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# **SUBA MUHURTHAM DATES 2026 & 2027**

Marriage Muhurats in January, 2026

Start time	End time	Nakshatra
Fri, Jan 23, 03:58 PM	Sat, Jan 24, 01:46 AM	Uttara Bhadrapada
Sun, Jan 25, 07:13 AM	Sun, Jan 25, 01:35 PM	Revati
Wed, Jan 28, 09:26 AM	Wed, Jan 28, 11:53 PM	Rohini
Marriage Muhurats in Feh	mary 2026	

Start time	End time	Nakshatra
Tue, Feb 3, 01:52 AM	Tue, Feb 3, 07:09 AM	Magha
Fri, Feb 6, 12:22 AM	Fri, Feb 6, 11:36 PM	Hasta
Mon, Feb 9, 12:07 AM	Mon, Feb 9, 05:01 AM	Swati
Thu. Feb 12. 01:42 PM	Fri, Feb 13, 04:12 PM	Moola
Thu, Feb 19, 08:51 PM	Fri, Feb 20, 02:38 PM	Uttara Bhadrapada
Thu, Feb 26, 02:41 AM	Thu, Feb 26, 12:11 PM	Mrigashirsha

Marriage Muhurats in March, 2026

Sun. Mar 8. 00:40 AM	Suii, Mai 6, 07.03 AM	Swatt	
Marriage Muhurats in April, 2026			
Start time	End time	Nakshatra	
Mon, Apr 20, 04:35 AM	Mon, Apr 20, 07:28 AM	Rohini	
Tue, Apr 21, 04:15 AM	Tue, Apr 21, 06:05 AM	Mrigashirsha	
Sun. Apr 26. 06:01 AM	Sun, Apr 26, 08:27 PM	Magha	
Mon, Apr 27, 09:18 PM	Mon, Apr 27, 09:35 PM	Uttara Phalguni	
Wed. Apr 29, 05:59 AM	Wed Apr 29 07:52 PM	Hasta	

Marriage Muhurats in May, 2026

Start time	End time	Nakshatra
Sun. May 3, 07:09 AM	Sun, May 3, 10:27 PM	Anuradha
Wed, May 6, 07:51 AM	Wed, May 6, 03:53 PM	Moola
Wed, May 13, 05:50 AM	Thu, May 14, 11:21 AM	Uttara Bhadrapada
Mon, May 18, 01:59 AM	Tue, May 19, 05:48 AM	Rohini
Sat, May 23, 02:08 AM	Sat, May 23, 05:04 AM	Magha
Mon, May 25, 04:31 AM	Tue, May 26, 05:45 AM	Uttara Phalguni
Thu, May 28, 08:08 AM	Fri, May 29, 03:54 AM	Swati
Marriage Muhurats in June	2026	

Start time	End time	Nakshatra
Mon. Jun 1. 07:08 PM	Tue, Jun 2, 05:44 AM	Moola
Thu, Jun 4, 11:30 PM	Fri, Jun 5, 03:41 AM	Uttara Ashadha
Wed, Jun 10, 05:44 AM	Wed, Jun 10, 01:52 PM	Uttara Bhadrapada
Thu, Jun 11, 12:58 AM	Thu, Jun 11, 08:16 AM	Revati
Fri. Jun 19. 10:06 AM	Fri, Jun 19, 05:00 PM	Magha
Sun, Jun 21, 09:31 AM	Sun, Jun 21, 11:21 AM	Uttara Phalguni
Wed, Jun 24, 01:59 PM	Thu, Jun 25, 07:08 AM	Swati
Fri, Jun 26, 07:15 PM	Sat, Jun 27, 05:47 AM	Anuradha
Marriago Muburato in July	2026	

Marriage Muhurats in July, 2026

Start time	End time	Nakshatra
Tue, Jul 7, 01:41 AM	Tue, Jul 7, 05:50 AM	Uttara Bhadrapada
Thu, Jul 16, 07:52 PM	Thu, Jul 16, 11:35 PM	Magha
Marriage Muhurats in Nove	ember, 2026	

Start time	End time	Nakshatra
Fri. Nov 20. 06:56 AM	Fri, Nov 20, 07:00 PM	Uttara Bhadrapada
Sat, Nov 21, 06:32 AM	Sat, Nov 21, 06:48 AM	Uttara Bhadrapada
Wed, Nov 25, 04:50 PM	Thu, Nov 26, 05:47 PM	Rohini

Marriage Muhurats in December, 2026

Start time	End time	Nakshatra
Wed. Dec 2. 10:52 PM	Thu, Dec 3, 10:54 AM	Uttara Phalguni
Thu, Dec 3, 11:04 PM	Fri, Dec 4, 10:22 AM	Hasta
Sat. Dec 12, 03:04 AM	Sat. Dec 12, 07:02 AM	Uttara Ashadha

Marriage Muhurats in January, 2027

Start time	End time	Nakshatra
Mon, Jan 18, 09:05 PM	Mon, Jan 18, 09:13 PM	Rohini
Sun, Jan 24, 07:13 AM	Sun, Jan 24, 09:30 PM	Magha
Sun, Jan 31, 07:11 AM	Sun, Jan 31, 07:34 PM	Anuradha
NA	2027	

Marriage Muhurats in February, 2027

Start time	End time	Nakshatra
Wed, Feb 3, 07:10 AM	Wed, Feb 3, 12:26 PM	Moola
Thu, Feb 11, 03:05 AM	Fri, Feb 12, 03:18 AM	Uttara Bhadrapada
Mon, Feb 22, 11:54 AM	Tue, Feb 23, 04:59 AM	Uttara Phalguni
Thu. Feb 25. 09:32 AM	Thu, Feb 25, 08:18 PM	Swati

Marriage Muhurats in March, 2027

Start time	End time	Nakshatra
Tue, Mar 2, 02:07 AM	Tue, Mar 2, 06:51 AM	Moola
Thu, Mar 4, 01:05 AM	Fri, Mar 5, 01:35 AM	Uttara Ashadha
Wed. Mar 10. 06:44 AM	Thu, Mar 11, 11:19 AM	Uttara Bhadrapada
Sun, Mar 14, 12:32 PM	Mon, Mar 15, 06:55 AM	Rohini

Marriage Muhurats in April, 2027

Start time	End time	Nakshatra
Sun, Apr 18, 06:07 AM	Sun, Apr 18, 09:57 PM	Uttara Phalguni
Thu. Apr 22, 03:30 AM	Thu, Apr 22, 04:43 AM	Swati
Fri, Apr 23, 02:12 PM	Fri, Apr 23, 03:54 PM	Anuradha
Sun, Apr 25, 02:10 PM	Mon, Apr 26, 07:37 AM	Moola
Wed, Apr 28, 05:59 AM	Wed, Apr 28, 12:31 PM	Uttara Ashadha

Marriage Muhurats in May, 2027

1	Start time	End time	Nakshatra
1	Mon, May 3, 05:39 PM	Mon, May 3, 08:04 PM	Uttara Bhadrapada
1	Fri, May 7, 11:42 PM	Sat, May 8, 05:51 AM	Rohini
1	Sun, May 9, 05:52 AM	Sun, May 9, 09:03 AM	Mrigashirsha
1	Sun. Mav 16. 05:13 PM	Mon, May 17, 11:29 AM	Hasta
1	Sun, May 23, 05:46 AM	Sun, May 23, 07:42 AM	Moola
1	Mon, May 24, 10:59 PM	Tue, May 25, 05:46 AM	Uttara Ashadha
	Sun, May 30, 11:32 AM	Sun, May 30, 09:55 PM	Uttara Bhadrapada
	Mon. May 31, 10:02 AM	Tue, Jun 1, 05:44 AM	Uttara Bhadrapada

Marriage Muhurats in June, 2027

Start time	End time	Nakshatra
Thu, Jun 10, 07:12 AM	Thu, Jun 10, 06:23 PM	Magha
Sun, Jun 13, 09:04 AM	Sun, Jun 13, 04:59 PM	Hasta
Wed. Jun 16. 07:44 PM	Thu, Jun 17, 03:20 AM	Anuradha
Mon, Jun 21, 05:03 AM	Mon, Jun 21, 07:51 AM	Uttara Ashadha

Marriage Muhurats in July, 2027

Start time	End time	Nakshatra
Wed. Jul 7. 06:44 PM	Wed, Jul 7, 11:57 PM	Magha
Fri, Jul 9, 02:04 PM	Fri, Jul 9, 06:16 PM	Uttara Phalguni
Mon, Jul 12, 11:41 AM	Mon, Jul 12, 11:56 PM	Swati
Wed, Jul 14, 01:10 PM	Thu, Jul 15, 03:18 AM	Anuradha
Fri, Jul 16, 05:39 AM	Fri, Jul 16, 01:35 PM	Moola

Marriage Muhurats in November, 2027

Mariage Mararas mi November, 2027		
Start time	End time	Nakshatra
Mon, Nov 22, 08:43 PM	Tue, Nov 23, 02:35 AM	Uttara Phalguni
Wed, Nov 24, 06:50 AM	Wed, Nov 24, 06:52 PM	Hasta
Mon. Nov 29, 07:47 PM	Tue, Nov 30, 02:29 AM	Moola

Marriage Muhurats in December, 2027

Start time	End time	Nakshatra
Thu, Dec 2, 01:44 PM	Fri, Dec 3, 02:29 AM	Uttara Ashadha
Thu Dec 9 06:34 AM	Thu Dec 9 03:15 PM	Revati











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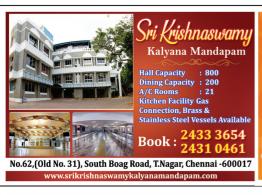








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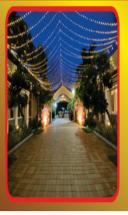


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Venue Hall Capacity : 350 guests **Dining Hall Capacity** 140 guests Floating Capacity 900 guests

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Dining Hall Capacity

140 guests

40 cars (Valet parking available)

★ Centralized A/C for both the wedding and dining halls ★ Lift service covering both floors ★ Inverter & Generator for uninterrupted power supply ★ Inbuilt Musical Setup: Bluetooth-enabled speakers ★ WiFi Access

## Room Accommodation 5 Air-Conditioned Rooms

- - ★ Includes dedicated rooms for the bride and groom
  - ★ Each room features an attached bathroom with geyser

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Capacity - 750 nos **Dining Capacity - 230 nos** Rooms - 13 nos Fully A/C

Parking area - 100 cars & 200 two wheelers

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# CALENDAR 2026

#### **JANUARY**

SUN MON TUE WED THU FRI SAT 01 02 03

04 05 06 07 08 09 10

11 12 13 14 15 16 17

18 19 20 21 22 23 24

25 26 27 28 29 30 31

#### FEBRUARY

SUN MON TUE WED THU FRI SAT

01 02 03 04 05 06 07

08 09 10 11 12 13 14

15 16 17 18 19 20 21

22 23 24 25 26 27 28

### MARCH

SUN MON TUE WED THU FRI SAT

01 02 03 04 05 06 07

08 09 10 11 12 13 14

15 16 17 18 19 20 21

22 23 24 25 26 27 28

29 30 31

#### APRIL

SUN MON TUE WED THU FRI SAT

01 02 03 04

05 06 07 08 09 10 11

12 13 14 15 16 17 18

19 20 21 22 23 24 25

26 27 28 29 30

#### MAY

SUN MON TUE WED THU FRI SAT

01 02

03 04 05 06 07 08 09

10 11 12 13 14 15 16

17 18 19 20 21 22 23

24 25 26 27 28 29 30

#### JUNE

SUN MON TUE WED THU FRI SAT

01 02 03 04 05 06

07 08 09 10 11 12 13

14 15 16 17 18 19 20

21 22 23 24 25 26 27

28 29 30

#### JULY

SUN MON TUE WED THU FRI SAT.

01 02 03 04

05 06 07 08 09 10 11

12 13 14 15 16 17 18

19 20 21 22 23 24 25

26 27 28 29 30 31

### **AUGUST**

SUN MON TUE WED THU FRI SAT

30 31

02 03 04 05 06 07 08

09 10 11 12 13 14 15

16 17 18 19 20 21 22

23 24 25 26 27 28 29

### **SEPTEMBER**

SUN MON TUE WED THU FRI SAT

01 02 03 04 05

06 07 08 09 10 11 12

13 14 15 16 17 18 19

20 21 22 23 24 25 26

27 28 29 30

### **OCTOBER**

SUN MON TUE WED THU FRI SAT

01 02 03

04 05 06 07 08 09 10

11 12 13 14 15 16 17

18 19 20 21 22 23 24

25 26 27 28 29 30 31

### **NOVEMBER**

SUN MON TUE WED THU FRI SAT

01 02 03 04 05 06 07

08 09 10 11 12 13 14

15 16 17 18 19 20 21

22 23 24 25 26 27 28

29 30

### **DECEMBER**

SUN MON TUE WED THU FRI SAT

01 02 03 04 05

06 07 08 09 10 11 12

13 14 15 16 17 18 19

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#### **EKAMBARESWARAR TEMPLE (KACHI EKAMBAM)** 600 CE, Pallavas, Present structure - Navaks of Taniore

The temple is the largest temple in the town of Kanchipuram and is located in the northern part of the town. The temple gopuram (gateway tower) is 59m tall, which is one the tallest gopurams in India. It is one of the Pancha Bhoota Stalams representing earth

(Sanskrit: पनच भत सथल) referring to the five temples, dedicated to Shiva, a Hindu god, each representing the manifestation of the five prime elements of nature-land, water, air, sky and fire.



#### KARCHAPESWARAR TEMPLE

#### Pallava dynasty, Present Structure by Vijayanagar

Vishnu is believed to have worshipped Shiva in the form of kurma (tortoise). The other name given to the temple is Kachipedu in some inscriptions. The temple is adjacent to the Kanthakottam temple.



#### ONA KANTHEESWARAR TEMPLE (ONAKANTHAN THALI)

Onakandan means the lover of the Sravana constellation and Metrali refers to southern side



#### ANEKADHANGAVADESWARAR TEMPLE (KACHI ANEKATANGAPADAM)

The temple is believed to be in forest frequented by large set of people.[9] The temple is close to the Kailasantha temple in a very small campus.



#### IRAVATANESVARA TEMPLE, KANCHIPURAM PALLAVAS, 8TH CENTURY

It is famous for its splendid vimana and the circular sanctum. This temple was built by Pallava King Narasimhavarman II (Rajasimhan). The temple is maintained by Archaeological Survey of India and is a protected monumen



#### **KUMARAKOTTAM**

The temple is dedicated to Muruga Skanda), the son of Shiva and Parvathi and is located between the Ekambareswarar temple and Kamakshi Amman temple leading to the cult of Somaskanda (Skanda, the child between Shiva and Parvathi). The temple is the birthplace of Kandapuranam, the Tamil religious work on

Muruga translated from Sanskrit Skandapurana in 1625 CE by Kachiappa Shivacharya



#### TRILOKYANATHA TEMPLE - JAIN TEMPLE

Trilokyanatha/Chandraprabha temple is a twin jain temple having inscriptions from Pallava king, Narasimhavarman II and the Chola kings Rajendra Chola I, Kulothunga Chola I and Vikrama Chola, and the Kanarese inscriptions of Krishnadevaraya. The temple is maintained by Tamil Nadu archaeological departmen



#### TIRUOORAKAM - SRI ULAGALANTHA **SWAMI TEMPLE**

The temple is believed to have stood in Karikala hall, after ancient Chola king Karikala. Inscriptions indicate the existence of the hall in olden days. All the four temples are enshrined in the same complex



#### KAILASANATHAR TEMPLE 567 CE foundation, Expansion in 7th century

The temple is the oldest Pallava temple still in existence and is declared an archeological monument by Archaeological Survey of India. The temple is architecturally considered splendid[by whom?]and its plan is peculiar in having a series of cells with sculptures within.



#### SATHYANATHESWARAR TEMPLE (KACHI NERIKKAARAIKKADU)

Tirugnana Sambandar, a 7th-century Tamil Saivite poet, venerated Sathyanatheswarar in one verse in Tevaram, compiled as the First Tirumurai. As the temple is revered in Tevaram



#### **KURANGANILMUTTAM - PALLAVAS**

The temple is close to Mamandur, south of Kanchipuram. The temple has a rock cut shrine of Pallava origin associated with monkey, squirrel and crow (kurangu, Anil and Mutram in Tamil). The temple has been revered by Campantar's Tevaram.



#### KAMAKSHI AMMAN TEMPLE

#### PALLAVAS IN 6TH CENTURY AND MODIFIED IN 14TH-17TH CENTURY

The goddess is depicted in the form of an yantra. Chakra or peetam (basement) is where the deity placed. But in this temple, the yantra is placed in front of the deity.[15] Adi Sankara is closely associated with this temple and believed to have established the Kanchi matha after this temple. The mutt's official history states that it was founded by Adi Sankara of Kaladi, and that His Holiness Jayendra Saraswati Swami is the current pontiff - The 69th head in succession, tracing its history back to the 5th century BCE.[16]A

related claim is that Adi Sankara came to Kanchipuram, and that he established the Kanchi mutt named "Dakshina Moolamnaya Sarvagnya Sri Kanchi Kamakoti Peetam" in a position of supremacy (Sarvagnya Peetha) over the other mathas of the subcontinent, before his death there.



#### CHITRAGUPTA TEMPLE

Chitragupta, as per Hinduism is the younger brother of Yama, the death god, who keeps track of good and bad deeds of humanbeings to decide their residence in heaven or hell.[18] The temple is just one of its kind that has a separate temple for Chitragupta.[18] The panchaloha (alloy made of five elements) idol of the deity and his consort was found during an excavation process during 1911 CE



#### A PERUMAL TEMPLE

Varadharaja Perumal Temple was originally built by the Cholas in 1053 and it was expanded during the reigns of the great Chola kings Kulottunga Chola I and Vikrama Chola. In the 14th century another wall and a gopura was built by the later Chola kings. It is an ancient temple and one of the 108 divyadesams, the holy abodes of Vishnu. It is located in part of Kanchipuram called the VishnuKanchi that is a home for a lot of famous Vishnu temples, including this one. Varadharaja Perumal Temple is a huge one on a 23-acre (93,000 m2) complex and shows the architectural skills of ancient vishwakarma sthapathis in temple architecture and is famous for its holiness and ancient history. Another significant thing about the temple are beautiful carved lizards and platted with gold, over the sanctum



#### TIRUPARAMECHURA VINNAGARAM SRI VAIKUNDA **PERUMAL TEMPLE**

The place is the birthplace of the azhwar saint, Poigai Alvar. The central shrine has tiers of 3 shrines, one over the other,

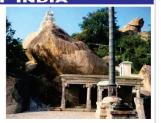
with Vishnu depicted in each of them. The prakaram (corridors round the sanctum) has series of

sculptures depicting the Pallava rule and conque

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# **STORIES**

Lord Vishnu as a sage came to earth to perform penance. Mahalakshmi came before Him in the form a deer. When Lord looked at Her, she (the deer) delivered a female child there surrounded by Nambirajan, the head of the hunter community saw the child, took her and named Valli as She was found around the Valli plants. When Valli grew, she took charge the Thinai fields to protect the crop from the birds. Muruga desired to have Valli in marriage. Their wedding was celebrated by Nambirajan at Tiruthani as per rules. Responding to the prayer of Nambirajan, Lord Muruga stayed (stays) in the hills to bless His devotees.Lord Muruga graces the devotees from the hill cave temple with His consorts Valli and Deivanai. As Valli belongs to Vedar-hunter community, honey and Thinai corn flour nivedhana is offered during the Arthajama puja. As this happens to the place where Mother Valli lived, the place is named after Her as Vallimalai. There is a Nambirajan, father of Valli came there unexpectedly, He changed Himself as a Vengai tree which is now the sacred tree of the temple. Generally float festival is celebrated in temple for a day only. Here the festival is celebrated for four days going around the hill path. Women of the place, belonging to Valli's community offer rice, jaggery, cereals, coconut, fruits and vastras as gift to Valli. Here the testival is celebrated for four days going around the hill path. Women of the place, belonging to Valli's community offer rice, jaggery, cereals, coconut, fruits and vastras as gift to Valli. Valli Kalyanam-Valli wedding is celebrated on the fourth day of the festival — Masi (February-March) poornima — full moon day. Lord Muruga-Deivanai wedding festival is celebrated the next day of Skanda Sashti in October-November followed by four day float festival. Lord Muruga visits the Saravana poigai that day. While generally Lord graces from under a Vimana - tower above the sanctum sanctorum-here the Gopuram is above the sanctum. Lord Vinayaka is in front of the flag post-Kodi Maram. Nambirajan-father of Valli and the nine warriors (Nava Veeras) of Muruga are in the front mandap. The place from where Valli drove the birds to save the crops, the spring where she bathed, the mandap where she ground the turmeric for bathing and the place where Muruga appeared to have water for His thirst (Kumari theertham) are a little far away in a jungle like place. Lord Vinayaka who threatened Valli graces here in the form of a hill, called Elephant Hill. As these are interior places in a jungle, those who wish to see them should go with necessary protection. Lord Arumugha (Muruga with six faces) graces from a shrine in the foot hill. Tiruthani is 50 km far from this place. This is the place where Valli performed penance on Lord Vishnu to have the hands of Lord Muruga, hence the Sadari blessing with Lord Vishnu Pada (feet) is offered to devotees in the temple. Those facing adverse effects of planet Mars – Sevyai – pray to Lord Muruga on Tuesdays with garlands of fred flowers and offer curie as nivedhama



Mars - Sevvai - pray to Lord Muruga on Tuesdays with garlands of red flowers and offer curd rice as nivedhana

Sri Subramaniaswami Temple, Vallimalai-632 520, Vellore district. +91- 4172 - 252 295. The temple is open from 7.30 a.m. to 12.30 p.m. and from 2.00 p.m. to 6.30 p.m.



The appearance of Divine Light, on Saturday, 22nd January 1870, (11th day of Tamil month, Thai) signaled the birth of Mahaan when the Hastha star was in the ascendant. Sri Séshadri to the temple. On their way one shopkeeper would sell Krishna idols. One day the child got down on seeing the beautiful idols of Lord Krishna, and told his mother that he would perform puja (prayers) to Lord Krishna. The shopkeeper was so happy to see the child's interest that he gave the idol free to the child. The next day when Magathammal went with the child to the temple, the shop-keeper prostrated at her feet and took the child's hand and saluted it saying "Golden Hand", "Golden Hand". All the bystanders were surprised at the attitude of the shop-keeper. He started explaining that he never had such tremendous sales and attributed it to the touch of the divine child. He went on to say that all the idols were sold out. This news spread throughout the village and everyone started addressing Séshadri as "Thanga Kai Séshadri", which means "Séshadri with the Golden Hand." Through out His life Sri Séshadri permed many miracles and continues to do so to this day (through his subtle body and also through his disciples.) With the pictures of Arunachala, Rama and Kamakshi his worship was going strong. He had no sleep and no appetite. He was seen in Chakrath-Azhwar and Kamakshi temples for several hours chanting mantras, slokas, etc. His rigorous and exacting religious practices were viewed with concern by his foster-parents who were taking care of him. He got immersed in Sri Kamakshi's divine form and regarded himself as Goddess Parvathi (Sakthi aspect of Brahmam). He began doing his meditations in Rudrabhoomi (cremation ground) which was resented and questioned by his people. He was wandering in the streets of Kanchipuram, when he met a Gouda Sanyasi, Sri Balaji Paramahamsa, who finding him worthy and fit, gave him sanyasa (the fourth stage of asrama in one's life). On the due date, Séshadri's father's annual ceremony was performed. To gi "Seshadri Swamir" was unperturbed. His act snowed that all creations of Almighty are alike At the age of 19, in the year 1889 AD, he reached Intruvannamalai and never left its outskirts, till He dropped his mortal-coil on 4.1.1929 AD. His 40 years of spiritual life in Thiruvannamalai showed that Swamigal was God himself. Speaking and walking among People, he was Sanchara-Dakshinamurthi (God as man on the move). He did not have body-consciousness and was in ever communion with his Atman (Soul). He saw atman in everything-animate and inanimate. He was seen going round and round a stone pillar and doing pranams (offering his worship) and saying that he was seeing God in it. Similarly he used to worship animals-buffalo, donkeys--seeing God in them. Sometimes he would embrace people on the road including ladies and say that he saw para-sakthi (mother aspect of Brahmam) in them. He did not have any fixed abode. He was always on the move. He will be seen at many places within a few minutes. He will be in rags and dirty clothes. He will enter any shop on the roads and pull out anything from them. The shopkeepers revered him and considered his visit and touch as a great blessing. If anyone gives him a new cloth, he will wear it for a while and give it to someone. Sometimes he will be seen going half-shaven. He appeared without a bath and his hairs matted and hung pell-mell round his neck. There was always a heavenly-smile in his face. Eyes always remained half-closed and turned inward in eternal contemplation. When opened they looked beautiful and slightly orange-tinged like a full moon. If at all he sat, he was in Swastik Asana, with his ankles crossed and the rest of his body poised over and out of contact with the ground. There

was a devotee by name Manikkam. He would beg in the streets and collect some food and offer it to Swamigal. If Swamigal does not eat, he too would not eat. The stale food would remain for days and Swamigal any some times take it not minding its foul smell. So was his detachment from the body and things of the world. All were alike to him; None is a known one or unknown one. He was a saint of advanced spirituality. He possessed supernal powers and Godly possession. There was total abdication. Sthitha-pragna state spoken in chapter II of Bhagavad-Gita and Mano-nasam (control of mind) mentioned in various scriptures including Bruhadarinya Upanishad are the "states" the Swamigal attained. He did not get entangled in siddles (Spiritual powers) attained by him. Sri Swamigal was one of the greatest saints of our land and whose holiness has few parallels, and is all pervasive. You may directly contact the Ashram in Tiruvannamalai, India for offering Prayers, Annadanam (Food), or for accomodation, by mail or phone.

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ongal, a vibrant harvest festival celebrated in South India, particularly in Tamil Nadu and Andhra Pradesh, marks the end of the winter solstice and the beginning of the sun's northward journey. The word "Pongal" means "to boil over," symbolizing prosperity and abundance. The festival is celebrated over four days, each with its own significance:

- \* Bhogi Pongal: The first day is dedicated to the Goddess of Prosperity, Lakshmi. People clean their homes, discard old belongings, and decorate their homes with colorful rangoli designs.
- \* Surya Pongal: The second day is dedicated to the Sun God, Surya. People prepare a special sweet dish called "Pongal," made with rice, milk, jaggery, and spices, and offer it to the Sun God as a symbol of gratitude for a bountiful harvest.
- \* Mattu Pongal: The third day is dedicated to cattle. People decorate their cattle with colorful beads and garlands and offer them special prayers and food.
- \* Kanum Pongal: The fourth day is a day for family reunions and visits to relatives and friends. People exchange gifts and enjoy traditional delicacies.

Pongal is a time of joy, gratitude, and togetherness. It is a celebration of the bounty of nature and the hard work of farmers. The festival is also an occasion for people to renew their relationships with family and friends.

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