

SURUCI. A wife of Uttānapāda. Svāyambhuva Manu had two sons called Priyavrata and Uttānapāda. Uttānapāda married Suruci and Sunīti. A son called Uttama was born to Suruci and to Sunīti was born Dhruva, (For details see under Dhruva).

SURŪPĀ. A daughter of Viśvakarman. Priyavrata, son of Svāyambhuva Manu married Surūpā and Barhiṣmatī, the beautiful daughters of Viśvakarman. Surūpā had ten sons. They had a younger sister called Ūrjasvatī. (Devī Bhāgavata, Skandha 8).

SŪRYA I. The God who gives light to the worlds.

1) *Birth.* It is said that the Sun was born to Kāśyapa by his wife Aditi. Mahāviṣṇu begot Brahmā and Brahmā begot Marīci. Prajāpati Kāśyapa was born from Marīci. Several sons were born to Kāśyapa by Aditi the daughter of Dakṣa. They are known by the names Ādityas, Vasus, Rudras and so on. Of these, Ādityas are twelve in number. (Āditya means the son of Aditi). There is a difference of opinion as to who these twelve Ādityas are. According to Agni Purāna, Chapter 51, the twelve Ādityas are Varuṇa, Sūrya (the Sun), Sahasrāṁśu, Dhātā, Tapanā, Savitā, Gabhastī, Ravi, Parjanya, Tvaṣṭā, Mitra and Viṣṇu. (See under Dvādaśādityas). But in Mahābhārata, Ādi Parva, Chapter 65, Stanza 15, it is stated that the twelve Ādityas are Dhātā, Aryamā, Mitra, Sukra, Varuṇa, Amśa, Bhaga, Vivasvān, Pūṣā, Savitā Tvaṣṭā and Viṣṇu.

Very often these names are used as synonyms of the Sun. So it is better to assume that there are several Ādityas and that it is the sun who gives light and heat to the worlds. Vivasvān is this sun because it is said that from this Vivasvān the Manu Vaivasvata was born and from this Vaivasvata, Ikṣvāku, the first king of the Solar dynasty, was born.

2) *The chariot of the Sun.* The sun rises in the east and sets in the west, in consequence of which days and nights occur. The Purānic assumption is that the sun travels in a very big chariot. The chariot of the Sun is nine thousand yojanas long. The wheel is fixed to this. The great wheel of time with three centres, five tyres and six spokes, is fixed on that indestructible year. It has seven horses, which are the seven Vedic metres, called by the names Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Trīṣṭubh, Anuṣṭubh and Pañkti. Another axle used for the chariot of the Sun is fortyfive thousand five hundred yojanas long. The length of each half of the Yoke is proportionate to the length of the axle. The short axle of the chariot with the small half of the yoke is fixed on Dhruva. The wheel fixed on the other axle rests on the mount Mānasottara.

Separate Ādityas, hermits Gandharvas, celestial maids, Yakṣas, serpents and giants sit, in the chariot of the Sun every month. In the month of Caitra, which is also called Madhumāsa, the seven officers of the month who travel daily in the chariot, are the Āditya Dhātā, the celestial maid Kratusthalā, the hermit Pulastya, the serpent Vāsuki, the Yakṣa Rathabhrt, the giant Heti, and the Gandharva Tumburu. In the month of Vaiśākha also called Mādhava, the Āditya Aryaman, the hermit Pulaha, the Yakṣa Rathaujas, the celestial maid Puñjikasthalā, the giant Praheti, the serpent Kacavira and the Gandharva Nārada sit in the chariot. In the month of Jyēṣṭha, the Āditya Mitra, the hermit Atri, the serpent Takṣaka, giant Pauruṣeya, the cele-

tial maid Menakā, the Gandharva Hāhā, and the Yakṣa Rathasvana, sit in the chariot. In the month of Āṣādhā, the Āditya Varuṇa, the hermit Vasiṣṭha, the serpent Nāga, the celestial maid Sahajanyā, the Gandharva Hūhū, the giant Ratha and the Yakṣa Citraratha, travel in the chariot. In the month of Srāvaṇa, the Āditya Indra, the Gandharva, Viśvāvasu, the Yakṣa Srotas, the serpent Elāputra, the hermit Aṅgiras, the celestial maid Pramlocā, and the giant Sarpi travel in the chariot. In the month of Bhādrapada the Āditya Vivasvān, the Gandharva, Ugrasena, the hermit Bhrgu, the Yakṣa, Āpūraṇa, the celestial maid Anumlocā, the serpent Saṅkhaṇḍa and the giant Vyāghra sit in the chariot. In the month of Aśvini, the Āditya Pūṣā, the Gandharva Vasuruci, the giant Vāta, the hermit Gautama, the serpent Dhanañjaya, the Yakṣa Suśeṇa and the celestial maid Ghṛtāci sit in the chariot. In the month of Kārttika, the Gandharva is another Viśvāvasu, the hermit Bharadvāja, Āditya Parjanya, the serpent Airāvata, the celestial maid, Viśvāci, Yakṣa Senajit and the giant Āpa, sit in the chariot. In the month of Mārgaśīrṣa, the Āditya Amśa, the hermit Kāśyapa, the Yakṣa Tārksya, the serpent Mahāpadma, the celestial maid Urvaśī, the Gandharva Citrasena, and the giant Vidyat travel in the chariot. In the month of Pauṣa, the hermit Kratu, the Āditya Bhaga, the Gandharva Ūrṇāyu, the giant Sphūrja, the serpent Karkoṭaka, the Yakṣa Ariṣṭanemi and the celestial maid Pūrvacitti travel in the chariot. In the month of Māgha, the Āditya Tvaṣṭā, the hermit Jamadagni, the serpent Kambala, the celestial maid Tilottamā, the giant Brahmapeta, the Yakṣa Rtajit and the Gandharva Dhṛtarāṣṭra sit in the chariot. In the month of Phālguna the Āditya Viṣṇu, the serpent Aśvatara, the celestial maid Rambhā, the Gandharva Suvarcas, the Yakṣa Satyajit, the hermit Viśvāmitra, and the giant Yajñopeta travel in the chariot. These seven persons live in the region of the Sun in their time. The hermits praise the Sun; the gandharvas sing; the celestial maids dance; the giants walk behind as guards. The serpents prepare the horses to be yoked; the Yakṣas hold the bridle and the Bālakhilyas stand round the Sun. These groups of seven in each month are responsible for heat, coldness, rain etc. (Viṣṇu Purāna, Amśa 2, Chapter 8).

3) *The Vedic figure of the Sun.* Even though the sun is only one of the seven groups, he is above the others in prominence. The complete power of Viṣṇu is the three Vedas Ṛg, Yajus and Sāma. The power in the form of the three Vedas blazes in the form of the Sun. That power destroys all the sins in the world. Viṣṇu stays inside the sun in the form of Ṛg, Yajus and Sāma for the Sustenance and protection of the world. As said before, the three Vedas are the parāśakti, or the feminine supreme power of Viṣṇu. She is the three Vedas themselves. Every month she stays inside that particular Āditya of the month. In the morning the Ṛgveda praises the Sun. At noon the Yajurveda praises the Sun and in the evening the Sāmans such as Bṛhad Rathantara and so on. The three Vedas Ṛg, Yajus and Sāma are portions of Viṣṇu. This power of Viṣṇu stays in Āditya always. It stays not only in the Sun, but also in the three godheads Brahmā, Viṣṇu and Śiva. At the time of creation Brahmā was pervaded by Ṛg. At the time of sustenance, Viṣṇu is pervaded by Yajus. At the end