



Indigenous Knowledge: An Analysis of the Sun in Indian Culture

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Abstract:

India made significant advancements in indigenous knowledge during the ancient and medieval periods. The Indian Knowledge System (IKS) encompasses the practices, expressions, insights, understandings, beliefs, and experiences of Indigenous groups developed over centuries of profound interactions with a particular territory. The intellectual achievements of Indian thought are found across several fields of study in the Vedas and Upanishads, to a wide range of scientific, technical, scriptural, philosophical, and artistic sources. Sun worship is vital in Vedic worship in the form of gods, such as Surya, Martanda, Usa, Pusan, and Rudra. The sun is regarded as a vital source of life and energy, playing a central role in many Indigenous cultures. It is associated with deities, creation stories and ceremonies. In Hinduism, people observe the sun to understand its connection with local topography and weather. Many Indigenous cultures have unique perspectives on solar and lunar eclipses, often viewing them as powerful events with spiritual or symbolic significance to their people. Indigenous knowledge of the sun is passed down through oral traditions, stories, songs, and ceremonies.

This study analyses the indigenous knowledge of the sun in the Indian knowledge system. This knowledge spans various aspects, from observing the sun's movement and its impact on the seasons and weather to its role in religious and spiritual practices in the region.

Key-words: *Indigenous knowledge, Indian Knowledge System (IKS), scriptural, philosophical, and traditional knowledge.*

Introduction:

Indian culture and traditions have made extraordinary contributions to science and spirituality since ancient times. Traditional and indigenous knowledge is a collective form of awareness and understanding of the

behaviors and beliefs of local people, passed down through generations by social transmission. The applications and importance of indigenous knowledge can be experienced through the customs and rituals celebrated across India. Traditional knowledge is a part of the cultural identity

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of Indigenous and local peoples. Indigenous knowledge in India encompasses a vast repository of cosmological, astronomical, philosophical, and spiritual insights passed down through generations. Indigenous knowledge systems are community-based, experiential, and holistic, encompassing practical and symbolic relationships with the environment. The sun has held a central position in Indian culture for millennia, revered as a celestial body and divine and life-giving force. The sun's great impact has long been observed by the masses. According to modern astronomy, the Earth's orbit around the Sun is not a perfect circle but a slightly elliptical path that varies in distance from the Sun. Because of this elliptical orbit, the distance between the Earth and the Sun changes slightly throughout the year. At its closest point to the Sun, known as the perihelion, the Earth is approximately 91,445,000 miles (147,166,462 km) from it. At its farthest point, called the aphelion, the Earth is approximately 94,555,000 miles (152,171,522 km) away, occurring around July 3 each year. The average distance between the Earth and the Sun is approximately 92,955,807 miles (149,597,870.691 km). The first scientific measurement of this distance was made in 1672 by Jean Richer and Giovanni Domenico Cassini, who estimated it to be 22,000 times the radius of Earth. Given the Earth's radius as 6,371 km, their calculation was $22,000 \times 6,371 = 140,162,000$ km—about 140 million kilometres.

The inclusion of Indigenous knowledge regarding the sun may enrich modern society's knowledge base. This study

explores Indigenous knowledge of the Sun in Indian culture and spiritual practices.

Methodology:

This study is based on secondary data collected from different published secondary sources, such as research papers, articles, Upanishads, religious books, and annual reports.

The Sun as a Deity:

➤ The Hanuman Chalisa Connection:

Interestingly, two lines from the Hindu devotional hymn Hanuman Chalisa, composed by Goswami Tulsidas in the 16th century, appear to describe this distance:

जुगसहस्रयोजनपरभानु,
लील्योताहिमधुरफलजानू

juga-sahasra-yojana-parabhānu, līlyotā hi
madhura-phalajānu

The phrase “जुगसहस्रयोजनपरभानु” (juga-sahasra-yojana-para-bhānu) translates to—“The Sun (bhānu) is at a distance of yuga-sahasra-yojanas.”



Fig 1: Hanuman Chalisa

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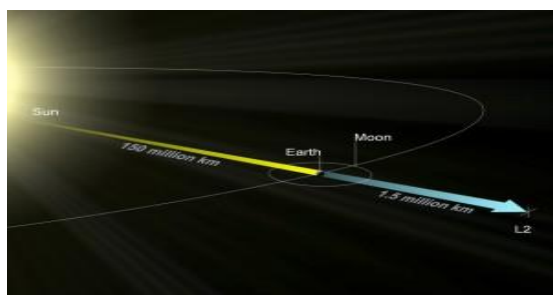


Fig 2: Distance between Sun and Earth

According to traditional Hindu measurements in Vedic literature found in ancient texts:

1 Yuga	A divine era	12,000 (used here as a numerical value)
1 Sahasra	A thousand	1,000
1 Yojana	A measure of distance	8 miles

Therefore:

Yuga × Sahasra × Yojana = Para Bhanu
(distance to the Sun)
12,000 × 1,000 × 8 miles = 96,000,000 miles
Conversion of miles to kilometers
96,000,000 × 1.6 = 153,600,000 kilometres

A Remarkable Comparison

Modern (average)	149,597,870 km
Hanuman Chalisa (interpreted)	153,600,000 km

Cassini and Richer (1672)	140,162,000 km
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The value derived from the Hanuman Chalisa differs from the modern scientifically accepted distance by only approximately 3%, which is remarkably close to the text composed centuries before the invention of modern instruments.

Owing to the importance of the Sun, the Vedic Aryans deified and personified the force of nature, which consists of heat and light, and worshipped it as a deity, praising its various aspects. The importance of the sun is noted by Katyayana in the Sarvanukramani as follows:

एकैव वा महानात्मा स तत् सूर्य इत्यचक्षते ॥
ekaivava mahanatma a tat surya ityacaksate
There is one great god, Surya. In
Brhaddevata, Saunaka directs the Sun to be
the very soul of all other gods. In the
Rigvedic section
इन्द्रं मित्रं वरुणमग्निम् ॥
indram mitram varunamagnim,

It is stated that Indra, Mitra, Varuna, and Agni are the names of the same divine being, the one Supreme Spirit and universal force, under various indications. Surya is the direct embodiment of the atmospheric Sun. This is the most clearly conceived and defined form of solar divinity in the Rig Veda. Day and night are created by the sun's rising and setting. As the creator of day and night, it provides heat and light to the entire universe and food and vegetation to all living beings. Different aspects and positions of the Sun have given rise to

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independent Sun-gods in Vedic literature; thus, a group of solar divinities was formed in Vedic literature.

➤ **Surya in Vedic Tradition:**



Fig 3: People of India worshipping the Sun God

In the Indian Knowledge System (IKS), which integrates philosophy, spirituality, science, and daily life, the sun is understood not only as a star in the sky, but also as a life-giving force, deity, and cosmic regulator. In the Hindu pantheon, the Sun and Moon are the only deities that can be seen with the naked eye. The Vedas are not only sacred or religious texts but also a source of knowledge. This literature is a source of pride for the country. In addition, the customs and rituals passed down from our ancestors are effective methods devised by our great sages to transmit this knowledge to future generations. Surya is one of the principal deities in the Rigveda. Surya is portrayed as the eye of the universe (*Chakshu Surya*) and the sustainer of all life.

Rituals and practices involving the sun:

Spirituality is the soul of Indian culture and the science of the 'life-giving substance.' Surya represents truth, order (*ṛta*), and knowledge. The Sun's movement is closely

linked to rituals and the seasonal cycles. In Indian traditional medicine, practices such as Surya Jal (solarised water) and Atapasevana (controlled sun exposure) are prescribed for health and balance. A daily Vedic ritual is performed at sunrise and sunset, emphasising the alignment with solar rhythms. It is a major festival in parts of North India, in which devotees offer prayers to the rising and setting sun, highlighting their gratitude for life and fertility. The atmosphere created during the celebration purifies society. The Yoga philosophy, as propounded by sage Patanjali, attaches great prominence to Sūryanamaskāra. Sūryanamaskāra is a yogic practice that symbolizes reverence to the Sun, combining physical postures with spiritual reflection. It is an ancient exercise aimed at achieving physical and mental equilibrium of human beings. Sūryanamaskāra is performed before sunrise and after sunset. It is a yogic sequence of 12 postures aligned with the Sun's movements that integrates physical health, breath regulation and spiritual reverence. Surya Namaskar practices are now gaining global recognition for their benefits to physical and mental health.



Fig 4: Steps of Surya Namaskar

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Solar Knowledge in Indigenous Calendrical Systems:

A Vedic calendar based on the sun, known as the Saura Maanam, is a solar calendar that follows the apparent movement of the sun around the Earth to mark seasons and months. Unlike the lunar calendar, which is determined by the phases of the moon, Saura Maanam relies on the sun's position in the zodiac. It forms an essential part of the Hindu calendar system, which harmoniously combines both solar and lunar elements to organise time and rituals by adding *adhik-maas* every two to three years. The concept of *Adhik Maas* is unique to the traditional Hindu calendar. For example, in the 2023 calendar, there were 13 months with an *Adhik-Maas* between July 18 and August 16. The Hindu calendar continues to shift slowly with respect to the seasons because of the precession of the Earth's axis.

➤ Year, Month, and Day:

द्वादश प्रथयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिके
ता | तस्मिन्साकं त्रिशता न शंकवोऽर्पिता षष्टिर्न च
लाचलासः॥

dvādaśa pradhayaś cakram ekaṃ trīṇi
nabhyāni ka u tac ciketa | tasmin sākam
triśatā na śaṅkavo 'rpitā ṣaṣṭir na calācalāsaḥ
॥

The chariot of the Sun has 12 *paridhi*, 1 *chakra*, 3 *nabhi*, and 360 *aare*. This indicates 12 months, 1 year, 3 seasons, and 360 days.

➤ Vedic Names of Months:

वेदमासो धृतव्रतो द्वादश प्रजावतः | वेदा य उपजाय
ते ॥

vedam āso dhṛtavrato dvādaśa prajāvataḥ |
vedā ya upajāyate ॥

The solar year is divided into 12 months as
follows:

मधुश्च माधवश्च वासन्तिकावृत शुक्रश्च शुचिश्च ग्रीष्मा
वृत नभश्च नभस्यश्च वार्षिकावृत इष्यश्चोर्जश्च शारदावृ
तू सहश्च सहस्यश्च हैमन्तिकावृत तपश्च तपस्यश्च शै
षिरावृत ॥

madhuś ca mādhasyaś ca vāsantikau ṛtū |
śukraś ca śuciś ca grīṣmau ṛtū |
nabhaś ca nabhasyaś ca vārṣikau ṛtū | iṣaś
corjaś ca śāradau ṛtū |
sahaś ca sahasyaś ca haimantikau ṛtū | tapaś
ca tapasyas ca śaiśirau ṛtū ॥

ऋतु	वैदिक महीने	हिन्दू महीने	English Month
वसन्त	मधु, माधव	चैत्र, बैशाख	April, May
ग्रीष्म	शुक्र, शुचि	ज्येष्ठ, आषाढ़	June, July
वर्षा	नभस्, नभस्य	श्रावण, भाद्रपद	August, September
शरद	इष, उर्ज	आश्विन, कार्तिक	October, November
हेमन्त	सहस, सहस्य	मार्गशीर्ष, पौष	December, January
शिशिर	तपस, तपस्य	माघ, फाल्गुन	February, March

Two more months are described in the Vedas, which come after the typical intervals of time:

“संसर्प” – अधिकमास, “अहस्पति” –
क्षयमास | संसर्पोस्य अहस्पत्यायत्वा ॥

"saṁsarpa" – *adhikamāsa*, "*aṁhaspati*"
– *kṣayamāsa* | sa sarpo 'sya
aṁhaspatyāyātvā ॥

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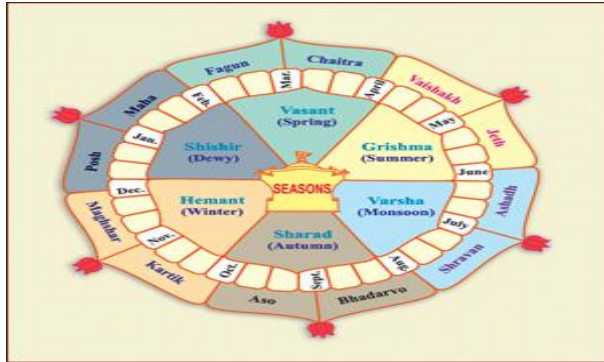


Fig. 5: Months and seasons on the basis of the Movement of the Sun

January is also known as “सहस्र or पौषमास” and is celebrated by worshipping the Sun as ‘God.’ Indian lunisolar calendars, such as the Tamil calendar and the Bengali Panjika, are guided by the movement of the sun and mark agricultural and religious events.

Ecological and Agricultural Relevance:

Sunlight is considered a divine energy that influences crop yields, animal behaviour, and human health. Traditional farmers worldwide use the sun’s path to determine sowing and harvesting times. Indigenous farming communities, particularly those in tribal areas, have long relied on sunlight for agricultural planning purposes. Traditional calendars, such as Vikram Samvat, are solar-lunar and are used to determine sowing and harvesting times in the region. The position and intensity of the sun were observed to predict seasonal changes, monsoons and crop cycles. Surya has the power to control the seasons and the ripening of crops, making him especially significant for agricultural communities. Festivals such as Makar Sankranti and Pongal are dedicated to

celebrating good harvests. Festivals such as Makar Sankranti mark the sun’s northward movement (Uttarayana) and are celebrated as harvest festivals across India.



Fig 6: Indian farmers working at sunrise during the sowing season.

Sūrya is a great preserver.

विश्वस्य स्थातुर् जगतश् च गोपा ॥

(viśvasya sthātur jagataś ca gopā)

which is amplified by Sāyaṇācārya as follows:

विश्वस्य सर्वस्य स्थातुः स्थावरस्य जगतः जङ्गमस्य
च गोपा गोपायिता ॥

(viśvasya sarvasya sthātuḥ sthāvarasya
jagataḥ jaṅgamasya ca gopā gopāyitā ||)

As Sūrya sustains the entire universe, he is rightly called Prajāpati. In the Śatapathabrāhmaṇa, Sūrya is mentioned as both a sustainer and protector of the world:

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एष वै सूर्यः। य एष तपति। एष वैदं
सर्वमभिगोपायति साधुनैव असाधुनैव। एष एतत्
सर्वं विदधाति॥

(eṣa vai sūryaḥ, ya eṣa tapati, eṣa vai idam
sarvam abhigopāyati sādhunāiva
asādhunāiva, eṣa etat sarvaṁ vidadhāti.)

Sūrya absorbs the water and releases it down
towards the earth, and the relevant passage
is thoroughly explained by Sāyaṇācārya
thus:

अयमादित्यः सुयन्तुभिः सुगमनैः सर्वशासैः सर्वस्य
शासकैः अभीशुभिः रश्मिभिः
कृषिकर्तानामानिनामकान्युदकानि प्रवणे निम्ने
भूप्रदेशे मुषायति मुष्णाति आदत्ते॥

(ayam ādityaḥ suyantubhiḥ sugamanaiḥ
sarva-śāsaiḥ sarvasya śāsakaiḥ abhīśubhiḥ
raśmibhiḥ kṛṣikartānām āninām akāni
udakāni pravāṇe nimne bhūpradeśe muṣāyati
muṣṇāti ādatte.)

The Sun in Tribal and Folk Traditions:

Many tribal groups, such as the Bhils, Gonds, and Santhals, worship the sun as a supreme spirit or ancestor deity, integrating it into their oral traditions and seasonal festivals. Sun motifs are common in tribal art, textiles, and ritual objects, often symbolizing continuity and vitality. According to the Vedas and ancient astrology (Surya Siddhānta), Pongal or Makar Saṁkrānti is a very auspicious time (puṇyakālam), as it marks the initiation of the Sun's movement towards the north for six months, cruising through until the summer solstice, Uttarāyāṇa. The Sun's transit from one zodiac sign to another is celebrated across India, signifying seasonal transitions and harvest periods. It celebrates

the shift of the Sun to Capricorn. According to astrology, Saturn rules the zodiac sign Capricorn. From this day, the Sun deity is said to leave his displeasure and move towards higher abodes, illuminating the universe with spiritual strength. It is not confined to Hinduism alone; it is a festival for all humankind. In the Mithila region of India, Chhath Puja is a major festival dedicated to the Sun God, revered as the creator of the universe.



Fig 7: Woman offering water to the rising sun during Chhath Puja



Fig 8: worshipped on “Makarsankranti”

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Scientific Insights in Indigenous Cosmology:

➤ Concept of spectrum:

सप्तयुञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तना
मा ॥
sapta yuñjanti ratham eka-cakram eko aśvo
vahati sapta-nāma ॥



Fig 9: Horses of the Sun

अनश्वो जातो अनभीशुरर्वा कनिक्रदत् पतयदूर्ध्वसा
नुः॥
anaśvo jāto anabhīsur arvā kanikradat
patayad ūrdhva-sānuḥ ॥

Here, the image of the horse is symbolic and not actual, as the verse clarifies. The chariot of the sun consists of seven horses, but it is led by a single horse. When a prism disperses white light into a spectrum, the seven visible colours are arranged in the order of the spectrum.

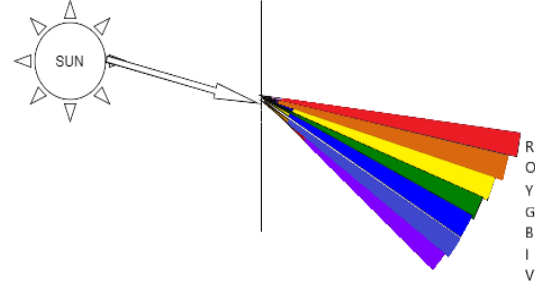


Fig 10: Dispersion of light

With its rising and setting, Sūrya determines the time. In the Vedas, Sūrya is compared to a horse that drives the year (saṁvatsara) in the form of a one-wheeled chariot:

सप्त युञ्जन्ति रथम् एकचक्रम् एको अश्वो वहति
सप्तनामाः । त्रिणाभि चक्रम् अजरम् अनर्व यत्रेमाः
विश्वा भुवनानि तस्युः ॥

(sapta yuñjanti ratham eka-cakram eko aśvo
vahati sapta-nāmāḥ | tri-nābhi cakram ajaram
anarvaṁ yat্রে mā viśvā bhuvanāni tasyuḥ ॥)

The one-wheeled chariot mentioned in the verse is saṁvatsara, that is, the year; the single horse is the sun, and its rays are seven. The three spokes of the wheel represent the three seasons: rainy, winter, and summer, respectively. Again, one chariot is mentioned with twelve spokes, that is, dvādaśāra. These 12 spokes interpret the 12 months of the year, forming a complete year. Again, the twelve-spoked wheel is mentioned as the generator of hundred and twenty offspring. These offspring are the days and nights of the year, that is, 360 days and 360 nights, respectively. Sūrya is identified with saṁvatsara in the Bṛhadāraṇyakopaniṣad as

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एष ह वा अश्वमेधो य एष तपति तस्य संवत्सर
आत्मा ॥
(eṣa ha vā aśvamedho ya eṣa tapati tasya
saṁvatsara ātmā ॥)

That is, the Sun that gives forth heat is the horse sacrifice, and its body is the year. The saṁvatsara or solar year is divided into two halves: uttarāyaṇa and dakṣiṇāyana. When the Sun turns north from the winter solstice, it is called uttarāyaṇa, and the opposite movement, that is, the movement of the Sun from the summer solstice to the south, is called dakṣiṇāyana. In another verse of the R̥gvedasamhitā, Sūrya's wheel is described as consisting of five spokes. The five spokes of the wheel of the chariot of the Sun indicate the five seasons. Sūrya, as the creator of seasons, is mentioned several times in the Vedas. The Vājasaneyisamhitā names the six seasons as spring, summer, rainy, autumn, early winter, and winter, in that order. The passage also indicates the respective characteristics of the seasons, such as heat, cold, and dryness. All these seasonal characteristics are due to the Earth's position in relation to the Sun during its revolution.

स वा एष न कदाचनास्तम इति नोदेति।
तं यदस्तम इति मन्यन्ते, अह एव तदन्तमिति।
अथ आत्मानं विपर्यस्यते, रात्रिमेवाधस्तात् कुरुते,
अहः परस्तात्।
अथ यदेनं प्रातरुदेति इति मन्यन्ते, रात्रिरेव
तदन्तमिति। अथ आत्मानं विपर्यस्यते, अह
एवावस्तात् कुरुते, रात्रिं परस्तात्।
स वा एष न कदाचन निम्लोचति॥
savā eṣa na kadācana astam eti nodéti |

taṁ yad astam eti iti manyante, ahna eva tad
antam iti |atha ātmānam viparyasyate, rātrīm
evādhastāt kurute, ahaḥ parastāt |
atha yad enaṁ prātar udeti iti manyante,
rātrir eva tad antam iti |
atha ātmānam viparyasyate, ahaḥ evāvastāt
kurute, rātriṁ parastāt |
sava eṣa na kadācana nimlocati ॥

The Sun remained constant. It does not set or rise again. It shines on one side during the day and is responsible for the darkness on its exact opposite side at night.

➤ Sun: Source of Light Energy and Healer:

आप्रा रजांसि दिव्यानि पार्थिवा श्लोकं देवः कृणुते
स्वाय धर्मणे |प्रबाहू अस्त्राक् सविता सवीमनि निवे
शयन प्रसुवन्नक्तुभिर्जगत् ॥
āprā rajānsi divyāni pāthivā ślokaṁ devaḥ
kṛṇute svāya dharmeṇe |prabāhū asrāk savitā
savīmani niveśayan prasuvann aktubhir jagat
॥

The Sun provides Tej (light, energy, and health) to Antariksha (space) and Prithvi (Earth), resulting in the cycle of day and night. Indigenous astronomical observations, such as shadow tracking, solar alignments in temples, and time calculation methods, showcase a sophisticated understanding of solar dynamics. These systems are community-driven, ensuring sustainability and harmony with nature. Surya is considered the "eye of the universe," with his all-seeing radiance illuminating and witnessing all deeds, good and bad. In the Mahabharata, he is called the "soul of all existence" and the "origin of all life." In the R̥gvedasamhitā, Sūrya is worshipped to

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remove sickness and diseases of the body through his rays of light. The life-yielding aspects of the sunrays are mentioned in the interpretation of Sāyaṅcārya as follows:

कीदृशो रश्मिः? गभीरवेपाः, गम्भीरकम्पनः। रश्मेः
प्राकम्पनं चलनं केनापि द्रष्टुं अशक्यम् इत्यर्थः।
(kīdṛśo raśmiḥ? gabhīra-vepāḥ, gambhīra-
kampanaḥ. raśmeḥ prākampanaṁ calanaṁ
kenāpi draṣṭuṁ aśakyam ity arthaḥ.)

The Sun emits energy through nuclear fusion, converting hydrogen into helium in its core. This energy radiates outward as light and heat and reaches Earth as solar radiation. Sunlight provides several important health benefits, such as enhancing vitamin D synthesis, supporting healthy sleep-wake cycles, and uplifting mood. However, it is essential to maintain a balanced approach—enjoying adequate sunlight for its positive effects while protecting the skin from the potential harm of overexposure. In indigenous health systems, the sun is believed to have healing and purifying powers. Daily practices, such as offering water to the sun (Surya Arghya) are common in India. The scientific reason behind offering water to the Surya is that when we offer water to the Surya, it affects our health. The morning fresh air and the first rays of Surya fell on us. This is beneficial to our health. When we offer water to Surya, we see Surya rising amidst a stream of water, and the light increases.

Mythological and religious symbolism:

India is marked by different beliefs and customs. Every religion, with its unique customs and rituals, adds a distinct flavour-- to the country, making it an incredible land.

Surya is worshipped in temples like the Konark Sun Temple in Odisha, which is a UNESCO World Heritage Site and an architectural representation of his chariot. The Konark Sun Temple was built in 1250 CE during the reign of the Eastern Ganga King Narasingha Deva. The temple is an extraordinary stone monument dedicated to Surya, the Sun God. Designed in the form of Surya's celestial chariot, the structure features 24 elaborately carved stone wheels and horses that appear to draw the chariot forward. In Hindu iconography, Surya is traditionally portrayed riding a chariot pulled by seven horses, and the Konark Temple magnificently brings this divine vision to life through its grand design. Surya is the chief deity of the Navagraha, or nine celestial beings in Hindu astrology. He governs the planet Sun and is associated with vitality, willpower, and authority.



Fig 10: Konark Sun Temple and Sculpture of Surya on a chariot

Shankaracharya says,

त्वमन्तरिक्षे जं चरसि उदयास्तमयाभ्याम्॥
tvamantarikṣejasraṃ carasiudayastamayabh
yam

This chariot represents the cyclical nature of time and the universe. The Vedas, ancient Indian scriptures, contain hymns dedicated to the sun, such as the Gayatri Mantra, a prayer for enlightenment and guidance that is chanted daily by many Hindus. Rituals such as Surya Namaskar (sun salutation) in yoga reflect daily spiritual discipline aligned with the cycle of the sun. Surya Namaskar is like a divine partnership with the master creator, working to nurture and sustain life. Sunlight is not merely physical; it is a powerful metaphor for spiritual awakening.

Artistic and Architectural Expressions:

The sun motif is prominent in Indian art, including folk traditions such as Madhubani painting and architectural design, where temples are aligned to capture the sun's first rays. The Sun Temple at Modhera in Gujarat is designed such that the sanctum is illuminated by the rising sun on the equinoxes.

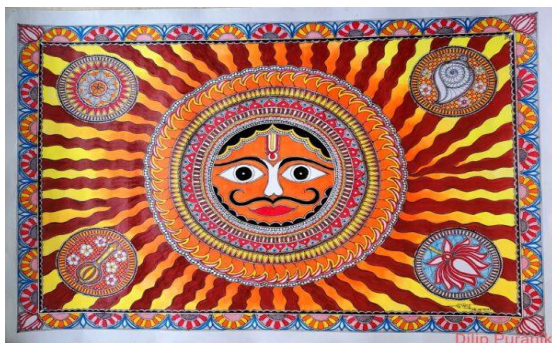


Fig 12: Sun motif in Madhubani folk painting

Conclusion:

Indigenous knowledge in Indian culture presents a holistic and reverent view of the sun. The sun is seen not only as a source of light and heat but also as a symbol of divinity, time, health, cosmic guidance, and sustenance. Sūrya is praised in the Vedas as the soul of the universe. He is considered the inner soul of all movable and immovable things in the universe. In Hindu mythology, the sun, personified as the deity Surya, is the ultimate source of life and of spiritual enlightenment. This comprehensive perspective reflects a sustainable worldview in which celestial phenomena are deeply connected to daily life and ecological harmony. Its enduring presence in rituals, art, science, and everyday life embodies the holistic worldview of Indian culture, in which nature and the sacred are deeply intertwined in the Indian culture. Indigenous knowledge involves acquiring facts and nurturing curiosity, open-mindedness, and idea exploration. Indigenous knowledge of Surya reflects humanity's enduring relationship with nature and emphasises ecological balance, offering insights into climate resilience and sustainable living. In an era of environmental crisis, revisiting these traditions enriches the cultural heritage and offers practical lessons in sustainability, resilience, and respect for natural cycles.

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