

came possessed of him, to be taken over to Vēnkaṭāchala. They therefore removed the image from there, and, carrying it to Tirupati, set it down in front of Tirumalai Nambi at the foot of the tamarind tree, as he was expounding to Rāmānuja Vibhīṣhaṇa seeking refuge of Rāma. Being quite surprised at the coincidence, both Nambi and Rāmānuja took the image of Rāma from there with Jānaki his consort and other attendants, and set these up according to the Vaikhānasa Āgama, and ordained the daily worship of these along with the worship of Śrīnivāsa as has been stated in the Tiruchanda Viruttam of Tirumalīśai Ālvār (87).

The Story of Varāha.

Rāmānuja also ordained that the God Varāha on the west bank of the Svāmi Pushkariṇi should be worshipped first by those going to worship Śrīnivāsa. This was laid down in several Purāṇas describing the merits of Vēnkaṭachala such as the Pādmapurāṇa, as they state it clearly that Varāha was there even before Śrīnivāsa; that he should be worshipped before Śrīnivāsa is laid down in the 8th chapter of the Brahma Purāṇa, and in the 5th chapter of the Bhavishyottara Purāṇa.

When Rāmānuja had set up the image of Govinda Raja in his shrine in Lower Tirupati and ordained that worship should be conducted as if Vēnkaṭachalam and Tirupati were one place of worship, he arranged it that when the final evening ceremony of sending God to sleep was performed, these people engaged in temple service should be presented with garland in the shrine of Viṣvakṣēna (an attendant god answering to the controller of the household), before locking up the temple for the night.

Sixth Stabaka

The account of Tirumalai Nambi's Association with Tirupati.

Tirumalai Nambi (who, by the way, was according to the Guru Paramparas a grandson of Ālavandār), was one among the younger men in Śrīrangam, who was in the habit of attending at Ālavandār's exposition of Vaishṇavaism. Ālavandār whose name was Yāmunāchārya was among the