Chapter – 1 General introduction of Purāṇa.

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Chapter – 1 General introduction of Purāṇa.

The traditions have a great importance in the life of a nation. Tradition are the basic soul of cultural and social lives and they can be called the basic foundations of a nation’s life the only tool which can project and preserve all types of tradition is the art. Literature is also a form of art and the name of collective literature is composition which is the expression of the knowledge wealth. There is no opposition in terms of the ancientness of Indian traditions. ‘Indian tradition is shown to be so ancient that if the history from ancient period to today’s period is available and if it is written in brief with one page per day for hundreds of years, the number of pages will be 1,29,86,431’.

There exists a viewpoint about Indian tradition which is different from the western viewpoint. Moreover, there is a great difference in views regarding time period and order of the Indian literature. Infect, the basis of Indian literature is the traditions which can be seen since ancient times. Indian traditions are totally different from those of the other countries. Indian traditions can be found in every part of Indian literature. The western scholars compromise by calling these traditions to be imaginary and exaggerative and unfortunately, our Indian scholars also find themselves fortunate in following the foot steps of the western scholars.

1.1. Meaning and definition of Purāṇa.

Generally the word Purāṇa has emerged from ‘पुराण’ (very old) and perhaps it is the distracted form of the word ‘पुरा’ . Pāṇini, Yāsk and other former masters and ‘Purāṇas’ themselves have taken hole of the word ‘पुरा’ and its evolution.

Padmacand inagelopedia writes ‘पुरा प्राच्यम्’, which means ancient. Pāṇini has also given the same definition. According to Pāṇini, the
word ‘पूराण’ evolves by associating ‘रा’ with ‘पा’ Pāṇini has used the word ‘पूरा’ two times in his literature.

Amarakośa⁶ writes ‘पूरा ए पत्तन पूरा इर्नना’ and Amarakośa defines Purāṇa as ‘पूरवं स्यां पूरापं अनि तिर्नगत’ various Purāṇas also mention the meaning of the word Purāṇa. According to Vāyu Purāṇa⁷, it is ‘पूरा अनित’, that is which lived in ancient times. According Padma Purāṇa⁸, that which desires for ancientness, traditions is called ‘Purāṇa’. Brahmāḍ Purāṇa⁹ suggests a different evolution, that is it shows events during ancient times. The interpretation of the word Purāṇa has been of great importance in the classical and historical viewpoint later on this word found various meaning. In views of the modern critics the meaning of the word has become very common due to the English word ‘Mythology’. The meaning of the word ‘Mythology’ is vary extensive in English language. It includes ancient stories legends, traditions, evolutions of Gods and Godly people, history of famous people, evolution of nature and so on. The word ‘Mythology’ had evolved from the Greek word ‘Muthos’ or ‘Mythus’. In English language, the word ‘Myth’ is normally used for it, which means imaginary or untrue stories on the basis of ancient believes Maxmullar in his book ‘Contribution to the science of mythology’ believes it to be the human actions of natural powers of sun etc to be ‘Myths’ whereas in the second book¹⁰, he believes it to be mental attitudes of the uncivilized tribes ‘Myth’ also means to be Greek, Roman, Scand avian, Hind and mixed ancient material¹¹. Thus, the definition of ‘Myth’ is such in almost all the European languages.

1.2. Numbers of Purāṇas and General Introduction.

Since ancient period the number of Purāṇas were believed to be eighteen. The names of these eighteen Purāṇas can be found in almost all Purāṇas. In Devi Bhāgavat¹² an Anuṣṭubh(अनुष्ठुभ) Sloka’s mentioned of
eighteen Purāṇas with reference to ‘Aa’ A9r’ (first later) can be seen as under.

mçu. wçu. c E bßy. vct bé3ymj
Anapd\il Y Skain pøa\ain p¢k\p¢k ||

It means that there are two Purāṇas of ‘mk araíd’ ‘mTSy’ and ‘mak BDy’, two Purāṇas of ‘wk araíd’ ‘wagvt’ and ‘wvi+y’, three Purāṇas of ‘bk araíd’ ‘pøa a’ ‘b½’, ‘b½ vÈt Ò and ‘b½ a-D’, four Purāṇas of ‘vk araíd’ ‘vamn’, ‘iv*’ û, ‘vayû and ‘vrh’ and ‘Anapd\il Y k Sk’ means ‘A- AIGh, na- nard, p- pdm, il- il Y, g- g=D, k Ù k bR Sk - Sk Ña’.

In Sanskrit literature the number of ‘Eighteen’ is considered to be very sacred, broad and prestigious. Mahābhārat has eighteen parvas. The Adhyāy of Śrimad Bhagavat Gitā are eighteen and there are eighteen thousand Ślokas in Śrimad Bhāgavat. Similarly, the number of Purāṇas have been unanimously accepted to be eighteen. Scholars believe that this strength of Purāṇas was not purposeless but was purposive. For these certain facts have been shown which can be known in brief as under.

The scholars firmly believe that nature is the main subject in ‘pÇl 9’ pøa’ and to show the related development and the scope, other four characteristics like ‘mW N r’, ‘vX’, ‘vXøaør’ and ‘pJts gR have also been included. The eighteen Purāṇas are also associated with this element. For this reason, the strength of eighteen is believed to be standard everywhere. For instance, ‘[i*₃]’ (desires) in the eighteen Skand(section) of Śathpath Brāhmaṇ. There a reason has been shown to keep seventeen ‘[i*₃k a’ because the ‘pøa a’ s i*₃’(nature) is also of seventeen types, and it had originated from ‘Prajāpati. Thus the figure comes to be eighteen when both are associated with each other. There is a statement from Śatapath Brāhmaṇ¹³ that twelve months and five seasons unite to make the figure of seventeen. These seventeen substances original from a year. Thus, there are seventeen
rites of ‘sanskrit’ with ‘Prajāpati’. Therefore, it will be approbriable to believe Purāṇas to be eighteen due to the number of eighteen with the nature.

It is believed that the origin of ‘Sruti’ in Vedas have been from Vaidik Verses. In the seven verses of Veda ‘Gāyatri’ and ‘Virāj’ are the chief Verses, which have close relationship with elements of nature. Gāyatri is a Pruthivi position (पृथ्वीस्य) form of the nature (पृथ्वी) of the nature. Where as Virāj is the male form (पुरुषस्य) of the nature (पुरुष). Dyāvapruṭthivi (द्यावपृथवी) is considered to be parents of this ‘sanskrit’. As a result it is logical to have main form of the verses of Gāyatri and Virāj in the natures process. Now it is well known that there are eight alphabets in Gāyatri and ten alphabets in Viraj. The association of these makes the figure of eighteen.

Therefore in view of the verse naturism (छंद सृष्टिवाद), it is justifiable to have relationship of the figure 18 with the Purāṇas which are the proofs of the nature.

The nature’s process in ‘Sankhya Darṣan’ has been accepted in Purāṇas, which is known and accepted by almost everyone. In Sankhya, 25 elements have been accepted and when we think about its form, the man basic elements which do not have any ‘sanskrit’. Move over there are other elements like ‘महत तत्त्व’ ‘अहंकार’ and five ‘तत्त्वाच्य’ which makes the figure of seven. Five ‘कर्मनिद्रिय’ (organ of action), five ‘जाननिद्रिय’ (organ of senses) and one mind unite to make the figure of eleven. Here five ‘महाभूत’ have direct relationship with ‘तत्त्वाच्य’ there for they are not to be counted separately. The ‘तत्त्वाच्य’ (pure form of the five primary elements) is subtle and ‘महाभूत’ is not subtle. There is only a difference of stapes in these two, therefore they need not be considered separately. Thus when we deduct
‘प्रकृति’, ‘पुरुष’ and five ‘महाभूत’ from 25 elements the remaining elements are 18. Therefore there are 18 elements in ‘सृष्टि-सर्ग प्रक्रिया’ and therefore it is logical to have 18 Purāṇas which confirms the nature.

Each substance of the Universe have relationship with three world in terms of their position earth, space and sky. There are six stages of every substance which have been mentioned by Yāsk as under (1) अस्ति (power) (2) जायते (origin) (3) वर्धते (growth) (4) परिणते (to ripe) (5) अपक्षयते (to neglect) (6) विनश्यति (to destroy). These stages have a regular and permanent relationship with all the elements of the three worlds. The Purāṇas describes the movements and antimovements of all these elements. As a result it is appropriate to have their number to be eighteen.

One another reason of having eighteen Purāṇas is that the Purāṇa confines the existence of ‘पुराण पुरुष- परमात्मा’. There is one form of soul but due to worldly troubles and stages, there are eighteen forms of Souls (आत्मा) in which there are four types of Soul क्षेत्रज-परितपर, अव्यय, अक्षर, क्षर, and five types of spirit (अन्तरत्मा) अव्यक्ततात्मा, महानात्मा, विज्ञानात्मा, प्रज्ञानात्मा, प्राणत्मा and there are nine types of ‘भूतात्मा’ शरीरात्मा, हंसात्मा, दित्यात्मा, वैश्वानर, तैजस, प्राज, कर्मीत्मा, चिदाभास, चिदात्मा. Thus these 18 types of souls being confirmative it is believed that there are 18 types of Purāṇas.

If we think in terms of the order of the Purāṇas, though the order of Purāṇa is unanimous, it is not that everyone accepts this order of the Purāṇa. Here the question arises that why the Purāṇas are shown in the above stated order? Is there any historical reason behind it? Or the order has come on its own. In this matter, the scholars of Purāṇas believe that the order of Purāṇas had been planned and is not historical. This order has been determined keeping in mind the descriptive subject. There are many
descriptive subjects of Purāṇas but in view of the main subject this order seems to be suitable and relevant this order is not due to any historical reason but it is so due to keeping in mind the subject of description. There are many description subject but in view of the main subject, this order seems to be relevant.

As it has been said, the main aim of Purāṇas is ‘सर्ग-सृष्टि’. How the nature originated from the basic elements, how did it develop, how various races originated from it and how did many eminent people had originated from it and had displayed important characters. This is the routine flow of the ‘Sarg’ and the end is the ‘Prati-Sarg’. Between these two points runs the flow of मन्बन्तर, वंश, वंशनुचित. As a result, the confirmations of element of nature can certainly be believed to be the main objective of Purāṇas.

Now, the curiosity about the nature which is the first confirming subject of Purāṇas arises that who created the Universe(ब्रम्हांड). Its answer is that ‘Brahmā’ himself became the creator of the nature17. As a result, the root of nature is ‘Brahma’. Therefore, for mentioning the creator of ‘सृष्टि’, the name of ‘ब्रह्मपुराण’ comes first in the list of Purāṇas. Them it becomes obvious to know the origins of ‘Brahmā’. Its answer is found in ‘पद्मपुराण’. It shown that ‘Brahma’ had originated from ‘पद्म-(कमल)’. Then where was this Lotus(पद्म). So, ‘Viṣṇu Purāṇa’ says that the ‘पद्म’ was in the navel of ‘Viṣṇu’, from where ‘Brahmā’ had originated and had done severe penance and as a result, the nature was created. ‘Viṣṇu Purāṇa’ describes ‘शेषशैया’ (bed on Śeṣnāg) on which lord ‘Viṣṇu’ rests and acts as its basis. Lord ‘Śeṣa’ lives in ‘क्षीरसमुद्र’ and the Purāṇa which shown the secrete of this sea is the ‘Bhāgabata Purāṇa’. Nāradji is a continuous singer of the prayers of Lord
‘Viṣṇu’. Due to this companionship, the order of ‘Nārad Purāṇa’ after ‘Bhāgavat’ becomes obvious. Up to this point, a line was drawn for development of the nature in which the order of six Purāṇas has been shown. But a big question in terms of the circle of nature arises that who inspire this circle to rotate continuously. The Goddess in the form of nature is the only inspiring power of this world. This view is confirm in the seventh Purāṇa-the ‘Mārkenḍey Purāṇa’. The basic inspiration is provided by life behind the body and the five behind the universe and this belief is confirmed by the eight Purāṇa- the ‘Agni Purāṇa’. The element of ‘Agni’ is depended on the sun. That is the sun itself functions as the basic inspiring power. Thus the sun power contributes more in the nature. The Purāṇa which confirms the glory of the sun is the ninth Purāṇa- the ‘Bhaviṣya Purāṇa’. This Purāṇa has shown all the arguments in the subject of the basic element and has shown its opinion in the ‘Brahmavidvarta Purāṇa’ which say that the universe had originated from ‘Brahmā’. But it is not theoretical but imaginary. Therefore, this Purāṇa conforms the theory that ‘Brahmā’ is the main reason behind the nature and the world is its transformation.

Now the question is that how to know ‘Brahmā’, the main basic element? ‘Brahmā’ is without attributes (निर्गुण), then how on it be identified in the one with attributes (समुगुण)? How can the soul worship it for its welfare? The answers to all these questions are given in the remaining Purāṇa. Śiva and Viṣṇu are the famous expressions of attributes of ‘Brahmā’. ‘Ling Purāṇa’ and ‘Skand Purāṇa’ have relationship with Śiva. Varāh, Vāman, Kurm and Matsya are the four ‘Avatār’ of Viṣṇu.

The last two Purāṇas are about the activities of living beings. The ‘Garuḍ Purāṇa’ shows how life is liberated by the description of Karm(कर्म), Gyān(ज्ञान) and Upāsanā(उपासना). It contains a specific description about
condition after death and the last Purāṇa which shows the detailed field is ‘Brahmāḍ Purāṇa’.

Thus, the exposition of knowledge and action which are related and useful to naturology is the usage of 18 Purāṇas. This is the order of Purāṇas. The brief introduction to these Purāṇas is as under.

(1) **Brahma Purāṇa :-**

According to same Purāṇas the number Verses(श्लोक) in this Purāṇa is ten thousand and according to other Purāṇas it is thirteen thousand. The list of subject is also found to be in various forms. One of its edition is the description of one story whereas other editions describes the other stories. According to ‘Devi Bhāgvat’ it is the fifth Purāṇa. This Purāṇa consists of a detail story of Śri Kṛṣṇa, but some where there are the stories of Śiva and Rām as well. In the fourth and thirty third chapter of this Purāṇa, ‘Brahmā’ has been specifically mentioned. But the sun had been given special importance by mention the origin of the universe by the sun. Previously this Purāṇa was believed to be of about the greatness of ‘Brahma’, the proof of which can be found in ‘Skand Purāṇa’. But in the ‘Skand Purāṇa’¹⁸ it is believed to be ‘Viṣṇu Purāṇa’. In this Purāṇa, there is a narration of the incarnations of Vaiṣṇav and Jagannāthaji, which confirms that it is the ‘Vaiṣṇav Purāṇa’. According to Bāṅgalā encyclopedia, there are 245 Adhāyas and their contents are as shown below-

- Mangalācaraṇ, description of Nemiśāraṇya, beginning of the narration about nature.
- Origin of Vedās, Śaṣṭhi Kanyā through Daxa, nature etc.
- The coronation of Vedās by Brahma in their own region and Pruthucarit.
- Beginning of the story of Manvantara, narration of Mahāpralaya and Alpapralaya.
- Hariścandra, Sagar, description of Bhagirath, and naming Gangā as Bhāgirathī.

- Description of seven Island in geography.
- Description of Bhāratvarṣa.
- Description of Pātāl and seven worlds.
- Raurava etc Naraka, and description of Swarga - Naraka.
- Kaiśna- Daipāyan dialogue.

- Narration of Pārvati Swayamvar, arrival of Devās in the Swayamvar, description about Shiv-Pārvati.
- Beginning of Dāx Yagn, Umā-Maheśvar dialogue, break in Dāx Yang, Yagn Bhāg of Shiv etc.

- Description of Viṣṇu made Sṛuṣṭi etc.
- Bathing ceremony of Kaiśna and greatness of Kaiśna.
- Description of Viṣṇu Ślokas.
- Defeat of Kuber by Rāvaṇ, and praises of Śiva by Kuber.
- Pururavā- Urvaśi dialogue, curse of Brahmā to Sarawsati and description of women nature.

- Beginning of Kaiśnacarit and other stories related to Kaiśna.
- Description of Varāh Avatāra, Narsinh Avatāra, Vāman Avatāra, Dattātreya Avatāra, Jāmadagny Avtāra, Dāṣatathī Rāma Avatāra, Śri Kaiśna Avatāra and Kalki Avatāra.

- Mahāpralaya and narration of the future related to Kalki.

The stories related to Kaiśna can be found in about 35 chapters of this Purāṇa. There is some difference in the subject list in Bāngalā encyclopedia and Sanskrit Brahma Purṇa. Published in Mumbai.

(2) Padma Purṇa:-

The current form of Padma Purṇa has five divisions, viz (1) Sṛuṣṭi Khanda (2) Bhumi Khanda (3) Swarga Khanda (4) Pāṭāla Khanda (5) Uttara
Khanḍa. Sruṣṭi Khanḍa, Bhumi Khanḍa, Swarga Khanḍa, Pātāla Khanḍa and Uttara Khanḍa have respectively 82, 125, 39, 113 and 282 chapters. In Pātāla Khanḍa has Kriṣṇa carita. From third to nineteenth chapter of Pātāta Khanḍa consists of the tales of Jālandhar. It also respected in the 98th chapter of this Khanḍa.

There are about 55000 Ślokas in Padma Purāṇa, but according to Brahma Vaivarta Purāṇa there are 59000 Ślokas in Padma Purāṇa. According to the list in Viṣṇu Purāṇa, this Purāṇa enjoys second place among all Purāṇas. The origin of nature in this Purāṇa have been shown from ‘हिरण्यमय पदा कमल’. There fore this Purāṇa is also called ‘बुधजनपद’. The nature has originated from ‘Hiraṇyamayapadma’ and the confirmation of this can be seen in the 26th chapter of ‘Sruṣṭi Khand’. According to the story of ‘Sruṣṭi khand’. Vyās Dev has classified 55000 Ślokas in to 5 Parva: (1) Pauṣkara Parva (2) Tirtha Parva (3) Description of Prabhūtadānkārī Rājgaṇ (4) Vanśānuccarita and (5) Moxatattva and description of omniscient. First Parva describes the nine types of the nature. It has stories about fathers, Devas and Munies. The second Parva mentions about Saptdwip, Saptasāgara, mountains etc. Third Parva describes about Rudra Sarga and the curse of Daxa. Fourth Parva shows the origin of Vanśānujīrtana(वंशानुजिर्तन) and Rājagaṇa(राजगण) and the fifth and last Purva introduced Moxaśāstra. These Parvas found confirmation in Nārad Purāṇ also. In Padma Purāṇ there are mainly two forms: (1) Gauḍiy Sanskarna(गौडीय संस्करण) and (2) Daxiṇaty Sanskaraṇa(दक्षिणात्य संस्करण). There is a difference in the order of subjects in both the forms and there is difference in terms of numbers of chapters. Padma Purāṇ also included main things about Vaishnava community, abuses about Māyāvāda, description of Tāmas- Purāṇ, Pākhāḍi Laxaṇ, adoption of Vaiṣṇav cymbal etc. Padma Purāṇ shows Shiv, Pāṣupati, Bauddha, Jīna and hidden scriptures to be
wrathful Tāmas. These views have been abused also. The six Purāṇas such has Brahmāṇḍ, Brahmavaivarta, Mārkaṇḍeya, Bhaviṣya, Vāmana and Brahma have been declared as ‘Rājas’ (related to passion). The six Purāṇas such has Vaiṣṇava, Nāradiya, Bhāgvat, Garuḍa, Pādma and Varāh have been shown to be ‘Sātvika’ (Truthful). Thus all the 18 Purāṇas have been classified in three divisions as Tāmas, Sātvik and Rājas in Padma Purāṇa.

(3) Viṣṇu Purāṇa:–

There are six parts in Viṣṇu Purāṇa. The first, second, third, fourth, fifth and sixth parts have 22, 16, 18, 24, 38 and 8 chapters respectively. After these three parts comes Viṣṇudharmottara Khaṇḍa (विष्णुधर्मोत्तरक्षण). The fifteenth chapter of the fourth part the birth of Śri Kṛṣṇa and fifth part describes performance (Lilā) of Śri Kṛṣṇa. The end portion of the fourth part mentions about different genealogies. Some genealogies can be found in fifth part.

Almost all Purāṇas agree on a point that Viṣṇu Purāṇa has third place in Purāṇas. Devi Purāṇa is the only Purāṇa which has given 10th place to Viṣṇu Purāṇa. Viṣṇu Purāṇa has several small prescription such as Kanyā Kṛṣṇa Mahātmya, Kali Swarupākhyāna, Kṛṣṇa Janmāṭṣami, Vrat Kathā, Jaḍabhārat ākhyāna, Devi Stuti, Mahādeva Stotra, Viṣṇu Pujana, Surya Stotra, Laxmi Stotra etc.

It is believed that the number of Ślokas in Viṣṇu Purāṇa is 23000. The number of Ślokas in Viṣṇu Purāṇa after joining the Brahmottara Khaṇḍa is 16000.

(4) Śrimad Bhāgvat Purāṇa:–

The current form of Śrimad Bhāgvat consists of 12 Sknds, 35 Adhyāyas and 14615 Ślokas. There is no inconsistency in the number of Sknds and Adhyāys, but there is in the number of Ślokas. The scriptures like Nārdiya Purāṇa, Padma Purāṇa, Kauśika Sanhitā, Gauri Tantra, Skanda
Pūrṇa, Pancrātra Nibandha, Sātvata Tantra etc have mention and description of Śrimad Bhāgvat Purāṇa. Almost all the scriptures have 12 Skanda, 335 Adhyāyas and 18000 Ślokas Padma Purāṇa has the description of 12 Skanda and twelve parts of Śrimad Bhāgvat Purāṇa. Some scholars believed to have three Ashyāya in Śrimad Bhāgvat Purāṇa Śhre Vallabhācārya has believed to have cast every the three Adhyāyas viz, 88, 89 and 90 in the later part of 10th Skand.

Similarly, there is a controversy about the 18000 Ślokas. Today available Ślokas is 14615. There is no difference of opinion among ācāryas about the number of Ślokas, but in terms of the remaining 3385 Ślokas, majority views today believe that Śrimad Bhāgvat Purāṇa is a blessing and auspicious scripture. Its every verse term and letter is recited like ‘Mantra’. Therefore it being a ‘Mantragrantha’ every ‘Uvāca’ is considered as a Śloka and every stanza of an Ashyāya is considered as one and a half Śloka, and thus, the 18000 Ślokas are completed like ‘Durgāsaptasati’ the ‘end’(इ+लिए=४षहत) and the ‘beginning’(अथ) are not neglected in Śrimad Bhāgvat Purāṇa. So the number of 18000 Ślokas are completed.

(5) Nārad Purāṇa:-

There are two section in Nārada Purāṇa ‘Pūrva Khanḍa’ and ‘Uttara Khanḍa’. Pūrva Khanḍa and Uttara Khanḍa have respectively 125 and 82 chapters. Thus, there are 207 chapters in the whole Purāṇa. The main feature of this Purāṇa is that the strength of Ślokas are given in the end of each Adhyāya. This Purāṇa should have 25000 Ślokas, but according to the strength of Ślokas given in the end of Adhyās there are 18110 Ślokas. Therefore, it seems that 7000 Ślokas of this Purāṇa have vanished. Big and small events like Kārtik Mahātmya, Dattārteya Stotra, Pārthivaling Mahātmya, Yādavagiri Mahātmya, Śrī Kṛṣṇa Mahātya, Sankaṭagaṇapati Stotra, Mrga Śikāri Kathā, etc are the important parts of Nārada Purāṇa. Two other
scripture have also been published in the names of Bṛhannāradiya Purāṇa and Laghu Nāradiya Purāṇa.

Nārada Purāṇa is Vaiṣṇava Purāṇa. It contains a list of brief contents in the form of verses. So it can be seen that this part of the Purāṇa is at least the latter part of all Purāṇas.

(6) Vāyu Purāṇa:-

As said before, some people believe that Śiva Purāṇa and Vāyu Purāṇa are one and similar. Mostly Vāyupurāṇa is considered as an alternative of Śiva Purāṇa. Bāṅglā encyclopedia confirms this fact. But infact, both are different. VāyuPurāṇa has 112 Adhyāyas and 10951 Ślokas. This Purāṇa mention various far off countries and islands moreover, there is a description of dignestics in it. The last eight Adhyāyas of this Purāṇa dicribed the importance Gayā. At some place, we bind the mention of Sarga, Pratisarga, Vanśa and Manvantara also.

(7) Agni Purāṇa:-

There are 383 Adhyāya in this Puṇa. Which can be found to be enlisted in Nārada Purāṇa. This purāṇa is of great importance because it contains writing in Nārada Purāṇa. This Purāṇa is of great importance because it contains writings on almost all subjects. It has description on Dhanurveda, Gāndharvaveda, Āyurveda, Arthaśāstra, Vedanta and eighteen branches of knowledge. And also conclusion of Rāmāyaṇa, Mahābhārata, Harivanśa Purāṇa. The writers of Purāṇas have also included the subject of philosophy. It also contains a beautiful description of poems in the end part.

A small grammar in the name of Kaumār grammar, Ekāxarakoṣa and Lingānuśasana are also given in Angi Purāṇa. The importance of Agni Purāṇa is more in the view point of Indian literature, culture and civilization from it, the knowledge about ancient culture. Literature and civilization can be easily acyuired. There can be no exaggeration in called it an encyclopedia
of India culture. The 12th chapter provides the strong of Krifṣṇā Avatāra and there are about 15 thousand verses in it.

(8) Brahmavaivarta Purāṇa:-

This Purāṇa is also Vaiṣṇava Purāṇa. The half of its part contains three sections(खण्ड) they are Brahma Khanda, Prakṛti Khanda and Ganapati Khanda and each of these Khanḍas have 20, 67 and 46 Adhyāys respectively. The remaining hall part of this Purāṇa is divided in to the pre and post halves of the ‘Janma khanḍa’ of Śri Kṛṣṇa and each of these halves halve 54 and 79 Adhyāya respectively. The strength of Ślokas are given in the end of each Adhyāya. There are two forms of this Purāṇa ‘Gauḍiya’ and ‘Dāxinātya’. In some Purāṇas it has been called ‘SaurPurāṇa’, but in terms of its content, it seems to be Vaiṣṇava Purāṇa. According to Skanda Purāṇa, this Purāṇa confirms the importance of sun god. In Matsya Purāṇa there is the dominance of Brahma, but the Brahmavaivarta Purāṇa conforms the importance of Viṣṇu. In Śiva Purāṇa, the strength of its verses are 18000.

Kriṣṇa Stotra, Gangā Stotra, Alankāra, Dānvidhi, Ahiśakuhimahātmya, Adiratneśvara Mahātmya, Ekādaśī Mahātmya, Gaṇeśa Kavaca, Paraśurāmaprati Śankaropadeśa, Muktiṣxta Mahātmya, Rādhā-Uddhava Samvāda, Śri Goṣṭhi Mahātmya, Kāśi- Kedār Mahātmya etc are the short stories which can be found in Brahmavaivarta Purāṇa.

The order of subjects of this Purāṇa in Matsya, Nārada and Śiva Purāṇas does not comply with its order. It seems that the form of this Purāṇa has changed due to continuous changes. In its Brahma Khanda, Śri Kriṣṇa is considered to be the greatest soul and the cause of the whole universe. Kriṣṇa Janmakhanḍa described about various features related to Śri Kriṣṇa.

(9) Skanda Purāṇa :-
Skanda Purāṇa is the biggest among all the Purāṇaas. It has 81100 verses and its index is similar to that of Nāradiya Purāṇa. It contains a vast beautiful description of ancient India, which prove it geographically to be of greater importance. It also has description of several pilgrimages. Skanda Purāṇa is Shaiv Purāṇa like Nāradiya and other Purāṇas but it study shown that it contains contributions of other community. This Purāṇa has many great things and it is prevailing more in south. The ‘Kathā’ of Śri Satyanārāyaṇa has more important in north India. After every Adhyāya ‘इति श्रीस्कन्दपुराणे रेवाखण्डे’ is given Skanda Purāṇa being so vast, it can be assumed that lake the ‘Vratakathā’ of Śri Satyanārāyaṇa thousands of other great stories have been believed to have originated from Skanda Purāṇa. In its real form, it should be Skanda Purāṇa. ‘Viśvakoṣa’ has given names of such types of 60-70 books. The importance of all temples and pilgrimages of south India is understood on the basis of Skanda Purāṇa. God Skanda is worshiped in the name of Subramaṇyam in almost all regions of south India. We can find temples of Satyanārāyaṇa also.

(10) Varāha Purāṇa :-

There are 18 Adhyāya in Varāha Purāṇa and accordingly, there are 24,000 Ślokas. But only 10,000 can be found Nāradiya and other Purāṇas write that the story of Manuṣyaikalpa is described in Varāha Purāṇa.

(11) Mārkanaḍeya Purāṇa:-

Today the available form of Mārkanaḍeya Purāṇa is undisputedly understood to be the original form. It has 134 Adhyāyas and 9000 verses. But there are only 6900 verses in the available copies. According to the list of its subjects in Nāradiya Purāṇa, it includes Ixvākucarita, Tulasicarita, Rāmkathā, Kuśvanśa, Somvanśa, Pururavā, Description of Nahuṣa and Yayāti, Yaduvanśa, Śri Kriṣṇa’s performance Dvārikācarita, Sāravyakathā,
Prapancasatva and Mārkaṇḍeyacatita are also given after the 31st Adhyāya.
The main feature of this Purāṇa is that this Purāṇa is free from secular influence. It seems that ‘Bauddha’ people are also respected this Purāṇa. The main part is ‘Durgāsaptasati’ considered to be sacred in every ‘Hindu’ house. It is worship during ‘Navarātri’ in every house. It is found from 78th to 90th Adhyāya of the Purāṇa. The part of ‘Durgāsaptasati’ has been separately published.

(12) Vāmana Purāṇa :-

It has 95 Adhyāys and 10,000 Ślokas. It is similar to the subject list of Nārana Purāṇa. It is written in Matsya Purāṇa that the Purāṇa which narrates about three pursuits in the story of ‘Trivikrama Vāmana’ and then describes story of Śiva, is the Vāmana Purāṇa with 10,000 verses. Vāmana Purāṇa mainly comprises of the takes of ‘Durgā, Pārvati and Śiva. It has the dialogue between Nārada and Pulatsya. Certain short stories like Karkacaturthi Kathā, Kapajjvali Vrata Kathā, Gangā Mānasika Snāna, Gangā Mahātmya, Dadhi-Vāmana Stotra, Varāha Mahātmya etc are found in Vāmana Purāṇa.

(13) Kurma Purāṇa :-

Kurma Purāṇa is divided in to two parts- First half and latter half. The first half has 53 and the latter half has 46 chapters and the number of Ślokas is shown to be 17,000. But in the currently available Karma Purrāṇa, there are only 6,000 Ślokas. It seems that several parts of Kurma Purāṇa have been joined with ‘Tantragranthas’. This Purāṇa has the stories of Yaduvanśa description, Śiva’s worship by Śri Kṛṣṇa and sons of Śri Kṛṣṇa.

(14) Matsya Purāṇa :-

It has 290 Adhyāyas. The last chapter contains only the list of the order of subjects like story of compete Matsya Purāṇa etc. Looking at this Adhyāya, we can know that what could be the content in Mastya Purāṇa?
According to Nārādiya Purāṇa, Matsya Purāṇa has 15,000 verses, but according to Revā, Śrimada Bhāgavata etc, it has 14,000 verses. This Purāṇa contains the tales of Manu and Matsya. It contains worships of Dev-temple etc and ceremonies and dynasties. Matsya Purāṇa is considered to be ancient and original.

(15) Garuḍa Purāṇa :-

Garuḍa Purāṇa is a famous Purāṇa. It is recited in the event of some one’s death. To hear it is a part of ‘श्राद्धकर्म’. According to Matsya Purāṇa, there are 18,000 verses in Garuḍa Purāṇa. But according to Revā Mahātmya in Śrimada Bhāgavata there are 19,000 verses. This Purāṇa specifically mentions about ‘प्रेतकल्प’ ‘प्रतयोजन’ ‘प्रेतश्राद्ध’ ‘यम यातना’ ‘नरक’ etc. Its 144th Adhyāya describes various ceremonial performances of Śri Kriṣṇa. In its Ācārakāṇḍa, the names of Rukamaṇi Satyabhāmā etc the eight wife’s of Śri Kruṣṇa and Gopis are mentioned but there is no mentioning of Rādhā which is amazing. Under the Brahmakāṇḍa, we can find the mention of Nilā, the daughter of Havyavāha, Bhadrā, Mitravindā, Kālindi, Jāmbavati, Somaputri etc.

Small stories like Triveṇi Stotra, Pancaparva Mahātmya, Viṣṇudharmottar, Vainkatgīri Mahātmya, Sundarapura Mahātmya etc are believed to be a part of Garuḍa Purāṇa.

(16) Brahmāṇḍa Purāṇa :-

It has 109 chapters and about 12,000 verses. The tale of Lalita is in this Purāṇa. It has the story of Rāmāyaṇa due to which it has a great importance. It has been separated in the name of Ādhyātma Rāmāyaṇa. The story of Rāmāyaṇa can be found in other Purānas also, but there is an importance of Rāmakathā in the Ādhyātma Rāmāyaṇa. The 20th Adhyāya consists of incarnation of Śri Kriṣṇa and other related stories. There is no discussion on Rāmāyaṇa in Nārādiya Purāṇa. So it can be assumed that the
story of Rāma would have appeared after have been separated in the form of Rāmāyaṇa.

Brahmāṇḍa Purāṇa contains several short stories like Agniśvara, Anjanādi, Anantaśayana, Arjunapur, Aṣṭanetra Sthāna, Ādipura, Ānananilaya, Kaṭhoragiri, Kalahasti, Kāmāxi Vilāsa, Kārtika, Kāveri, Kumbhakoṇa, Godāvari, Gopuri, Xirasāgara, Gomukhi, Campakāraṇya, Gyānmanḍapa, Nandagiri, Laxmipujana, Narasinha, Śivagangā, Kānci, Śriranga, Gaṇeśa Kavaca, Hanumanta Kavaca etc.

(17) Linga Purāṇa :-

Linga Purāṇa can be divided in to two parts, the first half and the latter half. The first half has 108 Adhyāyas and the letter half has 55 Adhyāya. According to the views of Revamahātya, Śrimad Bhāgavata, Nāradiya Purāṇa, Matsya Purāṇa etc. Linga is the eleventh Purāṇa and it has 11,000 verses. According to Matsya Purāṇa and Nārada Puṇḍa, there should be the stories of Agnikalpa in Linga Purāṇa but it has the stories of Iṣānakalpa.

Sort stories lake Aruṇacala Mahātya, Gauri Kalyāṇa, Pancāxara Mahātya, Rāmasahasranāma, Rudrāxa Mahātya, Sarasvati Stotra etc are found in Linga Purāṇa.

(18) Bhaviṣya Purāṇa :-

It is also divided into two parts such as the first half and the latter half which have 141 and 171 Adhyāyas respectively. It is one of the most important among the Purāṇas. Encyclopedia mantsions four Bhaviṣya Purāṇas. The first has 133 Adhyāya, second has 287 Adhyāya, the strength of Adhyāya of the third Purāṇa is not available and the fourth Purāṇa has 199 Adhyāyas. In the Bhaviṣya Purāṇa published in Navalakiṣora press, Lucknow, the collection of first and fourth Purāṇas are in the form of the
first and the latter halves. According to the list given in Nārada Purāṇa none of the four Bhaviṣya Purāṇa is found in its complete form.

The main characteristics of Bhaviṣya Purāṇa is that it has description of Śākadvipī Brāhmaṇas and it described in details about the culture and civilization. It is believed that, that was brought by Sāmba, the son of Kriṣṇa. The description shows that the sun worshiping ‘Ārya’ tribes which were contemporary to Jarthuṣṭra lived western regions of India. The life style and traditions of ‘Mag’ Brāhmaṇas are found to be similar to those of Pārasis. To day names like ‘Pire-Murgā’ of Ācaryas can be found in Pārasi Literature. These description have greater importance. So, this Purāṇa is also very important from hostirical view point. Third Bhaviṣya Purāṇa mentions about ‘उद्धिष्ठ ज्ञात्या’ which is useful and important subject for modern scientists. This Purāṇa also includes several Mahātmya and many types of charity.

Besides the above stated Purāṇas, there are other important Purāṇas which can be seen as under.

(1) **Devi Bhāgvata Purāṇa :-**

Like Bhāgvata Purāṇa, Devi Bhāgvata Purāṇa also has 12 Skands and 18,000 verses. There is a difference of opinion in terms of Śrimad Bhāgvata Purāṇa and Devi Bhāgvata Purāṇa that among these two, which is Mahāpurāṇa? Wherever there had been discussion in other Mahāpurāṇa only the word Bhāgvata had been ased. No editor has tried to prove any form of Śrimad Bhāgvata to be Mahāpurāṇa. But every edition of Devi Bhāgvata Purāṇa has tried to prove it as a Mahāpurāṇa. What it may be, both are found to be similar interns of the importance of contents. Śrimad Bhāgvata Purāṇa has the rise of ‘Viṣṇu Bhakti’ whereas in Devi Bhāgvata Purāṇa, there is the rise of ‘Parama Śakti’ (Supreme power). According to some Purāṇas, Devi Bhāgvata Purāṇa is the sub- Purāṇa, but according to Śakta and Tantra
scriptures, Devi Bhāgvata is the Mahāpurāṇa. The fourth Skand of this Purāṇa consists of the stories of Śri Kriṣṇa.

(2) Harivanśa Purāṇa :-

Harivanśa Purāṇa is believed to be the supplement of Mahābhārata. Some critics believed it to be the composition after Mahābhārata. Harivanśa Purāṇa is divided into various Parvas. The first half has Harivanśa Parva and it has 55 Adhyāyas and Viṣṇuparva has 81 Adhyāyas. The latter half 128 Adhyāyas and it also has 135 Adhyāyas of Bhaviṣyaparva. Harivanśa Purāṇa is comprised of charming stories of Śri Kriṣṇa, Vraja and the character of Lord Viṣṇu. The stories related to Viṣṇu have been mentioned in details. It also mentions descriptions of Manvantaras, Manu and origin of Varāha and battles between Gods and demons. The 54th Adhyāya of this Parva has description of the birth of Śri Kriṣṇa. Viṣṇuparva has stories related to Śri Kriṣṇa, where as Bhaviṣya Parva has stories about the battles between Gods and demons, charming of the ocean and Viṣṇu and certain incarnation.

(3) Jain Purāṇa :

Jaina and Buddha Purāṇas are also available. Jain Purāṇa does not have five features of Purāṇas. The call ancient stories to be the Purāṇa. There are 24 Mahātmā- Tirthankaras(तीथमात्यं) in Jaina religion. Digambara Jains have composed 24 Purāṇas on the basis of stories and events related to these Tirthankaras.

(1) Ādi Purāṇa has the stories of the first Tirthankara Ṛṣabhadeva.

Raviṇeṇa’s Padma Purāṇa, Jinasena’s Ariṣṭanemi Purāṇa are also caleed Harivansha Purāṇa. Ādi Purāṇa and Guṇabhadrā’s Uttara Purāṇa and other two above stated Purāṇas show the ancient importance of Digambara Jains. On the basis of these four Purāṇas, the Jain poets had composed various other Purāṇas. The encyclopedia shows that there are many Purāṇas found in Jian and Karṇāṭaki languages. These Purāṇas of Jians mainly consist of the description of Tirthankaras.

(4) Baudhā Purāṇa :-

Like Jian Purāṇa, Buddha Purāṇa is also available, but its strength is vary less. An independent Baudhā Purāṇa is prevalent in Nepāli Baudhā, but there is no mention of Purāṇas in Baudhā scriptures. Today’s Nepāli Baudhās believe in nine Purāṇas. Which are called nine Darma.

(1) Pragnāpāramitā Purāṇa (2) Gaṇḍavyūha Purāṇa
(3) Samādhīrāja Purāṇa (4) Lankāvatāra Purāṇa
(5) Tathāgata Guhyaka Purāṇa (6) Saddharmapundarika Purāṇa
(7) Buddha Or Lalita Vistara Purāṇa (8) Suvarṇaprabhā Purāṇa
(9) Daśbhūmiśvara Purāṇa

1.3 The subject of Purāṇas :-

In view of the critics of a general subject, we can divine any Purāṇa into two parts- (1) Supernatural and divine events, and (2) Traditions and genealogy. In these matters, the description of nature etc is found to be almost similar with a few changes. In the description of super natural events, there is a specific and detailed criticism of the virtuous form of Brahm and
therefore incarnationism has become a specific part of the Purāṇas. Avatāras have been discussed by imaging various forms of Brahma in Purāṇas like Brāhma Śaiva, Śākta, Bhāgavata etc. The Purāṇas are filled with their stories and in greatnesses more amazing thing is that the roots of supernatural stories are available in Vaidic literature. On this point Śri Rāmdāsa Gauḍa has an opinion in his book ‘हिन्दुदल्ल’ that the illusion of Daivika element in Vaidika literature can be found on large scale in the distorted form in the Purāṇas. Previous Gods have transformed and changed in to several stories, such as the word Viṣṇu has been taken as ‘Sun’(सूर्य) in Vedas, but in Purāṇas, Viṣṇu is a separate God different from sun and the Purāṇas are filled with his greatness and from which stories of incarnation have developed. The devotees have abducted the adornments and rhetoric’s of other deities and have adoned their own deities. Thus a new form of Hindu religion was created and Hindu literature also gradually transformed and established.

Although this view is blased and one sided, it has a truth that the roots of many ancient stories are found in vaidik literature. The discussions of incarnation has been very specifically done in Purāṇas and the strength of Purāṇas had been gradually increasing. If we look at the development in Bhāgavata religion, we find that the discussions of incarnation were held since Vaidika period. Incarnations related to Viṣṇu are found in various hymns of Řkasanhitā. Śiva’s name appears in to as Rudra. In ‘Śatarudri’ of ‘वाजसनेयी संहिता’ there are many names of Śiva such as Śiva, Giriśa, Paśupati, Nilagriva, Śitakanṭha etc. This Sanhitā also mentions about Śiva and Ambikā19. Brāhmaṇa scriptures clearly mentions the incarnations like Matsyāvatāra, Kūrmāvatāra, Varāhāvatāra and Vāmanāvatāra in ‘Śathpatha Brāhmaṇa’20.
The stories of Purāṇas are more in the form of metaphor and also have the combination of imagination. Here we can see that the forms of incarnation change with time and a story of one God or incarnation has been joined coith another God or incarnation. The study of Vaidik literature and Purāṇa literature shows that the stories which have been harrated in the form of events those stories have been exaggerately described in Purāṇas. When small stories takes the form of tales, it includes more side stories. When these stories are given the in secular shape there remains of limit of exaggeration and the story takes an independent form.

The aim of all Purāṇas is to worship Brahmā, Viṣṇu, Śiva, Sūrya, Gaṇeśa and Śakti and mainly there is an aim of worshiping only one God. We find gradual decline of Brahmā’s worship and it seems that Gaṇeśa has taken the place of Brahmā’s worship. In view of the sectanarism, the first chapter of Kedāra Khanda of the Skanda Purāṇa mentions that ten Purāṇas were Śiva, four Purāṇas were Brahmā, two Śākta and two were Vaiṣṇava. In this matter context, the ‘Śiva Rahasya Khanda’ of this Purāṇa says that ten Purāṇas such as Śaiva, Bhaviṣya, Mārkandeya, Linga, Varāha, Skanda, Matsya, Kurma, Vāmana and Brahmāṇḍ were Śaiva. The four Purāṇas like Vaiṣṇava, Nārada, Bhāgavata and Garuḍa are Vaiṣṇava Purāṇas. Brahma and Padma Purāṇas are of Brahma. Agni Purāṇa is of Agni and Brahmavaivarta Purāṇa is of Sūrya. The God who is related to a Purāṇa is considered to be great and other Gods are considered to be ordinary. A minute criticism and study of these Purāṇas show that Śiva’s worship would have been more important before and gradually a similaraly would have established in Śiva and Viṣṇu and later on more importance more given to Viṣṇu. These Purāṇas have stories of religious sacred performances. In terms of religions and cultural development these stories very much important. Gradually, the basis of Purāṇas increased and the strength of names of the remaining seventeen
Purāṇas and the Ślokas also had increased. The strength of verses in found to be different in all Purāṇas. So it proves that the strength of the verses of Purāṇas had been gradually developed and enhanced.

The second important part of Purāṇas is the description of traditions and genealogy. Historically, this part is more important. It is possible that in the beginning the formation of Purāṇa Sanhitā would been done with this objective. Because, Vaidik literature is religions literature. It does not aim to protect historical traditions. Vaidika literature describes only those events which were related to religions act or spread of religion. The character of great Āryas was not possible and not necessary to be described in religions literature. Therefore Purāṇa literature was designed to describe and criticize this content. Most of the part of Vaidika literature has even today remained to be unbeaten which proves that it could have been a tool to protect the wealthy society of time and that tool would be the Purāṇa literature. The formation of Vaidika literature was done by saints in Āśrama and Jungles away from villages and towns. So, it is possible that they may not have compete information about characters and genealogy of their kings and rulers. So the Purāṇa writers would have coordinated all Purāṇas by living separately in cities. Moreover all the Purāṇas were given religion form and they began to define religion. So they took the form of disorder. An incompeated geneology of ‘Kṣatriyas’ can be found in Rāmāyaṇa, Mahābhārata and other thirteen Purāṇas. It seems that there were two typts of traditions prevailing during ancient period – Kṣatriya tradition and Brāhmaṇa tradition. The peculiarity of Brāhmaṇa tradition was in religiousness and that of Kṣatriya tradition was in historicalness. When the duty of protecting Kṣatriya tradition came into the hends of Brahmaṇa learned, the system was distorted due to this combination. Mr. F. E. Pagriter had written more on this subject and had enlisted the Kṣatriya and Brāhmaṇa genealogies.
according to Purāṇa. He says that we could get information through Vaidika literature and its basis is Brāhmaṇa and religions view points. Ancient literature provides information about Kṣatriyas and it also provides political condition of India. Kṣartiyas knowledge about contribution has been important in the victories of Āryas. It is necessary to learn about their traditions to get knowledge about their condition and words. It can be done through ancient traditions. Brāhmaṇa literature has mentioned about many such thing which can be found in Purāṇas also for example, the Al caste which ruled Āryan states, but it has not been mentioned in Vaidika literature. Whatever blames put by Pargiṭar on Vaidika literature are bias and blameful. His belief is based on similarly between Vaidika and ancient literatures and therefore he tried to find historians in Vedas also. Infect, Vedas the rulers mentioned in Vedas were before the formation of Purāṇas and many stories of Purāṇa has been constructed on their basis. Partiger had had said that the tools which preserved the Vaidika and ancient traditions were different. It is possible that the ancient traditions were initially preserved by the Sutas and Bhāts, and later on by the learner Brāhmaṇas. It is difficult to say about in which form did the Vedas began. There is an ancient tradition about the form of Vedas that they were edited by Kṛṣṇa Dvaipāyana Vyāś, the son of Parāśara in Dvāpara age. This thing can be found to be repeatedly shown in Mahābhārata, Viṣṇu Purāṇa, Vāyu Purāṇa and Kurma Purāṇa. But it can not be found any where in Vaidika literature. Even the name of Vyāś can be found in another form in Taitiriya Āraṇyaka. As long as there is a relation of ancient traditions with Sutas and Māghadhas it is found mentioned in amny Purāṇas.

It can be found from Vāyu Purāṇa and Padma Purāṇa that how Sutas had preserved the traditional tales and heroic songs. These Purāṇas also mentioned about duties of Sutas. According to Vāyu Purāṇa and Padma
Purāṇa the religion of Sutas has been mentioned by gods, saints and the rulers.

According to ancient people, the religion of Suta was to worship religions Gods, saints and brilliant rulers. They have been believed to be Brahmavādi in history and Purāṇas.

Here, it must be clarified that the meaning of the origin from Kshatriy father and Brāhmaṇa mother. The above meaning of the word Suta came caret on. The origin of Suta and Maghadha has been shown during the period of Pruthu, the son of Veṇa. Firstly, the Suta and Maghadha had originated from the Yagna of Pruthu. He gave Suta region to Sutas and Magdha region to Magadhaas. From this, it can be found that Suta were the residents of Bengal and Magadgas were the residents of Magadh.

The function of these Sutas was to preserve the genealogies of devas, poes and kings. The meaning of tradition is memorized ‘स्मृति’ ‘अनुशुभम’ means we have hearted from tradition, ‘इति न: श्रृतम’ means we have heard it ‘इति श्रृतम’ means this has been heard, But the general meaning of the word ‘श्रृति’ is ‘sacred article’ or ‘sacred tradition’. But generally ‘श्रृति’ in Purāṇas is tradition oriented. The word ‘इति श्रृति’ is used at many place in Purāṇas and wherever it is used in relation to any subject, it is not mentioned in Vaidic literature.

The description of the basic prevalence of Purāṇas in Vāyu, Brahmāṇḍa, Viṣṇu and Bhāgvat Purāṇas is completely different. According to the above, first mentioned three Purāṇas, Kiśṇavdaipāyana Vyās had classified the Vedas in to four parts and were edited. Therefore they are called ‘Vyās’. These four parts of Vedas were delivered to this four disciples, namely Pail, Vaiśampāyana, Jaimini and Sumantu. Then Vyāsaji
had collected lectures tales and taught his fifth disciple ‘Lomaharṣa’ or ‘Lomaharṣaṇa’ the history and created the ‘Mahābhārat’ after the Vedas.

The Sutas had continuously obtained the praises of famous great people and the Purāṇas shows that there are many synomymous words which show that Purāṇas are the creations of people of various traditions when the works of Purāṇas tradition.Went in to the hands of Brāhmaṇas from the Sutas and Magadhas, the brāhmaṇa had completed the Purāṇas with religions and a time came when the Purāṇist Brāhmaṇas were believed to be inferior to the Vaidik Brāhmaṇs.

It is difficult to predict as to what extent the Purāṇas creatons went on. A detailed description of incidences up to Mahābhārata is found in Purāṇa but in the description in Purāṇas about Śri Kriṣṇa and Pāṇḍava dynansly. We find description of ‘Hastināpura’, ‘Ayoddhā’ and ‘Magadha’ dynasty. The description of the dynasties of ‘Buddha’ period has been done in the form of future chemistries. It proves that the Purāṇas were created from Mahābhārat times and following 100 years. The Purāṇa tradition mainly remained in the hands of Sutas and magadhas and later on it went in to the hands of Brāhmaṇas. In Brāhmaṇa tradition, more emphasis is given on religousness rather than the historicalness. A study of various addition of the then available Purāṇas clarifies that there were two types of stories in Purāṇas : (1) imaginary stories being told to establish principals and (2) Historical lectures. In historical lectures there are certain stories which are associated with saints like Vaśiṣṭha, Viśvāmitra, Nārad etc. Some are purely Kṣatriya related lectures and some are mixed lectures also. But the importance in Kṣatriya lectures has been given to Brāhmaṇas. In such satiation it is difficult to search pure historical truth in Purāṇas. Introduction to some genealogies and traditions can be found in Purāṇas. The basic reasom of lack of historical in Paurāṇic literature is philosophical attitude of
Brāhmaṇs. In the hands of Brāhmaṇs, the objective of Purāṇa could not remain history orients but became religion and philosophy oriented. Thus differences evolved in stories related to a single character. The instances of such stories can be found in Purāṇas. At certain places, the relations of historical kings and saints have been described as merely symbolic relation. As a result many characters of Purāṇas had crossed the boundaries of country and time period and have become a problem. Thus the effect of imagination of Brāhmaṇs on historicalness was so strong that it is prevalent even today also. Along with the disorder in stories and lecturer a complete disorder had prevailed in country at that time. The kings and saints which were associated with many place and times. Therefore, it had become difficult to acquire geographical knowledge. In spite of situation, the historicalness and geographical facture can certainly be discovered in Paurāṇika lectures tales.

Almost all Purāṇas have mentioned about genealogies. The description of very long past in Varāha, Vāmana, Skanda, Nārādiya, Brahmavaivarta and Bhaviṣya Purāṇas is comparatively very less description of genealogies. Besides Rāmāyaṇa and Mahābhārata the Purāṇas having description of history are Vāyu, Brahmāṇḍa, Brahma, Harivanśa, Matsya and Viṣṇu Purāṇa and among these Vāyu and Brahmāṇḍa Purāṇas are of great importance. These Purāṇas have no more editions and the subject is almost the same. It seems that these two Purāṇas are the two forms of Samhitā, which is proved from the list of Purāṇas given in other Purāṇas. Vāyaviya and Brahmāṇḍa are mentioned in Kurma Purāṇa. Only the Vāyu Purāṇa has separately described them. Both Purāṇas are calleed Vāyu-Pokt (वायु-पोक्त). In terms of Subject both these Purāṇas are very ancient. Like Vāyu and Brahmāṇḍa Purāṇas, similarity in subject is also found in Brahma and Harivanśa Purāṇas. These two Purāṇas have many editions. Due to
differences in editions, it is difficult to determine their time period. From the internal proofs it can be said that the creation and availability of these two Purāṇas are found to be after the Vāyu Purāṇa. Matsya Purāṇa has descriptions of genealogies which can be divided in to three parts (1) description of Ixvāku Śaryāta and other sons of Manu, (2) description for Alā to Yayāti, and (3) description of Yādavas – Kauravas Ala casts etc. Third type of description is found in Vāyu Purāṇa, whereas the first and second parts of Vāyu Purāṇa have difference in the names of the characters. The description in Padma Purāṇa is found to be similar to that of Matsya Purāṇa. Priority to prose is found in Viṣṇu Purāṇa and to some extent poetry is also found. These are described in Vāyu and Harivanśa Purāṇas. In Padma Purāṇa the ‘ब्राह्मतत्त्व’ has been clearly described. It seems that this Purāṇa was created with a certain aim and planning. The description of ‘Buddhism’ and ‘Jainism’ certifies that these were created after a very long time. Garuḍa, Bhāgavata and Angi Purāṇas have mentioned almost all genealogies. It seems that these Purāṇas were edited in innovative ways. The traditions in Garuḍa and Bhāgavata Purāṇas are almost same to those of Vāyu Purāṇas. Angi and Matsya Purāṇas have similar traditions. Historically these three Purāṇas have their own importance, because these Purāṇas have more descriptions and references of genealogies than those in Bhāgavata Purāṇa. Vāyu Purāṇa is the basis if Linga Purāṇa and at some place the verses are also found to be similar. At some place Matsya Purāṇ’s influence is found to mare. Linga Purāṇa is more important for compareritive studies. Kurma Purāṇa has the mixture of both, Vāyu and Matsya Purāṇa. Their stories are felled with Brāhmaṇa traditions and their the relenance of place and time is not found in this Purāṇa. Śiva Purāṇa has descriptions of Manu and his sons Ixvāku and Śatyāta, which is based on Harivanśa Purāṇa. But, it does not have details or orders as found in Harivanśa Purāṇa. Mārkaṇḍeya Purāṇa has
descriptions of Manu’s children and Vaiśāla dynasty. In terms of culture, Märkanḍeya Purāṇa has more importance.

Like the descriptions of genealogies of Kśatriyas in these Purāṇas. Some Purāṇas have descriptions of main Brāhmaṇa genealogies. In these sense, Brahmāṇḍa, Vāyu and Matsya Purāṇas are of great importance. Ling, Kurma and Märkaṭeya Purāṇas also have the description of genealogies. The relationship of Brāhmaṇa genealogies is found to be more with Vaivasvata Manvantara. In Brāhmaṇa genealogies the imagination and religiousness are strongly found that it is difficult to find historicalness in them Purāṇas have pure Kśatriya and Brāhmaṇa genealogies and Kśatriya-Brāhmaṇa genealogies. Many stories about conversion of Kṣatriyas in to Brāhmaṇa can be found in the Purāṇas.

Similarly, the Purāṇas are a treasure of literary genealogies and traditions. But, it an important work to present the history of Bharatvanśa by combining them. Mr F. E. Parjiter had made an attempt for the first time to compile all these factors. Though this attempt was important, it can not believed to be a complete one. Because Parjiter has presented his specific type of view the beginning of the book. For Brāhmaṇa tradition, he has a feeling of unreliably and unworthiness. Secondly, he is more influence by the views of western learned in determination of time period. Thirdly, he has avoided and neglected other Indian literature related to Purāṇas and history.

As said earlier, almost all Purāṇas have a similar subject and whatever difference is found is mainly clue to difference in objective. The editions of Purāṇas available now consist of praises of Brahmā, Śiva, Surya, Śakti, Ganeś etc and an important in terms of history, civilization, culture and religion. There is no doubt that there have been many edition of Purāṇas, due to which vast difference are found in descriptions and have become Purāṇas of different communities Viṣṇu Purāṇa has description of Viṣṇu and Śiva
Purāṇa has description of Śiva and Similarly descriptions of various Gods are found in other Purāṇas. As said earlier, the basic sources of incarnations and their importunes are found in Vaidic literature. There is no doubt that most of the tales are in the form of drama. Almost very Purāṇa has in its end a list of the remaining seventeen Purāṇas, but it may have been added after a long time. Every Purāṇa has worship of five Gods (पंचदेवोपासना). These five Gods are Viṣṇu, Śiva, Surya, Gaṇaśa and Śakti. The dominance of Brahmā is grandally found to be deteriorating. The basic objective of a Purāṇa is to believe any one of the Gods to be a chief and the rest to be secondary. The place of worship to Brahmā has been taken by Gaṇeśa. The working departments of all Gods are different. The reason of having differences in Purāṇa is the differences of faiths.

1.4. Uses of Purāṇas :-

A basic thought structure of any culture or religion tradition is its Paurāṇica stories which manifests in a routine social system. As said earlier, many people believe, without knowing the central thought of Indian culture, believe Indian religion and culture to be a mere collective action without uniformity in rituals and practices. But the Purāṇa literature reflect on cultural, religions and political aspects of Indian life. It has a collection of interesting information about each of the philosophical, religions, social, political and individual aspects. Purāṇa eaters to our simple people the need of Veda literature, because the aim of Purāṇas is to cater to mantel needs of every common man.

Therefore the Purāṇists make attempts to present the content in more interesting and simple ways. As a result, the readers feel the Purāṇas to be new and fresh everyday, so that the ideals presented by Purāṇas can be easily and instantly grasped. Moreover, the Purāṇista try to make the Purāṇas a popular literature by making use of metaphors, illustrations to keep alive
the cultural, social, moral and historical tradition of the country. But, modern critics do not give more importance to Purāṇa literature due to communality found in Purāṇas. But, undoubtedly, there is no other literature as useful as Purāṇas. In this sense, Vāyu-purāṇa\textsuperscript{27} writes, ‘The Brāhmaṇa who knows Upaniṣadas and Vedāngas, can not be called a scripture expert if he does not know about Purāṇas. The Brāhmaṇas should completed the knowledge of Vedas though history and Purāṇas, because Ved itself fears that knowledge is incomplete without Purāṇas, etc. Makes me meaningless.’ Partigen\textsuperscript{28} also says, It seems that whatever opinion prevails now about ancient India, it is based only on Vedas and Vaidic literature. But, creation of Indian history based on Vaidic literature is equal to writing European history on the basis of religions literature. In this sense Purāṇas have their own distinct importance.’

On cultural importance of Purāṇas Dr. Kanaiyālāl Munṣi writes that ‘Purāṇas have an exclusive place in religions and life oriented trading of India. After the period of Mahābhārata, the Purāṇas are the inspiring source of our social life’.

Therefore the Purāṇas have been considered similar to Vedas in Indian culture tradition\textsuperscript{29}. It is believed that Śri Kriṣṇadvaipāyana had divided Vedas and had fabrication element of Vedas and created the eighteen Purāṇas. ‘पुराणीयम् परिभर्तिः’ means Purāṇas provide guidance in daily practical life. The Paurāṇic literature has influenced all field in India than any other literature. Winternitz\textsuperscript{30} writes ‘ Purāṇas have an important place in Hindu religions literature. Purāṇas, religions scriptures and Tantra are the guides to religions performances. Vedas are studies by the lovers of ancient tradition whereas Upaniṣads are studies by philosophical thinkers, but the knowledge of Purāṇas is essential for every Hindu in one or the other form.’

Purāṇas are the soul of Vedas. Purāṇa is not only useful but essential for understanding and explaining the meaning of Vedas along with
history. The Purāṇa have digested and kept alive the ancient tradition from Vaidic period and before it. Therefore, it becomes possible to understand Vedas through Purāṇas. Besides, Purāṇas are not merely a Vaidic system but beliefs, rentals and life system or social criteria of ancient and medieval social have enhanced in Purāṇas. Instead of considering Purāṇas as a code of conduct of a socially, it will be more appropriate to consider Purāṇas as the documents manifesting the changing expressions of a flexible, vast and open minded society. It is not only valued as a history of religion, culture and philosophy but as a literature which reflects various phases of psychological constitution of society.

Ancient Indian religiousness had covered a life in all the ways. Therefore, the discussion of very personal works of human life and daily matter to human souls generous desires can be found in our religions and Paurāṇic scriptures. The four pillars of Dharma(धर्म), Artha(अर्थ), Kāma(काम) and Moxa(मोक्ष) define the whole field of Indian life style and lay emphasis on the wholeness of life.

Due to these four elements, no vision could develop in our country. There existed no hesitation for showing loyally to king and God. Its reason is the specific vision of our culture to see and evaluable the life in wholeness. It is because of the availability of all types of life related scripture in our basic religion. The attitude to consider eternal the relationship of all the scriptures with the basic source of religion does not surprise us.

Indian religion and culture have multi background forms and arises a trust of having ‘everything for every one’ our culture provide a way(पथ) to all types of desires in its vast boundaries. An influence of our religions principal and the variety of wealthy literature prevails, became the religion
has a deep impact on all fields of life and with this influence all arts and literature have gained pride and piousness.

Indian culture considers truth to be eternal and therefore all religions scriptures and saints presents it in various forms by being loyal to the basic form of the truth. Every new theory can be known in the form of eternal truth. The Purāṇas also suggest the consistency of eternal and permanent true form of Vedas and Upaniṣads in this sense.

Due to the specific attitude of Purāṇas it is possible that every Purāṇa has a method, content and material to present a certain type of general form. Due to this, an attitude can be seen emphasizing on the description of one or more Gods in the Indian religion, a clear description between ways of Gods and demons, a specific status to a specific God, an attitude to consider collective capital of semi historical or unhistorical events, a graphical method to extent description by covering all parts of India and inclusion of proportionate perceptions and imaginary elements rather that philosophical differences and characterizations of a hero of Viracarita.

Moreover, the practices and conditions of people of various classes can be seen in the Purāṇas. The Purāṇas present ways, habits, rituals and beliefs of various types of people and characters and events in stories which confirm the moral ideas of the people. The style of Purāṇa to present religion and philosophy is such that a moral advice is expressed in religions form.

According to Purāṇas, there are two types of laws, viz, moral and life oriented. But, to violate these laws is a ‘Sin’ and its religions and life oriented punishment is certain to occur. A feeling of having done wrong and its punishment keep on for the whole life. Like the provisions of revenge and punishment in this life, there are provisions for heaven and hell (स्वर्ग- नरक) after death. There can be more complex and various punishment than those during the life.
Therefore, the Purāṇas are not mere religion scriptures, but are an ancient system which, generation after generation, works as a medium of Paurāṇic institution which keeps on flowing religions moral, social, historical and culture thoughts. The attempt to consider our Paurāṇic literature as a mere collection of imaginary stories and advices is improper because it connects us with the live traditions of Vedānt philosophy and Indian culture. The Purāṇa literature is an invaluable tool to study Devśastra, Dharma, philosophy, history, social science, language science, psychology etc. A study of Indian society and its culture can not be conducted without adrenalin introduction to Purāṇas.

Purāṇas are not a mere tool of recreation but are the invaluable documents of Indian culture. According to the bearers of Indian culture and tradition. The Purāṇas are full of religions, cultural, social, moral and historical facts and the descriptions of deities are filled with distinct accomplishments. The interpretation of the Purāṇas should be presented before the people with impartiality, equanimity and with attitude of mutual relationship well equipped people should comprehend and describe the ages old Purāṇas with meaningful responsibility for social changes. It should not be described by mere association of Purāṇas with witty saying and should not be treated as a tool of recreation.

1.5 Purāṇas and History :-

On the basis of all the above stated definitions of the word Purāṇa, it can certainly be said that the word Purāṇa and its subject is associated with ancient period. The relationship of the word Purāṇa with history in ancient scripture is so close that a collective word ‘इतिहास- पुराण’ become prevalent. But wherever these words are applied it becomes clear that these words are not synonyms for example, words like ‘इतिहासपुराणो’ ‘इतिहासपुराणाः-याम्’ have been used. Śri Śankarācārya had clarified the difference between these two
word and had said that the Brāhmaṇa part as a form of dialogue between ‘Urvaśi-Pururavā’ etc is called history and the nature chapter of ‘अस्वद’ etc, is called Purāṇa. This exposition clarities that there might have been two parts of ancient branch of Purāṇa one of which later on became famous with the names of history and the remaining as the Purāṇa. Sāyaṇa32 does not agree with this opinion of Śri Śankarācārya. This difference was clarified by Śri Śankarācārya in seventh century. But at that time the Paurāṇic literature had developed to a larger extent. In ancient scriptures, there is a very thin line of difference between these two words. It is possible that at one time both the words would have been popular with their own different names. One part would have been described with history or historical tales and the second with the description of universe. Even today also this difference can be drawn. But these words have mixed up with each other in such a way that it is difficult to separate them or draw a certain line of difference between them. When Purāṇ Sanhitās would have been created the history and Purāṇa both would have been included in them. During this time, the genealogies had enhanced and the part became more bigger and later on became famous with the name of history.

Thus, though ‘Itihāsa- Purāṇa’ was included in ancient scripture, there is an illusion in the people that Indian people are always unfamiliar with historical imaginations. But this belief is baseless and unreliable. According to Yāska, ‘Itihāsamishra’ word is found in the three kings of Brahmā in Rgved33. According to Durgācārya34, the events which certainly occurred in ancient period are described in history.

The meaning of ‘Itihāsa’ means the one which was prevailed in ancient period. Afterwards, the word ‘Itihāsa’ was applied in its independent sense from the word ‘Purāṇa’ in ‘Atharvaveda’ and Brāhmaṇa scriptures and therefore Yāsk35 clearly says the tales and events of Devāpi, Śantanu,
Viśvāmitra, Paijavan etc as the history later on the meaning of the word Itihāsa became ‘इतिहास’ or that which has occurred in Purāṇas. This clarifies that imaginary tales or discourses were known in the name of Purāṇa and the real events were known as history.

The functions of history and Purāṇas are not clearly defined in ancient scriptures. Mahābhārata36 not only calls itself ‘Itihāsa’ but ‘Itihāsottama’, similarly Mahābhārata37 used the word Purāṇa for itself. On the other side, it being a Purāṇa calls itself ancient history or ‘पुरातन इतिहास’. Such contradictions clarifies that the line of difference between history and Purāṇa in ancient time was not clear, but the work fields of Purāṇa and history are different and independent. This difference was clarified by Śri Śankaracārya in seventh century, but till then the Paurāṇic literature had developed to a larger extent. In the most ancient scriptures, there is a very thin line of difference between the work fields of both the words.

A separate used of the words ‘History’ and ‘Purāṇa’ can be found in many Vaidic scriptures. Sometimes Purāṇa influences history and history influences the Purāṇas.

‘Itihāsa- Purāṇa’ is a main part of Indian literature. According to the views of critics, Indian history scriptures may not conform to the farther of history. For example, whitt writes- ‘The time assumption in the history of Indian literature is very38 weak.’ But keith39 says, Blaming the lack of historicalness in Indian literature is not absolutely true, Not believing historicalness in it on the basis of the developed form of Indian civilization and culture and their ancientness is a mere joke.

The word ‘Itihāsa’ is not new in Indian literature. We find about 19 types of procedures in writing history.
Acārya Śaunaka writes in Bruhatdevatā—‘इतिहास: पुरावृत्तम् ऋषिभिः:परिकीयते।’ Kauṭilya defines the word Itihāsa in his Arthaśāstra as ‘पुराणमितिवृत्तमाध्यायिकोदाहरणवधर्मशङ्करमथाश्चेतिहासः।’ Another word similar to Itihāsa is ‘ऐतिहय्’ ‘ऐतिहयं नामान्तोपदेशो वेदादि:’ which means anything said traditionally without showing the name of the speakers.

Third word is ‘पुराकल्प’ which means ‘Ancient time or events of ancient period’.

Fourth word is ‘परिकृति’ or ‘परिक्रिया’ ‘अन्यस्यन्यस्य चोक्तत्वाद बुद्ध: परिकृता स्मृता’

Fifth word is ‘इतिवृत्त’ or ‘पुरावृत्त’ which is almost similar to ‘इतिहास’.

Sixth word is ‘अवदान’ ‘अवदानामितिवृत्त’.

Seventh word is ‘आव्यायन’(Lecture) ‘आव्यायनामितिवृत्तं स्थादितिहास: स एव च’.

Eight word is ‘आव्यायिका’ ‘आव्यायिका कथावत्स्यात्कवेंशादिकीर्तनम्’.

Ninth word is ‘उपाव्यायन’ ‘अन्यप्रबोधनार्थ यदुपाख्यातमित्युपाख्यायनम्’.

Tenth word is ‘अन्वायायन’ ‘अन्वायायने त्वदुद्यत इतिहासे त्वदुद्यते’.

Eleventh word is ‘चरित’ Kauṭilya considers history and economics to be similar in Arthaśāstra.

Twelfth word is ‘अनुचरित’ ‘वंशानुचरितं वैवव’.

Thirtieth word is ‘कथा’ ‘प्रबन्धकल्पना कथा’.

Fourteenth word is ‘परिकथा’
पयामेण बहूना यत्र प्रतियोगीना कथा ।
कुशलैः श्रूयत्ते शूद्रविज्ञागृहीचि: परिकथा सातु ॥

Fifteenth word is ‘अनुवंशलोक’. The verse said in terms of great powerful kings in the genealogies of ancient Purāṇas as called ‘अनुवंशलोक’.

Sixteenth word is ‘गाथा’ In Indian literature these गाथा or verseful stories are found since ancient times, which is very useful and helpful for history.

Seventeenth word is ‘नराशंसी’ नरा अस्मिनासीना: शंसित इति नराशंसी।

Eighteenth word is ‘राजाशासन’. A detailed description is found in memorial volumes like ‘Yāgnyavalkya’.

Nineteenth word is ‘पुराण’. Which is considered as a body of history and which presents many types of list of history.

1.6 Ancientness of Purāṇa :-

In can not be believed that now available form of Purāṇa was its first form. Undoubtedly, the existence of Purāṇa literature was also there in Vaidik period in one or the other form. The use of the word ‘पुराण’ can be found at more than 12 places in Ṛgveda. According to Atharvaveda Ṛka, Sām, Chand and Purāṇa had originated with Yajurveda. In Vaidik literature the word is mentioned in Brahmaṇa scriptures after the Vedas. There is an interesting story about origin of Purāṇa in Śatapatha Brāhmaṇa in Yajurveda.

The data related to Purāṇa is also available in Āraṇyaka and Upaniṣada literature which are considered as the final part of Vaidik literature. In Taititiya Āraṇyaka, the word Purāṇa was used during the description of Brahmayagna. According to Bruhadāraṇyaka, like the
smoking fire of various colors coming out from wet wood pieces, Rgveda, Yajurveda, Sāmveda, Atharvaveda, Itihāsa, Purāṇa, Vidyā, Upaniṣada, Śloka, Sutra, Vyakhyāna and Anuvyākhyāna have originated from ‘महत्-तत्त्व’ or great element. Therefore Bruhadāranyaka considers Purāṇa to be similar to Vedas. Chāndogya Upaniṣada\(^{46}\) says, ‘Itihāsa and Purāṇa are the fifth Veda,’ and thus it established Purāṇa as fifth Veda. Similarly, details can be obtained about origin of Purāṇa, its studies and its fruit. Āśvalāyana Gruhyasutra\(^{47}\) frequently mentioned the narration of Purāṇa. In it, the gods and fathers of those who study the Itihāsa- Purāṇa and perform narration acquire stream of Amrūta.

It is difficult to say what was the ancient form of Purāṇa Sanhitā and who were the founders of Paurāṇic literature. It is possible that like the Brahmaṇa and Āraṇyaka scripture, it was inspired by the saints. The study of Manu Smruti, Āśvalāyana Guhyasutra and Mahābhārata, show that there are many views and opinions in terms of the strength of Purāṇa. In Dwāpara Yuga, Vedavyāsaji has edited Purāṇas along with other literature. Viśṇu Purāṇa has a clear narration of this co-ordination.

Then, Vedavyāsa, the expert God of Purāṇas had created Purāṇa Sanhitā also along with Ākhyāna, Upākhyāna, Gāthā and Kalpaśuddhi. Maharṣi Vyāsa gave Purāṇa Sanhitā to his famous disciple ‘Lomaharṣaṇa’ of Suta tribe. Lomaharṣaṇa has six disciples Sumati, Agnivarsā, Mitrāyu, Śānaspāyana, Ākrutavrāṇa, Sāvarṇi and three of these disciples, namely, Ākrutavrāṇa, Sāvarṇi and Śānaspāyana had studies the basic Sānhitā and each of them had created a Purāṇa Sanhitā. The Purāṇa Sanhitā was created in the form of abstract of these four Sanhitās. In all Purāṇas, Brāhma Purāṇa is considered as the most ancient Purāṇa. The Purāṇists have shown the strength of Purāṇas to be eighteen. There are some sub- Purāṇas also. But, later on it became difficult to determine which was Mahāpurāṇa and which
was Upapurāṇa. It seems that initially there was an abstract collection in the name of Purāṇa Sanhitā, which had 18 parts. But later on, eighteen big volumes of Purāṇa would have been created on the basic of these 18 parts and many Sub- Purāṇas would have joined in the form of annexure. The minute study of Purāṇas show that a repletion of only one subject can be found in all Purāṇas and all verses of a Purāṇa also. But, the objective of every Purāṇa is found to be deferent and there fore a specific events is found in every Purāṇa. When communal propagation became the objective of Purāṇas, there remained no limit to change and growth. On the basis of Hindu Purāṇas were several Buddha and Jain Purāṇas were also created main Purāṇas of Jainism and Buddhism are 24 and 9 respectively. The process of creation of these Purāṇas continued till 15th – 16th century and many Purāṇas with one name were created in different regions. There fore, there are many Daxiṇatya and Madhyadeśiya Purāṇas available today. Due to this mismanagement, it is not possible today to associate contents and traditions of ancient Purāṇas. But, historically, the importance of Purāṇas can not be denied. There are many historical gams of tradition hidden in the Purāṇas.
:- Reference :-

(1) Śri Rāmdās Gauḍ – Hindutva – Page - 13

(2) History is the one weak spot in Indian Literature. It is in fact nonexistent. The total lack of Historical sense is so characteristic that the whole course of Sanskrit Literature is darkened by the shadow of this defect suffering as it does from an entire absence of exact chronology.

-Macdonald- Sanskrit Literature, Page - 10

(3) Editor- Gaṇeśadatt Śāstri, Edition – 1925, Page - 320

(4) Tales of Ancient Greeks and Mythology of Aryan Nations by Andraw Lang.

(5) New Popular Encyclopedia Vo.-I- by Charles Ann A Dale
The vedic Literature gives us notices of ancient times from the brahmanic and religious points of view. And ksatriy tradition enables us to picture ancient India and its political condition from the Ksatriy standpoint. The Ksatriy manifestly played the most important part in the Aryan conquest of India and if we wish to discover and estimate, what their position and achievements, for as will be shown, the puranic genealogies and they alone, give an account now the Aila race dominated all the regions to which we assign the Aryan occupation, while the Brahmanic literature contains no inkling whatever of that great transformation.

- Ancient Indian Historical Tradition.
(26) Ancient Indian Historical Tradition.

(27) yo iv' aXctuo v'dam\s a\wpin8\do i\mu j :|
    n c \(\text{\textit{apoa'}}. \text{\textsc{Si}v'\textsc{a}N\textsc{hes} \textsc{Syad\textit{ivc9e}:}}||
    [it\ has pota' a\W a v.d. sm\p\H|b]e\]
    ivw\E\Lp\&\bad \vd\o\ mamy. p'b\r|yit || vayupa'

(28) Hitherto opinion about ancient India have been based on a study of the Veda and Vedic literature without much regard for historical traditions outside that. Historical traditions yield very different conclusions to make the former the chief and authoritative basis of historical reconstruction, is much the same as to write European History mainly from theological works—an undertaking that would not receive a moment’s acceptance.

- Ancient Indian Historical Tradition by F.E. Pargiter. P. 3

(29) [i\thas poa' : p'c mo v'dana v'd:] | 7\adOy ]pin8\d\I ÆããÌ

(30) The Puranas “Says a learned Hindu”, From an important portion of the religion literature of the Hindus and together with the Dharma\shtras and Tantras, govern their conduct and regulate their religious observances at the present day, the Vedas are studies by the antiquarian, the Upanishads by the philosopher, but every orthodox Hindu must have some knowledge of Puranas, directly or vicariously to shape his conduct and to perform the duets essential to his worldly and spiritual welfare.

(31) [it\has [Ty\uE\lp\e\rvs o\ s\ v\d\aid, ]v\R\l-3/\Ps ra [Ty\aid
    b\b\H' me poa' ms \u [dmg\E\A\s\l\d Ty\aid
    - b\k wa'y- Æ\ã\A ÆE

(32) A\ayoh va [dmg\E\s\i\l\meas ] [Ty\idk\. s i\k3p\l\t pad\k. b\b\H' e\h\s:]
    ]v\R\l 3/\Ps ra: p\e\rvs m\B. c\k me[Ty\aidin po\a n p\e\8vk\k\A\t p\l\t pad\k ain
    poa' m]\ - x\tp4 b\b- s ay' wa'y- Æ\ã\A ã\D

48
To the old complaint that Indian has no historians and no historical sense, it has recently been objected doubtless with a major of truth that there is certain amount of writing a number of facts attesting a degree of sense of history.

- History of Sanskrit Literature by Keith.

All dates given in Indian Literaty history are pins set up to be howled down again.

For 'Purākalpa' English word is 'Myth'. Discarcana other place.
(44) yd b₃/₄ anlit hasa \ p'oa a' \ k Lpan ga₃ anarax s Imr'ahyt o
          de an amwvt \              t Brily Aar - Éa\n
(45) s y₄ a AAd aGneVy ahtat \ p₃/G bhaivin XcriNt  \ Ov ва ArbSY mht o wUSy
          inXvaismed \ yzŒdo \ yj u\³: \ samvd04\var\rs [i\has: p'oa', iv'a
          ]pin8d: XIA ka, s B"a"yn\wy aQyanain \ W\Qyanain \ AsyE otain s\vA\n          inXvai\t\ain|          - b'hdar-yk - É\a\É\n
(46) s ho vac 1 Grd. wg vo A@im yj u\³, s am\vdm\vR.
          ctu\Rm\hs h\ p'oa'. p' cm. \v\dan \v\dm| - 7 ad oSy ]pin8d\-

(47) A4 Sva@ym2lylt 1 co yj Lb \ sama\N\v\ras o b₃/₄ a' \n        k LyaN\ga₃ anarax s lir\hs p'oa an\lit|        
          A aXval ayn g\Hys B - A - É q ~D-\i