

Adiyongal Thirumadal

ISSUE 47

SRI SYDNEY ANDAL GROUP NEWSLETTER

April 2019

Welcome to the **Forty seventh** issue of Adiyongal Thirumadal!

Sri Ramanuja Jayanthi

With Perumal and Thayaar's anugraham, we propose to celebrate Sri Ramanuja Jayanthi on the **May 11th (Sat) 2019**. We would like to start the function by 5.30 PM with a meeting followed by the program. Would request you all to mark it on your calendar and join in the celebration with your family and friends. The venue is **Westmead Scout Hall, 61A Good Street Westmead NSW 2145**. The hall will be open from 5 pm and we seek volunteers to come to decorate with flowers, pictures, Kolam, tables/chairs etc.

Velukkudi Sri Krishnan Swami's visit

Sri Velukkudi Krishnan swami is visting Sydney from **Nov 14th (Thu) to Nov 17th (Sun) 2019** to deliver spiritual discourses both during mornings and evenings. On Nov 14th and 15th, the discourses will be in Redgum Centre and on On Nov 16th and 17th it will be in North Ryde School of Arts Community Hall.



Ans for the Quiz:

- 1.C;
- 2.D;
- 3.A;
- 4.B;
- 5.B

Please send us your feedback or comments to sydneyandalgroup@gmail.com. Please visit our website www.sriandalsydney.org for latest updates.

108 Divyadesham – 13 Thenthiruperai - Madhusudan Tatachar

According to Hindu beliefs it is said that only the influence of Mercury determines one's intelligence. Success is determined only by the presence of mind and intellect. Lord Shiva takes the form of Budhan at the seventh



Kailasam at Thenthiruperai on the banks of Thamirabarani. One can attain command over speech, intellect and the ability to make others listen to one's words with the blessings of the Lord at this temple. The Lord's name is Kailasanathar and the Goddess is Azhagi Ponnammai.

Unique Features of the Temple: This temple is beneficial for people of the sun signs Gemini and Virgo. Worshipping the Lord at this temple is as beneficial as praying at Thiruvengaadu near Seerkazhi. Since the Lord of rain, Varunan and the planet for rain, Sukran performed a penance here, this place is known as "Varuna Kshethram". The Baiyavar idol here has six hands and devotees throng this sanctum to perform Ashtami

Pooja to gain prosperity and success in business. It is believed that offering prayers at this temple rids one of Arthritis (□□□□□) and Pitham diseases. Also, it is believed that worshipping the Lord here removes all evil eyes on a person and one can understand Lord Shiva's philosophies. One is also blessed with a long-life, wealth, education and a strong mind by praying here. Worshipping the Goddess Ponnammai by lighting a lamp reduces hurdles in marriage, curses incurred by women and are blessed with a prosperous life.

Interesting Fact on Thenthiruperai: The seventh Thirupathi, among the Nava Thirupathis is also present at this place. The Lord at the seventh Thirupathi is "Makara Nedun Kuzhai Kaathar Peruman".

Reason for the Name: "Perai" means "A Huge Fort". There is a place with the same name at a region in the north, near Trichy, which was under Chozha rule. This place is one among the 108 Divya Desams. Since this town was in the south it came to be known as "Thenthiruperai", where "Then" means south.

Another legend states that, as Goddess Bhoomadevi performed a penance in this place, with the Sri Perai form of Lakshmi, it acquired the name "Thiruperai".

The river Thamirabarani flows at a distance of 1 km from this temple. Religious scholars state that the course of the river would have changed over the years.

The Coconut that Sprouted Horns:

During the British Era, once Captain Durai, who ruled over this district, rested here during his journey. As he was thirsty, he asked for tender coconut that was hanging on a tree nearby. The townsfolk replied that the coconuts on that grove weren't intended for humans but for the omnipresent God and warned him from plucking them.

So, the captain arrogantly replied, "Does the coconut in the temple grove sprout horns?" and ordered his assistant to fetch those coconuts from the tree. The assistant on his command fetched

the coconuts from the tree. Miraculously the tender coconut had three horns. The English Commander, realised

his folly, fell to his knees and sought the Lord's forgiveness.

Also he ordered the Government to pay 26 Salli Paisas daily to perform rituals and poojas at the temple. Even now our government is paying this amount for the temple. Visitors to the temple can view the three horned coconut, that hangs in front of the Amman Sanctum.

The Temple's Glory in the Past: Kumbabishegam has not been done at this temple after the year 1958. Recently this ritual has been made possible by the untiring efforts of the Lord's devotees. Around 100 years back, a ten-day festival with the parade of the Lord's idol in ornamental vahanas (temple carts) every day was the norm here. Sadly, none of these gaieties and festivals is held here. However all the temple carts have been repaired and renovated recently. This gives us the hope of witnessing the temple festival soon.



Virtual Walkthrough of the Temple: As we enter through the southern entrance we first reach the sanctum of the Goddess. There is a hall (Artha Mandapam) with four pillars in front of the sanctum and the alcove of the Amman is to the north. On the stone walls in front of the Pandhal Mandapam is an idol of Lord Vinayagar.

As we enter further, we reach the sanctum of the Lord in the form of Mercury. The Lord is in the form of a small Linga atop a Lotus flower. There are two heavenly gatekeepers (□□□□□□□□□□) in front of the main deity. There are separate Vimanas over the idols of the main deities. The Nandi Shrine doesn't have an altar and is mounted directly on the floor.

On the corridor around the sanctum sanctorum, the idol of Dakshinamoorthy is to the south. To the south west is Vinayagar and to the North West is Lord Murugar with Valli and Deiyvanai. The sculpture of Lord Murugar along with his vahana the peacock is sculpted from a single block of stone.

The deities Jooradevar, Lord Saturn, Bairavar and Navagrahas are housed in separate sanctums.

Stone Inscriptions: The walls of the temple contain several stone inscriptions that date back to the era of Maravarman Sundara Pandian, the first. "Thenthiruperai" was also mentioned as "Sundarapandia Chathur Vethi Mangalam" on these inscriptions.

Idol of Uromasa Maharishi: An idol of Uromasa Maharishi was left at this temple by an unknown devotee. Now a small statue of Lord Vinayagar has been placed near this idol and images of 18 Sidhars hangs on the wall above. This idol is located on the outer courtyard and devotees perform poojas with their own hands for this deity.

How to Reach Here: This temple is at a distance of 39 kms from Tirunelveli. You can reach Thenthiruperai on all buses that go to Tiruchendur from Tirunelveli New Bus-stand. Buses that go to Nazareth from Tuticorin also stop at Thenthiruperai. Once you get down at the bus-stand, you must walk along the road to Eral till you reach the temple car of the seventh Thirupathi. Then take a right turn and walk for a few minutes till you reach the temple.

Acknowledgement: tirunalveli.today.

Saint Sena Nhavi



A pious barber named Sena Nhavi used to get up early in the morning to perform poojas before looking after his occupation and other domestic affairs. When the Mohammedan King needed a barber, unanimously everybody recommended Sena Nhavi. Sena have to go to the palace whenever the king needed him. Once seeing a group of Varkaris * on their way to Pandharpur, Sena Nhavi invited them to his house.

The Varkaris trooped in and started performing Bhajan and Kirtan in his house. Sena also joined them merrily and started dancing with great frenzy. He was so immersed in the divine act that he totally forgot to go to the King's Palace to perform his daily duty. Some of the courtiers who were jealous of Sena complained to the King that Sena has not turned up for his duty at the Palace engaged as he is, in devotion to Krishna. The King on hearing this got furious and ordered his guards to arrest Sena Nhavi and bring him to the Court immediately.

At the same time, Vittala, the all-pervading, omnipotent God, took the form of Sena Nhavi and reached the King's Palace, simply overcome by sheer mercy to protect His devotee,. Upon seeing (Vittala, in the guise of) Sena Nhavi, the King became sober and ordered him to carry on with his daily duty. Vittala in the form of Sena Nhavi promptly performed all the services required of a Barber, to the King. The King somehow felt something pleasantly inexplicable, mesmerized as he was by the services of Sena Nhavi. While the King was lost in a trance and continued to feel thrilled as if he was in heaven. The king felt very happy and told him that he is the best barber in town and should remain with him in the palace.

When Sena rubbed the fragrance oil, the king saw the reflection of Shri Krishna in the oil bowl instead of Sena. When he looked up, he saw Sena rubbing his head. This happened a few times and the king lost all consciousness and was absorbed in the form of god that he saw and remained in that state till late afternoon. People were amused looking at his condition. The king then asked Sena to remain with him. Sena told the king that he would return quickly and the pleased king offered a handful of gold coins to Sena. Lord Krishna then took the coins and placed it in a bag in Sena's house and disappeared.

The king after finishing his bath came and asked his servants to go get Sena at once. He could not eat, nor dress up. He said that if Sena doesn't come now he would lose his life. The royal

Sri Bhakta Vijayam contd

servants summoned Sena's immediately to come to the palace. Not knowing anything that had happened, Sena was worried that the king must be angry for being very late. When Sena entered the palace, the king got up and greeted Sena to the amusement of everyone in the assembly.

The king ordered Sena to show him the form with four hands that he showed in the morning and ordered his servants to bring the bowl of oil. When he saw the reflection, he only saw Sena's reflection and was disappointed. When Sena realised what had happened in the morning, his eyes were filled with tears and asked god why he had to do this lowly job to save him. He told the king that it was lord Shri Krishna whom he had seen that morning. The king then rushed up to Sena and held him by his feet and told him that he had been able to see Lord Shri Krishna due to his association with him. The Mohamedian king then became a staunch follower of Shri Krishna. Sena then took leave from the king and decided to go in the service of god. Sena distributed the coins that were put in his bag, to the poor.

*Varkari' in Marathi literally means 'a Pilgrim', a Yathri. Varkari Sampradaya is a Vaishnava religious movement geographically associated with the Indian states of Maharashtra and Northern Karnataka. Varkaris worship Vittobha or Vittal, the presiding deity of Pandharpur, regarded as a form of Krishna, an avatar of Vishnu



!Acknowledgement: google images

Visit to Puri Jagannath and other temples 13-16th February 2019

Adiyongal knew about Jagannath temple in Puri but our desire to visit this temple grew after listening to few discourses a) Shri Velukkudi Krishnan swami during the world famous rathotsavam, and b) Shri Gopalavalli dasar . Further reading up on the history of the temple made the wait intolerable. One of the devotees of our group after their visit gave a picture to almost all the members in our group. We started offering prasadam to Him every day with a sincere prayer to arrange for a trip to take His darshan and it happened now. In addition to Jagannathji temple we also visited and prayed at Alarnath temple, Gundicha temple and Sakshi Gopal temple and few more. Instead of usual travelogue I thought the history of this temple along with some astonishing facts about this temple and few other temples we visited with their history would galvanise a lot of you to make the effort to visit this great place and we needed good explanation and darshan.



The main entrance of the Jagannatha Temple



The Grand Road near the Jagannatha Temple

No mobile phones are allowed inside so we just carried one to make contact but there are places for safe keeping of your slippers and phones at chargeable basis.



Another view of the temple from the street

History of Puri temple

King Indradyumna, a king in Malwa, in Central India was a great devotee of Lord Vishnu and was eager to meet him face to face. Once a brahmana came to the palace of the King Indradyumna and told him about an incarnation of Lord Vishnu named Nila Madhava. The king then sent different brahmanas out to search for Lord Nila Madhava. They all returned unsuccessful except a priest named Vidyapati. After traveling for a while Vidyapati came to an area inhabited by non-Aryans called sabaras. He stayed at the house of a local chief, called Visvvasu. When he arrived Visvvasu was not there, but his daughter Lalita was. Vidyapati stayed there for some time and eventually married Lalita, the daughter of the Sabara.

Vidyapati noticed some peculiar behaviour of his host. Visvvasu would go out every day around noon and would return back to the house scented with fragrances of sandalwood, camphor and musk. Vidyapati asked his wife about this and she informed him that his father would go daily to worship Nila Madhava. Lalita had been told by her father not to tell anyone about Nila Madhava, but she had overstepped that order by telling her husband. Vidyapati repeatedly requested to see Nila Madhava. Finally Visvvasu bound Vidyapati's eyes and took him to see Nila Madhava. Vidyapati secretly carried some mustard seeds in his cloth and he dropped them onto the path as he was walking. When he reached Nila Madhava, the blind fold was removed and Vidyapati saw Nila Madhava. Visvvasu went out to collect some forest flowers to worship and Vidyapati stayed near the Deity. During this time a crow fell off the branch of a tree into a nearby lake and drowned. It immediately took a four armed Vaikuntha form and started back to the spiritual world. Vidyapati then climbed up onto the tree and was about to jump into the lake. A voice came from the sky and said "Since you have seen Nila Madhava, you should inform King Indradyumna."

Visvvasu returned and started his daily worship of Nila Madhava. Suddenly the Lord spoke to him and said, "I have accepted for many days the simple forest flowers and roots offered to me by you. Now I desire the royal worship offered to me in devotion by King Indradyumna." Visvvasu felt cheated by his son-in-law; therefore, he bound him up and kept in his house. After repeatedly being requested by his daughter he let him go.

The brahmana then went to King Indradyumna and told him about his discovery. By following the mustard seeds, which had grown into small plants, they were able to follow the path to Nila Madhava. When they reached the spot, they could not find him. King Indradyumna had the village besieged and arrested Visvvasu. Suddenly a voice came from the sky, "Release this sabara. On top of Nila hill you should construct a temple. There I will manifest as Daru-brahman (the Absolute Truth manifested in a wooden form). You will not see me as Nila Madhava.

Puri Jagannath yatra – contd

The King constructed a temple. The King wanted Lord Brahma to consecrate the temple. So he travelled to Brahmaloaka and waited there for him. During this time the temple became covered by sand. While he was gone, first Suradeva and then Galamadhava became king of the area. King Galamadhava uncovered the temple from the sand. Shortly afterwards, King Indradyumna returned from Brahma's abode. Indradyumna claimed that he had built the temple and Galamadhava also claimed the same thing. There was an old crow in the nearby banyan tree who was constantly singing the glories of Lord Rama. The crow had seen the construction of the temple and said that Indradyumna had built the temple and that Galamadhava had just uncovered it. Because he had not told the truth Galamadhava was ordered by Brahma to live outside the temple compound on the western side of Indradyumna Sarovara Lake.

Indradyumna then asked Lord Brahma to consecrate the temple and the surrounding area, which was called Sri Kshetra. Lord Brahma told him that Sri Kshetra is manifested by the Supreme Lord's internal potency and that the Supreme Lord manifests Himself. Therefore

he could not install the Lord here, but Lord Jagannath and his abode are eternally situated in the material world. He said he would install the flag on the temple and that anyone who sees this flag and offers prostrated obeisance would easily be liberated.

After a while King Indradyumna became frustrated with not seeing Nila Madhava. He decided to lie on a bed of Kusa grass and to fast until death. Lord Jagannath came to him in a dream and told him I shall come floating from the sea in my wooden form as Daru-brahman at the place called Bakimuhan.

The King went to this place and saw a huge piece of wood which had the marks of a conch, club, disc and lotus on it. Many men and elephants tried to move Daru-brahman, but they could not move Him. That night Lord Jagannatha spoke to Indradyumna in a dream and told him to bring Visvvasu, who used to serve Nila Madhava and bring a golden chariot in front of Daru-brahman. The king did this and Daru-brahman easily was placed onto the chariot.

Lord Brahma then performed a sacrifice and established a Deity of Narasimhadeva on the raised platform of the sacrifice arena. It is said that the Deity of Narasimha in the present temple compound, which is on the western side of the Mukti-Mandapa, is the original Narasimha Deity.

King Indradyumna had the best sculptors come to carve the Deity of Lord Jagannath from Daru-brahman. As soon as they started their chisels broke to pieces. The Supreme Lord Himself came in Disguise as an old artist who called Himself Ananta Maharana (According to the Narada Purana, Visvakarma, the architect of the demigods carved the Deities by the desire of Lord Vishnu, who took the form of an old brahmana). He said that if he was able to work behind closed doors for 21 days then the deities could be carved but if anyone tried to peep or open the door he will stop and walk away. The old sculptor then took Daru-brahman into the temple and the doors were closed. The queen used to visit outside of this room and listen to the sound of sculpting coming from inside. After 14 days passed, when the queen went as usual she could not hear any sounds of the artist's tools and informed the king who became fully anxious. The king then personally opened the door of the temple by force.

The King did not see the sculptor, but instead he saw the three forms of Lord Jagannath, Subhadra and Lord Balarama. Their fingers and toes were unfinished. Thinking himself a great offender the king decided to give up his life. He then lay on a bed of Kusa grass and began to fast. Lord Jagannath appeared to him in a dream. He told the king that He is eternally situated here in Nilachala in the form of Lord Jagannath as Daru-brahman. In the material world, I descended in 24 Deity incarnations along with my abode. I have no material hands and feet, but with my transcendental senses I accept all the items offered by My devotees. The fact that you broke your promise is due to my wish only to manifest in the form of Jagannath.

The King prayed to Lord Jagannath that those in the family of the sculptor who manifested your form will continue to assist in constructing the three carts. He also told him that the descendants of Visvvasu, who served Me as Nila Madhava, should generations after generations serve Me. They shall be called as dayitas. The descendants of Vidyapati born from his brahmana wife should perform the Deity worship to me. The descendants born from his sabari wife, Lalita, should cook My food. They shall be known as suyaras.

Puri Jagannath yatra – contd

King Indradyumna then requested Lord Jagannath, that the doors of the temple should be closed only 3 hours a day. The King also requested that he would not have any descendants, so that no one in the future would claim the temple of Lord Jagannath as their own property.

It is said in the Narada Purana (Uttara Khanda 52.123), that the Supreme Lord Narayana told Lakshmi Devi: "In that great abode known as Purushottama-kshetra, the Supreme Lord Himself has manifested as Jagannath. If Just by setting eyes on that Deity, the humans will easily be able to come to My abode."

In Skanda-Purana (Utkala-khanda) it is mentioned that this most beautiful Sri Kshetra is spread over 10 yojanas (128km or 80 miles) and surrounded by sands. Utkala is another name of Orissa. Utkala is described in scriptures as the most holy place on this planet. Utkala is divided into four parts which represent the weapons of Lord Vishnu. These four kshetras are known as Sankha-kshetra (Puri town), Padma-kshetra (Konark), Chakra-kshetra (Bhubaneswar) and Gada-kshetra (Jajapura). Within this area of 10 yojanas, Puri is known as Sankha-kshetra because its shape resembles a conch shell. This land is covered with golden sands and has a blue mountain. The Lord Himself in His archa form is residing here on the bank of the ocean atop the blue mountain. Sankha-kshetra spreads from east to west..

Puri is known by different names: **Purushottama-kshetra, Sri Kshetra, Nilachala-dhama, Jagannatha-dhama, Yamanika-tirtha, Martya Vaikuntha, Nilagiri, Sankha-kshetra, Dasa-avatara-kshetra and Narasimha-kshetra.** Glories of Sri Purushottama-kshetra Jagannatha Puri Dhama are mentioned in different Puranas: Skanda Purana, Brahma Purana, Vamadeva Samhita, Kapila Samhita, Padma Purana and Niladri Purana.

As already stated that the Murthis of the deities of the Puri temple is sculpted out of the logs of wood (margosa tree). Any wooden object is liable to decay after a certain period and needs replacement. So the images of Jagannatha require a change over to new bodies. In years which have two months of Asadha, this new body change-over ceremony called the Nava Kalevara takes place. when the old images are replaced by new ones. Normally, this should take place once in 12 years, but actually the shortest period is 8 years and the longest is 19 years.

The various steps taken by the temple authorities to celebrate the festival in the traditional manner are very extensive and hence the main points to be remembered are described below.

Specific persons including the Daitas are deputed from the Puri temple to the Mangala temple in Kakatapur village to implore the mercy of the said goddess, so that they would be able to spot out the suitable Margosa trees. There are many specifications about the environment, location, height, age and other details of the trees which should be thoroughly checked before they are procured for the purpose.

After the trees are located and selected, a small ritual, including homa (offering to fire) takes place and the tree is felled. Then it is cut to size and brought to the temple. In Koili Vaikuntha, the skilled carpenters called Visvakarma fashion the wooden images under the strict supervision and guidance of the Daitas. On those days an elaborate sacrifice invoking the god Nrsimha is performed. After the images are carved out, these are taken inside the temple and the Brahma (a mysterious object always placed inside the images), is transferred from the old images to the new images. Though there are different versions the version below is popular to define this Brahma. Based on poetical works written in Orissa about five centuries ago The Brahma which is in a casket in the body of Jagannatha is a piece of the bone of Krishna, collected from some portions of HIS body which did not catch fire and therefore remained unburnt when cremated by the Pandavas after he was killed by Jara Savara and,. Then the old images are buried in Koili Vaikuntha. The new images are painted and made ready for worship.

Varththai 72

72. உயிராய பெற்றேனோ ஊமையைப் போலே

72. uyirAya peRREnO Umaiyaip pOIE

In Ramanuja's mutt lived a Srivaishnava who was a mute person. He spent his time in doing whatever services he could provide to Ramanuja. Once, Ramanuja's grace flowed toward him and he took the mute Srivaishnava to a private room. There he closed the door, blessed the Srivaishnava and placed his padhukas on his head. He then signed to the Srivaishnava to take his refuge in those padhukas. At that time, Kooraththazhvan watched what was happening through a window. He exclaimed to himself "I am ruined because of my knowledge. If I had been a naive person like this Srivaishnava, I would have become the target of Ramanuja's grace easily".

The mute Srivaishnava took his refuge at Ramanuja's divine feet from that day forward and considered that as the sole means of survival ("uyirAya").

Thirukkolor Ammal is asking Ramanuja "Did I become the target of your divine grace and receive that which is dearer than life like the mute Srivaishnava did?"



The Flutes of Lord Krishna– Sriram Raghavan

Krishna's playing of His flute is indeed very special and much has been written about it in various vedic scriptures and poems. They also mention Krishna was an expert in playing the flute, and the devotees were captivated by the music He played which not only attracted them, but all living creatures who heard it.

Krishna has different flutes and He plays different melodies for different purposes. The flutes Krishna played are:

- 1) **Venu** : This is a very small flute, not more than six inches long, with six holes for whistling.
- 2) **Murali**: Murali is about eighteen inches long with a hole at the end and four holes on the body of the flute. This kind of flute produces a very enchanting sound.
- 3) **Vamsi**: The vamsi flute is about fifteen inches long, with nine holes on its body.
- 4) **Mahananda** : which is like a fishhook that captures the fish of Radhai's heart and mind.
- 5) **Madanajhankrt**:. Another flute, which has six holes.
- 6) **Sarala**: This makes a low, soft tone like the sound of a softly singing cuckoo. Krishna is very fond of playing this flute in the ragas- gaudi and garjari.

Krishna would play on any of these flutes when they were needed.

These flutes were sometimes bedecked with various jewels. Sometimes they were made of marble and sometimes of hollow bamboo. When the flute is decorated with jewels it is called Sammohini. If it is made of gold, it is called akarsini.

It said that Krishna plays different tunes

The different tunes are as follows;

- 1) When He plays one tune the meditation of even Lord Brahma and Lord Siva's is broken and they forget everything in astonishment and Adishesha sways His head as if hypnotised.
- 2) This second tune captivates mother Yamuna and makes her flow backwards.
- 3) The third tune makes even the moon to stop moving.
- 4) The Fourth tune makes the cows run to Krishna and get stunned listening to the flute
- 5) The fifth tune attracts the gopis and they come running to Him
- 6) The sixth Tune makes the stones melt and creates the autumn season
- 7) The seventh one is responsible for manifesting all the seasons.
- 8) 8th tune is meant exclusively for Radha. It takes Her name and made her come running to Him wearing wrong clothes and makeup, describes some literature.

The interesting part of Krishna's flute playing is that the sound can be heard only by the party for whom it is being played. For example If Krishna plays his flute for the gopis, only gopis would be able to hear it, and no one else, similarly the cows etc. It is humanly impossible but Lord Krishna played His flute, chose and restricted His audience.

When the gopis hear the sound of Krishna's flute, they abruptly leave their household work, sometimes leaving the food cooked half way on the stove, leaving the husband waiting for her service.

Krishna does something similar with cows when He goes out into the fields grazing the cattle. Krishna sits atop a tree and plays the flute to keep a check on the large number of cows herding with Him. Before returning home, He calls each and every one of the cow by her name, Chandrika, Dhavali, Ivali etc – through the sound of His flute.

When He played for Chandrika she gets delighted to hear her name being called by Krishna and comes running towards Him. Krishna similarly calls out the other names of the cows before returning home with them. Such are the transcendental and mystical ways, the Lord has loving exchanges with his various devotees .

Through true devotion let us hope one day we can experience His music which He plays for us..

Junior Madal

- Where is the "Thanana Tirumeni" of Swamy Ramanujar?
 - A. Sriperumpudur
 - B. Melkottai
 - C. Srirangam
 - D. Kanchipuram
- Who predicted the arrival (Avataram) of Swamy Ramanujar long before Swamy actually made His Tiru Avataram?
 - A. Nathamunigal
 - B. Senai Mudaliyar
 - C. Alavandar
 - D. Nammazhvar
- Who was the childhood teacher of Swamy Ramanujar?
 - A. Yadhava Prakasar
 - B. Embar
 - C. Namperumal
 - D. Manavala Mamunigal
- How many commands did *Alavandar* lay to Swamy Ramanujar?
 - A. 2
 - B. 3
 - C. 4
 - D. 5
- What is the name of Swamy Ramanujar's father?
 - A. Tirumalai Nambi
 - B. Kesava Somayaji
 - C. Tirukoshtiyar Nambi
 - D. None of the above