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AISHWARYA JATHAKALAYA

திருமண தடை அகல, கடன் நிவர்த்தி பெற, காநகல் பிரச்சனைக்கு தீர்வுக்கான, கணவன்-மனைவி பிரச்சனைகளைவிட்டு விடுபட, குழந்தை பாக்கியம் பெற, செல்பெயர் தொழிலில் மேன்மையடைய, நீதிமன்ற வழக்குகள் முடிவு பெற, அரசியல் மற்றும் கலைத்துறையினர் மேன்மையடைய, குழைய நிறுத்த, வெளிநாட்டு பயணம் தடை நீங்க, நஷ்டங்களை தவிர்க்க, அனைத்து தோஷங்களுக்கு ஜோதிடம் மூலம் பரிசீலனைகள், சகலமும் கைகூட மற்றும் நம் வாழ்கையில் ஏற்படக் கூடிய பல பிரச்சனைகளையும் எளிதில் தெரிந்துகொள்ளலாம், அதற்கு தீர்வு காணலாம்.

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EKAMBARESWARAR TEMPLE (KACHI EKAMBAM)
 600 CE, Pallavas, Present structure - Nayaks of Tanjore

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: पञ्च भूत स्तलम) 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 Narasimhavarmam II (Rajasimhan). The temple is maintained by Archaeological Survey of India and is a protected monumen



KUMARAKOTTAM
 The temple is dedicated to Muruga (called 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



TRILOKYANATHA TEMPLE - JAIN TEMPLE
 Trilokyanatha/Chandraprabha temple is a twin jain temple having inscriptions from Pallava king, Narasimhavarmam 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



TIRUORAKAM - SRI ULGALANTHA 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 NERIKKAARAIIKADU)
 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
 Varadaraja 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. Varadaraja Perumal Temple is a huge one on a 23-acre (93,000 m2) complex and shows the architectural skills of ancient vishwakarma shapathis 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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ORU SIDDHAR - ORU KOVIL
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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 Valli plants. 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 Thina 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 Thina 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 temple for Kumari Valli both at the foot hill and also in the uphill. She is holding a rope arrow-Undivil- and a stone-Kavan to drive the birds. When Muruga was conversing with Valli, as 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. 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 - 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 Hashta star was in the ascending. Sri Seshadri Swamigal was born to Vardarajan and Margathammal. As he was born on a Saturday, He was given the name Seshadri in honor of Lord Srinivasa (Balaji). Every day, Mahaan's mother used to take the child Seshadri 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 Seshadri as "Thanga Kai Seshadri", which means "Seshadri with the Golden Hand." Through out His life Sri Seshadri performed 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 Paramahansa, who finding him worthy and fit, gave him sanyasa (the fourth stage of asrama in one's life). On the due date, Seshadri's father's annual ceremony was performed. To give him his father's blessings, he was brought home forcibly and kept locked in a room. At a stage, when the room was opened his relatives noticed that Seshadri had disappeared from the locked room and then only realised his greatness and attainment. He was 19 years of age then. After sometime he was noticed in the temple precincts of Sri Mukteswara at Kaveripakkam, 20 miles away from Kanchipuram. One day, in the temple, a big serpent came out; Seshadri beckoned it and it came and coiled over his body and held its hood over his head. Those who witnessed were awestruck. Seshadri now "Seshadri Swami" was unperturbed. His act showed that all creations of Almighty are alike At the age of 19, in the year 1889 AD, he reached Thiruvannamalai 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 may 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 supernatural 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 siddies (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 Thiruvannamalai, India for offering Prayers, Annadanam (Food), or for accomodation, by mail or phone. 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Is Checking Only 10 Poruttams Sufficient for Marriage Matching?

Marriage Horoscope

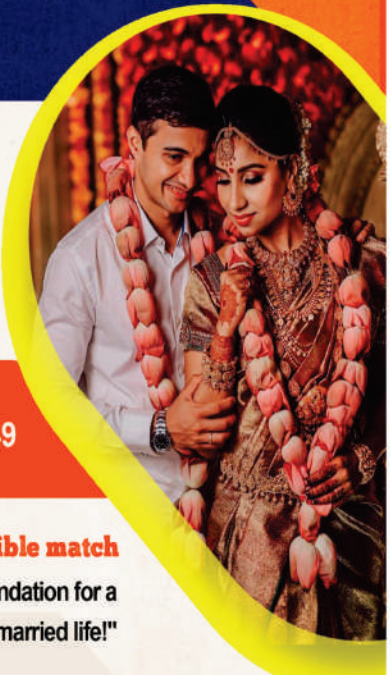
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(Dr. N.Chandrasekaran, Chief Astrologer Sri Kanchi Astrological Services and Research Centre This article is only for general information purpose. Professional matching is essential)

Introduction:

In Vedic astrology, marriage compatibility is often determined using the 10 Poruttams (Koota Matching) system, which evaluates key factors for a successful marital relationship. However, the question arises—is checking only these 10 Poruttams enough to ensure a strong and lasting marriage?

Understanding the 10 Poruttams

The traditional 10 Poruttams focus on different aspects of compatibility between the bride and groom based on their Nakshatras (birth stars)/Rasi.

These are:

- | | |
|-------------------------|--|
| Dina Poruttam | - Longevity and overall well-being. |
| Gana Poruttam | - Mental and emotional compatibility. |
| Mahendra Poruttam | - Prosperity and progeny. |
| Stree Deergha Poruttam | - Longevity and well-being of the bride. |
| Yoni Poruttam | - Physical compatibility and intimacy. |
| Rasi Poruttam | - General mental and lifestyle compatibility. |
| Rasi Athipathi Poruttam | - Mutual support and respect. |
| Vasya Poruttam | - Attraction and influence over each other. |
| Rajju Poruttam | - Longevity of the spouse and stability of marriage. |
| Vedha Poruttam | - Avoidance of incompatibility or misfortune. |

These 10 Poruttams provide a fundamental analysis of marital harmony. However, relying only on these can be insufficient for an in-depth assessment of a couple's compatibility.

Why Checking Only 10 Poruttams May Not Be Enough

These 10 poruttams do Not Consider Individual Horoscopes in full. The 10 Poruttams primarily focus on Nakshatra-based compatibility, but ignoring planetary placements in individual horoscopes can lead to an incomplete analysis.

Mangal Dosh and Other Doshas Are Overlooked

A Manglik Dosh (Kuja Dosh or chevvai dosham) check is crucial since it affects emotional and physical compatibility.

Other planetary afflictions like Rahu-Ketu Dosh, or Kaal Sarpa Dosh can impact marriage if not analyzed properly.

It is our opinion that the dosha in one chart should be properly matched with dosha in the other chart and there is no "pariharam" which can neutralize the doshas in a chart.

Dasha Compatibility Is Ignored

The ongoing and upcoming Vimshottari bukthis of both partners should be examined to ensure their phases align well. In our opinion atleast 3 bukthis including the current one should be examined.

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