

for a date prior to 1110 B.C. for Adhisīmakrishṇa. From this we cannot imagine that the Purāṇa was composed as early as 1110 B.C. It may be that a particular teacher narrated the ancient Purāṇa when Adhisīmakrishṇa was ruling. The same version was more or less continued orally when it was reduced to writing perhaps in the 5th century B.C. But there are portions in dealing with dynasties of the Kali age, where reference is made to the reign of Chandragupta I of the Gupta dynasty and also to the Huns who invaded India some time after. And this portion according to us was added to the verse already existing.

According to astronomical data furnished by this Purāṇa it may be placed at a period between B.C. 204 and A.D. 44. In as much as almost *verbatim* quotations from the Upanishads are made in this Purāṇa, we would not be far wrong in assigning this Purāṇa to the epoch of the early Upanishads. From the 5th century B.C. the Purāṇa was enlarged, and this went on growing till 500 A.D. We therefore conclude that most of the portions were reduced in writing about the 4th and 5th centuries before Christ and the other portions were added now and then until it reached its present form somewhere between 350 B.C. and 500 A.D.

THE BRAHMANDA PURANA

Already the suggestion has been made that the Vāyu Purāṇa is sometimes identified with the Brahmāṇḍa Purāṇa. There is still a further suggestion that the Vāyu Purāṇa and the Brahmāṇḍa Purāṇa were originally one Purāṇa and later on became separate into two Purāṇas. No doubt passages there are common to both the Purāṇas. It is reasonable to conjecture therefore that one is indebted to the other by borrowing many a passage from several sections. But tradition persists and includes Brahmāṇḍa Purāṇa as a Mahāpurāṇa in the lists of all the eighteen Purāṇas. It is only the Vāyu Purāṇa that is omitted in some but this is not the case with Brahmāṇḍa. It may be that the Vāyu Purāṇa was composed later than the Brahmāṇḍa and vice versa.