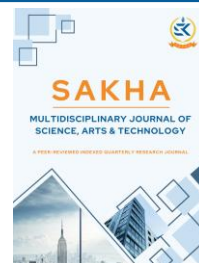




Vol. 1, No. 4; Oct – Dec (2025)

SAKHA: Multidisciplinary Journal of Science, Arts & Technology

Available at <https://sakha.co.in/journals/mjsat>



The Veneration of Sun God in Tamil Nadu: A Study Through Selected Temples

Dr. K. Veera^{1a}

¹Guest Lecturer, Department of History, Arignar Anna Government Arts College, (Affiliated to Annamalai University), Villupuram, Tamil Nadu, India.

Abstract

This article delves the veneration of Sun God, and significance of the temples existed in Tamil Nadu. In Tamil Nadu temples, devotees offer vows (such as shaving heads or carrying pots), take part in folk performances (Koothu, Villu paattu), and seek healing through holy ash or water. Temple rituals like abhishekam (sacred bathing) and festivals, which frequently feature non-Brahmin priests and non-Sanskrit hymns in Tamil, are all part of worship, which combines Vedic traditions with distinctive local customs. Hindus are adherents of Hinduism, an ancient and varied Indian religion (Sanatana Dharma) with roots in the Indian subcontinent and a global diaspora. The most well-known of them is Surya, the Vedic Sun god of India, who appears each morning to allow his followers to see and worship him in all of his splendour. In Tamil Nadu, worshipping the Sun God (Surya) is still an important spiritual practice with many astrological, physical, and mental advantages. These ceremonies, which are cantered in the ancient Suryanar Kovil close to Kumbakonam, are mainly intended to reduce malefic planetary effects, or Navagraha doshas, especially those of Saturn, in order to guarantee professional success and eliminate difficulties in life. Sunrise devotionals, such as Surya Arghya, are traditionally thought to improve physical vitality, immunity, and Vitamin D absorption in addition to curing chronic skin and eye conditions.

Keywords: Sun God Worship, Surya Bhagwan, Pongal Festival, Temples in Tamil Nadu.

^a Corresponding Author: veena_history@gmail.com

<https://doi.org/10.66219/sakha.multi.v1.i4.1021>

3107-4006 © 2025 Author(s) retain the copyright of this article. This is an open-access article under the CC BY 4.0 license (<https://creativecommons.org/licenses/by/4.0/>)

Introduction

In many religions, including Hinduism, Buddhism, Judaism, and ancient religions, a temple is a building or sacred space used for religious worship, rituals, and spiritual activities. It serves as a "house of God" or a dwelling for deities, with specific designs and uses depending on the faith, from communal prayer to making sacred covenants. While some religions use the word "temple" in a wide sense, others, such as Islam (mosques) or Christianity (churches), use different names for their places of worship despite having comparable purposes. Puja, a practice of bringing flowers, incense, food, and drink to deities, is how people worship in Indian temples. It frequently involves ringing bells, singing mantras, and walking around shrines for darshan, or "seeing and being seen by the divine." This article delves the veneration of Sun God, and significance of the temples existed in Tamil Nadu.

1.1 Veneration of Sun God

Sun god worship, which is practiced in many ancient and modern civilizations, including Egypt (Ra), Japan (Amaterasu), the Aztecs (Huitzilopochtli), and Hinduism (Surya), is the devotion of the Sun as a divine being, acknowledging it as the source of life, light, and energy. In order to get blessings, prosperity, and protection, it entails rituals, prayers, and festivals. It frequently associates the sun with heavenly strength, knowledge, the seasonal cycle, and agriculture. In order to achieve health, prosperity, and spiritual clarity, people in India worship Surya, the Sun God, through daily sunrise rituals such as offering water (Arghya) with red flowers and chanting mantras, performing Suryanamaskar (sun salutations), observing Sundays as holy days with fasts and particular offerings (wheat, jaggery), and celebrating festivals like Chhath Puja and Pongal. The Sun God, also known as Surya or Suriyan, is mainly revered in Tamil Nadu as a source of life, health, and prosperity. The biggest festivities take place during the Pongal agricultural harvest festival. In the area, sun worship is closely linked to everyday activities and agricultural cycles.

1.2 Hindu's God Worship

Hindus are adherents of Hinduism, an ancient and varied Indian religion (Sanatana Dharma) with roots in the Indian subcontinent and a global diaspora.

It is distinguished by a range of spiritual paths, core beliefs in dharma (righteous living) and realizing inner divinity, and acceptance of many truths. The reverence of the sun as a deity, known as "sun god worship," was common in ancient societies such as Egypt (Ra), Mesoamerica (Huitzilopochtli, Inti), and India (Surya). It originates from the understanding that the sun is the ultimate source of life, energy, light, and cosmic order. It is frequently associated with ideas of justice, wisdom, and sovereignty and involves ceremonies, solar barges, and astronomical alignments.

1.3 Significance of Sun Worship

The sun was deified by ancient peoples because they believed it was essential to agriculture, giving crops the heat and light they needed to survive. It often portrayed in mythological solar boats or chariots, the sun's daily flight across the sky represented its authority as the universe's king. Its all-seeing eye stood for justice, while light was associated with wisdom and spiritual enlightenment.

Surya God

Hinduism is renowned for its numerous gods and goddesses, which are portrayed in the most exquisite ways in sacred art. However, there are a few uncommon gods who are revered as very visible divine beings rather than as idols. The most well-known of them is Surya, the Vedic Sun god of India, who appears each morning to allow his followers to see and worship him in all of his splendor. Surya is revered as Brahma in the morning, Shiva in the afternoon, and Vishnu in the evening. He is linked to the Prabha (aura) of the divine beings and has been worshipped from the dawn of civilization to the present day due to his unmatched role in sustaining and enabling life in the universe.

2.1 Family of Surya God

Surya was born to the sage Kashyapa and Devi Aditi, the mother of the gods (Devas), according to the Rigveda and Puranas. Sanjana (Samjana), the daughter of the celestial architect Tvastri, is his bride. Sanjana created Chaya (Shadow Wife), a shadow of herself, because she could not handle Surya's overwhelming

light. Vaivasvata Manu, the ancestor of humanity, Yamuna, the revered river goddess, and Yama, the god of death. Shani (Saturn), the planet deity known for karmic justice, and Savarna Manu, another progenitor figure. The horse-headed twin doctors were born when Surya found Sanjana in the form of a mare. Famous heroine of Mahabharata. Born in Kunti through the blessings of Surya, the mantra received from Durvasa Rishi. The monkey king who helped Rama in the battle against Ravana.

2.2 The Twelve Adityas (Forms of the Sun God):

These twelve forms, which are essential to Puranic and Vedic traditions, control the months namely *Dhata* (Chaitra /March-April), *Aryaman* (Vaishakha/ April-May), *Mitra* (Jyeshtha /May-June), *Varuna* (Ashadha /June-July), *Indra* (Shravana /July-August), *Vivasvan* (Surya) (Bhadrapada /August-September), *Tvashta* (Ashvina /September-October), *Vishnu* (Karttika /October-November), *Amshuman* (Amsha) (Margasirsha /November-December), *Bhaga* (Pushya /December-January), *Pushan* (Magha /January-February) and *Parjanya (or Daksha)* (Phalguna /February-March).

2.3 The Pongal Celebration

It is devoted to the Suryan, the Hindu sun god. Bhogi Pongal, Surya Pongal, and Maattu Pongal are the names of the three days of the Pongal celebration. Kaanum Pongal is the name given by certain Tamils to the fourth day of Pongal. The major purpose of the Pongal celebration, which takes place from January 14–17, is to express gratitude to Surya, the Sun God, for supplying the energy required for a bountiful harvest. Sun worship is the focus of the second and most significant day, Surya Pongal.

2.4 Ceremony

First ceremony conducted namely the "Boiling Over" ritual. In a painted earthen pot, usually outside in direct sunlight, families prepare a special dish consisting of freshly harvested rice, milk, and jaggery. Participants yell "Pongalo Pongal!" when the mixture boils and overflows, a happy exclamation that represents the

heart and house overflowing with plenty. There a symbolic offerings conducted along with sugarcane stalks, which stand for sweetness and prosperity, the first part of the cooked Pongal is offered to the Sun God as Naivedya, or divine food. Another ceremony named Uttarayana commemorates the start of the sun's six-month northward trip, or Uttarayana, which is seen as extremely fortunate and represents growth, rebirth, and the conclusion of the winter solstice. While the sunrise devotion, to welcome good solar energy, rituals frequently start at daybreak with the sketching of elaborate Kolams (rice flour designs) at the front door of the house. Many also face the morning sun while reciting prayers like the Aditya Hridaya Stotram or the Gayatri Mantra.

Sun God Temples in Tamil Nadu

Sri Pushparatheswarar Temple, Gnayaru-Parihara Temples, Sengundram

Shri Pushparatheswarar Temple in Gunail village is one of the Navagraha temples near Chennai and is dedicated to the Sun God (Suriyan), the presiding deity here being Lord Shiva. It is located approximately 15 kilometers from Red Hills on the outskirts of Chennai, Tamil Nadu. According to the Sthala Puranam found in the temple, Sekkijar praised Gunaira village in the Periya Puranam. However, it is still debatable whether this is one of Petra Stalamov's padals. He is the most revered of the five 'Pancha Bhaskara Sthalam' (Lord of the Sun). This temple is known for its beautiful architecture and spiritual importance and attracts devotees from all over the world. This temple has a long history, dating back to the 10th century. It is believed to have been founded by the Chola Dynasty, one of the most powerful and influential empires in South India. Over the years, the temple underwent several reconstructions and additions, the last in the 19th century.

This temple is located on the banks of the Kosasthalaiyar river, which adds to its beauty. This temple complex occupies an area of several hectares and includes several small shrines dedicated to various Hindu deities. The main shrine is dedicated to Lord Shiva, who is worshiped in the form of a Linga. Lingams are believed to have manifested and are considered to be very powerful. This temple has a magnificent 50 feet high gopuram (tower). The gopuram is decorated with intricate carvings and carvings depicting scenes from Hindu mythology. The

temple also has several mandapams (pillared halls) that are used for various rituals and rituals.

One of the unique features of this temple is the presence of a large banyan tree within the temple premises. This tree is believed to be centuries old and is considered very sacred. Believers often tie threads to tree branches because they believe that doing so will make their wishes come true. The temple is a popular destination for devotees during festivals such as Maha Shivaratri, which is celebrated here with great enthusiasm. During the festival, the temple is decorated with lights and flowers and several rituals and rituals are performed. Gunair Temple is a beautiful and sacred Hindu temple with a rich history and tradition. A must-see place for anyone interested in Hindu culture and spirituality. The temple's stunning architecture, tranquil surroundings, and spiritual significance will make it a memorable experience for all who visit.

3.1 Thiru Aavinankudi Temple, Palani

This temple is located at the foot of Palani. The name Thiru Avinankudi comes from the fact that Lord San, Lord Lakshmi, Lord Kamaden and Lord Agni worshiped Lord Muruga here. This temple is located near the sacred ponds 'Saravapogai' and 'Vayaburi'. This temple predates Palani Dandayuthapani Swami and in ancient times Palani was called Thiru Avinankudi. Arupadai is the third house of Vedu. Kodimaram is unique in that it is made of a single stone. Lord Muruga (child sitting on a peacock) is the presiding deity here, other deities are Vinayaga, Annamalaiyar, Unnamrai Amman, Sanishwara Bhagavan and Dakshinamurti. What is special is that a separate temple is maintained for Lord Sanishwar Bhagavan. The temple of Lord Muruga is called 'Kurandai Velayudhaswamy'. People usually first visit Thiru Avinankudi (Thira Avinankudi) and then climb up to the foothills of Palani Hill.

3.2 Papanasam Temple, Tirunelveli

At a distance of 15 km from Ambasamudram and 47 km from Tirunelveli, Papanasam is a small town in Ambasamudram taluk in Tirunelveli district of Tamil Nadu. It is one of the most popular picnic spots in Tirunelveli. Papanasam

has a famous temple called Papanasam Sivan Temple on the banks of river Tamirabarani. Built in the Dravidian architectural style, this sacred temple is dedicated to Lord Shiva and his consort Parvati, worshiped as Papanasanathar and Uragammai respectively. This is where Saint Agasthiyar received Kalyan darshan from Lord Shiva, Parvati and her consort Lopamudra.

All the Shiva Lingams in this temple are made of Rudraksha. Among the nine Kailash Kshetras – Nava Kailas, Papanasam occupies the first place and is ascribed to the Sun God. Therefore, this place is known as Surya Kshetra and Surya Kailash. Devotees strongly believe that Lord Shiva in this temple is the most powerful and cures all kinds of diseases. This temple is famous for Chittilai Peruvila where the festival lasted for 13 days. Another attraction of this village is Papanasam Dam, also known as Tamirabarani River Dam. It is believed to have been built during the British era and is surrounded by high mountains and giant trees. The dam is approximately 240 meters high, 5.4 meters wide and 265 meters long, with a total catchment area of approximately 147 square kilometers. Boating is allowed on the lake, but swimming is strictly prohibited due to the presence of crocodiles. Nearby is the Papanasam hydroelectric power plant with a nominal capacity of 28 MW. Papanasam Falls on the Tamirabarani River, also known as Agasthiyar Falls, is another tourist attraction in Papanasam. This waterfall cascades from a height of 120 meters next to the rocky walls of the Podigai Hills. The Tamirabarani river reaches the Papanasama plains. Papanasam Waterfall is believed to cleanse the sins of those who take a bath in its holy water. The mountains around Papanasam are home to 108 species of herbs found nowhere else in the world.

3.3 Kolappaakkam Sri Agatheeswarar

The distance between Kolappaakkam and Chennai is around eighteen kilometers. The road directly across from MIOT Hospitals can be detached. To go to Kolappaakkam, take the Mount Poonamallee Road. Another option is to travel from Porur to Kolappaakkam via Gerugambaakkam. The principal deities of the stunning Shiva temple in Kolappaakkam are Goddess Sri Aanandhavalli and Sri Agatheeswarar, also known as Sri Vaakeesa Mahadhevar. It is estimated that this temple dates back more than 1300 years. Legend has it that Sri Surya

Bhagavan used this temple to worship Lord Shiva. Within this temple, Sri Surya Bhagavan has a separate shrine that faces the Lord westward. This temple honors Sri Surya Bhagavan and is one of Chennai's Navagraha temples. All of the major temple deities face the Surya Bhagavan shrine in this temple, which gives precedence to the Sun God.

Red is the hue of Vasthram, or garment, intended for Sri Surya Bhagavan. Sunday is the auspicious day to worship Sri Surya Bhagavan, and wheat is the Dhaanyam (grain) consecrated to Him. On Sundays, worshipping Sri Surya Bhagavan with red cloth, red flowers, and wheat brings success to one's endeavors. It is also said that worshipping Sun God leads to the acquisition of Thejas. The name Sri Agatheeswarar comes from the legend that, in addition to Surya Bhagavan, Sage Agasthiyar also worshipped Lord Shiva here. Here, Sri Agatheeswarar was also revered by another Rishi named Vaakeesa Muni.

3.4 Lalithambigai Temple, Thirumeeyachur, Thiruvarur

This shrine is where Lalitha Sahasranamam was created. Here, Amman's grace is abundant. Seeing Amman dressed with her gems is a sight to behold. The corridor features an exquisitely carved image of Shiva Sakthi. At this temple, Sandeswarar with four heads is unique. This is also seen in Kachoor. This is thought to be the birthplace of Lord Saneeswaran. Here, the curse on Sun God (Sooriyan) was lifted. As a result, Navagrahas does not have its own Sannidhi here. Conversely, the 12 Rasis have 12 Nagas. All Doshas (bad spells), including those of Raghu and Kedhu, are banished by performing pooja to them by lighting lamps. Devotees who pray here are bestowed with numerous blessings, one of which is marriage. Preventing someone from worshipping God is the greatest sin. Making fun of someone's physical infirmity is a serious transgression. The Sun God, Sooriya Bhagavan, was responsible for both. Sooriyan's charioteer was Arunan. He had a disability. He wanted to go to Kailayam (Mount Kailash) and worship Lord Shiva. When he told Sooriyan about this, the latter not only refused to grant permission but also ridiculed the former's deformities. Because of his intense devotion to Lord Shiva, Arunan assumed the shape of the stunning "Mohini." He departed for Kailayam. When Indra saw Mohini, she was mesmerized by her beauty. "Valli" was the outcome.

3.5 Swedaranyeswarar (Budha) Temple, Thiruvankadu

The Indian epic "Ramayana" mentions an old shrine. One of the six sanctuaries regarded as being on par with Kaasi is this one. In this shrine, Moorthy, Theertham, and Temple trees are thrice. One of the 51 "Sakthi Peedams" is this shrine. Here, Lord Shiva manifested as Agora Moorthy, a terrifying figure. On the Sunday of the Tamil month of "Karthigai," special prayers are said. Here, Lord Shiva revealed his nine-fold dance, known as "Omen" or "presage." "Pattinathadigal," also called Thiruvankadar, was born at this shrine. Only here did he get the "Holy Order" (Siva Theetchai). This is where Meikandar, the composer of "Sivagnanapodan," was born. This shrine, where Thiruvankadu Nangai was born, is where Siruthondar spent his formative years.

Among the Navagrahas, this sanctuary is dedicated to Budhan. According to mythology, Budhan is in charge of educational opportunities. Thus, it is customary to venerate quality education here. Devotees see Lord Shiva (Swedaranyeswarar) and his spouse (Vidyambigai) in the Karpagraha. A long time ago, a guy named "Salantharan" lived here, and one of his sons was a maruthuvan, or doctor. After performing penance, the Maruthuvan received a celestial spear. However, he began using the weapon against devas and didn't utilize it for good. Lord Shiva became enraged by his actions and sent Nandi to battle him. Nandi suffered nine holes in his body as a result of Maruthuvan's onslaught. The maruthuvan was then subdued when Lord Shiva himself materialized in the terrifying guise of Agora Moorthy. Indra, Iravadham (the white elephant that serves as Indra's transport), Sivapriyar, Vedarasi, Swedakedu, Swedan, Vishnu, Sun deity, Moon god, Agni, and Budhan are all revered here.

3.6 Suryanar Kovil - Thirumangalagudi, Kumbakonam

Suryanar Kovil, also known as Suryanarayana Temple, is an old Hindu temple in Suryanar Kovil, close to the town of Kumbakonam in Tamil Nadu. It is 15 km from Kumbakonam Railway Station and 1 km from Thirumangalagudi Bus Stop. The shrine is devoted to Surya, the Sun God. It is one of the nine Navagraha temples in Tamil Nadu and a well-known pilgrimage place close to Trichy. It is situated on the Kumbakonam-Kadhiramangalam road. The temple is the only one in Tamil Nadu with distinct shrines for each of the planetary deities, and it is one of the few ancient temples devoted to Sun deity.

It is highly esteemed for its rituals, which are thought to mitigate the negative effects of Saturn (Shani), ease marital challenges, promote academic and professional goals, and eradicate putra dosham, among other advantages. The temple, which was constructed in the traditional Dravidian architectural style, has an elaborate gateway tower, a five-tiered gopuram, and striking granite walls that surround each shrine in the complex. Located on a raised platform, the main shrine honors the Sun God. The deity of Lord Surya, along with his consorts Usha and Chhaya, is located inside this central temple. Viswanathar, Visalakshi, Nataraja, Sivakami, Vinayagar, and Murugan are shown in the hall leading to the main shrine. One of the planetary deities, Guru (Jupiter), is seen performing pooja to Shiva along the axial line in front of the primary shrine. The other seven planetary deities also have their own shrines.

All eight of the Navagrahas' sanctuaries face the Suryanar temple. The most important event at Sri Suryanar Kovil Temple is Rath Saptami, which is observed in the Tamil month of Thai (January–February). The six-month period known as Utharayanam, which runs from the month of Thai to Aani (June-July), begins with this 10-day celebration, which marks the Sun's passage from the southern to the northern hemisphere. The Navagrahas' leader, Lord Suriyan, is honored with elaborate poojas on the first day of each Tamil month. Additionally, special abishekams and pujas are done for Lord Surya during these initial days.

3.7 Sooriyeswarar Temple, Kanchipuram

Kanchipuram's Sooriyeswarar Temple is a striking example of the harmonious fusion of spiritual devotion with cultural legacy. With a centuries-long history, the temple has managed to maintain its original allure while changing with the times. Its distinctive architecture showcases the artistry of talented craftspeople, and its customs are reminiscent of long-standing customs that have been handed down through the ages. The elaborate carvings, hallowed deities, and tranquil gardens that encourage contemplation and prayer enthrall visitors. In addition to being a place of worship, this temple has developed into a cultural center where customs, art, and tales flourish. Sooriyeswarar Temple in Kanchipuram provides a genuinely enlightening experience for both devotees seeking heavenly blessings and heritage aficionados discovering India's spiritual environment. The temple is located on Kanchipuram's Damal War Street. As a Surya parihara

sthalam, where devotees carry out rites to please the Sun God, it is significant. The temple's connection to Surya worship and its function in local religious customs are the foundation of its historical and cultural significance.

3.8 Bhaskareswarar, Parithiappar Koil, Thanjavur

Parithappar Koil is situated a few kilometers west of Mannargudi on the Thanjavur to Pattukottai route. Both the temple's name and its site are referred to as Parithiappar Koil. Sun is referred to as Parithi in Tamil and Bhaskara in Sanskrit. The tradition that Lord Siva was worshipped here by Suryan, the Sun God, gives the location and temple their names. Veerabhadra, a manifestation of Siva, condemned Suryan, the sun deity, for going to Daksha's yagam. Before arriving at this temple and being freed from the curse or dosham, he worshiped at a number of temples, including Konark, Thalaigayiru, Sankaran Koil, Suryanar Koil, and Thirumangalakkudi.

During the three days of Panguni (March–April), when Suryan worshipped at this temple, the moolavar idol is directly illuminated by the sun. According to legend, Sibi Chakravarti, a descendant of Suryan and one of the early Chola rulers in Tamil tradition, unintentionally found this shrine. Sibi Chakravarti left the life of a king and traveled to several temples dedicated to Siva. He requested his escort to gather grass for the horses since he wanted to unwind when he got here. The escort's tool encountered a hard object when he was excavating for grass. The hard object was discovered to be a Suryan Lingam when the king ordered more excavation.

This temple was constructed in order to house that lingam. Lingam has a scar that shows where the tool hit it. This temple is regarded as a pitru dosha parikara sthalam, meaning it is for people who have not performed their ancestors' (pitrs') rituals. Like the Amrita Kadeswarar temple in Tirukadiyur, this shrine is also a famous place to pray for longevity. As a result, celebrations celebrating 60th, 70th, and 80th birthdays are frequently held here.

Conclusion

Prayer, scripture reading, singing, serving others, acts of obedience, and discovering holiness in everyday activities like work, nature, or art are all

examples of how people worship God. They emphasize a heart of gratitude, love, and surrender rather than merely religious rites. True worship encompasses living a life that acknowledges God in all things, great or small, as witnessed across numerous faiths, even though scheduled services and music are widespread. Every activity, from professional work to community duty, is offered as a "living sacrifice" in worship, which is a comprehensive integration of everyday routines and social rites. Temple worship, which emphasizes rituals like Surya Arghya and Surya Namaskar to align personal energy with cosmic vitality during the appointed "Year of the Sun," acts as a crucial link between astronomical cycles and personal transformation. By eliminating negative features like ego and anxiety, this practice improves mental focus, confidence, and leadership abilities. Culturally, it culminates in celebrations like Surya Pongal, where followers show their appreciation for the region's agricultural wealth and the life-sustaining force that controls its yearly cycles. This is the reason people are worshipping sun god temples.

References

1. K.M. Venkataramaiah, A Handbook of Tamil Nadu, International School of Dravidian Linguistics, 1996.
2. A.V. Shankaranarayana Rao, Temples of Tamil Nadu, Vasan Publications, 2001.
3. Surya Bhagwan: Hindu Sun God, Temples, Legends & Worship, 8th Oct 2024, Exotic India, Prakriti Anand
4. Sri Pushparatheswarar Temple, Gnayaru-Parihara Temple, Pooja Homam, February 14, 2023, Seshadri Vamanan
5. Thiru Aavinankudi Temple, Palani.in, Saturday, January Dated on 17, 2026
6. Papanasam Temple, Tirunelveli - Timings, Festivals, History, Darshan, Pooja Timings, Trawell, India Tamil Nadu | Tirunelveli
7. Temples of Tamil Nadu Kancheepuram District, Directorate of Census Operations, Tamil Nadu, The University of Michigan, 2010.
8. Kolappaakkam Sri Agatheeswarar, Dhivya Dharsanam, Thursday, April 3, 2008
9. Lalithambigai Temple, Thirumeeyachur, Thiruvarur, Thirumeeyachur, Thiruvarur, Find my temple.com.
10. Swedaranyeswarar(Budha) Temple, Thiruvankadu, Nagai (Dt), Find my temple.com

11. Suryanar Kovil - Thirumangalagudi, Kumbakonam, trawell
12. Soorieswarar Temple, Kanchipuram Kanchipuram, Tamil Nadu, OneIndia, sun jan 18, 2026
13. Bhaskareswarar, Parithiappar Koil, Thanjavur, TN Temples project,
14. Anmiga malar (Weekly report), Dated on 10-11-2026, page 17.
15. John B. Carlson, M. Jane Young, Von Del Chamberlain, Songs from the Sky, Ocarina Books, The University of Michigan, 2010.