Sūrya is celebrated specifically in ten hymns of the RV. He is the Solar deity and his complexion is with the luminary.

In the Bhagavad-Gītā, Sūrya is a subject of about 38 legends. Here he also has connection with luminary. It is said that one sun lights all this universe (Ekah Sūryah Sarvam idam vibhati). He is said to be the ruler of all shining bodies.

In the RV. Sūrya is given epithets "Divākara", "Ayudha", "Viśvakarman" and "Asūryah purohitah".

However, in the Bhagavad-Gītā, several epithets are given to Sūrya. He is also given 108 epithets, which are enumerated by Dhaumya. In the Bhagavad-Gītā, twelve forms of Sūrya are also mentioned. It is said that when the time of universal dissolution comes, Sūrya dividing himself into twelve parts and becoming as many suns, he drinks up the ocean with his rays.
In the Rv. Sūrya's origin is mentioned from different sources. He is a son of Aditi. His origin is from the eye of the world giant Purusa. He is generated by various gods such as Indra, Visnu, Soma, Varuna and Mitra.

In the Mbh. Sūrya is also called the son of Aditi. Philosophically Sūrya's origin is mentioned from Kṛṣṇa.

In the Rv. regarding his physical appearance, it is said that he has eye and light in the sky; is his face.

In the Mbh. Sūrya's physical appearance is described in the episode, when Kunti invoked Sūrya. Sūrya is of yellow hue. He possesses arms, neck and bears ear rings. In the Mbh. diameter and circumference of Sūrya are also mentioned.

In the Rv. Sūrya uses car as conveyance which is drawn by steeds or mares.

In the Mbh. Sūrya uses chariot as a conveyance and the son of Kaśyapa, Aruṇa is his charioteer.

In the Rv. Dawn is Sūrya's wife. In the Mbh. Suvarṇācalā and Jyotsnākāli are said to be Sūrya's wives. In the Mbh. offsprings of Sūrya are also mentioned such as Karna, Tapati, Sāvitrī and Cakradhanu (Kapila).
In the Vbh. Sūrya is said to be the giver of food and cures from diseases. He granted food to Yudhishthira by giving him copper vessel to feed his Brāhmaṇa companions.

In the Ṛbv. terrible form of Sūrya is also mentioned. In the episode of Sūrya's wrath, he once thought that he alone had to face the enmity of Rāhu, he was not helped by the other deities. Thereupon he began to burn the world in wrath with his heat. In another episode where Kunti invoked Sūrya, Sūrya threatened Kunti, if she would not surrender herself and disobeyed his word, he would curse or consume his father and Brāhmaṇa who gave this knowledge.

In the RV. the main nature and function of Sūrya is his shining for the world, for gods and men. He dispels the darkness. He is far-seeing and looks on the deeds of men and wakes them up to action. He is pleaded to remove disease.

However, in the Ṛbh. at certain occasions Sūrya's position has deteriorated. In the episode of "Conflict between the gods and the Asuras", once Rāhu swallows up the Sun and afflicts him. Once Rāhu pierced the Sūrya and there was complete darkness. Rṣi Atri assumed the form of Sūrya on the request of other deities. In another legend, once
remembering the enmity of Rāhu which he alone had to face. Sūrya in wrath began to spread his heat for the destruction of world. Then Aruna was made charioteer to take away his energy by staying before him.\(^{10}\)

In the legend of Sūrya and Jamadagni, Sūrya pleased the irate Jamadagni by coming down with the gift of an umbrella and a pair of sandals.\(^{11}\)

In the Ṛgveda, Sūrya is given epithet "Āditya", son of Aditi.\(^{12}\) He is "Divākara"\(^{13}\) He is called "Śyudha", brilliant weapon.\(^{14}\) He is also given an epithet "Viśvakaṁr̥man", all creating.\(^{15}\) Being a divine priest of the gods, "asūryaḥ purohitah" epithet is applied to Sūrya.

However, in the Mahābhārata, numerable epithets are given to Sūrya. He is called "Divā"\(^{16}\); "Arka"\(^{17}\); "Āditya"\(^{18}\). He is called "Bhāskara", the maker of light\(^{19}\) He is called "Bhānū"\(^{20}\); "Ravi"\(^{21}\); "Savitṛ"\(^{22}\); "Divākara", the maker of day\(^{23}\); "Prakāśakartāṇa; the lord of light\(^{24}\); "Tapana", the illuminator of the universe\(^{25}\). The other epithet which are given to Sūrya are "Vivasvat"\(^{26}\); "Paramāyutī"\(^{27}\); "Tapatāṁ Śrethā"\(^{28}\); "Lakabhāvana", the creator and protector of the universe\(^{29}\); "Tiksāṇaḥ Bhāskara"\(^{30}\); "Sahasrāṇāḥ", the god of a thousand rays\(^{21}\); "Diptāṇu"\(^{32}\); "Lokapradāpa Savitṛ", the illuminator
One hundred and eight epithets are given to Sūrya. They were disclosed, of old, by Dhāmya to the high-souled son of Prthu.

The other epithets which are given to Sūrya are "Vibhāvasu" possessed of the wealth of splendour, "Sarvaloka-prabhāvana", "Paramodāra", beneficient; illuminator of the universe; "Pataga", fast going, "Tapatām Varah", the best of those that impart heat.

In the RV. several accounts are given regarding the birth of Sūrya. He is said to be the son of Aditi. The name of his father is Dyauς. The gods raised him from the Ocean where he had hidden. He is said to have arisen from the eye of the world-giant Puruṣa. In the AV. it is said that he is sprung from Vṛtra. Sun is produced by various gods. Indra generated him. It is said that Indra-Viṣṇu have generated him. Sūrya with light is brought up by Indra-Soma. Indra-Varuna, Mitra-Varuna raised him to heaven. Soma generated Sūrya. Dhātṛ fashioned Sūrya and the moon.

In the MBh. Sūrya is called the son of Aditi.
According to the philosophical view, Sūrya begat from Kṛṣṇa.51 In the legend of "Kṛṣṇa Adoration",52 Arjuna recited Kesava, "Having floated on the primordial waters, you subsequently became Hari, Brahmā, Sūrya, Soma, Dharma, Dhātṛ, Yama, Anala, Vāyu, Vaiśravana, Rudra, Kāla, Firmament, the earth and the ten directions".53

In the RV, little is mentioned regarding the physical appearance of Sūrya. The light of Sūrya in the sky is his face (ānīka). His eye is mentioned seven times. He himself is said to be the eye of Mitra and Varuṇa. He is also said to be a bird;54 ruddy bird is compared with flying eagle. He is also called a bull.55

However, in the MBh, the physical appearance of Sūrya is described when Kunti invoked him. Thus invoked by her, Sūrya speedily presented himself.56 He is of yellowish hue like honey and is possessed of mighty arms. His neck is marked with lines like those of conch-shell. He is furnished with armlets and decked with a diadem.57 By Yoga power he divided himself in twain, one of which continued to give heat and the other appeared before Kunti. Kunti with celestial sight beheld the god who was dressed with mail and adorned with ear-rings.58

In the MBh, it is mentioned that the diameter of Sūrya is ten thousand Yojanas. Its circumference is thirty
five thousand eight hundred Yoitaas in consequence of his largeness. These are the dimensions reckoned here of Arka. In the RV. Sūrya uses car as his conveyance. His car is drawn by one steed or by indefinite number of steeds or mares or by seven horses or maces or by seven swift mares.

In the MBh. Sūrya has a chariot which he uses as his conveyance. Aruna, the son of Kaśyapa and Vinata, the daughter of Prajāpati Dakṣa, became his charioteer.

It is also mentioned that Sūrya has a car which courses through the skies. The Siddhas and the Cāranas and the Gandharvas and the Yaksas and the Guhyakas and the Nāgas desire of obtaining boons fellow Sūrya's car. He is the possessor of yellow steed.

In the RV. Dawn is said to be Sūrya's wife. However, in the MBh. Sūrya's wife is Suvarcalā. Jyotsnākālī, the daughter of Soma, is also mentioned as the spouse of Sūrya. In the "Description of Varuṇaloka", it is said that the second daughter of Soma, equal in beauty to a second Śree, is known by the name of Jyotsnākālī. Indeed, it is said that she had chosen the eldest and foremost of
Aditi's son (Sūrya) as her lord.\textsuperscript{73}

In the \textit{Mbh.} offspring\textsuperscript{74} of Sūrya are also mentioned. Karna is indirect son of Sūrya.\textsuperscript{74} Karna was born on Kunti in her maidenhood through Sūrya. He came out of his mother's womb with a natural coat of mail and face brightened by ear-rings.\textsuperscript{75}

Sūrya has daughters named Tapatī and Śāvitrī.\textsuperscript{76} Sūrya gave birth to cakradhanu who later came to be known by the name of Kapila.\textsuperscript{77}

In the \textit{Rīv.} it is said that Sūrya is the variegated stone placed in the midst of heaven.\textsuperscript{78}

However, in the \textit{Mbh.} the living place of Sūrya is described as the eastern region towards which Sūrya, the illuminator of the universe, first rises.\textsuperscript{79}

In the Vedas, Sūrya is said to be a lord of eye, he is far-seeing; he is all-seeing. He beholds good and bad deeds of mortals. He is the soul or guardian of all beings. Sūrya shines for all worlds. He dispels the darkness. He prolongs the days of life. All creatures depend on Sūrya. He is said to be the divine priest of the gods. He is also said 'all-creating' (viśvakarman).
In the Mbh. Sūrya is the creator and protector of the universe. He is the maker of day. His course round the meru mountain is mentioned. He is the lord of light and is the illuminator of the universe. Sūrya pervades by his light the whole firmament as well as heaven. Sūrya himself in the heavens fills the firmament with his splendour. Utterers of Brahman worship Sūrya confestly in all his glory. Sūrya constitutes the food of all creatures upon the earth. The food that supports the lives of creatures in instinct with solar energy and the Sun is, therefore, the father of all creatures. Sūrya is the eye of the universe. He is the soul of all beings. He is the origin of all things. He is the embodiment of the acts of all religious men. He is the refuge of those wishing for emancipation. He is adored by Brahmans versed in the Vedas, he is recited by them with hymns from the respective branches of the Vedas.

The thirty-three gods (the 8 Vasus, the 11 Rudras, the 12 Adityas, Prajāpati and Vasātkāra) with Upendra (Viṣṇu) and Mahendra and the order of Vaimanikas have attained success by worshipping him. There is nothing in the entire seven worlds, including that of Brahman which is beyond him. He has intelligence, knowledge, asceticism and the ascetic properties. With Sūrya's energy Viṣvakarman forged discus of Viṣṇu. He is the cause to pour down the rain. He alone
is engaged in the welfare of the three worlds. He is the beginning and is the end of a day of Brahman, which consists of a full thousand yugas. Dividing himself into twelve parts and becoming as many suns, he drinks up the Ocean with his rays during dissolution. He is the lord and the eternal Brahman. He delivered his worshipper from all dangers, agonies and afflictions. In the eastern region the Gāyatrī was first preached by Sūrya to the reciters of that sacred hymn. Here Yajurvedas were delivered by Sūrya to Yajñavalkya.

In the Ṛṣī. it is mentioned that Sūrya prolongs the days of life. He removes sickness, disease and every evil dream.

Whereas, in the Mbh. Sūrya grants boons to his worshippers. In the legend of "King Samvarana and Tapatī", King Samvarana began to worship Sūrya to get Tapatī, the daughter of Sūrya. To achieve his aim, Samvarana thought of his chief priest Vasistha to get help from him. Knowing the desire of the King, Vasistha went to Sūrya. After worshipping and gratifying Sūrya Rsi demanded Sūrya's daughter Tapatī for King Samvarana. Sūrya, after saluting the Rsi, bestowed his daughter upon Samvarana.

Sūrya granted a copper vessel for abundant food to Yudhisthira after being gratified with the hymn of praise.
In the legend of "Sūrya worship by Yudhisthira", once Yudhisthira became engaged in austere ascetic penances meditation, to support the Brāhmaṇas for all kinds of food. He worshipped Sūrya with offerings of flowers and other articles. He began to sing the hymn of praise and also praised Sūrya with 108 epithets told by his priest. Pleased with the hymn, Sūrya showed himself to Yudhisthira and gave him inexhaustible vessel to cook four kinds of food.

Sūrya grants boons to his worshipper, who seeks his protection. In the legend of "Influence of Arvāvasu's penances", Arvāvasu retired in silence into the woods, when he was falsely implicated with Brahmanicide by his brother (Parāvasu) in the sacrifice of Vṛhadyuṇa. Arvāvasu sought the protection of Sūrya and underwent the severest of penances with the Mantra relative to the worship of the sun. Sūrya before going to take share in the sacrifice, appeared before Arvāvasu in an embodied form. Sūrya and other celestials were pleased with Arvāvasu for his acts. They made him to be engaged as the chief priest in the sacrifice (of Vṛhadyuṇa) and Parāvasu to be dismissed from it. Sūrya, Agni and the other celestials bestowed boons an Arvāvasu.

Yājñavalkya obtained the Yajurveda the Śatapatha Brāhmaṇa etc. from Sūrya. Yājñavalkya with austerest
penances adored Sūrya. Sūrya gratified with Yājñavalkya and asked him for boon according to his will. Yājñavalkya desired the knowledge of the Yajusas without loss of time from Sūrya. Sūrya imparted Yajusas through the goddess Sarasvatī.

In the Mbh. it is said that he is present everywhere. He frees from sin and enjoying an immunity from all diseases.

Sūrya grants protection to his worshippers. Sūrya appointed a ḍākuṣasa to protect Draupadi. In the legend of "Draupadī and Kīcaka", Draupadī adored Sūrya and sought protection from Kīcaka who wanted to overpower her. Sūrya, having considered all that, he urged commanded a ḍākuṣasa to protect her invisibly. From that time ḍākuṣasa began to attend upon Draupadī under all circumstances.

In the Mbh. Sūrya has also behaved as affectionate helper. In the legend of "Discourse between Sūrya and Karna", Sūrya appeared to his son Karna in a diadem and warned him against Indra and advised to ask for Śakti of Indra in place of coat of mail and ear-rings.

In the RV. Sūrya is not a maleficent power, although two or three references are given to the Sun's burning heat.
However, in the Ṛṣhī. Sūrya's terrible form is mentioned in two legends. Sūrya resolved to burn with his heat the world in wrath. In the legend of "Sūrya's wrath", when Rāhu was drinking nectar among the gods at the time of churning of the ocean, he was pointed out to the gods by Sūrya and Soma. From that time Rāhu had enmity towards them. Once Sūrya thought that he alone had to face the enmity of Rāhu. Other deities did not help him. In consequence of this, Sūrya went to the mountains of the west and from that place he started to scatter his heat around for the destruction of the world in wrath.

If a person does not obey Sūrya's words, he punishes him by curse or consuming him. In the legend of "Karna Birth", once Kunti invoked Sūrya in her maidenhood. Overpowered by the mantras, Sūrya himself presented before Kunti. Kunti said to Sūrya, "go back from where you have come. I invoked you from curiosity alone". Sūrya said to Kunti that it was not proper to send a celestial back after calling him. He would give a son with a coat of mail and ear-rings. If he was refused to do so he would, in anger, curse her father and that Brāhmaṇa who gave this knowledge. If he was not gratified today and did not obey his word, he would surely consume them all.
In the RV, Sūrya has relation with other gods. Varuṇa, Ādityas, Mitra prepare path for him. Puṣan is said to be his messenger. When he is invoked with Indra, he is styled himself Vṛtra-slayer.

In the MBh, Sūrya has relationship and identification with other deities. Garuda is identified with Sūrya. In the legend of "Garuda Birth", Agni along with other deities praised Garuda after his birth. He is identified as Sūrya and Paramesthin etc.

Kṛṣṇa becomes Sūrya. Having floated on the primordial waters Kṛṣṇa subsequently becomes Hari and Brahman and Sūrya and Soma. Sūrya is among the epithets of Śiva and he is identified with him.

In the MBh, Sūrya is identified with several deities. He is called Indra, he is Vīṣṇu, he is Brahman, he is Prajāpati, he is fire, he is the eternal Brahman. He is Vivasvat, he is Puṣan, Mitra, Dharma and Āditya.

In the RV, sometimes Sūrya is invoked with Indra, he himself is said to be Vṛtra-slayer. He is called "all-creating". He is said to be a divine priest of the gods.

However, in the MBh, Sūrya's position is humiliated in some legends.
Rāhu swallows up the sun and the moon (at the eclipses) because they discovered him drinking Amrta. In the legend of "conflict between the Gods and the Asuras"; while the gods were partaking of Amrta from Viṣṇu, a Dānava named Rāhu was also drinking it among them by assuming the form of a god. When Amrta had reached Rāhu’s throat, Sūrya and Soma after recognising him intimated the fact to the gods. Nārāyaṇa instantly cut off his head with discus. From that time there is enmity between Rāhu and Sūrya and Soma. So, Rāhu swallows Sūrya and Soma during solar and lunar eclipses.

In another legend it is mentioned that Sūrya is veiled by Aruna’s person, who is the son of Kaśyapa in the legend of "Sūrya’s Wrath", once Sūrya thought that he alone had to sustain this dire consequence from the enmity of Rāhu. He was not helped by other gods. So Sūrya in wrath went to the mountains of the west for the destruction of the worlds. From that place he began to scatter his heat for the destruction of the world. Then the great Rsis and the gods went to Brahman to seek his help Brahman told them that there was a son of Kaśyapa known by the name of Aruna. He is huge of body and of great splendour. He will act as charioteer of Sūrya and will take away all the energy by staying infront of him.
In the Mbh. it is said that Sūrya is not an independent god. His duties are assigned by the Creator of the Universe. Even mountain tried to resist the path of Sūrya.

In the legend of "Agastya and Vindhya", once Vindhya said to Sūrya, "go round me everyday as you go round Meru." Sūrya replied that this path had been assigned me by the Creator of this Universe. Desirous of obstructing the path of Sun, Vindhya began to increase from wrath. Thereupon all the assembled gods went to Rṣi Agastya, possessed of exceeding marvellous power. Agastya along with his wife went near to the mountain Vindhya. He asked to Vindhya that he wanted to go southern region. He demanded path from Vindhya and asked him that he should wait for him till he returned, after that he (Vindhya) is allowed to increase in bulk. In this way Sūrya was made helpless to move even by mountain by obstructing his path, which was later cleared by human being (Rṣi Agastya).

It is also said that in the southern region Sāvarṇi Manu and Yavakṛta's son together set a limit which Sūrya can never overstep.
In the Mbh. the position of Sūrya is affected. When Renukā was afflicted by the rays of the sun, Jamadagni would pierce, Sūrya, who then disguised as a Brāhmaṇa, gave him an umbrella and a pair of sandals.\textsuperscript{163}

In the legend of "Discourse between Jamadagni and Sūrya"\textsuperscript{164}, in ancient times, Jamadagni was engaged in practising with his bow. He was shooting arrow after arrow by taking the aim and Renukā used to pick up the shafts. One day, at noon tide, Jamadagni after discharging the all his arrows, said Renukā to bring all the arrows back. By the heat of the Sun, her head and feet were scorched. In consequence, she was compelled to rest for a moment. Rsi filled with wrath and asked her why she was late. She told that she was scorched by the heat of Sun. Jamadagni in wrath, took up many arrows, stood up, turning his face towards the sun and watching him as he moved.\textsuperscript{165} Sūrya, beholding Jamadagni in anger, approached him in guise of a Brāhmaṇa and pleased him by giving an umbrella and a pair of sandals.\textsuperscript{166}

Once Raḥu pierced the Sun and the moon, then Atri assumed the forms of Sūrya and Moon.\textsuperscript{167} In the "Description of Influence of Atri,\textsuperscript{168} once on a time the gods and the
the Dānavas were fighting with each other in the dark, Rāhu pierced both Sūrya and Soma with his arrows. Gods began to fall before the Dānavas in the darkness. Thereupon, the gods prayed Rṣi Atri to rescue them from this great fear by assuming the forms of Sūrya and Soma. Atri assuming the forms of Sūrya and Soma began to shine in the battle field, aided by the puissance of his penances. Atri made the universe blaze forth in light.

In the Mḥ. it is mentioned that Sūrya was made the lord of all luminous bodies by Mahādeva.

In the Ṛv. as well as in the Mḥ., being a solar deity, he has his connection with light and heat. Although in the Vedas as well as in the Mḥ. he has his similar characteristics, yet in the Mḥ. certain accounts are given which affect his position.

In the Ṛv. Sūrya's maleficent power is not mentioned. Two or three references of his burning heat are given. However, in the Mḥ. terrible form of Sūrya is mentioned. Once Sūrya in wrath resolved to burn the world with his heat (in the legend of Sūrya's wrath). In the Mḥ. it is also mentioned that he may curse or consume the person who
disobey his words (in the legend of Karna Birth). In the
Mbh. there are other accounts in which the position of Sūrya
is humiliated.

Sun is swallowed (at the eclipse) by Rāhu because the
Sun along with the moon discovered him while he was drinking
Amṛta along with the gods. Thus Sun is afflicted by human
being at the eclipses. He afraid of from the Rṣis which
is mentioned in the legend of "Discourse between Jamadagni
and Sūrya."

Once Rṣi Atri assumed the form of Sūrya and moon
when Rāhu pierced them (Description of influence of Atri
episode). Thus he is sometimes replaced by a human being.
Sūrya, the strong luminary of the Vedas is veiled by Aruṇa's
person in the Mbh. Aruṇa is the son of Kaśyapa who became
the charioteer of Sūrya to protect the world from Sūrya's
wrath (Sūrya's wrath episode).

In the Mbh. Sūrya is not said to be an independent god.
The Creator of the universe assigned his duties. It is
also said that Sāvartī Manu and Yavakrīta's son both set a
limit for Sūrya which he can never overstep. Even mountain
tried to resist his path (in the episode of Agastya and
Vindhyā). In the Mbh. Lordship over all luminous bodies
is bestowed upon Sūrya by the rising deity of the Mbh. (Mahādeva).

In this way, due to Brahmānization and the rise of sectarian gods, in the Mbh. depicts his position is weak.

In the Vedas, Sūrya is said to be a divine priest of the gods. Sometimes he is invoked with Indra.

In the Mbh. Sūrya is worshipped by Yudhishthira with flowers and other articles. He is also praised by him with 108 epithets. Sūrya is even invoked with mantra as in Karna's birth episode.
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147. Mbh. VII. 201/67.
149. Mbh I. 19/9; VII2/46-47.
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In the RV. the name of Vivasvat occurs about thirty times. He is meant as shining forth. He is called Āditya.

However, in the MBh. Vivasvat is the subject of 21 legends. Vivasvat means the brilliant. He is mostly identified with Sun. Besides Āditya, he is called Mārtanda, Prakāśakarṣaṇa and Taṣṭaṇa.

In the MBh. the birth of Vivasvat is clearly mentioned as compared to the Vedas. He is the son of Aditi. The name of his father is Kaśyapa.¹ He is among the twenty-one Prajāpatīs.²

In the RV. the name of Vivasvat's wife is Saranṛṣī and he has offspring such as Yama, the Aśvins and Manu. In the MBh. the name of his wife is Sañjñā and he has Yama, the Aśvins, Manu as his sons. Taṭati is his daughter.

In the RV. he is said to be the father of gods. His seat is the place of sacrifice.

However, in the MBh. the position of Vivasvat is deteriorated. He himself performs the sacrifices and gives
presents to his preceptors. He got religion of Nārāyana from Āditya and Yoga from Kṛṣṇa (a human being).

In the Vedas, Vivasvat is given the epithet Āditya.\(^3\)

In the Mbh. he is one of the Ādityas, identical with Sūrya. He is called Mārtanda, "The Sun"\(^4\), Prakāśa-kartā, Tapana "illuminator of the universe".\(^5\) Vivasvat is one of the Sūrya’s 108 names.\(^6\)

In the Vedas, little is mentioned regarding the birth of Vivasvat.

However, in the Mbh. Vivasvat is a son of Aditi.\(^7\) Once upon a time Aditi cooked some food for her sons to make them strong by it, so that they might slay the Asuras. After the food had been cooked, Būdha after completing the observance of an austere vow came to Aditi. Būdha asked her for alms. She gave him none, thinking that no one should eat the food which she had cooked for her sons to make them strong. Būdha cursed Aditi that she would have in her womb when Vivasvat in his second birth, would be born in form of an egg. Vivasvat was also called Mārtanda as he came out of an egg. He is adored in Śrādhas.\(^8\)
Vivasvat is among the twenty-one Prajāpatis. Kaśyapa is his father.

In the RV. the name of Vivasvat's wife is Saranyū, daughter of Tvastr. Vivasvat is the father of Yama, Aśvins and Manu. Gods are said to the offsprings of Vivasvat.

In the MBh. Vivasvat's spouse is called Sañjñā from whose nostrils the twin Aśvins came out. The other sons of Vivasvat are Manu. He has a daughter named Tapati who was said to be the younger sister of Sāvitrī.

In the RV, Vivasvat means the brilliant. However, in the MBh. energetic form of Vivasvat is mentioned. It is said that Vivasvat, living in concealment in every part of the earth, endued with excellent energy, at last entirely, burns up all his foes.

In the RV, it is said that the seat of Vivasvat is the place of sacrifice which is mentioned five times.

However, in the MBh. Vivasvat himself performed sacrifice. He obtained the Religion of Nārāyaṇa from Āditya and communicated it to Manu. Kṛṣṇa declared the system of Yoga to Vivasvat. In the MBh. Kṛṣṇa said, "This imperishable devotion, I declared to Vivasvat who further communicated to Manu and Manu to Iksvāku."
In the RV, Vivasvat has relationship with other gods. Indra is associated in several passages with Vivasvat. Vivasvat has relationship with Soma and Agni. The Aśvins come with Vivasvat to the offering. He is also mentioned with Varuna, Yama and Usas. Whereas in the MBh, Vivasvat is identified with Viṣṇu.

In the Vedas, Vivasvat means brilliant. In the MBh, he has also his connection with light and heat. It is said in the MBh, that he is energetic and burns up all his foes. In the MBh, he is mostly identified with Śūrya. He is one of the 108th epithets of Śūrya. In the RV, the place of sacrifice is the seat of Vivasvat. But in the MBh, he himself performs the sacrifice. It is difficult to find out in the MBh, regarding the mode of worship of Vivasvat separately than Śūrya. He is dealt with in the context of Śūrya. He is not considered as a separate god apart from Śūrya.
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Savitr is the subject of eleven whole hymns of the RV. and is also mentioned in parts of others. His name appears about 170 times.

In the Mbh. Savitr is the subject of about 17 legends.

In the RV. as well as in the Mbh. Savitr is sometimes spoken of in terms usually applied to Sūrya. He is also said to be the same god.

In the RV. several epithets are given to Savitr such as Amati, Sūrya-Raśmi, Asura, Damūnas, Apāmnāpat and Bhagah Savitā. However, in the Mbh. he is described as an Āditya. He is said to be the form of Vivasvat. Among 108 names of Sūrya, Savitr is one of them. In the RV. regarding his birth, it is said that Savitr is child of water. Whereas, in the Mbh. Savitr is one of the Ādityas.

In the RV. car is his conveyance. In the Mbh. Savitr's charioteer, wife and offspring are mentioned. In the Mbh. bows and scimitars are said to be the weapons of Savitr. In the RV. it is mentioned that Savitr is irresistible by other deities such as Indra, Varuṇa and Rudra. He has strong striking power. He is praised by other gods.
Whereas, in the Mbh. the position of Savitṛ has been humiliated. In the episode of Śiva's wrath in the Daksā sacrifice led to the breaking of Savitṛ's arms.

In the RV. Savitṛ is given several epithets "Amāli", mighty splendour. He is called "Sūryaraśmi", shining with rays of Sun. He is ascribed "Asura". He is given an epithet "Dāmūnas", domestic. He is called "Āpānāpāt", child of waters. He is given epithets Savitā Bhagah or Bhagah Savitā.

However, in the Mbh. Savitṛ is one of the Ādityas, sometimes he is said to be identical with Vivasvat or he is the form of Vivasvat. Savitṛ is among the 108 names of Sūrya?

In the RV. Savitṛ is said to be the child of water.

However, in the Mbh. Savitṛ is among the twelve Ādityas. It is mentioned in the Mbh. that from Āditi have sprung the twelve Ādityas who are the lord of the universe.

In the RV. he uses his golden car as conveyance to see all creatures.

Whereas, in the Mbh. it is said that Savitṛ gets Aruna as his charioteer. In the Mbh. it is also mentioned
regarding his wife and offspring. Sanjna, the daughter of Tvastr in the form of Vadavā (a mare) became the wife of Savitr. She gave birth, in the skies, to two greatly fortunate twins, the Aśvins. He is also said to be the father of Tapatī.

In the RV. little is mentioned about the weapons of Savitr.

Whereas, in the MBH. weapons of Savitr are mentioned. Savitr and Pūsan fought against Kṛṣṇa and Arjuna. In the legend of "Khāndava-Vana-Dahana", while Kṛṣṇa and Arjuna helped Agni in consuming the Khāndava forest, then Pūsan, Bhaya and Savitr, to help Indra, in wrath rushed at Kṛṣṇa and Arjuna with bows and scimitars in hand.

In the RV. Savitr's course is mentioned. He goes to the three bright realms of heaven. He is united with the rays of the Sun. Whole world is supported by him and is called once Prajāpati. Savitr moves between heaven and earth. He removes diseases. He grants immortality to the gods and long life. He makes men sinless.

However, in the MBH. it is mentioned that Savitr rises in the east. It was in the east that Gāyatrī (Śāvitrī) was
first preached by Savitr to the reciters of that sacred hymn. 20

In the RV, Savitr has relationship and identification with other gods. Pūsan is connected with Savitr. Savitr is identified with Bhaga and Sūrya. Savitr and Sūrya are said to be indiscriminately the same deity.

In the Mbh, Savitr is identified with Sūrya 21 and sometimes Savitr is said to be Sūrya 22 Savitr is identified with Śiva 23 and Kṛṣṇa 24.

In the RV, it is said that Indra, Varuṇa, Mitra, Aryaman and Rudra cannot resist his will 25. Sometimes his striking power is highly praised. His praises are sung by other gods such as the Vasus, Aditi, Varuṇa, Mitra and Aryaman. 26

However, in the Mbh, his position has deteriorated. He is mentioned just as a secondary god. In the legend of "Śiva Adoration", it is said that Rudra broke the arms of Savitr. 27 Once Prajāpati Dakṣa along with gods wished to perform the sacrifice on Himavat. Gods themselves decided who should have a part of the sacrifice. They ignored Rudra. So Rudra went angrily to the place of sacrifice. He began
to destroy the sacrifice. Śiva in his wrath broke Savitṛ's arms, Pūsan's teeth and tore Bhaga's eyes. When Śiva was gratified, the deities regained the respective parts of their body.

In the Vedas as well as in the Ṣmbh. Savitṛ is identified with Sūrya. Savitṛ is even mentioned as Sūrya. In the ṚV. he is said to be a powerful god having strong striking power, irresistible by other gods such as Indra, Varuna and Rudra. Other Gods worship him.

However, in the Ṣmbh. he is dominated by other rising gods of the Ṣmbh. such as Śiva. In the sacrifice of Dakṣa, when no share was assigned to Rudra then Rudra in his wrath destroyed the sacrifice of Prajāpati Dakṣa which led to the breaking of Savitṛ's arms. Thus, the position of Savitṛ has brought down in the Ṣmbh. as compared to the Vedas.

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In the RV. Pūsan is celebrated in eight hymns. His name is mentioned about 120 times. He occupies an important position in RV.

Whereas, in the MBh. Pūsan is the subject of about 13 legends. He occupies a far less exalted position in the MBh. in comparison to the Vedas.

In the RV. Pūsan is given several epithets. But in the MBh. he is said to be one of the Ādityas. He is among the 108 names of Sūrya.

In the RV. Pūsan is the son of Prajāpati or born on the path. In the MBh. he is the son of Kaśyapa and Aditi. In the MBh. bows and scimitars are the weapons of Pūsan. In the RV. gruel is his food. But in the MBh. he is gratified by ghee, he eats Purodāsa (Principal oblations).

In the RV. Pūsan is invoked for the protection on the path or to remove danger from the path. He is prayed to disperse foes.

However, in the MBh. he acts as compassionate helper. He gave two powerful companions to Skanda. In the RV. Pūsan is said to be a strong and unconquerable god.
However, in the Mbh. the position of Pūsan has deteriorated. In the legend "Śiva's wrath", Śiva tore out Pūsan's teeth at the sacrifice of Dakṣa.²

In the RV. several epithets are given to Pūsan. He is called "Ashrini", glowing; "Agohya", not to be concealed. He is called Vīmaṇa Nāpāt, son of deliverance; "Vimucana", deliverer. He is called Asura³. He is given epithets "Dasāma", wondrous; "Dasma-Varcas", of wondrous splendour. He is called "Narāśāma", praised of men. The epithets which are connected with Pūsan are "Ajāśva", "Pūstimbhara", bringing prosperity; "Anastapāru", losing no cattle; "Anasta Vedaś", losing no goods; "Karambhādu", eating gruel. He is called "Paśupā", protector of cattle.⁵

However, in the Mbh. he is called one of the Ādityas. Pūsan is the fifth name of Sūrya in Dhaumya's enumeration.⁶ Pūsan is ascribed for Sūrya in Yudhishthira hymn.⁷

In the RV. it is mentioned that Pūsan is born on the path. Pūsan said to be a son of Prajāpati and brother of Indra.⁸ Whereas in the Mbh. it is mentioned
that Pūṣan is the son of Kaśyapa and Aditi. He is one of the Ādityas.\textsuperscript{10}

In the Mbh. Pūṣan uses bows and scimitars as his weapons. In the legend of "Khāndava-Vana-Dahana", Pūṣan to help Indra, fought against Kṛṣṇa and Arjuna with bows and scimitars.\textsuperscript{11}

In the RV. it is mentioned that Pūṣan eats gruel as his food.\textsuperscript{12} He is said to be toothless in the ŚB.\textsuperscript{13}

Whereas in the Mbh. Pūṣan is gratified by ghee.\textsuperscript{14} It is said that ghee gratifies the illustrious Brhaspati, Pūṣan, Bhaga, the twin Ādīvins and the deity of fire. He also eats Purodāsa (principal oblations) at the sacrifice.\textsuperscript{15}

In the RV. Pūṣan is prayed to disperse foes and to protect from harm on his path.\textsuperscript{16} He assists in battle. He grants blessings. He is an unconquerable and protector.

However, in the Mbh. as compassionate helper Pūṣan gave to Skanda two companions e.g. Panitraka and Kalika, both endued with great powers of illusion.\textsuperscript{17}

In the RV. he is said to be a strong, powerful, irresistible and vigorous.\textsuperscript{18} He is equal to the gods in glory and unconquerable. He helped Indra against Vṛtra.\textsuperscript{19}
Whereas in the Mbh. the position of Pūṣan has been humiliated. He is only a god of secondary importance as compared to the ṚV. Śiva tore out the teeth of Pūṣan while he was eating the Purodāśa (a principal oblation) at the sacrifice of Dakṣa. In the legend of "Śiva's wrath", incensed with wrath, Mahādeva assailed Pūṣan with his foot. He tore out the teeth of that god as he sat employed in eating the large sacrificial ball (called Purodāśa).

In the Mbh. Pūṣan is very minor god in comparison to the Vedas. He is a god of secondary importance. In the ṚV. Pūṣan is strong, powerful and unconquerable, whereas in the Mbh. his position is denigrated by Śiva, the Supreme deity of the Mbh. which is mentioned in the legend of Śiva's wrath at the sacrifice of Dakṣa where Śiva tore out Pūṣan's teeth.
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5. *RV.* 6,56.
8. *RV.* 6,17.
9. *RV.* 6,57.
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16. *RV.* 6,54.
17. *Mbh.* IX.45.
18. *RV.* 8,43; 1,138; 6,48; 8,415.
19. *RV.* 6,57.