

॥ श्रीः ॥
श्रीमते श्रीनिवास परब्रह्मणे नमः
पितामहस्यापि पितामहाय
प्राचेतसादेश फलप्रदाय ।
श्रीभाष्यकारो नमदेशिकाय
श्रीशैलपूर्णाय नमोनमः स्तात् ॥

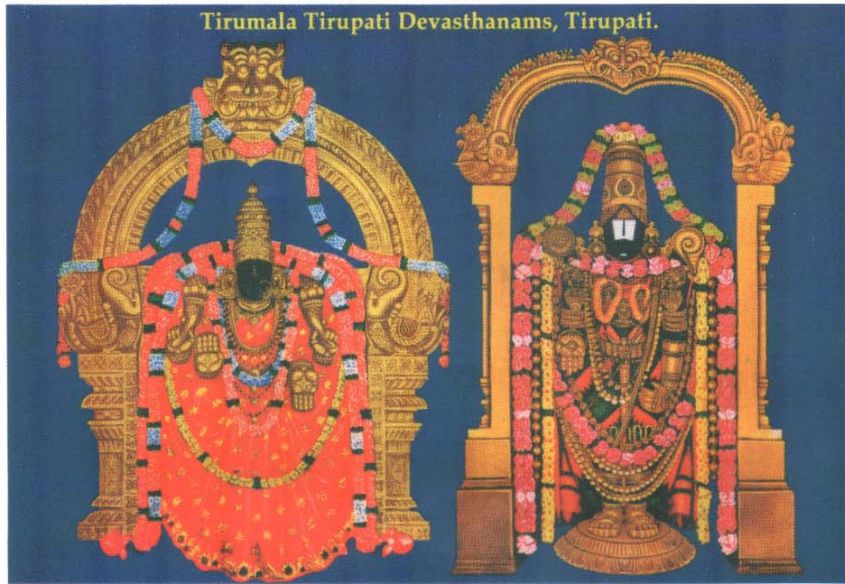


तिरुमलै नंबि श्री वेंकटेश्वर कैकय
तथा
चारिटबल दूस्ट (रजिस्टर्ड)

भगवान श्रीनिवास जी का मंदिर



Tirumala Tirupati Devasthanams, Tirupati.



भगवती पद्मावती जी

भगवान श्रीनिवास जी

तिरुमलै तिरुपति देवस्थान, तिरुपति

श्रीः

श्रीशैलपूर्णः - तिरुमलै नम्बिः

पितामहस्यापि पितामहाय प्राचेतसा देशफलप्रदाय।
श्रीभाष्यकारोत्तम देशिकाय श्रीशैलपूर्णाय नमो नमस्तात्॥

श्रीमद्वाल्मीकिकवि प्रणीत रामायणे सूचितं आदेशं च फलं च स्वतः अनुभूय तत्सारसर्वस्वं प्रतिपदार्थविवरण द्वारा तत्काव्यान्तर्गत रहस्यार्थान् श्रीभाष्यकार इति प्रथित नाम्ने रामानुजाय बोधितवन्तः। अत एव तस्मै आचार्य इति ख्यातवन्तः भगवतापि 'तात' इति सुप्रीत्या आद्रितवन्तः तस्मादेव भगवतः पितामहो भूत्वा श्रीशैलपूर्ण इत्यपर नामानं तिरुमलनम्बि महोदयान् वन्दे॥

तिरुमल गिरौ वसत्सु श्रीवैष्णवेषु तिरुमलनम्बिरेव प्रथमाचार्य इति जानीमहे। स तु शठमर्षणगोत्रस्य श्रीमन्नाथमुनेः वंशस्थः। नाथमुनेः पौत्रस्य श्रीमद्यामुनाचार्यस्य पौत्रः। स तु क्रि .श. ९३७ तमे श्रीमुखनाम संवत्सरे कन्यामासे अनूराधा नक्षत्रे जात इति संप्रदायः। एकदा सः -

ओलिविल् कालमेल्लां उडनाय् मन्नि
वलुविला अडिमै शैय्यवेन्दुम् नाम्।
तेलिकुरलरुवित्तिरुवेङ्गडतु
एलिल् कोल् शोदि एन्दै तन्दैक्के॥

शठकोप प्रणीतां शतगाथां श्रुत्वा प्रचोदितो तिरुमलनम्बिः वसेमहे दासभूता वयं सर्वावस्थासु च श्रीवेङ्कटाद्रौ एव दिव्यतेजः पुञ्जेन विराजमानं अस्मत्कुलपरंपरानाथं श्रीनिवासं सर्वविधोपचारपूर्वकं कैङ्कर्यं कुर्वन्तः इति दृढसंकल्पमकरोत्। एवमेव तत्र उवास श्रीशैलपूर्णः। अतः श्रीशैलपूर्णो श्रीवैष्णवाचार्यपरंपरासु तिरुमलगिरौ प्रथमाचार्य इति परिगण्यते।

द्वयम् - श्रीमन्नारायणचरणौ शरणं प्रपद्ये । श्रीमते रामानुजाय नमः ।

श्रीशैलपूर्णो वाल्मीकि ग्रथितरामायणे शरणागतिसिद्धान्तप्रतिपादक कृतिरिति मन्वानो प्रापञ्चिक क्लेशोपनोदक जीवातुरिति मेने। तथैव साङ्गं द्रमिड वेदान्त भूयिष्ठ भगवद्विषय ज्ञानदाहेन शठकोप प्रणीत प्रबन्ध गाथा अधीतवान्। तत्सर्वं समालोच्य तदन्तर्गत सारसर्वस्वं रामायणे स्वानुभज स्वारस्यान् प्रतिपदार्थान्तर्भूताष्टादश रहस्यान् श्रीभाष्यकार इति प्रथिताय रामानुजाय अनुगृहीतवान्। अत एव सः श्रीभाष्यकारोत्तमदेशिकोऽभवत्। अपि च यामुनाचार्यस्य पश्चात् श्रीतिरुमलनम्बिरेव श्रीवैष्णाचार्यपदं अलं चक्रे॥

श्रीवैष्णवसिद्धान्त प्रतिपादित शरणागति तत्त्वमेव सर्वेषां प्राधान्यमिति सर्वाचार्याः उद्घोषयन्ति स्म। सा शरणागतिः मन्त्रराजः द्वयमन्त्रं अनुसन्धानरूपेण वर्ततेऽति निरूप्य सर्वैः प्रत्यहं तद्वयमन्त्रं पठितव्यमिति शासितवान् रामानुजः॥

श्रीशैलपूर्णमहाब्रह्मण्य जन्मवृत्तान्ते ऐतिहासिक किञ्चित् वर्तते। यामुनाचार्यस्य द्वितीयपुत्रस्य नाम देवतुकरसु इति। तस्यपर नाम देवराजः। स तु प्रायश्चित्त विषये अनासक्तोऽभूत्। स्व प्रसिद्धाहवत् योगशास्त्रेऽतीव निपुणोऽभवत्। स्वपितृस्यकरो वेदान्तं अधीतवान्। परमभागवतोऽयं इति वैष्णवः मानितवान्। विपुत्रादेशं स्वीकृत्य पत्न्या सह तिरुमल्लिगिरिं गतौ। किञ्चित् कालं तत्रैव स्थित्वा भगवन्तं आराध्य परचात् निर्वातितुं यावन्तः धके ताड्यतामौ तस्मिन् स्वल्पे भगवान् मातृभूमौ तत्रैव स्थातुमादिदेश। देवराजो तच्छासनं सप्तश्रयं स्वीकृत्य तत्रैव उवास। स विद्यान् वैष्णववेदान्त विषयक प्रवचनं दातुं प्रारभत। तत् प्रवचनं श्रोतुं धेरियनिधि प्रमुखाः श्रीवैष्णवाः आगतवन्तः।।

अथ कदाचित् छबर दम्पतिरेकः तद्गृहमागत्य पिपाससन्तानां किञ्चित् जलं देहि इति प्रार्थयामास। तं तात इत्याह्वय। यदा सः तयोः पिपासां पूरितवान् तदा शबरो प्रपद्य। तं कस्माच्छेदशास्त्रजलमानीतम् इति। देवराजोऽदाय, पापनाशिनी शोक्तस इति। जराकुशोऽहं अपुत्रवानपि इत्युक्त्वा स्वासहायकत्वं निवेदयामास। शबरः तच्छ्रुत्वा अधिरादेव त्वं सन्तानं प्राप्स्यसि ' इत्याशीर्षदी तिरोदयेच।।

कतिपयकालानन्तरं देवराजपत्नी सुतमेकं सुषुप्ते। स एव तिरुमल्लनिधिः अर्थात् श्रीशैलपूर्णः। परचात् कान्तिमती श्रीदेवी इति हेतुभेदेऽपि सञ्जाते तस्याम्। देवराजो स्व दुहितोः पालनं श्रीशैलपूर्णं निधाय तिरुभुल्लिगिरे क्षेत्रमनुयास। तत्रैव दिवंगतश्च।।

तिरुमल्लनिधिः (श्रीशैलपूर्णः) स्वसती पालयित्वा केरवलीमयामिने कान्तिमती, पुण्डरीकाक्षाय (कमलनयनाय) श्रीदेवीं दत्त्वा विवाहमकरोत्। कान्तिमतीः रामानुजं, श्रीदेवी गोविन्दं सुषुप्ताते। तिरुमल्लनिधिः रामानुजस्य जन्मं श्रुत्वा तं द्रष्टुं श्रीपेरुम्बदूरुग्राममागतवान्। शिशोः द्वन्द्वशाहनेव पञ्चसंस्कारादिकम् रक्षणार्थं निर्दोषतायाः (रामानुजो गोविन्दस्य यादवप्रकाशे अद्वैताध्ययनार्थं जन्मतु। यावत् यादवप्रकाशः गङ्गानग्न्यायार्थं गयी गोविन्दोऽपि अनुससारितम्। स्वानकाले तस्याणी शिवलिङ्गं वीक्ष्य यादवप्रकाशो तस्मै शैवदीक्षां आचकार। गोविन्दो परचात् कालहस्तित आगत्य तत्र शिवनारायणप्रासीत्।।

रामानुजस्तु तच्छ्रुत्वा अतीव व्यथितोऽभूत्। तत्रैव रामानुजगोविन्दयोः मातुलो श्रीशैलपूर्णोऽपि। रामानुजः स्वमातुलं प्रार्थित्वा गोविन्दस्य रक्षणार्थं आदातुञ्च। श्रीशैलपूर्णो तिरुमल्लिगिरेः कालहस्तिपुरं गत्वा तत्कार्यनिष्ठो अभूत्। गोविन्दः प्रत्यहं देवार्चनाय पयः संगृहीतुं तटाकमेकं गच्छन्तीत्। श्रीशैलपूर्णो यामुनाचार्यं विरचितं श्लोकमेकमिदम् - स्वामाविकान्तविक्रितिसर्वैरितुत्स्य

नारायण स्वयि न मृच्छति वैदिकाः का
ब्रह्मशिकाः शतमल्लः परमस्वरक्षित्वे।
तेऽपि यस्य महिमार्णव विभुस्वले
पत्रे विलिख्य गोविन्दगमनायानि प्राक्षिपत्।।

गोविन्दो तं पठित्वा न किञ्चिद्दुःखं। कतिपय मासानन्तरं श्रीशैलपूर्णो कालहस्ति पुनरागत्य शिवाभिषेक तीर्थमदाय आगच्छन् गोविन्दं प्रपद्य 'ब्रह्मन्', शिवस्य कृतमज्जनात् किं फलं भवतीति ' न किञ्चिद्दुःखं कामोऽतीत् गोविन्दः। परं तु मातुलं दृष्ट्वा विस्मितं गतौ। तदनन्तरं वेदान्तविद्यारे चर्चा उपयोरगमत्।

किञ्चित्कालानन्तरं श्रीशैलपूर्णो पाशुरमिदम् -

तेतु एपीरुतुगु पादैरुक्कामु विलानुवुलनेप्पादेया
देवन् एम्पेरुमानुक्किअल्लाल पूवु पूरुनेतु तगुमे

ब्रह्माणं ससर्ज परमात्मा देवान्, मनुष्यान् इतरेतर घटापरारथ स्रष्टुम्। कोऽपीतरो वन्ति जगति पूजाहं विलिख्य गोविन्दगमनपथे प्राक्षिपत्। गोविन्दो पुनः पुनः तत्परित्वा परितः यावत् वृष्टिः ससर्ज तावत् स्वकिष्णो पादापसले प्रवचनमेकं वितरन्तं मातुलं वीक्ष्य तत्रैव अगच्छत्। शुश्रावच तत्प्रवचनम्। तत्प्रभावितो गोविन्दो शैलपूर्णस्य।

नारायणो जगत्कर्ता कल्याणपुणसागरः,
अतो मुमुक्षुभिः कार्यं सुतरां विष्णुपुजम्।।

इत्यादि वचनं निश्चयं सहसा मातुलस्य पादयोरपतत्।

शिवाभिषेकविधिं विस्तृत्य श्रीवैष्णवत्वं अनुससरात्। परचात्तापविदग्धं भागिनेयं अलिङ्ग्य परममुदितो बभूव। तस्मिन् परिवर्तने। यदा रामानुजो तिरुमल्लं गतौ श्रीशैलपूर्णो तं गोविन्दं तस्मिन्नेव निस्तिथ्य वेदान्तशास्त्रं तत्सहायकशास्त्रं उपदेष्टुं तं रामानुजं निवोजयत्। गोविन्दो परचात् एम्बार् इति नामधेयेन प्रथितोबभूव। एवं श्रीशैलपूर्णस्य यतनं गोविन्दं परिवर्तने महदभूत्।

तिरुमल्लनिधिः (श्रीशैलपूर्णः) रामानुजस्य भगवच्छास्त्रे पारङ्गस्य विषये महान् गौरवान्ति। स्वस्य द्वितीयपुत्रं तिरुक्कुळैप्पिरान् पिल्लान् श्रीरामानुजस्य प्राथीयं लक्ष्मं ज्ञानपुत्रमिति मत्वा तस्मै ददौ। रामानुजदेशेन पिल्लान् महोदयः ' आराधिरय्यडि ' व्याख्यानं द्रमिड प्रबन्धानधिकृत्य व्यरधि। एवं यामुनाचार्यस्य एका आशा पूरिता। रामानुजस्तु पिल्लान् एव उभयवेदान्तपुरीण इति उद्घोषयत्।।

तिरुमल्लनिधिः प्रत्यहं अतिदूरात् आहूतवान् तीर्थं भगवत्कारधनार्थम्। तदसहमानो भगवान् एकस्मिन् दिने पत्न्या सह शबरवधे धृत्वा तद्गृहमागत्य, तात इति तिरुमल्लनिधिः आहूय, पिपासादिती आवां किञ्चित् जलं देहि, इति प्रार्थितवान्। तिरुमल्लनिधिः देवपुत्रनार्थमाह्वतं तीर्थं न ददौ तयो तादा स शबरो बाणमेकं विमुच्य घटे रन्ध्रं अकारयत्। तद्घटात्पतितं जलं पयो। त्वतो भूत्वा स शबरः पत्नीसमेतः तिरोदये। विस्मितोऽभूत् सः शैलपूर्णः। शबरः स्वनिवर्तनात्पूर्वमेव बाणमेकं विस्तृत्य गिरी स्तोत्रं एकम् निर्ममे। तदेव आकाशगङ्गाल इति प्रसिद्धा। श्रीशैलपूर्णः शबरदम्पतिः भगवान् तस्य पत्नी च इति मत्वा तेनाहूतः तात इति हर्षितोऽभवत्। तदिनादरन्थ तद्वैशीयाः ताताचार्यवंशस्थाः इति मानिता। एतच्छ्रुत्वा आङ् कर्णाटकायां वैकटाचरि प्रणीत विश्वगुणादरशयम् काये अयं विषया प्रस्तुतः।।

कृच्छ्रयात् पापविनाशपुरितं पयः कुम्भं दधानं शिर -
स्वा यानं शबरकृतिः पथि हरिः श्रीशैलपूर्णं पुरुम्।
तातेत्यर्चितवान् न दत्तमुदकं पीतं घटात् शरात्
घाताद्दुग्धमादरात् प्रमुदितं श्रीनायकेनामुना।।



पापविनाशम्

खिन्ने श्रीशैलपूर्णोऽप्यथ पयसि हते तद्विषादान्निषादा-
 ऽऽकारः कारुण्यतस्तं करतलमवलम्ब्याऽऽनयन् स्वेषुणाद्रिम् ।
 भिन्दन् तद् रन्ध्रजैषा घनतरखनदी वेङ्कटेशप्रिया तत्
 तोयं देयं त्वयाऽहर्निशमिति स वदन्नच्युतोऽभूददृश्यः ॥
 तातेति संबोध्य यमञ्जनाद्रौ आनीयमानाज्जलपूर्णकुम्भात् ।
 पपौ जलं सादरमम्बुजाक्षः श्रीशैलपूर्णाय नमोऽस्तु तस्मै ॥
 श्लोकमिदं एनं विषयं विवृणोति ।

पित्तलै तिरुमलनम्बिः श्रीशैलपूर्णस्य सुतः । भगवान् एनं तिरुमलनंबि रामानुजसहायार्थं चर्चा प्रसङ्गे अद्वितिभिस्सह ।
 तदारभ्य रामानुजो तं सखा इति मेने । एतत्कारणात् पिवकैतिरुमलैनम्बिः तोलप्पर् इति नाम्ना प्रख्यातोऽभवत् ॥

श्रीमद्भाष्यकृतो ह्यभेदकथकैर्वादे पणे प्रस्तुते
 साम्यैक श्रुतिवाक्यहृदयान्युक्त्वानिशी ये हरिः ।
 मित्रं भाष्यकृते जगादसयायं सर्वस्य मित्रं जगौ
 तं श्रीभूधरमपूर्णपुत्रमवरं श्रीशैलपूर्णं भजे ॥

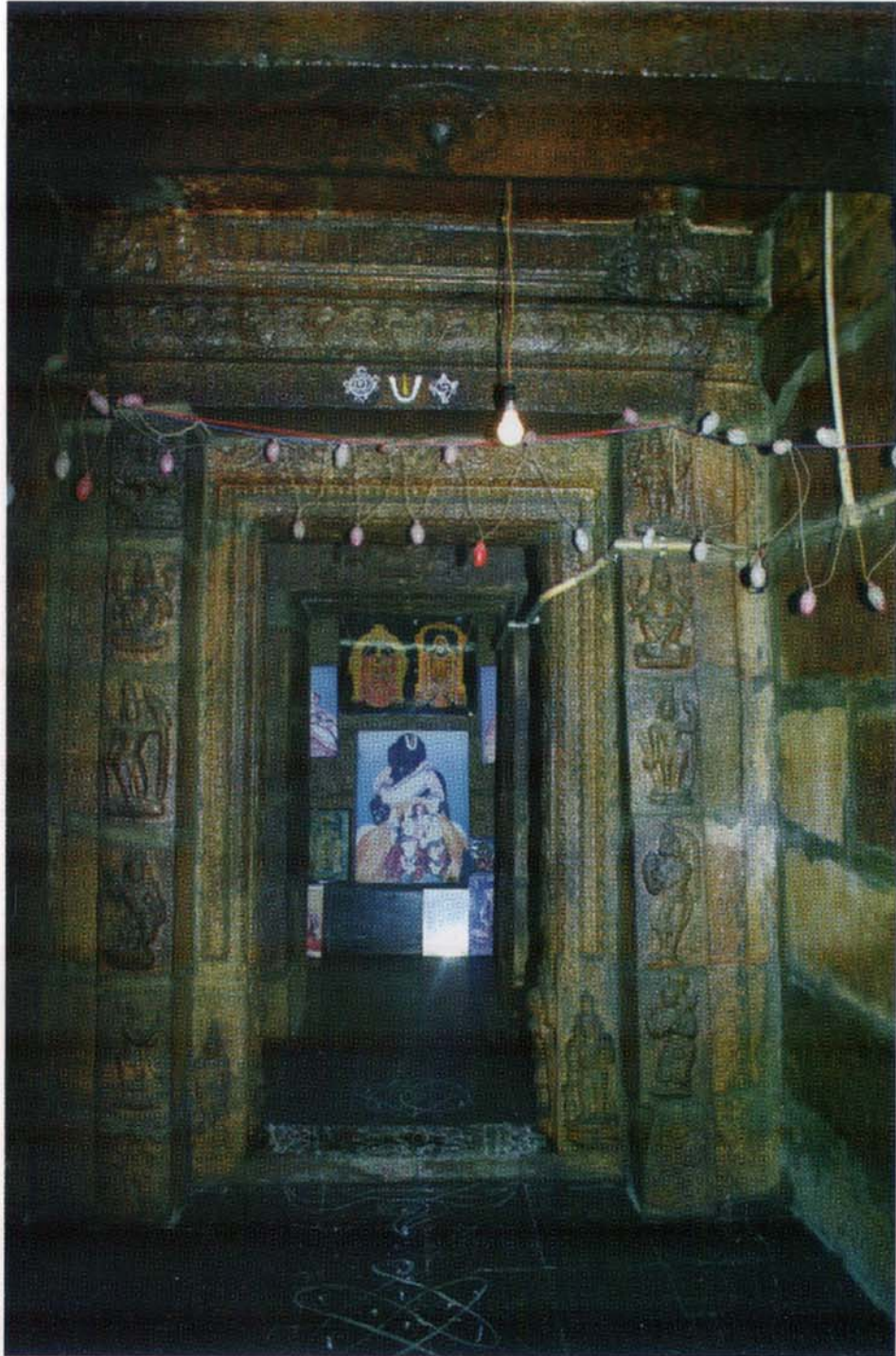
क्रमेण श्रीशैलपूर्णां वृद्धोऽभवत् । सः देवसंनिधौ कैकर्यं कर्तुमशक्तो बभूव । स स्वान्त्यकालं आगत एव
 इति मत्वा देवदेवस्य पुरतः शठकोपप्रणीतमदं श्लोकं उक्तवान् ।

नीयलैये चिरुपूवाय् नेडुमालार्क्कु एन् तूताय्
 नोयेनदु नुवलेन्न नुवलाते इरुन्तोलिन्दाय्
 सायलोडु मणिमामै तलन्तन् नान् इनियुनतु
 वायलकिल् इन्नडिसिल् वैप्पारै नाडाये

आश्रितवात्सल्य जलधिं भगवन्तं प्राप्य मद्दृती भूत्वा मयानुभूतविरहोद्वेगं तस्मै निवेदये 'ति त्वां
 प्रार्थितवानहम् । त्वं अहं बुद्धिना अगत्यैव स्वस्था बभूव । जरया कृशोऽहं वर्णकान्तिरपि नष्टाऽएव । मदन्त्यकालं
 समागतं इति मन्ये । अन्यं अन्वेष्टुं प्रभवसि ।

तिरुमलनम्बि वासगृहं तिरुमला दक्षिणमाडवीथ्यां आसीत् । तस्य कालानन्तरं तन्मूर्तेराराधनं प्रारभत ।
 पश्चादत्रैव देवालयो निर्मितः । एतद्देवालयस्य पुरतः भगवतः उत्सवमूर्तिः उत्सवकाले प्रथमतः स्थित्वा वेदपारायणं,
 प्रबन्धपारायणं कर्तुं आशीर्वादति ॥

तिरुमलनंबिवंशस्था अधुनापि तिरुमलै मध्ये वसन्ति । प्रथमपुरुषाचार्य इति प्रथितः तिरुमलकुमार
 ताताचार्यकुटुम्बस्य सदस्याः । ते पञ्चत्रिंशत् वंशादारभ्य तीर्थं कैङ्कर्यं कुर्वन् आसते । पुरुषसूक्तपारायणं
 भार्गव वासराभिषेकां तं कुर्वन्ते तिरुमलगिरौ । तथैव गोविन्दराजस्वामिने श्रीरामस्वामिने तिरुपतौ पद्मावती
 देवालये तिरुच्चाणूरु क्षेत्रे, नारायणवनं श्रीनिवास देवालयेऽपि तद्वंशस्थाः पुरुषसूक्तपारायणं निरवहन्ति ।
 तोलप्पाचार्याः प्रथमाचार्यं स्थानगौरवं अद्यापि लभन्ते ॥



तोळप्य मंडप



तिरुमले नंबि जी के मंदिर में श्री परिमल रंगनाथ जी,
श्रीदेवी जी, भूदेवी जी व आंडाळ जी



तिरुमलै में श्री तिरुमलै नंबि जी का मंदिर

॥ श्रीः ॥
श्रीमते श्रीनिवास परब्रह्मणे नमः
पितामहस्यापि पितामहाय
प्राचेतसादेश फलप्रदाय ।
श्रीभाष्यकरोत्तमदेशिकाय
श्रीशैलपूर्णाय नमोनमः स्तात् ॥



TIRUMALA NAMBI SRI VENKATESWARA KAINKARYA
AND
CHARITABLE TRUST (REGD.)

View of Temple of Lord Srinivasa, Tirumala



Tirumala Tirupati Devasthanams, Tirupati.



Goddess Padmavathi

Lord Srinivasa

**TIRUMALA NAMBI SRI VENKATESWARA KAINKARYA
AND CHARITABLE TRUST
TIRUMALA NAMBI CHARITIES**

FOREWORD

The Managing Trustee and Trustees of Tirumala Nambi Sri Venkateswara Kainkarya and Charitable Trust and Tirumala Nambi Charities deem it a privilege to publish an article on Acharya Tirumala Nambi who is the first citizen of Tirumala and maternal uncle of Ramanuja and one of the Acharyas of Ramanuja. He devoted his entire life to the service of Lord Srinivasa at Tirumala and was privileged to be called Thatha by Lord Srinivasa Himself. His descendants, called Tholappacharyas and Prathama Acharya Purushas of TTD, are now doing kainkaryams in TTD Temples from dawn to dusk.

This article seeks to enable the pilgrims and employees of T.T.D. to know about a saint as one of the gurus of Srimad Ramanuja and one who was devoted to Lord Srinivasa all his lifetime. If the said purpose is served, we would have proved ourselves as the worthy descendants of Acharya Tirumala Nambi.

The other descendants of Acharya Tirumala Nambi have served at several other important shrines like Srirangam, Kancheepuram and temples in Thanjavur and they are considered as Prathama Acharya Purushas in the Vaishnavite temples to be the first to receive the honours.

We also have the pleasure to publish the article in seven languages viz. English, Sanskrit, Hindi, Tamil, Telugu, Kannada and Malayalam.

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Chennai - 600 086.

**Managing Trustee and Trustees
of Tirumala Nambi Sri Venkateswara
Kainkarya and Charitable Trust and
the entire members of
Tholappacharya families**

SRISAILAPURNA - TIRUMALA NAMBI

पितामहस्यापि पितामहाय प्राचेतसा देशफलप्रदाय ।
श्रीभाष्यकारोत्तम देशिकाय श्रीशैलपूर्णाय नमो नमस्तात् ॥

pitāmahasyāpi pitāmahāya
prācetasādeḥaphalaprādāya |
=rābhāūyakārottamadeḥikāya
=rā=ailapārōāya namonamaḥ stāt ||

"Obeisance to Srisailapurna, the Grandsire's grandsire, who expounded the cream of Ramayana and who was the supreme preceptor of Sri Ramanuja".

Tirumala Nambi was the First Acharya who lived in Tirumalai Hills the abode of Lord Venkateswara. Known as 'Srisailapurna', he was the grandson of 'Yamunacharya' (Alavandar) who in turn was the grandson of the great Sri Nathamuni who discovered the hidden treasure of "Nalayira Divya Prabandham" sung by the Alwars.

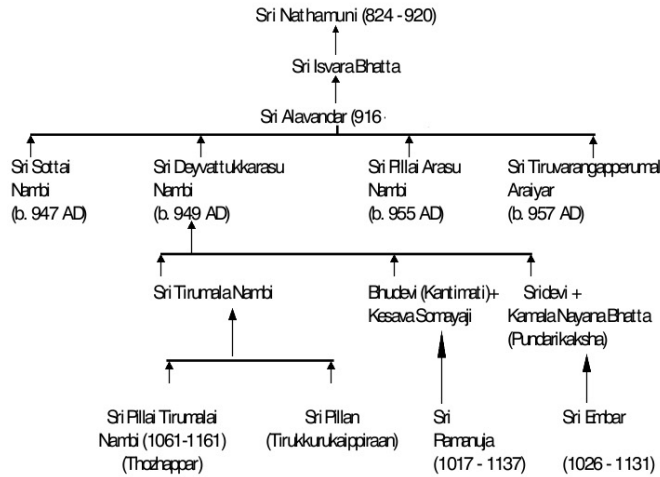
He was born in 973 AD (Kali 4075) in the Tamil year Sri Mukha, in the month of Purattasi. His birth star is Anuradha as recorded in the Guruparampara and T.T. Devasthanam records.

Tirumala Nambi's spiritual quest and religious fervour were inspired by the hymn "Ozhivil Kaalamellaam" of Sri Nammalwar, driving him to dedicate himself to the service of Lord Srinivasa:

*ozhivil kaalamellaam udanaa-y manni
vazhuvilaa adimai seyya vendum naam
thezhikuralaruvi-t-tiruvengadattu
ezhil kol sothi enthai thanthai thanthaike.*

"My Lord is of resplendent beauty, He is the father of my father's father. He abides in Tiruvengadam hill where flows a roaring stream. We must render service to that Lord ceaselessly at all times"

proficient in conducting discourses which were attended by disciples of Sri Alavandar also, like Sri Periya Nambi. Soon, a son was born to the couple, whom they named Tirumala Nambi or Srisailapurna. Later, the couple also begot two daughters. The boy grew up under the spiritual guidance of his saintly father and proved himself a worthy scion of the noble family of Sri Nathamuni and Sri Alavandar. Some years later, when Tirumala Nambi came of age, his father, Sri Deyvattukkarasu Nambi, renounced the world and took to ascetic life. He entrusted his two young daughters to his son's care and retired to Tiruppullani down south, where ultimately he was called to eternity. Dutifully, Sri Tirumala Nambi (Srisailapurna) looked after his two sisters.



Tirumala Nambi's two sisters were married respectively to Kesavasomayaji and Pundarikaksha. When Tirumala Nambi heard that a son was born to his sister Kantimati and Kesavasomayaji he rushed to Sriperumbudur and saw his radiant nephew. Tirumala Nambi cast his spiritual glances on the child Ramanuja and blessed him by stamping the marks of disc and conch as protective symbols. The marks of Sankha and Chakra on the shoulders of Sri Ramanuja on the eleventh day of his birth served like protective amulets and promoted in him a strong spiritual energy and deep penetrative logical acumen to write an exhaustive commentary on the Brahmasutras.

It may be observed by contrast that his another nephew Govinda who also had such intimate contact with Tirumala Nambi had drifted away from Vaishnavism and became the chief priest in the Kalahasti temple.

Tirumala Nambi played an important role in converting his nephew Govinda who was stuck in the company of Yadavaprakasa with no hope of conversion. Sri Ramanuja was much worried over the future of his brother Govinda. So he sent Srivaishnavite messengers to his uncle to take serious steps to reclaim Govinda to the Vaishnavite religion. But Tirumala Nambi was also much worried over his nephew's fate and accordingly he went to Kalahasti with faith in Lord Srinivasa for the success of his mission. When he neared the vicinity of Kalahasti he saw his nephew, with all the marks of a staunch Saivite, coming in the opposite direction towards a pond to take water for Siva's abhishekam. Tirumala Nambi went near him and abruptly asked what kind of permanent fruit he would secure by performing abhishekam. But Govinda, surprisingly, beheld his uncle from top to toe and went on his way silently. Tirumala Nambi trusted that Lord Srinivasa would change Govinda's mind.

After a gap of some months Tirumala Nambi again went to Kalahasti with a group of Srivaishnavite disciples and thoughtfully dropped a palm leaf on Govinda's path on which a verse from Tiruvoymozhi was prominently inscribed to arrest his attention. Govinda proceeded by the same path, beheld the palm leaf, took it up and perused the stanza which read as follows :

*Thevum epporulam padaikka-p
poovil naanmukanai-p padaittha
thevan emperumaanukku allaal,
poovum poosanaiyum thakume?*

In order to create the gods, men and things My Lord created Brahma from his navel. Other than him, is there anyone worthy of being worshipped with flowers?

After reading it, he threw it away on the same path. As usual he went to the pond, secured water for Siva's Abhishekam and while going back towards the temple, he took up the same palm leaf re-read it and cast his looks in all directions. He beheld Tirumala Nambi seated underneath a tree with a band of radiant Srivaishnavite disciples. He saw him lecturing on an important topic in Nammalwar's Tiruvoymozhi. Govinda's attention was much arrested by the impressive discourse of his uncle and he was drawn little by little towards the

place of discourse like an iron piece drawn towards the direction of a powerful magnet. Gradually, the topic of discussion commenced with the import of the stanza inscribed on the palm leaf. Subsequently the uncle and the nephew debated on the Supremacy among the Gods. Finally Tirumala Nambi harangued on the supremacy of Lord Narayana over the other Gods, citing profuse quotations from the Vedas, Puranas and itihisas. He answered all the searching questions and arguments advanced by Govinda so convincingly that Govinda turned out to be penitent.

Ultimately Govinda fell at his uncle's feet and grew very contrite at heart and openly confessed to being totally lost in the wilderness of false faiths. Tirumala Nambi was highly pleased at the sudden change of heart and strong repentance of his nephew, clasped him very eagerly and hugged him to his heart, as a prodigal son.

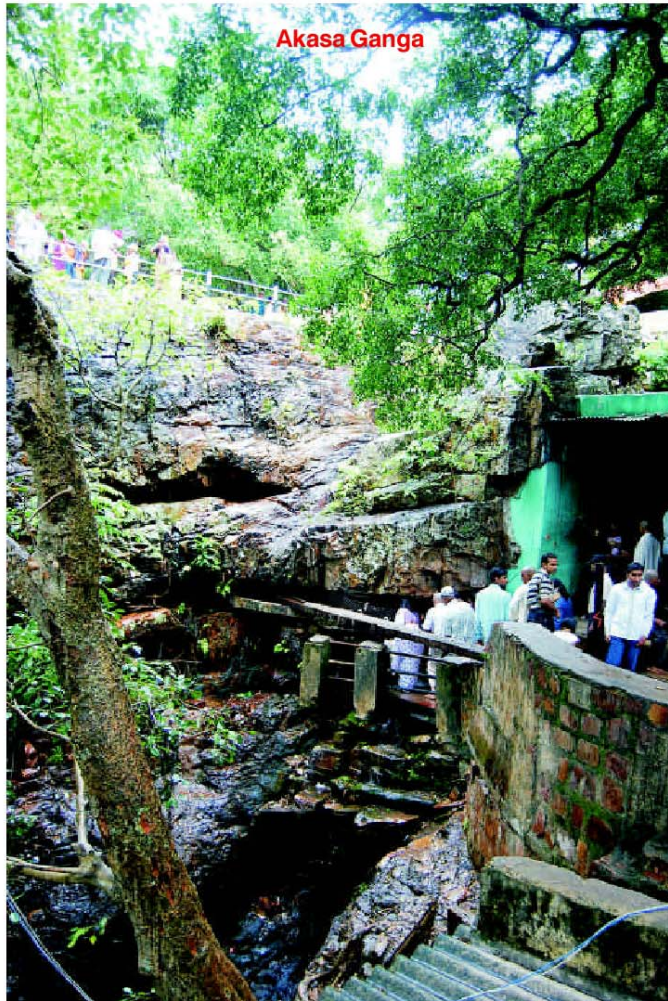
Later on when Sri Ramanuja visited Tirumala, Tirumala Nambi entrusted Govinda to his care for imparting instructions in the Vedanta and other allied lore. Govinda was named later as Emberumanar like Ramanuja but he himself cut short the new name as Embar to distinguish himself from Sri Ramanuja. Thus Tirumala Nambi played a vital role in reclaiming his nephew to the Srivaishnavite fold.

Tirumala Nambi had boundless affection for Sri Ramanuja and in appreciation of his deep scholarship and spiritual attainments, handed over his second son Tirukkurucaipiran Pillan as Gnanaputra (an heir to inherit the wisdom of Sri Ramanuja). At the behest of Sri Ramanuja, Pillan wrote a commentary on Tiruvoymozhi (known as Arayirappadi) to fulfil one of the wishes of Sri Alavandar (Yamunacharya) to write a commentary on Nalayira Divya Prabandham. Sri Ramanuja declared that Pillan alone was competent to be in charge of Ubhayavedanta.

Tirumala Nambi used to bring water from Papavinasam situated at a distance of about 3 miles from the temple for the puja. One day a hunter approached and demanded of him water to quench his thirst after addressing him as Thatha (father). Tirumala Nambi refused to use the water intended for Abhishekam of the Lord in any other manner lest it should become impure. But the hunter punctured the pot from behind and quenched his thirst. Tirumala Nambi became helpless as there had been a break in his sacred service, but the hunter thereupon discharged an arrow at a hillock nearby and water came gushing from the place hit by the arrow. He commanded that water for the Aradhanam of the Lord should be brought from the new fountain and disappeared. The new fountain is called Akasaganga created by God. Tirumala Nambi was convinced that the hunter who addressed him as Thatha was none other than Lord Srinivasa. Further, as the Lord himself called Tirumala Nambi as Thatha, his vamsam is called Thathacharya Family from that day. It is recorded in inscriptional notes of Epigraphica Carnatica by B.L. Rice, in Vol. III, and also found in the Viswagunadarsa champu. The practice



Papavinasam



Akasa Ganga

of fetching three pots of sacred water from Akasa Ganga is even now observed by Tholappacharya Family of Thathacharyas of Tirumala. The episode of the Lord as hunter is narrated in the following Sanskrit verses:

कृच्छ्रयात् पापविनाशपूरित पयः कुम्भं दधानं शिर -
स्या यान्तं शबराकृतिः पथि हरिः श्रीशैलपूर्णं गुरुम् ।
तातेत्यर्थितवान् न दत्तमुदकं पीतं घटात्तत् शरात्
घातादुद्भुतमादरात् प्रमुदितं श्रीनायकेनामुना ।।

kṛcchryāt pāpavināḥapūrīta payaḥ kumbhaū dadhānāū śira-
syā yāntāū ḥabarākṛtib pathi hariḥ śrīśailapūrṇāū gurum ।
tāteyarthitavān na dattamudakaū pītaū ghatāt tat ḥarā-
ghātādudhṛtamādarāt pramudītaū śrīnāyakenāmunā ॥
khiṇne śrīśailapārṇēpyatha payasi hṛte tadviūādānniūādā-
''kāraḥ kāruōyatastaū karatalamavalambya''nayan sveūōādrīmi
bhīndan tadrandhrājaiūā ghanatarakhanadā venkateḥapriyā tat
toyaū deyaū tvayā 'harniḥamiti sa vadannacyuto' bhādadḥayap ॥
tāte saū bodhya yamaḥjanādrau āniyamānājjalapārōakumbhāt ।
papau jalāū śādarāmambujākshap śrīśailapārṇāya namo'stu tasmai ॥

Acharya Srisailapurna (Acharya Tirumala Nambi) was walking with difficulty, carrying on his head the pot filled with water from Papavinasam, when Hari in the form of a hunter met him on the way and asked for water, addressing him as 'father!' (thatha). Having not been given the water, he pierced the pot with an arrow and eagerly drank the water which came out, and was happy. Then, seeing how sad and dejected Srisailapurna was at the water being stolen, Hari in the form of the hunter had compassion on him and taking him by the hand, pierced the hill with his arrow. Then he said: 'This great water course Akasa Ganga, which has come out of this hole, is dear to Sri Venkateswara. This water alone may be given to the Lord always'. Having spoken this, Achyuta became invisible.

Salutation to that Srisailapurna, whom Ambujaksha addressed as 'father' (thatha) and who eagerly drank the water he was bringing from Anjanadri.

A more elaborate version of the legend of Tirumala Nambi and the Lord as the Hunter is given in the Srisailapurnashtakam (Annexure I).

Tirumala Nambi had a son who was known as Pillai Tirumala Nambi. When Sri Ramanuja had to confront the advaitins in a great debate, the Lord designated Pillai Tirumala Nambi as his friend to help him win the debate. Sri Ramanuja

proclaimed Pillai Tirumala Nambi as friend to the whole world. For this reason Pillai Tirumala Nambi was known as Thozhappar. This is narrated in the following verse:

श्रीमद्भाष्यकृतो ह्यभेदकथकैर्वादे पणे प्रस्तुते
साम्यैक श्रुतिवाक्यहृदयान्युक्त्वानिशी ये हरिः ।
मित्रं भाष्यकृते जगादसयायं सर्वस्य मित्रं जगौ
तं श्रीभूधरमपूर्णपुत्रमवरं श्रीशैलपूर्ण भजे ॥

śrīmadbhāṣyakṛto hyabhedakathakairvāde paṇe prastute |
sāmyaika-rutibhedavākya hṛdayānyuktvā ni-āthe hariḥ ||
mitrāṁ bhāṣyakṛte jagāda sa ca yaṁ sarvasya mitrāṁ jagau |
tāṁ śrībhūdharaṁpūrṇaputramavaraṁ śrīśailapūrṇāṁ bhaje ||

When Srimad Bhashyakara had to confront in debate the abhedavadins (advaitins), Hari appeared to him at night and told him the hidden meaning of samya srutis, aikya srutis and bhedavakyas so that they may be explained without contradiction. He also said that the younger Srisailapurna (Pillai Tirumala Nambi) was Srimad Bhashyakara's friend. That Bhashyakara then declared him to be friend to all.

Salutation to that younger Srisailapurna, son of Srisailapurna.

When Tirumala Nambi was too old and weak to continue performing his daily kankaryam to the Lord, he realised his time had come. He then addressed the Lord the closing lines of a verse of Nammalwar, indirectly entreating him to find someone else to continue his kankaryam from then on:

नीयलैये चिरुपूवाय् नेडुमालार्क्कु एन् तूताय्
नोयेनदु नुवलेन्न नुवलाते इरुन्तोलिन्दाय्
सायलोडु मणिमामै तलर्न्तन् नान् इनियुनतु
वायलकिल् इन्नडिसिल् वैप्पारे नाडाये

neeyalaiye? sirupoovaa-y! nedumaalaarkku en thoothaa-y
noyenathu nuvalenna nuvalaathe irunthozhinthaa-y
saayalodu manimaamai thalarnten naan iniyunathu
vaayalagil innadisil vaipparai naadaaye.

Dear mynah ! I asked you to go as my messenger to Mahavishnu and tell Him of my sickness due to pain of separation, but you did not go and tell him. I have lost my colour and beauty, so you now find someone else who will feed you.

He then called all those present in the temple, employees, devotees and others associated with the temple, begged them to forgive him for any fault he might have committed, and, meditating deeply on the Dvayam, passed away.

Tirumala Nambi's Thirumaligai , the house where Tirumala Nambi lived, was the first building in the South Mada Street in Tirumala. After his days in this Thirumaligai Tirumala Nambi was worshipped as Archamurthy and Tirumala Nambi Temple was built there. It is at this place that the processional deity makes the first halt during festival processions and vedaparayanam and recital of prabandham commence formally with the blessings of the deity.

The descendants of Tirumala Nambi continuing to live at Tirumala / Tirupati, constitute members of Tirumala Kumara Thathacharya family and are familiarly known as Tholappacharyas; they are also known as Prathamacharya Purushas. For thirty-five generations from the time of Tirumala Nambi, they have continued to perform the kankaryams (holy services i.e. Teertha Kankaryam, Mantra Pushpam and recital of Purushasuktam during Friday abhishekam) to Lord Srinivasa at Tirumala and also at Sri Govindaraja Swami and Sri Ramaswami Temples at Tirupati, Sri Padmavathi Temple at Tiruchanur, Srinivasa Temple at Narayanavanam etc. under the management of TTD Board. Tholappacharyas have the first privilege and honour. The holy services *inter-alia* are Veda parayanam, Mantra Pushpam and Akasaganga Theertha Kankaryam.

Three potfuls of water are brought to the temple at Tirumala every day by the descendants of Tirumala Nambi from Akasa Ganga. One pot of water is used for the forenoon puja, one pot for the evening puja, while the third is kept in reserve for the Brahma Aradhanam after the temple doors are closed for the night. This Akasaganga water is used for filling up the five vattils, or large silver cups, used for the puja. The Vaikhanasa Samhita says that every day the water for the puja should be brought in procession on the back of an elephant. But it is done only during the days of the Brahmotsavam.

There are certain interesting places and events associated with Tirumala Nambi:

Padala Mandapam :

In Alipiri (foothills) before going to first hill, there is a place called Padala Mandapam where Bhagavad Ramanuja had learnt Ramayana and was explained 18 Rahasyams by Acharya Tirumala Nambi. The Lord wanted to grace the place and so he therefore wanted to show Darshan in the form of His feet in that place as per a puranic story.

At the behest of Sri Alavandar's (Yamunacharya's) wish Bhagavad Ramanuja went to Tirumala to have pravachanam from Acharya Tirumala Nambi on Ramayanam. It is said that Bhagavad Ramanuja learnt Ramayana's 18 Rahasyams from his Acharya Tirumala Nambi. Bhagavat Ramanuja used to stay in Tirupati and used to visit the place now called Padala Mandapam and Acharya Tirumala Nambi after doing kankaryams to Lord Srinivasa in the morning used to visit the said place by coming down from Tirumala and give a discourse to Bhagavad Ramanuja on the Ramayanam.

Acharya Tirumala Nambi was doing kankaryams three times a day. He used to do kankaryams in the morning and climb down to Padala Mandapam for giving discourse to Bhagavat Ramanuja and then leave by evening to Tirumala for doing kankaryams to Lord Srinivasa in the evening. He was therefore not doing kankaryam to Lord Srinivasa for the noon. Acharya Tirumala Nambi was feeling sorry for not being able to do kankaryam in the noon to Lord Srinivasa. One day Lord Srinivasa appeared in his dream and said that he need not feel contrite for the same and that HE was with him while he was giving discourse to Bhagavad Ramanuja. When this was mentioned to Bhagavad Ramanuja the foot prints of Lord Srinivasa were seen on a stone near Padala Mandapam with the fragrance of having received the service in the noon spread around the place.

Thanneeramudhu Festival :

In order to perpetuate the memory of Tirumala Nambi's service to the Lord and Lord's mercy on him (having talked to His devotee as Thatha affectionately) a festival known as Thanneeramudhu is celebrated at Tirumala on the last day of the Adhyayana Utsavam (during Dec - Jan). On that day a member of Tholappacharya family of Thathacharyas carries on his head the pot containing Sacred water from Akasa Ganga and proceeds from the Vahana Mandapam near the Mahadwaram to the temple along with the Lord Srinivasa Utsava deity. Prior to this the member proceeds to the Mandapam from the Sanctum of Lord Varahaswamy with all temple paraphernalia. Inside the temple with parivattam on his head the Abhishekam is performed with the simultaneous chanting of Purushasuktam to the golden feet of the Lord. The festival is reminiscent of the hunter following Tirumala Nambi addressing him as Thatha and the Lord's approval of water from Akasaganga for the Aradhana and Abhishekam. At the end the Tholappacharya Member or Prathamacharya purusha is taken round the streets with temple honours and left at the residence of the Acharyapurusha.

Dova Bhashyakar Sannidhi :

After Bhagavad Ramanuja became saint and was accepted as founder of srivaishnavite philosophy, he came to Tirumala, Acharya Tirumala Nambi despite his advanced age came down to the hill to receive Bhagavad Ramanuja along with Anandalwar who had been deputed by Bhagavad Ramanuja to do flower kankaryams to Lord Srinivasa and who was staying in Tirumala. Bhagavad Ramanuja on seeing his maternal uncle at his old age stepping down to greet him apparently felt embarrassed and asked him as to whether there were not younger persons than him to greet him, so that he need not have taken the trouble of coming down to greet him. Acharya Tirumala Nambi said that there were none younger than him in Tirumala to greet him. Bhagavad Ramanuja appreciated this gesture and the humility of Acharya Tirumala Nambi and thereafter everybody went up to the Hill. There is a shrine to Bhagavad Ramanuja at this spot and it is called 'Dova Bhashyakar Sannidhi'.

Kondalalo Nelakonna :

The great vaggeyakara padakavitapitamaha Tallapaka Annamacharya in his famous composition Kondalalo nelakonna mentions the close proximity of Acharya Tirumala Nambi with Lord Srinivasa. (Annexure II)

Tirumala Nambi Shrine at Tirupati:

There is a shrine for Tirumala Nambi in Lord Govindarajaswamy Temple in Tirupati. It is the first shrine immediately after the main temple of Sri Govindarajaswamy. Next to it is the one for Bhagavad Ramanuja. The installation of the shrine for Acharya Tirumala Nambi as the first one is to honour him not only as the maternal uncle of Bhagavad Ramanuja but also as the first guru of Bhagavad Ramanuja. As mentioned earlier Acharya Tirumala Nambi was born in the month of Purattasi with the birth star Anuradha. During the month of Purattasi, the Brahmotsavam is celebrated for Lord Srinivasa and it has become an age-old custom and practice that honour is accredited to Acharya Tirumala Nambi with a big function for 10 days culminating on the day of Anuradha star during the month of Ayyappasi. On the day of the birth star of Acharya Tirumala Nambi in the month of Ayyappasi, Lord Govindarajaswamy and His Consorts grace the shrine of Acharya Tirumala Nambi at Tirupati and there is a Tirumanjanam (abhishekam) for Lord Govindarajaswamy in the presence of the Utsavamurthi of Acharya Tirumala Nambi at Tirupati.

Appa Padi of Lord Srinivasa is brought from Tirumala and kept at Sri Kothandaramaswamy Temple at Tirupati and in the evening the Appa Padi is taken to the temple of Acharya Tirumala Nambi with full honours to honour Acharya Tirumala Nambi in the presence of Lord Govindarajaswamy and a silk Vastram is presented. Lord Govindarajaswamy along with the Utsavamurthi of Acharya Tirumala Nambi is carried along the four mada streets in Tirupati and visits the Tholappa Mandapam, the family mandapam of Tholappacharyas now in the custody of the Trust and Tirumala Nambi family and honours are done to the Tholappacharya member who conducts the festival of Sathumurai on the said occasion. Thereafter Sathumurai function takes place at the Acharya Tirumala Nambi shrine and again honour is done to the Tholappacharya family member who is taken round the four mada streets in Tirupati up to Tholappa Mandapam with temple honours. The way the function is conducted would show how Acharya Tirumala Nambi is held in respect for the services he rendered to Lord Srinivasa at Tirumala.

It is with the avowed object of preserving the performance of the Kainkaryams rendered by Tirumala Nambi and to propagate the greatness of Tirumala Nambi, Sri Ramanuja, Sri Vedanta Desika and other Acharyas and also to render assistance to poor and needy people in the sphere of education and medical care that the Tirumala Nambi Sri Venkateswara Kainkarya and Charitable Trust and Tirumala Nambi Charities have been formed by the Tholappacharya family members.





Tholappa Mandapam

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Sri Parimala Ranganatha, Sri Devi, Bhu Devi and Andal
at Tirumala Nambi Sannidhi.



Sri Tirumala Nambi Sannidhi at Tirumala

Annexures will be add later

