो भारत्यः प्रजाः नामभिरेव पुनन्तीनामात्मना
चोपस्पृशन्ति ॥१७॥ चन्द्रवसा ताम्रपर्णी अवटोदा कृतमाला
वैहायसी कावेरी वेणी पर्यस्वनी शर्करावर्ता तुङ्गाभद्रा कृष्णा
वेण्या भीमरथी गोदावरी निर्विन्ध्या पयोष्णी तापी रेवा
सुरसा नर्मदा चर्मण्वती सिन्धुरन्धः शोणश्च नदी महानदी
वेदस्मृतिऋषिकुल्या त्रिसामा कौशिकी मन्दाकिनी यमुना
सरस्वती दृषद्वती गोमती सरयू रोधस्वती सप्तवती सुषोमा
शतद्रुश्चन्द्रभागा मरुद्वृधा वितस्ता असिकनी विश्वेति महानद्यः
॥१८॥

॥श्रीमद्भागवतमहापुराण॥५१९, १७, १८॥

Etasamapo bharatya prajah namabhireva
punantinamatmana chopasp isanti;

chandrasava tamraparnee avaoda k itamla
vaihayasee kaveri veni payasvini shankaravarta
tungabhadra kansh venya bheemarathee godavaree
nirvindhya payo ee tapee reva surasa narmada
charma vatee sindhurandha sho ascha nadau
mahanadee vedasm itir i hikulya trisama kaushiki
mandakinee yamuna sarasvatee dihadvati
gomati sarayoo rodhasvatee saptavatee su homa
shatadruschandrabhaga marudv idha vitasta
asiknaee vishveti maha-nadya .

The extract mentions the names of the rivers. River Kaveri and Krishna are located in south India. Krishna is also another name of Kaligandaki in Nepal which is world famous for Shaligram. Kaushiki is Koshi of Nepal; Yamuna flows through Delhi and Vrindavan; Saraswati is in Allahabad; Gomati is in Lucknow; Sarayu is in Ayodhya which is known as Karnali in Nepal. Thus, the rivers are well explained in the Bhagavatam. Rivers work as a source of inspiration for literary work. Kavivara Madhv Ghimire of Nepal states in Kaligandaki Poem as:

कालीगंगा भनन कसरी कृदृच्छौ शालिग्राम ?

This line is a portion of the poem *Kaligandaki* composed by Madhav Ghimire. It is in *Mandakranta prosody (Chhanda)* that may be compared with a sweet sound of waterfall. The poem is very beautiful. Mukunda Sharan Upadhyaya has composed a poem known as *Nari* in the same prosody. These poets are very popular in the area of Nepali literature. *Nari* won gold medal in literary competition. Madhav Ghimire is widely known for *Mandakranta prosody*. His poem 'Navayuvaka' works as a source of inspiration for youth. He says, "He tanneri uthana prthivi tina bitta uchali." This way, literature is also influenced by geographical objects like mountain and wind.

In the literature, the *Nayaka* ie, major character is highly appreciated. Such appreciation is available in many parts of the *Bhagavatam*. The appreciation of Lord Vishnu is made by the Vedas. The 87th chapter of *Dashamaskandha* contains *Vedastuti*. Vedas are termed here as. It *Shritis*. Vedas appreciate the Lord as:

श्रुतयः उचुः

जय जय जह्यजामजित दोषगृभीतगुणां

त्वमसि यदात्मना समवरूढसमस्तभगः ।

अगजगदोकसामखिलशक्त्यवबोधक ते

क्वचिदजयाऽऽत्मना च चरतोऽनुचरेन्निगमः ॥

॥ श्रीमद्भागवतमहापुराण ॥१०८७१४॥

The same *Samhita* has been stated by *Bhakti Vedanta Prabhupada* as:

Jaya jaya jahyajamajita doagibhita gua

Tvamasi yadatmana samavaruddhasamastabhaga

Agajagadokasamakhilashaktyavabodhaka te

Kvachidajayatmana cha charatonucharennigama.

Shrutis or Vedas said, "O God, Lord Krishna, Jaya, Jaya, Jaya. You possess all the pleasures and happiness. You are almighty. You can transmit power into living and non-living beings. You have spread your *Maya*. As a result, these living beings cannot get rid of *Avidya*. So make us free from this *Avidya* or darkness. You show different activities. You create this universe and entertain it. The Vedas can describe you when you exist in your absolute state.

The *shrutis* address the Lord as *Ajita*. *Ajita* means one who cannot be defeated. Lord Krishna is *Sarvavijayi*. He is the *kala* of *kala*. They say that the Lord cannot be conquered by *Maya*. The other gods, even *Brahma* are defeated by their own faults. They sing the glory of *Ajita Bhagavan*. The Vedas sing: O *Ajita*, you are almighty; you possess all the pleasures and happiness; you can transmit power into living

and non-living beings. You have spread your *Maya*. As a result, these living beings cannot get rid of *Avidya* or darkness. You show different types of activities. You create this universe and entertain it. We, the Vedas can describe you only when you exist in your absolute state. They highly appreciate the work of Lord Vishnu or Krishna.

The statement in the *Bhagavatam* related to the structure of the universe and living beings is:

न घटत उद्भवः प्रकृतिपूरुषयोरजयो-

रुभययुजा भवन्त्यसुभृतो जलबुद्बुदवत् ।

त्वयि त इमे ततो विविधनामगुणैः परमे

सरित इवार्णवे मधुनि लिल्युरशेषरसाः ॥

॥ श्रीमद्भागवतमहापुराण ॥१०८७३१॥

na ghatata udbhava prakritipooruayorajayo-

rubhayayuja bhavantyasubhito jalabudbudavatt

tvayi ta ime tato vividhanamaguai parame

sarita ivarave madhuni lilyurashesarasa

This *Samhita* of *Bhagavatam* states that the universe looks like a *Ghatakash*. When we observe it, it looks that the sky is just on the mountain. If we march ahead, it again appears same from another place. One cannot find out its starting and ending points. Who are the creators of such world? Who are the parents of *Prakriti* and *Purusha*? There is no correct answer. They are birthless (*ajanma*). Every human being accepts the role of nature. Nature is all in all. When *Prakriti* and *Purusha* come together, many living beings are created. Their shapes and structure are quite different. There are more than seven billion people in this world. No one is similar to another person. These creatures are like the drops in the ocean. At last, all these living beings merge into the nature as the streams into rivers, rivers into sea and sea into the great oceans and nectars of flower into honey. The small water bodies flow into the ocean. Then their existence is no more. The honey bee collects nectar from the flowers and prepares honey. When the honey is formed, there is no existence of nectar/juice of the flowers. The meaning is that the God or Nature is Almighty. He creates everything and at the end all the living beings like the drops of the Ocean merge into the God. This is a universal truth and may be applied to each of the religions and philosophies.

Many geographic elements are available in the *Puranas* (*Dikshit, 2004*). Some of them have been reviewed in this paper. Vedas are interpreted in the *Suktas*. The subject matter has been illustrated through *Sutras*. In the *Puranas*, the same subject matter has been explained in detail.

In the Bhagavatam, it is stated:

इतिहास पुराणञ्च पञ्चमो वेद उच्यते ।

Itihas-puranam cha panchamo veda uchyate.

Itihas-purana joint together is known as the fifth Veda.

Nepal is located in South Asia. The Indian sub-continent is also identified as the Bharatvarsha in the puranas. It is also known as Aryavarta. While performing Yajna, the Purohita/Brhmin recites Mahasankalpa. In case of Kathmandu, it is recited as:

‘हरि ॐ तत्सत् ॐ विष्णु विष्णु विष्णु अद्य श्रीमद्भगवतो महापुरुषस्य विष्णोराज्ञया प्रवर्त्तमानस्य सकलजगत् सृष्टिकारिणो ब्रह्मणो द्वितीयपराद्धे श्रीश्वेतवाराहकल्पे सप्तमे वैवस्वत मन्वन्तरे अष्टाविंशतितमे कलियुगे कलियुगस्य प्रथमचरणे भारतवर्षे भरतखण्डे जम्बूद्वीपे आर्यावर्तान्तर्गत श्रीकृष्णगण्डक्या पूर्वभागे वाग्मत्यासमीपे पाशुपतक्षेत्रे विक्रमशके बौद्धावतारे आदि आदि.’।

‘Hari om tatsat om Vishnu vishnu adya shrimadbhagavato mahapurushasya vishnorajnaya pravartamanasya sakala jagat srishtikarino brahmano dwitiyaparardhe shriswetavarahakalpe vaivaswatamanwantareashtavimshatitamekaliyuge kaliyugasyaprathamacharane bharatavarshhe bharatakhande jambudwipe cryavartantargata shrikrishnagandakya purvabhage vagmatyasamipe pashupatakshetre vikramashake bauddhavatare adi adi,’

In this Mahasankalpa, the terms bharatavarsha, Bharatakhanda, Jambudwipa, Aryavarta, Srikrishna Gandaki, Bagmati and Pashupatakshetra are used. All these are the geographical terms. The geography of today is different from that of Puranas. However, some of the elements are similar even today. The geologic history is an evidence to prove that the Antarctica was once a place of coal mines and Rajasthan was a region of glacier. This is an example of dramatic change in geography.

CONCLUSION

The paper was prepared with an objective to throw light on selected aspects of Vedas and Puranas with specific reference to brief introduction and geographical elements in them. The three types of Puranas are explained but the Bhagavatamahapurana was given central focus for this purpose. The paper has mentioned some of the rivers and mountains included in the Puranas. Their names are similar even today. It has also been stated that no one can find out the exact knowledge about the universe which is well identified as Vedic Cosmology. It has no limited boundary. It is endless. All the living beings are created by the God and at last merge into the God. The atheists do not believe the God. However, they accept the nature as all in all. All the living beings are created by the nature and their end also takes place in the icy hand of nature or Prakriti.

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