



PRĀGYATĀ

*The Ageless Guru of Gurus*

AGASTYA







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## DEDICATION

To your devine grace

MATA AMRITANANDAMAYI

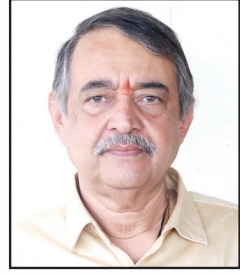
Initiated to undertake Guru Agastya's manuscripts for indepth study with newer insights at Amrita Vishwa Vidyapeeta.

Sri O. Sham Bhat who elicited and thought to understand finest philosophical verses of Guru Agastya most comprehensively and profoundly for present day.



## FORWARD NOTE

Brahmarshi Sri Narayana Guru of Kerala-a prominent spiritual and social reformer of 20th Century, in one of his poems referred Agastya as King of Rishis. Rishi Agastya is also being referred as Dakshina Rishi. The different belief system in South India and diverse culture, sculpture, language, occupations, etc., of South India are rooted at his feet. Rishi Agastya had ultimate realization that energy is Brahman. In his Shakthi Sootra he concludes that Shiva is also Shakthi, Devi is also Shakthi. He declares that everything emerges from Shakthi and everything dissolves in Shakthi. He is the only Rishi who actively lived in all the 4 Yugas. His achievements in religious, social and material living of the people is incomparable. With the special blessings and spiritual blessings of Rishi Agastya and Lopamudra, Dr. Sudha has come up with a small book giving clues about Agastya's achievements in diverse fields, which should promote a real spiritual aspirant to take up research about Agastya and his contribution in every field. Dr . Sudha is running an Ayurveda Hospital in Jayalakshmpuram, Mysuru under the name of Agastya Hospital. She has studied Agastya with special instructions from Agastya Rishi himself, told to her through the messages in " Naadi " composed by Agastya. This book should provoke our thoughts about Rishi Agastya's contribution to our nation, culture, language, occupation, nature etc.,



I sincerely thank Dr . Sudha in her endeavor to project thoughts of Agastya to the world.

- O. Shama Bhat

## PREFACE

Agastya the most Prominent Parama Jnani Sage of all time or Yugas who is exemplary known among all eminent conscious Seer, the chaitanya rishi of this infinite universe. It's difficult to document his universal wisdom, this is only a handful few of those important documents or truths, were vitally selected from the great works of venerable Sage Agastya, which are essentially appropriate for the current cyclic of time this evolutionary planet earth. My humble undertakings includes Agastya's enlightening comments spanning from the vedas to the current age as an atomist and believer of this infinite universe 'Bramhanda'. Antiquity of Indian Civilization, education, Science, medicine, arts, martial arts, music, occult arts of architecture, temples, yoga, language, grammar, astronomy, astrology, ship building technology, alchemy, devine mantras etc, etc... name anything Agastya's legacy is endless. We all have to reorient our modern scientific mind to emulate Agastya Guru's incredible legacy.

For me it will take more than one life to understand Guru Agastya and his message to world. The more and more we try to study and understand about dimensions of his multifarious personality, it's indeed hard to label and frame his contributions to mankind in this small book. He is an inspirational leader to my life and of many.... My life has been shaped and continuous to be reshaped by his blessings, teachings. Each time when I attempt to reflect and relate his knowledge to practical life, I realize deeply his blessings, changed my thinking and my way of life. To me he is not just an icon or guru.....he is the reason to

live, practical message of serving ‘ God in man ’ humanity what world needs today!

As, I am cognizant that I am just one among those surrenderer of Guru, this book is very limited to view such a gigantic personality. This is a collection or bird view of great Sage, humble offering to iconize or diefy him, an attempt at inspiring the youth of India to understand his life and message to mankind.

THIS BOOK IS A MOVEMENT

## ACKNOWLEDGEMENTS

Any accomplishment requires the effort of many people and this work is no different. Many examples, Stories, and anecdotes are the results of a collection from various Sources. An inspiring reading will root on the spirit greatly... Late Sri P. Karthigayan, Author of book “History of medical and spiritual Sciences of Siddhas of Tamilnadu “gave lots of insight. My humble gratitude to his work.



I thank my family whose patience and support have been instrumental in accomplishing this task.

I thank my Staff Smt. Rekha, Kum. Roja, Sri Nandakumar of Agastya Ayurveda Hospital, Mrs Rashmi Gundappa, Sri Srinivas, for their diligent effort, which made my work possible. I do remember with gratefulness, every one for boosting my confidence towards his devine work, Summing up a vast work in a precise and Concise done by Sri O. Sham bhat Sir, I deeply acknowledge him.

— Dr. Sudha.M.N



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# AGASTYA

## Vedic Sage of Hinduism

**A**gastya was a revered Indian sage of Hinduism. In the Indian tradition, he is a noted recluse and an influential scholar in diverse languages of the Indian subcontinent. He and his wife Lopamudra are the celebrated authors of hymns 1.165 to 1.191 in the Sanskrit text *Rigveda* and other Vedic literature.

Agastya is considered to be the father of Siddha Medicine. Agastya appears in numerous Itihasas and Puranas including the major Ramayana and Mahabharata. He is one of the Seven most revered rishis (the Saptharish) in the Vedic texts, and is revered as one of the Tamil Siddhar in the Shaivism tradition. He is also revered in the Puranic literature of Shaktism and Vaishnavism. He is one of the Indian sages found in ancient sculpture and reliefs in Hindu temples of South Asia, and Southeast Asia such as in the early medieval era Shaiva temples on Java Indonesia. He is the principal figure and Guru in the ancient Javanese language text *Agastyaparva*, whose 11th century version survives.

Agastya is traditionally attributed to be the author of many Sanskrit texts such as the *Agastya Gita* found in *Varaha Purana*, *Agastya Sambhita* found embedded in *Skanda Purana*, and the *Dvaidha-Nirnaya*. Several different etymologies have been suggested for “Agastya”. One theory states that the root is *Aj* or *Anj*, which connotes “brighten, effulgent one” and links Agastya to “one who brightens” in darkness, and Agastya is traditionally the Indian name for Canopus, the second most brilliantly shining star found in skies in the Indian sub-continent, next to Sirius. A third theory links it to Indo-European origins, through the Iranian word *gasta* which means “sin, foul”, and *a-gasta* would mean “not sin, not foul”. The fourth

theory, based on folk etymology in verse 2.11 of the *Ramayana* states that Agastya is from *aga* (unmoving or mountain) and *gam* (move), and together these roots connote “one who is mover-of-mountains”, or “mover-of-the-unmoving”. The word is also written as Agasti and Agasthiyar.

Agastya is the named author of several hymns of the *Rigveda*. These hymns do not provide his biography. The origins of Agastya - Pulastya, one of the Rig Vedic Saptarishis is his father. His miraculous rebirth follows a yajna being done by gods Varuna and Mitra, where the celestial apsara Urvashi appears. They are overwhelmed by her extraordinary sexuality, and ejaculate. Their semen falls into a mud pitcher, which is the womb in which the fetus of Agastya grows. He is born from this jar, along with his twin sage Vashistha according to some scriptural sources which give him the name *kumbhayoni*, which literally means “he whose womb was a mud pot”.

According to legends in the Puranic and the epics, the ascetic sage Agastya proposed to Lopamudra, a princess born in the kingdom of Vidarbha. Her parents were unwilling to bless the engagement, concerned that she would be unable to live the austere lifestyle of Agastya in the forest. However, the legends state that Lopamudra accepted him as her husband, saying that Agastya has the wealth of ascetic living, her own youth will fade with seasons, and it is his virtue that makes him the right person. Therewith, Lopamudra becomes the wife of Agastya. In other versions, Lopamudra marries Agastya, but after the wedding, she demands that Agastya provide her with basic comforts before she will consummate the marriage, a demand that ends up forcing Agastya to return to society and earn wealth.

Agastya and Lopamudra have a son named Drdhasyu, sometimes called Idhmavaha. He is described in the *Mahabharata* as a boy who learns the Vedas listening to his parents while he is in the womb, and is born into the world reciting the hymns.



Agastya had a hermitage (*ashram*), but the ancient and medieval era Indian texts provide stories and location for this *ashram*. Two legends place it in Northwest Maharashtra, on the banks of the river Godavari, near Nashik in small towns named *Agastyapuri* and *Akole*. Other putative sites mentioned in Northern and Eastern Indian sources is near Sangli in Aiwadi (Agastinagar) (Tal-khanapur) village (Western Ghats at Maharashtra), or near Kannauj (Uttar Pradesh), or in Agastyamuni village near Rudra prayag (Uttarakhand), or Satpura Range (Madhya Pradesh). In Southern sources and the North Indian *Devi-Bhagavata Purana*, his *ashram* is based in Tamil Nadu, variously placed in Tirunelveli, Pothiyal hills, or Thanjavur. Facing east, he penanced upon a rock at Kanyakumari immediately after the beginning of *Kali Yuga*. It is also considered that his final resting place is in Agastyarkoodam in Thiruvanatha puram.

The hymns of Rigveda related to Agasthya also mentions about the need to lead adventurous life and reach overseas destinations through ships. Ships and Boats are all referred in such hymns. Likewise, the hymns of Rigveda related to Lopamudra, reveals that the hymns are in respect of the education of women and her liberties in selecting bridegroom before marriage.

Agastya is mentioned in all the four vedas of Hinduism, and is a character in the Brahmanas, Aranyakas, Upanishads, epics, and many Purans. He is the author of hymns 1.165 to 1.191 of the *Rigveda* (~1200 BCE). He ran a Vedic school (*gurukul*), as evidenced by hymn 1.179 of the *Rigveda* which credits its author to be his wife Lopamudra and his students. He was a respected sage in the Vedic era, as many other hymns of the *Rigveda* composed by other sages refer to Agastya. The hymns composed by Agastya are known for verbal play and similes, puzzles and puns, and striking imagery embedded within his spiritual message.

His Vedic poetry is particularly notable for two themes. In one set of hymns, Agastya describes a conflict between two armies led

by gods Indra and Maruts, Agastya successfully reconciles their conflict, makes an offering wherein he prays for understanding and loving-kindness between the two. Twenty one out of the twenty seven hymns he composed in Mandala 1 of the *Rigveda* have his signature ending, wherein he appeals, “may each community know refreshment (food) and lively waters”. Scholars interpret the same hymns to be an allegory for any two conflicting ideologies or lifestyles, because Agastya never uses the words Arya or Dasa, and only uses the phrase *ubhau varnav* (literally, “both colors”). The theme and idea of “mutual understanding” as a means for lasting reconciliation, along with Agastya’s name, reappears in section 1.2.2 of the *Aitareya Aranyaka* of Hinduism.

The second theme, famous in the literature of Hinduism, is a discussion between his wife Lopamudra and him about the human tension between the monastic solitary pursuit of spirituality, versus the responsibility of a householder’s life and raising a family. Agastya argues that there are many ways to happiness and liberation, while Lopamudra presents her arguments about the nature of life, time and the possibility of both. She successfully seduces Agastya, in the simile filled Rigvedic hymn 1.179.

Agastya is mentioned in both the oldest and the youngest layers of the *Rigveda* (c. 1500–1200 BCE), such as in hymn 33 of mandala 7, which is older than mandala 1. He is also mentioned in other three Vedas and the Vedanga literature such as in verses 5.13–14 of the *Nirukta*. Agastya and his ideas are cited in numerous other Vedic texts, such as section 7.5.5 of *Taittiriya Samhita*, 10.11 of *Kathaka Samhita*, 2.1 of *Maitrayani Samhita*, 5.16 of *Aitareya Brahmana*, 2.7.11 of *Taittiriya Brahmana*, and 21.14 of *Pancavimsati Brahmana*.

A person without a spiritual experience and spiritual knowledge cannot understand the longevity of Agastya’s life. Agastya by doing highest Yoga Saadana had reached immortal status. The longevity of Agastya’s life should be related to his achievements. The pseudo-



intellectuals of Western Culture tried to project as though they were several Agasthya's. Dr.Karthigayan who has done a great research on Siddhas, in his book Siddhars of Tamilnad had quoted the poem of Bogar, the first disciple of Agasthya. The translated version of said Kaviyam reads as hereunder:

“To reveal the lifespan of Agathiyar, is impossible for anyone to declare; with years, months and fortnights-required with mathematical precision, I reveal, hence, as said in books, that, He succeeded to survive the 4 great aeons, being, the one with strategic learning and the one who conferred alphabets, the one who, born of a Kumbam and the one, worshipped by all, over the world”. 1016(Bogar, Saptha Kaandam-7000:6:757) Agasthya is also being considered as Father of Tamil Vedas. The fact of Agasthya's contribution to Vedas as a Mantra Drishtara and huge literature in Tamil shows that the theory of Arya-Dravida is a divisive idea conceived and propagated by British to divide the culture and country.

## 2. RAMAYANA

Sage Agastya is mentioned in the Hindu epic **Ramayana** in several chapters with his hermitage described to be on the banks of river **Godavari**.

In the *Ramayana*, Agastya and Lopamudra are described as living in **Dandaka** forest, on the southern slopes of Vindhya mountains. Rama praises Agastya as the one who can do what gods find impossible. He is described by Rama as the sage who asked Vindhya mountains to lower themselves so that Sun, Moon and living beings could easily pass over it. He is also described as the sage who used his powers to kill demons Vatapi and Ilwala after they had jointly misled and destroyed 9,000 men.

Agastya and his wife meet Rama, Sita and Lakshmana. He gives them a divine bow and arrow, describes the evil nature of Ravana advised “Rama, demons do not love men, therefore men must love

each other”.

### 3. MAHABHARATHA

The story of Agastya is mirrored in the second major Hindu epic *Mahabharata*. However, instead of Rama, the story is told as a conversation between Yudhishtira and Lomasa starting with section 96 of Book 3, the *Vana Parva*

He is described in the epic as a sage with enormous powers of ingestion and digestion. Agastya, once again, stops the Vindhya mountains from growing and lowers them and he kills the demons Vatapi and Ilvala much the same mythical way as in the *Ramayana*. The *Vana Parva* also describes the story of Lopamudra and Agastya getting engaged and married. It also contains the mythical story of a war between Indra and Vritra, where all the demons hide in the sea, gods requesting Agastya for help, who then goes and drinks up the ocean thereby revealing all the demons to the gods.

### 4. PURANAS

The Puranic literature of Hinduism has numerous stories about Agastya, more elaborate, more fantastical mythologies found in Vedic and Epics literature of India. For example, chapter 61 of the *Matsya Purana*, chapter 22 of *Padma Purana*, and seven other Maha Puranas tell the entire biography of Agastya. Some list him as one of the *Saptarishi* (seven great rishi), while in others he is one of the eight or twelve extraordinary sages of the Hindu traditions. The names and details are not consistent across the different Puranas, nor in different manuscript versions of the same Purana. He is variously listed along with Angiras, Atri, Bhrigu, Bhargava, Bharadvaja, Visvamitra, Vasistha, Kashyapa, Gautama, Jamadagni and others.

Agastya is reverentially mentioned in the Puranas of all major Hindu traditions: Shaivism, Shaktism and Vaishnavism. Many of the





Puranas include lengthy and detailed accounts of the descendants of Agastya and other *Saptarishis*.

## 5. TAMIL LITERATURE

In Tamil traditions, Agastya is considered as the *father of the Tamil language* and the compiler of the first Tamil grammar, called *Agattiyam* or *Akattiyam*. Agastya has been a culture hero in Tamil traditions and appears in numerous Tamil texts. Agastya learnt the Tamil language from god Murugan when he arrived in the southern Tamil country from north India.

There are similarities and differences between the Northern and Southern (Tamil) traditions about Agastya. The Tamil text *Purananuru*, dated to about the start of the common era, or possibly about 2nd century CE, in verse 201 mentions Agastya along with many people migrating south.

In the northern legends, Agastya's role in spreading Vedic tradition and Sanskrit is emphasized, while in southern traditions his role in spreading irrigation, agriculture and augmenting the Tamil language is emphasized. In the north, his ancestry is unknown with mythical legends limiting themselves to saying that Agastya was born from a mud pitcher. In southern traditions, his descent from a pitcher is a common reference, but two alternate southern legends place him as the Cañkam (*Sangam*) polity and is said to have led the migration of eighteen Vêlir tribes from Dvâarakâ to the south. Agastya pioneered the first *sangam* period that lasted 4,440 years, and took part in the second *sangam* period that lasted another 3,700 years.

The *Tirumantiram* describes Agastya as an ascetic sage, who came from the north and settled in the southern Pothigai mountains because Shiva asked him to. He is described as the one who perfected and loved both Sanskrit and Tamil languages, amassing knowledge in both, thus becoming a symbol of integration, harmony and

learning, instead of being opposed to either, According to the Skanda Purana, the whole world visited the Himalayas when Shiva was about to wed Parvati. This caused the earth to tip to one side. Shiva then requested Agastya to go to the southern region to restore the equilibrium. Thus, Agastya migrated south at Shiva's behest.

## 6. BUDDHIST LITERATURE

Several Buddhist texts mention Agastya. Just like early Buddhist texts such as *Kalapa*, *Katantra* and *Candra-vyakarana* adapting Panini, and Asvaghosa adopting the more ancient Sanskrit poetic methodology as he praises the Buddha, Agastya appears in 1st millennium CE Buddhist texts. In Tamil texts, for example, Akattiyam is described as the sage who learnt Tamil and Sanskrit grammar and poetics from Avalokitan (another name for Buddha-to-be Avalokitesvara).

The *Manimekalai* and *Viracoliyam* are two of many South Indian texts that co-opt Agastya and make him a student of the Buddha-to-be.

Agastya elsewhere appears in other historic Buddhist mythologies, such as the Jataka tales. For example, the Buddhist text *Jatakamala* by Aryasura, about the Buddha's previous lives, includes Agastya as the seventh chapter. The *Agastya-Jataka* story is carved as a relief in the Borobudur, the world's largest early medieval era Mahayana Buddhist temple.

## 7. JAVANESE AND INDIAN LITERATURE

Agastya is one of the most important figures in a number of medieval era Southeast Asian inscriptions, temple reliefs and arts. He was particularly popular in Java due to his teaching of Saiva Siddhanta which was easily accepted into the Javanese society. He introduced the



Vedic science and the Pallavan Grantha script, his popularity declined when Islam started to spread throughout the islands of Indonesia. He is also found in Cambodia, Vietnam and other regions. The earliest mentions of Agastya is traceable to about the mid 1st millennium CE, but the 11<sup>th</sup>-century Javanese language text *Agastya-parva* is a remarkable combination of philosophy, mythology and genealogy attributed to sage Agastya.

The *Agastya-parva* includes Sanskrit verse (*shlokas*) embedded within the Javanese language. The text is structured as a conversation between a *Guru* (teacher, Agastya) and a *Sisya* (student, Agastya's son Drdhasyu). The style is a mixture of didactic, philosophical and theological treatise, covering diverse range of topics much like Hindu Puranas. The chapters of the Javanese text include the Indian theory of cyclic existence, rebirth and samsara, creation of the world by the churning of the ocean (*samudra manthan*), theories of the Samkhya and the Vedanta school of Hindu philosophy, major sections on god Shiva and Shaivism, some discussion of Tantra, a manual like summary of ceremonies associated with the rites of passage and others.

Agastya is common in medieval era Shiva temples of southeast Asia, such as the stone temples in Java (*candi*). Along with the iconography of Shiva, Uma, Nandi and Ganesha who face particular cardinal directions, these temples include sculpture, image or relief of Agastya carved into the southern face. The Shiva shrine in the largest Hindu temple complex in southeast Asia, Prambanan, features four cellae in its interior. This central shrine within Prambanan group of temples dedicates its southern cella to Agastya.

The Dinoyo inscription, dated to 760 CE, is primarily dedicated to Agastya. The inscription states that his older wooden image was remade in stone, thereby suggesting that the reverence for Agastya iconography in southeast Asia was prevalent in an older period. In Cambodia, the 9th-century king Indravarman, who is

remembered for sponsoring and the building of a large number of historic temples and related artworks, is declared in the texts of this period to be a descendant of sage Agastya.

## 8. AGASTYA SAMHITA

*Agastya Samhitâ* is the title of several works in Sanskrit, attributed to Agastya.

One of those works is the *Agastya Samhita*, sometimes called the *Sankara Samhita*, a section embedded in *Skanda Purana*. It was probably composed in late medieval era, but before the 12th-century. It exists in many versions, and is structured as a dialogue between Skanda and Agastya.

## 9. AGASTIMATA

Agastya is attributed to be the author of *Agastimata*, a pre-10th century treatise about gems and diamonds, with chapters on the origins, qualities, testing and making jewellery from them. Several other Sanskrit texts on gems and lapidary are also credited to Agastya in the Indian traditions.

**Other mentions of Agastya include:**

- *Brhaddevatâ* in section 5.134.
- The Lalita sahasranama of Shaktism tradition of Hinduism, which describes the 1000 names of the goddess Lalita is a part of the *Brahmanda Purana*. It is presented as a teaching from Hayagriya (an avatar of Vishnu) to Agastya.
- Agastya is credited as the creator of the *Âditya Hridayam* (literally, “heart of the sun”), a hymn to Sûrya he told Rama to recite, to win against Ravana.
- *Lakshmi Stotram* and *Saraswati Stotram*.
- The Tamil text *Pattuppattu* states Agastya to be master of *icai* (music, song).



- Kalidasa, in his *Raghuvamsha* (6.61) states that Agastya officiated the horse sacrifice of a Pandya king of Madurai.
- One of the authors of Nadi Shastra / Nadi astrology

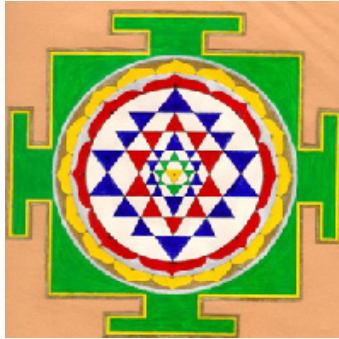
## 10. AGASTYA AND HIS SACRED PLACES OF POWER

### Forests, Mountains, Temples, and Caves of Agastya

The great Siddha, Agastya, is loved by Kriya Yoga Sadhaks everywhere, he is the guru of immortal Babaji, the peerless Himalayan Avatar. There is a long tradition in yoga that the guru of ones guru, when honored, brings the Grace of the lineage into ones life. Shrouded in mystery, the Siddha Agastya is revered too, by devotees throughout south India. The Siddha reigns over the vast southern mountain forests along the border of Kerala and Tamil Nadu. He is said to have been initiated directly by Yogi Shiva, with whom his soul is merged. Describing events in his life does not reflect his greatness, which can only be understood when he speaks from within. There, one can begin to feel the cosmic ocean of his soul. Nevertheless, our minds and hearts are elevated just by discussing him.

Agastya was born to a Saptarishi, Pulasthya and the beautiful Urvashi. Urvashi held the power of levitation (*laghiman siddhi*). Her husband, Sage Pulasthya, it is said, heard the prayers of the sick, and traveled astrally to their bedside in order to heal them. He used yantras and tantra and performed untold miracles. He possessed an astral weapon of immense power (*Brahma Astra*), which could be countered by only one amazing defense (*Brahma Danda*). It is said that the Sage passed the weapon on to Lord Krishna through Drona, the preceptor of the Pandava Kings in the Mahabharata war.

The great Siddha is known to have spent some years in Varanasi. He had more than one Ashram in north India. In the Himalayas, there is a village named Agastyamuni near Rudraprayag which is a



*Agastya and his beautiful Shakti, Lopamudra, performed Tantric sadhana with the Sri Lalita Yantra, and together, won the Grace of Tripurasundari.*

prime candidate. His Nashik Ashram is found on the banks of Pravara River in the town of Bhandardara. Agastyapuri, a nearby village lies on the banks of river Godavari, near Nashik. Agastya was a “Kuru” Muni, a Sage who is short of stature. Though short of stature, he was a giant among Siddhas. Agastya’s links to both Shaivism and Vaisnavism are strong. In addition, he was a great Shakti devotee. Agastya and Lopamudra were in the lineage of Tripura Acharyas, devotees of Shri, and were freed from all sins through sadhana and prayer to Tripurasundaris’ magnificent Yantra. The Siddha made massive contributions to the field of Indian astrology (*jotish*) as well as practical theology. He had the capacity to enter into samadhi at will.

### 10.1 Agastya in South India

Shiva instructed the Siddha to shift to the south, so Agastya migrated to southern India. In those ancient days, the southern lands extended much farther south than they do at this time. Ancient Tamil literature records that a large land mass was once submerged in the ocean. The power points of energy, Temples of Miracles developed by Agastya, refined the written language of Tamil, Tamil is the oldest indigenous language in south India, and the mother tongue for many other languages. Many miraculous things are attributed to Agastya.



*Agastya Ashram is said to have been somewhere on or near  
Agastya Malai mountain, near the border of present day Kerala and Tamil Nadu.*

He made contributions to the southern system of medicine (*siddha vaidia*). Agastya and Lopamudra practiced tantra, and the great sage is known to have stated that the most noble way of enjoying bliss is through “Illaramay Nallaram”, that is, considering ones partner as none other than the Goddess Lakshmi. The waterfall where Agastya initiated Babaji has strong Trimurti energy (Shakti) and the Shiva temple at the very spot, is said to have been converted from a Vishnu to a Shiva temple by Agastya ages ago. This Courtallam temple is dedicated to Lord Thiru Kuttrala Nathar, a form of Shiva, and contains many inscriptions about both Chola and Pandya Kings. His Ashram in the south is reported to have been, or perhaps still is, in or near Agastya Malai mountain, near the border of Kerala and Tamil Nadu. He became the head of the Tamil Sangam, an ancient assemblage of poets and scholars, based in the ancient city of Madurai, and from there, led the council. His notable disciples became great siddhas themselves,, including Rama Devar and Sundaranandar.

## 10.2 Agastya's Jeeva Samadhi

Jeeva Samadhi is the dissolution of the individual soul (*Jiva*) into the cosmic soul (*Shiva*). Here, the ego, and all of the Jiva tattvas

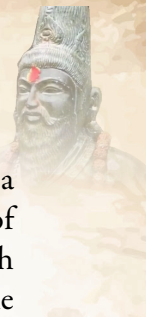
dissolve into the cosmic ocean, forever to be identified with a wave of the Brahmic ocean. Although it results in physical death to most, it is the beginning of a journey of transformation of the physical cells to a rare few, all chosen by Shiva himself. This experience is sometimes referred to as Sahaja samadhi. This is exactly the samadhi that Agastya experienced at the present site of Kombeswara Temple in Thiruvaduthurai, near Kumbakonam. There, one can even find the samadhi of Agastya. It is an excellent place to do sadhana. We make great progress on the spiritual path when we do sadhana at these sacred spots, sanctified by the divine vibrations generated by the samadhi of such siddhas.

### 10.3 Agastya's Soruba Samadhi and the Temple

The great Sage was destined to surpass even the stellar state of Nirvikalpa Samadhi, as the Godhead led him into the full descent of Divine light, transforming the physical body forever. He is said to have achieved the end stage **deathless** state of the golden body while living (*Soruba Mukti*) on the south-western coast of Kerala. Drenched in the nectar of his powerful Samadhi experience, the sacred site developed into the famous Padma-nabha-swami temple. The actual age of the temple is not known. It was referred to in the Sangam period of Tamil literature, thought by scholars to be between 500 b.c. and 300 a.d. The actual age may be much older. The temple has been mentioned in many Puranas, including Brahma, Matsya, Varaha, and Skanda, to list a few. It is also referred to in the classical Mahabharata.

It is a temple with both spiritual and material wealth Agasthya had a great spiritual technology of drawing different kind of energies. It is being told that he had attained Suvarna Samadhi in the place where now Padmanabhaswamy Temple is in existence in Tiruvananthapuram, Kerala. His technology of identifying himself with atoms of different kinds was the highest achievement of Samadhi. Probably the large stock of the gold and golden ornaments





now being noticed below the temple is related to his Suvarna Samadhi. He could make and unmake things. In Tirumaichur of Tamilnadu State when Agasthya worshiped Lalithambika through the chanting of Lalitha Sahasranama which he composed as per the revelations of Hayagreeva, Lalitha Devi appeared before him in the form of Gems which subsequently made him to compose a book on text of examination of Gems.

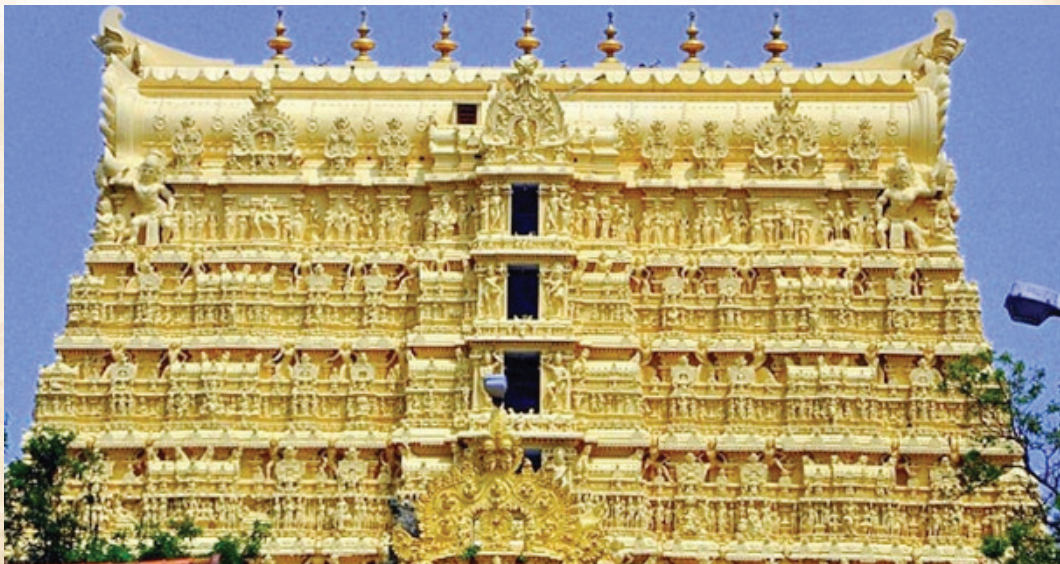
The temple and process are very clean and highly ordered. The ornate carvings on the 350 granite columns which support the roof, display a high level of artistic skill and, due to their granite construction, will amaze for generations to come. The images depict scenes from the Puranas, including yogis, animals, and the performance of the tasks of everyday village life in ancient times. At least one carving depicts a sadhu with an erection, which seems to harken back to the ancient Lakulisha Shiva tradition, revealing the great antiquity of the temple. The image demonstrates the creative energy available to the yogi or tantric who recirculates the tejas within the ojas, an important technique in Tantra. The granite portions of the temple are in the Chola style. The roof is plated with gold, as is the symbolic flagpole.

The wealth of the temple is not limited to its spiritual vibrations and physical beauty, which it certainly has in abundance. Historians and scholars are of the view that the temple was known as “The Golden Temple” in ancient times. This was based on the fact that the temple was already unimaginably wealthy well more than a thousand years ago. In works of ninth century poet-saints like Namma Alwar, the temple is referred to as having walls of pure gold. In the early medieval Tamil literature Vaishnava saints identify the temple as one of the 108 principal Holy Abodes (*Divya Desams*) in the grand tradition of Lord Vishnu.

The king of Nepal once donated a fortune to develop this temple, bringing gifts on a procession of elephants under a great deal of pomp

and celebration. In more recent times, around 1750, the Maharaja of Travancore, Marthanda Varma, offered his sword at the feet of Lord Vishnu, symbolic of his dedication. He, in fact, dedicated his entire kingdom to the protection of the temple. Since that time, the rulers of Travancore have functioned as caretakers of the temple, adopting Vishnu's conch as their symbol of authority.

The assets of this sacred temple have been examined by representatives of the Supreme Court of India. Many vaults exist in and under the temple itself. A public report to the court has established that the riches of the temple, mostly gold and gems, have a monetary value of \$18 Billion U.S. This does not take into account the antique and cultural value of these items, which are believed to increase their value ten fold. These riches are thought to be an accumulation of donations reaching back several thousand years. Items from ancient Rome and Mesopotamia are found in the horde. This establishes the temple as the most wealthy spiritual site in the entire world.



*The gold plated Goparam tower of the "Golden Temple" is so wide that the height appears lower than its many levels suggest.*



## 10.4 Agastya Lives in the Southern Forest

Residing with his equally powerful Shakti, Lopamudra, the divine couple moved mostly between the wilderness around Courtallam and the present day Neyyar Wildlife Sanctuary, father south. Between the two, nestled deep in the forest, lies the remote village of Agastya Malai. This village, with the Siddhas' namesake, lies in the area where he and his Shakti have roamed for many bygone centuries. Supremely free, these Siddhas are believed to move through the mist of the forest even today. Some say that, like the Mahavatar Babaji and his eternal partner (*nityapriya*) Mataji, Agastya and Lopamudra have retained their physical bodies for the benefit of humanity, though few elect may view their golden bodies. They will, however, respond to any sincere call for help anywhere on earth and in the heavens. There is absolutely no doubt about that! They are the ultimate tantrics, who saw the divine in each other and rode that vision to the highest reaches. Thus, their physical union did not debase their consciousness, but rather lifted it up to the supreme heights of God and Goddess union, and the conscious union of all polarities. Even the Devas serve such Siddhas, for the Dharma transcends all things.

## 10.5 Kriya Yoga Initiation of Sathguru Babaji

The Courtallam Falls, the site where the Great Mahavatar Kriya Babaji was initiated into Kriya Yoga by Sage Agastya many centuries ago.

In the early part of the second century of this common era, Babaji had just completed tapas in Kartirgama, Sri Lanka, where, under the inspiration of the Siddha Boganathar, he had attained the state of nirvakalpa samadhi. During that period of sadhana, he had become aware of and aspired for, initiation into the Kriya process (*kriya diksha*) in order to bring that state of omnipotent oneness into the lower planes (*soruba samadhi*).

Migrating under the guidance from Bhogar to the pristine falls of Courtallam, he sought diksha from Agastya. He continued his intensive yogic sadhana, determined to do so, without food or water, until Agastya appeared or until he, Babaji, had perished from dehydration, or from the physical stress of the effort. He was determined to win the Grace of Agastya or die. As his life force ebbed, he moved in and out of consciousness and was nearing physical death when the great master, Agastya, appeared. Agastya then gave him the seminal technique of Kriya. Babaji recovered his health, and shifted again to a remote cave in the Himalayas. Five years later, he emerged from that remote cave his golden body burning with the fire and light of immortality (*soruba samadhi*).



*Shenbaga Devi Amman Temple, Courtallam*

## 10.6 The Shenbaga Devi Amman Temple

Agastya lived for centuries in the area above the main Courtallam falls. For those who would like to follow in his footsteps, a trek through the jungle path that leads to his cave complex, very quaint Shakthi Temple, that's the Shenbaga Devi Amman Temple, the energy around the temple is magical. The temple is a prime place do Sadhana.



## 10.7 The Siddha Caves

Continuing the trek upriver, one ultimately reaches an area by the river below the trail and to the right which contains the ancient cave complex. The cave opens into several rooms where sadhus reside and practice their yoga sadhana, Kundalini Pranayama, deep meditation, which is Agastya's energy. The sadhus there informed us that during the last half of the 20<sup>th</sup> century, two saints, including one lady saint, performed high level tapas, and lived in a very small adjoining cave room. That adjoining cave room was cage-like, not tall enough to stand up in, but having just enough space to lie down and to sit up to do pranayam or mantra. The sadhus said that each of these saints performed mantra sadhana and observed silence (*mouna yoga*) for more than a year. The resident sadhus were pleased to feed them. Serving a saint in tapas is one of the most sacred acts one can perform in the physical plane. The energy of the caves was beyond description, not only due to Agastya and Lopamudra, but due to so many centuries of spiritual practices by untold Yogis.

Agastya has played and continues to play a vital role in the Kriya lineage. The great Paramahansa Yogananda refers to Agastya in the *magnus opus*, without identifying his relationship to Babaji. The hills above Courtallam falls are magical, and there are many secrets to be unwrapped in the trails around them.

## 10.8 Adichunchanagiri

*Mahasamsthana Math*, is a hill township in Nagamangala situated on a rocky hill at an altitude of about 3,300 ft. above M.s.l. It is the spiritual headquarters of the Natha Parampare and Jogi Cult of Hindus of Karnataka. Sri Kalabhairaveshwara is the Kshetra Palaka of Sri Adichunchanagiri Mahasamsthana Math. Lord Gangadhareshwara is the presiding deity. The Pancha Lingas, the Jwala Peetha, Shambamba are all held in great reverence by the devotees. The peak point of the Giri (hillock) is known as Akasha

Bhairava and the sacred pond by the temple is Bindu Sarovara. Two lakes have been built for the deepostava programmes. The old Bindu Sarovara was also renovated as per agama tradition, initiated by Agastya and Lopamudra.

### 10.9 Agastya called “Tirupati Balaji as GOVINDA”

A lovely incident happened when Lord Vishnu came to Bhuloka in search of Mahalaxmi .....when he entered Bhuloka as usual, he got human qualities like thirst and hunger, this following incident is conversation between Lord Srinivasa and Sage Agastya Muni..... Lord Srinivasa once went to the hermitage of Sage Agastya and said “Munindra, I have come to Bhu Loka (Earth) on a particular mission and going to stay here till the end of the Kali Yuga.... I’m very fond of Cow milk and need one for my daily needs. I know you have a large Gosaala with many Cows. Can you offer me one Cow for my needs.”Sage Agastya smiled and said “Swamy, I know very well that you are Lord Sri Maha Vishnu in the human form of Srinivasa. I’m so happy that the creator and the ruler of this universe has come to my hermitage and seeking a favor from me. But, I also know your maya, Swamy and know that you have come all the way to test my devotion.”





“Please remember Munindra, every time I’m called by this name you are remembered too. If any devotee for whatever reason is unable to come to my Temple I shall still grant him whatever he rightfully deserves if he recites just this name GOVINDA as many times as he’s comfortable chanting”. ”I shall also grant salvation (moksha) to all those devotees who recite this sacred name at least 108 times while climbing the seven hills”. Agasthya called GOVINDA his sankalpa to bring to Bhuloka arranged Srinivasa Padmvathi Kalyana for Lokakalyana.

Temples for Agastya are found in Tamil Nadu. They include the Sri Agasthiyar Temple at Agasthiyar Falls (Kalyana Theertham) in Papanasam (Thirunelveli District) and the Sri Lobamudra Samedha Agasthiyar Temple in the Arulmigu Chidambara Vinayagar Thirukoil at A. Vellalapatti

Agastya statues or reliefs feature in numerous early medieval temples of north India, south India and southeast Asia. One famous Agastya temple is also located in Uttarakhand in the town of Agastyamuni. The town derived its name on the name of Sage Agastya. The *Dasavatara temple* in Deogarh (Uttar Pradesh, near Madhya Pradesh border) features a 6th century Gupta Empire era Agastya carving. In Karnataka similarly, he is reverentially shown in several 7th-century temples such as the Mallikarjuna temple in Mahakuta and the Parvati temple in Sandur. He is a part of many Chalukya era Shaivism temples in the Indian subcontinent peninsula.

The artistic iconography of South Asian and Southeast Asian temples show common themes such as he holding a pitcher, but also differences. For example, Agastya is featured inside or outside of the temple walls and sometimes as guardian at the entrance (*dvarapala*), with or without a potbelly, with or without a receding hairline, with or without a dagger and sword. Rock cut temples and caves, such as the 8th-century Pandya rock temples group, show Agastya.

## 10.10 Temples of Agastya in South India

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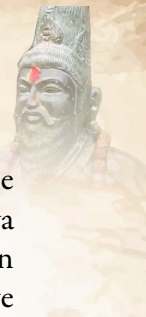
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Almost all the temples in Southern part of India particularly in South and Western part of India are related to Agasthya in one or another way.

1. He sat in meditation in Kanyakumari and found energy of Goddess Mahakali or Bhagavathi and installed the temple of Kanyakumari. The divine energy which had been originally drawn by Agasthya in Kanyakumari subsequently became the plot farm for the rejuvenation of Hinduism with the advent of Swamy Vivekanda.





2. Agasthya was the Rajaguru of Pandya Kings. At the end of the Avataar of Lord Aiyappa who was an young prince of Pandya Lineage, Agasthya had told Aiyyappa to leave his energy in Shabarimala. he directed him to throw his arrow and to leave the energy in the place where the arrow lands. Later, it is in the said place Parashurama constructed the Shabarimala Temple.
3. When Lord Subramanya was in ferocious mood and trembling with the anger Agasthya brought him to the Western Ghats and made him to cool down in the Hill now being called as Kumara Parvatha and undergo a Samadhi in the said place leaving the energy of blessing to all those who undergo hardship in the life becuase of Sarpa and Rahudosha.
4. Saint Agasthya was instrumental in energizing Srishailam Kshetra. It is being told that it is in the said place he had a long conversation with Subramanya. Most part of the Skanda Purana and its materials got composed their. It is in Srishailam he composed a religious text called Siddhantha Shikhamani which is being followed by the peoples of Shaiva Cult.
5. Saint Agasthya had also got performed Ashwamedha Yaga by Pandya Kings in Madhurai Meenakshi Temple and energized the whole area with the divine power and made the Pandya Kings to construct a massive temple for Goddess Meenakshi.
6. Saint Agasthya is also conncted to Arunachaleshwara Temple of Tamilnadu where he worshipped Lord Shiva in the form of Dakshinamurthy, which gave room for emergence of great spiritual masters like Ramana Maharshi in the said vibrating place. Saint Agasthya had a vision of Dakshinamurthy sitting below Ashwatha Tree in Arunachalam. His statement was subsequently confirmed by Ramana Maharshi also.
7. Saint Agasthya had installed Rajarajeshwara Temple near Kannur, Kerala, And most of the political aspirants do visit the said temple for grace.

8. Saint Agasthya is also related to Talakaveri Agasthyeshwara temple, the place where river Cauvery got originated. He installed said Agasthyeshwara temple. Likewise, for Talakaveri to Kaveri Pattanam near Tamilnadu he had installed huge number of Agasthyeshwara temples which made river Cauvery to flow calmly without changing its course and without flooding.
9. Saint Agasthya had also linked to Changanur Mahadeva temple situated in Alappi district of Kerala which was originally an Agasthya Ashram.
10. Likewise, Pandya Kings constructed Tenkashi Shiva temple to please their Guru Agasthya.
11. Saint Agasthya is also related to Chidambareshwara temple at Tamilnadu where he recorded the messages that he received from the divine dance of Lor Nataraja to compose Tamil Language.
12. Saint Agasthya had also installed Somanatha temple in Gujarat, which was perfectly in the line of Southern Pole.
13. Saint Agasthya is also related to Shankaranarayana temple at Kundapura, Udupi district.
14. Saint Agasthya had taken Lord Rama and Goddess Seeta to Rameshwaram and directed Rama to make Abhishekam to the Lingam formed by Seeta in sand. There is a great thing that has to be observed here, Agasthya had a technology of converting the sand into a big Lingam which is evident from the story of Agasthyeshwara temple situated at T.Narasipura, Kapila-Cauvery Sangam
15. Saint Agasthya village is also situated near Kedara giving clear indication of his connection to Kedareshwara of Himalaya.
16. In Skanda Puraana it is the Agasthya who had given the complete details of Kashi Vishwanatha temple at Kashi and



Vishnuhari temple at Ayodhya. The present Sri Rama temple is under construction in the very same place where Vishnu Hari temple existed earlier referred in the Skanda Puraana by Saint Agasthya.

17. The Tantra practice carried in Kamakya temple at Gauhati are also linked to Agasthya as the said Vidya had been given by him.
18. The all famous Palani temple is situated in a Hill which had been originally gifted to Agasthya by Lord Shiva himself. It is being told that Lord Subramanya told Agasthya that he will keep the Hill for himself. The Lord Subramanya Vigramam in Palani is being made by Agasthya's discipline Bogar in Asthapashana which had high medicinal effect.
19. The Tiruchi Agasthyeshwara temple is constructed by Cholas. Agasthya was the Rajaguru of Cholas. Chola Rulers constructed thousands of temples to please their Guru Agasthya and other siddhaguru like Karuru Siddhar emerged in the lineage of Agasthya Siddha cult.
20. Saint Agasthya is also linked to Otumalai temple of Lord Muruga and Srichakra temple situated in a hill near Salem.
21. Kalsheshwara temple in Chikkamagalur district, Karnataka state had been installed by Agasthya. Kalasa is being considered as a place of birth of Agasthya. One Annapurneshwari famous temple in nearby place is also being linked to Saint Agasthya.
22. Agasthyeshwara temple at Kuttralam in Kanyakumari district, of Tamilnadu is another place blessed by Saint Agasthya.
23. Sree Jaladurga Parameshwari temple, at Anekal, Bantwal taluk, Dakshina Kannada district, had been originally installed by Saint Agasthya.
24. Lakshminarasimha temple at Hariharapura, on the bank river Tunga.

## 11. MARTIAL ARTS

Maharishi Agastya is regarded as the founder of Silambam, an Indian martial art from Tamil Nadu, and *varmam*, an ancient science of healing using varmam points for varied diseases which is also utilized by practitioners of the southern form of Kalaripayattu, an Indian martial art from Kerala. Murugan, the son of Shiva, is said to have taught *varmam* to Agastya, who then wrote treatises on it and passed it on to other siddhar.

Agastya is also considered as one of the foremost exponents of the martial art Kalaripayattu, the mother of most of the oriental martial art forms. Unlike other martial arts, which are mostly about training the human body and mind to defend oneself and defeat an opponent, Kalaripayattu is taught as a complete science with instruction on human anatomy, physiology, and how to treat the same. It is also unique in the way it is taught and practiced. Unlike other martial art forms, Kalari teaches how to disable an opponent through prayogam, and the revival of the person disabled through upasamanam. Some of the techniques of Kalari are so subtle and closely found the practice of Kalari a good preparation of the body and mind to experience higher states of consciousness.

Human civilization should be thankful for Rishi Agastya's theory of electricity generation. His theory for generating electricity requires an earthen pitcher, copperplate, copper sulfate, wet sawdust, and mercury amalgamated zinc sheet. These same principles scientists have used to produce current.

## 12. AGASTYA AND SIDDHAR CULT

Agathiyar is the first Siddhar. His disciples and other siddhars contributed thousands of texts on literatures, including medicine and form the propounders of the system in this world. He is considered Father of Tamil literature and compiled the first Tamil grammar called Agathiyam. It is believed lived in the 6th or 7th century



B.C and specialized in language, alchemy, medicine and spiritual and gnanam). There are 96 books in the name of Agathiyar.

'Agathiyar Muni is considered to be the embodiment of one of the nine celestial intellectuals who came to this earth for enlightening human beings.' 'Siddhars are those who have attained perfection in yogic practices to ultimately reach the stage of immortality. Through higher-level yogic practices they attain a state of ultra luminosity that results in invisibility; thus they remain impervious to ordinary vision. Such siddhars work incessantly for the propagation of knowledge and the evolution of souls.' A literary research on the Siddha medical sciences in a Tamil manuscript written on palm leaves about 3,000 years ago. The text is titled 'Prapancha Kaandam' and runs into several volumes

It is attributed to Lord Muruga. It was narrated by sage Agathiyar while recorded by sage Pulasthiya.

The sages recorded their knowledge on palm leaves after extensive discussions held in Alagan Kulam and presented them to Dhashina Murthi for his perusal. This included the 64 kinds of learning, 18 Puranas, 96 Tatvas, and 48 branches of scientific knowledge. The entire literature in Tamil came to be called Sidha Veda. It was then translated into the four existing languages of that period viz Sanskrit, Greek, Hebrew and Chinese. Sage Agathiyar on the instruction of Lord Murugan originated the Tamil language. Sage Bhogar from China, Thaeraiyar from Malaya, Yugimuni from Kerala, Pulipani from Kantha Malai, Pulathiyan and Kapiyan too served Agathiyar. A conference of sidhas called Sidhar Sabai was held during the 53rd year, Sidharti Samvatsara, of Kali Yuga at Courtalam. An institution known as Sidhar Gnana Koodam was inaugurated by Lord Murugan and was headed by Agathiyar. Pulathiyan and Kapiyan headed the literary section while Pulipani in research. Thaeraiyar who was into surgery headed a medical research centre established at Thorana Malai. Yugimuni who was into herbal medicines headed an Ayurvedic

hospital at Paradesi Kundai. Sage Bhogar who was in charge of all scientific researches established an alchemy research centre at Thiruparankundram. Pambatti Sidhar was heading a team researching venom at Marudamalai. After having established these institutions Agathiyar again started on an extensive mission of propagating the wealth of knowledge gained by these sidhars in Tibet, Manchuria, Egypt, Palestine, Rome, America, Africa, Malaya and Arab world. After satisfactorily completing their mission of propagating the said teachings the sages went into 'Samadhi' merging themselves into the cosmos. Kandan went into Samadhi in Thorana Malai, Bhogar in Palani, Thaeraiyar, Pulipanai and Yugimuni in Kantha Malai, and Agathiyar himself choosed to come back to Courtalam. He chosed a spot called Dhashina Meru in the Pothigai Hills. This spot is also the abode of Lord Siva as Dhashina Murthi.

### 13. GURU AGASTYA THE ARCHETYPE OF ALL GURUS

In the hierarchy of siddhas or perfected human beings, or Initiates of the White Brotherhood as they are called in the West, who have guided the destinies of nations on our planet Earth for the past 12,000 years of recorded history, the ageless legendary siddha Srî Agastiya Maha Muni stands out as the senior-most guru who initiated a galaxy of eminent gurus and siddhas down the ages, and who had established and nurtured the ancient civilization lasting several millennia. He is also acknowledged, in occult circles, as the head of a representative group of rishis entrusted with the guiding of the destiny of India and other nations called the Sapta Rishis as disclosed in certain ola leaf manuscripts called rishi vakyams and also in theosophical writings.

#### **Agastya the warrior Guru**

In the Ramayana saga, which is deemed by historians to have taken place about 9,000 years ago in the Treta Yuga, Srî Agastiyar is



reported to have appeared before Rama himself on the day before the final victorious termination of the war with Ravana, the hitherto invincible King of Lanka, and initiated Lord Rama with a special divine mantra to counter the effect of the powerful boons that Ravana had earned from the gods by his great tapas.

It is significant to note that, according to geo physical research based on the movement of the continental plates, the Lanka of Ravana was situated in the continent of Lemuria, also known as Kumari Kandam, which was a land mass, connecting the Deccan plateau in South India and the island of Ceylon, with intervening straits to be crossed, with Madagascar in the West, Australia on the East and Antarctica on the South, until it sank into the Indian ocean in stages over 3,500 years ago.

The First Sangam period from 9600 BC to 5200 BC, spanning the Satya and Treta yugas, the Second Sangam period from 5200 BC to 1500 BC spanning the Treta and Dwapara yugas, and the Third Sangam period from 1500 BC to 600 AD spanning the Dwapara and Kali yugas.

According to the present cycle of four yugas, namely Satya, Treta, Dwapara and Kali yugas, in their descending arc of 12,000 years and ascending arc of another 12,000 years, as stated by Úrî Yukteswar in his famous treatise called 'Holy Science', we are now in the ascending arc of Dwapara yuga completed the Kali yuga period lasting from 600 BC to 1800 AD.

The Mahabharata war, where Lord Krishna propagated the teachings of the Bhagavad Gita to Arjuna, is reckoned to have taken place during the Second Sangam period about the year 3100 BC.

The First Sangam, which was founded and nurtured by Siddha Srî Agastiyar, lasted for 4,400 years and had its centre in the city of Dakshina Madura in the continent of Lemuria.

The Second Sangam, which was also established under the patronage of Srî Agastiyar, lasted for 3,700 years and had its centre

in the city of Kavatapuram in the continent of Lemuria, after the records in the city of Dakshina Madura had gone under water.

The Third Sangam, also sponsored by Srî Agastiyar, lasted for 1,800 years and had its centre at Uttara Madura, namely the modern city of Madurai, which lays north of the earlier centres, after the whole of the Lemurian continent had gone under water. Sage Agasthya was evaluator of all languages.

After the commencement of the gradual inundation of the Lemurian continent, it is reported that Srî Agastiyar led a migration of Dravidians to Java and Cambodia and Central and South America. The legends of the Incas, Mayans and Aztecs of South America regarding the founding of their cultures by tall beared white-robed teachers confirm the traditional view that the Lemurians, under the guidance of their siddhas, colonized North and South America, as well as the Nile Valley, when they founded the Egyptian civilization.

It is significant to note that Edgar Cayce the well-known 'sleeping prophet' of America, had in the course of his recent voluminous psychic messages given out by him while in a state of trance mentioned a similar sinking of the continent of Atlantis in stages into the Atlantic Ocean over a period of several centuries between 12,000 BC and 10,000 BC, before the sinking of the Lemurian continent.

Maha Avatar Kriya Babaji of the Himalayas, the lineal Guru of Paramahansa Yogananda, Yukteswar and Lahiri Mahasaya, who is well nigh 1,800 years old today, still retains a young physical body of a 16 year old youth, as a result of his divinising the cells of his physical body, after receiving initiation from two of the greatest siddhas of all time.

Siddha Boganathar instructed him in the higher Kriya yoga techniques, for six months at Kataragama in Sri Lanka in the year 214 AD and sent him thereafter to his own Guru Siddha Agastiyar at Couttalam in India, where Babaji had the final initiation in Kriya yoga, after he had practised severe austerities for 48 days to invoke the





grace of Agastiyar, who finally appeared before him in his physical body emerging from the adjoining forest; and showered his full blessings on him.

Babaji is known to have initiated among others the famous Hindu reformer Adi Sankaracharya into the mysteries of Kriya yoga about the year 800 AD.

Among the several Siddhas initiated directly by Srî Agastiyar were, according to certain sources, (1) Tirumoolar, the author of Tirumanthiram described as one of the greatest texts of yoga and mystic truth ever written, who lived for over 3,000 years in the pre-Christian era, and (2) Tiruvalluvar the author of the world famed classic scripture the Tirukkural, who lived 2,000 years ago.

It was the immortal Srî Agastiyar who originally taught and transmitted to several of his disciples over the ages the Kriya yoga techniques of divinising the cells of the body and: rendering the physical body deathless for centuries, (as in the case of the 18 Siddhas and Kriya Babaji), or enabling the physical body to disappear completely and resurrect in a glow of light into a subtler vibrational field, (as in the case of Adi Sankaracharya and the four great Saiva saints namely the Nayanmars and Kabir of medieval times and Ramalinga Swamigal as recently as 1874), or enabling the physical body to be placed in a tomb in jeeva samadhi at will, in a state of suspended animation, where the blood circulation and the breathing have stopped but a luminous pranic energy keeps the body-cells alive, with the possibility of the siddha dematerializing the body in the tomb and materializing it outside in a completely different locality and living out an extended span of life for several years (as in the case of three well-known siddhas of modern times, namely Srî Raghavendra Swami about whom a popular film had been made recently, Srî Kulandaj Ananda Swami whose last jeeva samadhi is in Madurai city and Srî Muthukrishna Swami whose jeeva samadhi is in Vallioor).

## 14. AGASTYA NAADI ASTROLOGY

**Nadi Astrology** (*nadi jyotisa*) is a form of Dharma astrology practiced in Tamil Nadu and adjacent regions in India. It is based on the belief that the present lives of many humans were foreseen by Hindu sages in ancient times.

In Tamil Nadu, the texts are mainly written in *Vattezhuthu*, which was an abugida script used to write Tamil up until the 12th century CE. The content of the manuscripts is often attributed to the Vedic sage **Agastya** who is believed to have possessed a highly developed **consciousness**.



These ancient records of providence were made famous by practitioners around the **Vaitheeshwaran Temple** in the state of Tamil Nadu. First, the Naadi palm leaves are located based on thumb impressions (right for men, left for women).

These Naadi leaves were initially stored on the premises of Thanjavur's **Saraswati Mahal Library** in Tamil Nadu. The British colonialists later showed interest in the Naadi leaves concerned with herbs and medicine, future prediction, etc. Some leaves got destroyed, and the remaining were auctioned during the **British Raj** (rule). These Nadi leaves were obtained by the families of astrologers at the Vaitheeswaran Temple and have been passed down the years from one generation to the other.

The basic concept of Nadi Astrology is "Nadi" (*nadi*). There are 150 Nadis in a sign or Raashi; one sign is 30 degrees of the zodiac 360. Twelve signs of the zodiac are grouped into three categories: Moveable (Chara), Fixed (Sthira), and Dual (Dvisabhva) signs. The nomenclature of 150 Nadis is peculiar to each of these three types of signs. There are 1,800 Nadis in 360 degrees. The numbers and names



of Nadis are identical among all four Chara signs. Among all four Sthira signs, the numbers and names of Nadis are identical, but the numbering is different from those in Chara and Dvisvabhva signs. Similarly, the numbering of Nadis in all four Dvisvabhva signs is identical among themselves but different from Chara or Sthira signs. For instance, the first Nadi in Chara signs such as Aries is Vasudh Nadi, but in Sthira signs the order is reversed and Vasudh is 150th Nadi. In Dvisvabhva signs such as Gemini, Vasudh is 76th Nadi; that is, from the middle of 150. Thus, there are 450 distinctive names and numbers in the full zodiac. Nadi texts use this concept of Nadi as the basic unit for prediction. That is why they are called “Nadi amshas”.

### **Understanding Cosmic Energies Through Nadishashtra Agastya and Siddars**

Naadi Astrology is like a mirror of one’s karmas in the previous birth(s). While this is not entirely accurate, for simplicity’s sake, consider two options associated with one’s Karma. One either lives out one’s mistakes or one can overcome them by performing corrective actions in a proactive manner – this goes for all living beings.

All beings, irrespective of species, nationality, religion, social class, aggressiveness, etc., are controlled by the Navagrahas (nine houses or planets). The Navagrahas are very sincere in their duties as cosmic public servants and never deviate in performing their duties. They cannot be bribed. They affect individual beings as well as entire societies as per the Karma (thoughts, words and deeds of beings in this world as well as other worlds) applicable. The current life path of a person is determined by past Karma. For example, if a person is blessed with wealth in this birth, then it implies this person has done many punyas (activities that resulted in good Karma) in his/her previous births and he/she is enjoying the benefits of it in this birth. It is like a person who has saved a lot of punyas in his or her account cashing it in when the need arrives.

Birth, death, rebirth and moksha are all controlled by our karma., Paapams (activities that result in negative Karma) are obstacles that may take long to dilute whereas punyas earned can be 'spent' very soon. From the Hindu point of view, this makes it important that one always thinks good thoughts and does no harm to any other being. Bad Karma is committed even if one thinks unrighteous thoughts., What is to be given to one's lot in life, when, how and where are all decided by the Brahma using the Navagarahas and the Siddars as channels. As the Brahma cannot do everything in our realm directly, 84,000 Siddars have been created to perform duties on its behalf. Siddars are only another level of public servants in the cosmos, and they have capabilities and energies many would consider supernatural, although in Hinduism this is quite normal. Of all the siddars, 84,000 are identified as very powerful and these siddars express themselves by way of Naadi. Agathiyar is the leader of all Siddars – Agathiyar along with Kakapujandar, Bokar. Agathiyar always thrived for Jeeva Karunyam (to not harm any being), i.e., taking care of all living things in this world and guiding them to the path of Gnana or the attaining of supreme self-knowledge.,

Agastya with lord Shiva's blessings written about past, present and future of human life in kaliyuga which is called Agastya Nadi Jothidam, his detailed writings includes ones past, present, future, spiritual, panchabutha(five elements), health, medicine, vedas and much more Apart from Agastya Nadi with tremendous divine power sage Agastya can also be communicated lively by means of jeevanadi readings which is more powerful than any other kind of astrology in the world. Nadi readers who can practice jeevanadi need to be very well organized mentally and physically to conduct the jeevanadi readings. There are very handful of Nadi readers out there to practice and conduct jeevanadi readings.

Bramhanaada chudi, Jnana Khanda, Jala Khanda, Rishi Khanda, Prashna Khanda etc are the tremendous knowledge bank and Treasure of India which has to be Studied and recorded orderly

for future generation. Today in this world of Science, we have to understand the great work of Agastya realized the limitations of human sciences. Nadi shashtra is a science of answering questions arising in common man's mind.



'Vision' of Agstya here means the ability to see things by contracting the distance between time and space and to notice or hear of things with the subtle inner cognizance, extra-sensory knowledge the Naadi shashtra to visualize detailed happenings of the future of generations, and note them down on palm-leaves demonstrating Divinity's mechanical, methodical and mathematical control of all happenings in the universe. Saint Agastya's vision in the meditative

grasping of the Vedas for selfenlightenment and insight into the future of the Universe, the other subjects such as Ayurved (Medicine), Jyotirved (Forecasting), Dhanurved (Archery), Sthapatya (Architecture), Chitrakala (Painting), Nrutya (Dancing) and Sangita (Music) etc. must have been taught for relaxation from their concentration in divining the future of all human beings. Agastya trained coding hundreds of disciples – especially trained in the Tamil code script, must have etched the writings on palm-leaves with a sharp nail gripped firmly in their palms.

The proof of Carbon 14 test conducted in Germany proves the age of Naadi leaf as at least 350 to 400 years old. It is quite relevant to state that all Naadi Readers tell that the matter on the leaf is very ancient but the leaf on which it has been rewritten on many occasions or periods. Last known period being Maratha King Maharaj Sarfoji II Raje of Tanjavur, kingdom. (A. D. 1798 to 1832).

## 15. AGASTYA & SIDDHA MEDICINE

Siddha is an ancient Indian traditional treatment system which evolved in South India, chiefly in Tamil Nadu. According to ancient literature of Siddha, it is said that the system of this medicine originated from Hindu God Shiva who taught it to his consort Parvati. Parvati then passed it on to Nandi and Nandi taught about it to nine Devtas.

Though the origin of this system is considered to be divine, Siddhar Agasthyar is considered as the founding father of this medical system. There are 18 prominent siddhars who are the main contributors to this system of medicine. The original texts and treatise for siddha are written in Tamil language. Concept of disease and cause, The herbal agents used by the siddhars could be classified into three groups: *thavaram* (herbal product), *thadhu* (inorganic substances) and *jangamam* (animal products). The thadhu agents are further classified as: *uppu* (water-soluble inorganic substances that give out vapour when put into fire), *pashanam* (agents not dissolved in water but emit vapour when fired), *uparasam* (similar to *pashanam* but differ in action), *loham* (not dissolved in water but melt when fired), *rasam* (substances which are soft), and *ghandhagam* (substances which are insoluble in water, like sulphur). Enormous scientific studies to be done in this field.

## 16. LOPAMUDRA AND AGASTYA: EXPLORING THE RELATIONSHIP

The enlightened world of Lopamudra and Agastya, where the Creator depends on his creation to realise his goals. No one claims ultimate superiority but share a synergetic relation. Here, the Producer becomes a Yachak (seeker) to his creation. Though the creation owes its existence to the Creator, it simultaneously puts conditions that Creator is bound to fulfil.



Lopamudra the Brahmavadini ( the knower of supreme knowledge), the perfect beauty, gives purpose to her Creator. In this world, Creator doesn't dominate you but seeks you for worldly obligations.

Lopamudra is an equilibrium in his ( Agastya) life as she guides him to balance his ascetic and householders duties alike. She is an essential element in the whole journey of Agastya to fulfil his worldly obligations, which is a prerequisite for liberation. In the Rigvedic context, she is a scholar who is fulfilling, demanding and an enabler.

According to another source, Lopamudra was created by Rishi Agastya as his ancestors demanded that he ( Agastya) marry and beget a son and help them liberate. The making of Lopamudra is metaphoric of the beauty in the universe and our dependence on them to bring out perfection in our life. When the most beautiful and intelligent human being was to be created, the inspiration and contribution came from other organisms which coexist on this planet.

When Agastya wanted to beget a child with her, she put a condition of royal comfort before they procreate. The precondition of Lopamudra and fulfilment of the condition by Agastya symbolises the respect and importance of women's acceptance in domestic life. To honour her words and fulfil her desires considering it a husband's duty, he looked for riches with the three rich kings Srutarvan, Vradhnaswa, and Trasadasyu. The three kings kept their balance sheet in front of him and expressed their helplessness as they could not spare anything. But they advised Rishi Agastya to approach the king of Asura and seek wealth from him. Rishi met Illwala, the king of asuras and deceived him by killing Illwala's brother Vatapi following which Illwala surrendered and gave all his riches to rishi Agastya.

The making of Lopamudra and the fulfilment of Agastya's obligation points towards the limitations of our existence, interdependency and necessity of coexistence.

Agastya creates a woman - the most beautiful and intelligent by the contributions from the best of other organisms, indicating our dependency on ecology despite being the most evolved species on the globe. It directs us to appreciate the beauty of others apart from oneself

No one in this world is self-sufficient. Even the most scholarly person, the mantra drashta (Agastya), who had powers to create the most beautiful human being, depended on Lopa-mudra (his creation) to liberate his ancestors. He could bless the childless king with a child but could not accomplish his purpose independently.

The story also eulogises the duties of a person in grihastha ashram; the most powerful of the rishi went seeking for riches as his wife desired for it.

Apart from being one of the famous Brahmavadini who strives for the highest philosophical knowledge, Lopamudra contributed to matriarchal theology. She has to her credit the composition of the Nadi Pancha Dasi mantra of Shakta tradition (here Shakti- women is the supreme reality). She is a representative of feminine divine power, which is a vital characteristic of the Hindu religion.

Princess Lopamudra of Vidarbha renounced her royal life of comfort and became Agastya's Rishipatni, despite the understandable initial hesitation of her parents. In terms of modern Human Resource Management, we may see in this act of Lopamudra both her own immense spiritual potential and her deep understanding and veneration of the rishi.

Perhaps, the highest form of marriage is the shared self realization of two kindred souls. They are believed to have led a life of great happiness and partnership in spiritual matters.





## 17. AGASTYA RIVER KAVERI FOR MANKIND

When the kaveri was flown from the Kamandala of Agastya as a river, Agastya installed Shiva Temple throughout the banks of River Kaveri from Talakaveri to Bay of Bengal (Bangala Kolli). The purpose was to make River to flow peacefully and make it pious. Even Lord Rama was brought by Agastya to the place like Ramanathapuram situated on the banks of Kaveri River and made him to worship Lord Shiva by pouring Kaveri Water. By establishing many temples on the banks of Kaveri. Agastya has also notified his sankalpa that the river should be treated as Holy River and Kaveri should continue to bless the people for all the time with the spiritual and material benefits, blessed with intense energy of Agastya.

## 18. AGASTYA AND SOLAR ENERGY

It praises the divine qualities of the sun, seeing him as a divine being. Reciting it with due reverence will bestow many divine benefits. The profound potential psychological benefit is to imbibe the qualities of the Sun, which can help you in any battle or task. Just reflect how modern technology helps mankind to turn to solar energy to deal with adverse climate changes, which is probably the biggest challenge to the survival of humanity and other species.

Agasthya is a great exponent of Solar energy. Agasthya had taught amazing technique of preparing Solar Batteries. He was a great astronomer and also astrologer. Some of his writings in this behalf are quite amazing particularly related to the cosmic aspects. It seems he used to fly very high in the sky and move from earth to different places. Some of his literatures clearly reveal that we are quite ignorant about the achievement of our own saints in astronomy.

## 19. AGASTYA-MASTER OF ASTRONOMY

Some of the literary works of Agasthya reveals the depth of his understanding of Universe, Sun, Moon, measurement of the Earth etc. In Agathiyar Thaththuvam-300:217-218. As it is being quoted by Dr. Karthigayan in his research book on Siddhars of Tamilnadu, the translated version of the Kavyam unfolds the Agasthya's thought on concept of Universe. His understanding wipes out all the arguments that it is only Greeks and Western Scientists found the Universal set up. Dr.Karthigayan quotes the said Agasthya's poem by duly translating the same in English which is as hereunder: "Let me explain what is Universe, Many rooms make a House; Many houses makes a street; Many streets make a village; Many villages a State; Many states make a Country; Many countries makes a Continent; Many continents make a world; Many worlds makes a Solar system; Many systems make a Universe; and How; many universe are there? Even Sadhaasivan can't tell us!" 319(Agathiyar Thaththuvam-300:217-218) Thus, Siddhas were knowledgeable about the Solar system and beyond that. They even coined different words like Oor(Village), Naadu(State), Desam(Country), KaaNdam(continent), Ulagam(world), Andam(Solar System), Buvanam(Universe), Perumbuvanam(greater universe). They believed lives on earth also part and parcel of the universe and our solar system. This idea gave birth to their unusual companions of human body with cosmos and enabled them to achieve immortality. About rotation of earth around Sun and Moon around earth are also being revealed in Agasthya's Perunool Kaviyam, we can find from the translated poem by Dr. Karthigayan as hereunder: "The Sun, placed static like a live flame in the space, Lighting, warnking and nurturing the earth". 312(Agathiyar Perunool Kaviyam-12000:5:357), excerpt) "The Moon rotates around the Earth Steadily on its left side (in anti-clockwise)" 313(Agathiyar Perunool Kaviyam-12000:5:358,



excerpt) Another Kaviyam of Agasthya indicates about Agasthya's Cosmo Travelling.

Following are the Agasthya's records regarding the aerial view of the Earth, which is as hereunder: "It will be very small, like an atom and different, You will feel that you have not seen it before; But it is the beautiful planet of the God's creation, it is the Earth that accommodates the life and the lifeless!" 310 (Agathiyar Perunool Kaviyam-12000:5:359), excerpt) Courtesy History of Medical and Spiritual Sciences of Siddhas of Tamilnadu by Dr.P.Kathigaya.

## 20. AGASTYA'S EXPLANATION ABOUT BIG BANG THEORY

The earth is believed to be a fragment of the sun blown into space as a big ball of solar system. 'The Prapancha Kaandam commences with explanations about the origin of the earth and the entire fire billions of years ago. This big fire globe, after spinning round and round at a very high speed for innumerable length of time, began to cool on its surface'. During the course of its voyage from the sun through different gaseous highly energetic particles the earth being attracted and repelled by diff the solar system, acquired the energetic potencies of all the planets. Later it gained a constant movement rotating on its own axis having its sun. It is stated that the earth took its origin 200 billion years ago.' The world was not habitable having only land and water 'Gradually vegetation began to appear as the earliest form of life on earth Subsequently aquatic living creatures followed by insects, reptiles, bircame upon; with the last being humans. Each species had its own genetic origin and human beings are considered the order of original creation. It is stated that planet earth is the only survival and existence of life in the entire solar system. As life began to be counted.

Agathiyar returned to Kumari Kandam where he met Lord Murugan insage Kandan or Supramaniam at Trikona Malai, present

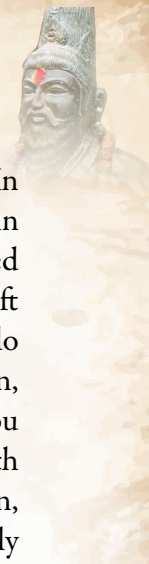
day Trincomalistan called Kadari Kama or Kadhirgama, Lord Murugan imparted spknowledge to Agathiyar. In his meditation he could see into the future; see impending calamitiemoved to the North Pole considering it to be a save place. This period the Arctic was said to coincide with the end of the Dwapara Yuga placBC. Just as he had seen of an impending calamity and had decided to movetremendous explosion in the planet Mars sends a piece of debris towardimpact caused a great deluge on the earth. Significant portions ofKumsubmerged into the Indian Ocean. Continental drift resulted in the presarrangement of this region. On returning to Mancuria after the great flood Kailas was no more but Himalayan mountain range had emerged in North India

He located a mountain range in South India. This is the present day Cospot is said to be the safest place and free from any future catastrophesmet Lord Siva and Uma in the form of Dhashina Murthi and Shenbaga where the meeting took place between Dhashina Murthi, Shenbaga Devi Murugan and Agathiyar was Mahadeva Giri. This meeting also significant commencement of Kali Yuga.

Other sages then stated coming to Mahadeva Giri. Lord Dhashina Murthi revived the knowledge of the Vedas and instructed these sages to propagate this knowledge at the appropriate manner and time for the benefit of humanity. This imparting of this knowledge was said to have taken place on the 21st day of the Tamil month of Kartigai, during the eleventh year , Eswara Samvatsara, of Kali Yuga. Agathiyar gave much importance to this day. All his dating was reckoned from this day.

## 21. AERIAL GLIDING BY USING BALOONS

The history of Othumalai hill temple near Salem, Tamilnadu reveals that Agasthya used to teach the flying technologies to his disciples in that place. The history of the place further reveals that



Bogar took the lessor from Agasthya in flying in Othumalai. In Bogar's own Kaviyam he has given the details of such technologies in three of the poems of Bogar in Saththakaandam are being translated to English by Karthigayan which are as hereunder: "It is a true craft and it will to float above, in the sky(391) I will tell you how to do that, first, add magnet(ore) with iron, Melt it like water, my son, and cast it into fine wire, then, construct a globular structure as you like, of ten feet diameter(392), 429 cover the structure with cloth and tie it neatly, and, Devise a square in the centre of the fabrication, Prepare a basket for keeping lamps insidew and Hook it diligently with the fabrication, cover the basket with fibre silk and hang it conveniently like a cradle above, arrange covering in such a way, the lower can be opened and the upper fully closed.(393)" 430(Bogar Saththakaandam-7000:3:391-393)

"Boil camphor oil with the mild heat of lamps kept below, keep the balloon above and see that it is filled with camphor gas, the gas will emancipate the balloon and it will rise above slowly, the balloon, thus, gains the power to glide diligently in the sky(394)", 431(Bogar Saththakaandam-7000:3:395).

"It's going up and up carried by air, in the sky, As the humans views it from the planes beneath, oh oho! It will go till the peaks of Mr.Kailash!" 432(Bogar Saththakaandam-7000:3:395)

Such a valuable messages about flying technology naturally gives a vast field for research particularly by studying available literature of Agasthya, Bogar, Kalanginathar etc., and by making endeavor to search literatures from Naadi manuscripts.

## 22. AGASTYA AND DELUGE

Agastya has got special relation with deluge, flood, earth quake, land slips. Agastya had been sent by Lord Shiva to South and to get settled in THREE KOOTA to keep the balance of the earth. Agastya

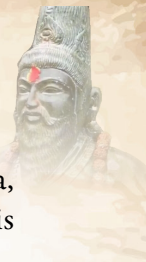
has kept accounts of deluge and calamities took place right from the days of Threthayuga, in his ancient Tamil literatures.

Before crossing over to South, Agastya made river Narmada to flow in a proper dimension without causing flood and changing direction.

Narmada River was originally called as Reva River. Said river was frequently changing its direction and causing frequent flood causing lot of calamities. Then people at that time approached Agastya and requested him to find remedies for such frequently occurring calamities. Agastya prayed Devi Bhavani who had settled in Vindhya and the said fact is being referred in Skaanda Puraana.

## 23. AGASTYA AS A BUILDER OF NATION THROUGH LORD RAMA

Rama initiated to Aditya Hridaya Sage Agastya's ashram was located in the midst of Dandakaranya where he used to stay with his wife Lopamudra. The place oozed most pious and spiritual vibes owing to the prolonged penance and tapas performed by the couple. While on exile, Lord Rama along with his wife Sita and brother Lakshmana visited the sage. As mentioned in scriptures, Agastya played a very good host to them and Lopamudra also gifted Sita divine ornaments. Most importantly, while teaching Lord Rama the nuances of dharma, Agastya presented Lord Rama the Vaishava Dhanus with divine arrows. Rama along with his brother also built an ashram on the bank of River Godavari as instructed by the sage. Sage Agastya also helped Lord Rama in gaining victory over Ravana to a certain extent. As per the legend of Ramayana, Ravana had ten heads which were indestructible as no sooner did Rama cut one, than a new one sprang on his head and this was endless. Upon seeing Rama's difficulty in defeating Ravana, Sage Agastya initiated Rama with the sacred hymn 'Aditya Hridaya'. Finally, with the blessings of Sun God, Lord Rama defeated Ravana and became one of the most



prosperous king of the Treta Yuga. As suggested by Sage Agastya, Rama also performed Aswamedha yaga for the wellbeing of his kingdom and subjects.

### War strategies of Agasthya

Valmiki Ramayana reveals the illusionary visions created by Indrajitu. However, in the Tamil literature of Saint Agasthya in Perunool Kaviyam, how Lakshmana and Rama could counter the Maya Vidyas (illusionary visions of Indrajitu, Ravana, Megadoota is being specified). Dr. Karthigeyan has translated one of such poems of Agasthya in Perunool kaviyam to English from Tamil, which is as hereunder: “With the help of Ashtama Siddhar’s Mai, Rama appeared everywhere, Rama stood overlaid upon the original army on all the eight sides; As if (one) standing in his place and (one) moving inside the Viyoogam, (thus, the eight appearances were engaged in eight different strategies). The combined powers of rare herbs produced an extraordinary miracle” 397 (Agathiyar Perunool Kaviyam-12000:1:730)

The Asuras on each side started to fight with Rama on their side, some moved inside while others the other way, and thus the Lotus strategy, the trap set for Rama, was shattered into chaos. Thus, the Asthama Siddhas helped to restore justice and help Rama and with Siddhas help Rama could conquered miraculously, the big army of Ravana consisting of men, armour and magic. It is also very interesting to state that Agasthya also says how Sanjeevi-mooli was administered to Lakshmana by Siddhas. If Valmiki Ramayana is read together with Agasthya’s Perunool Kaviyam, one can better understand the nature of Lankan Warfare and can also understand the importance of spiritual saadhkas in Dharmayuddha. Siddhas illusionary visions: History never originated with the evolution of mankind.

As such, it is a later devised tool to educate mankind. Folklore is an unconventional form of history. Mythology is a mixture of divinity

and folklore which later attained a literary status. Mythologies often contain only the main events, and as such, much other related information was ignored by passage of time on an unstable earth which experienced many deluges. Courtesy: History of Medical and Spiritual Sciences of Siddhas of Tamilnadu by Dr.P.Karthigayan.

## 24. DEMOCRACY AND AGASTHYA

The roots of democracy are deeply rooted in ancient Indian wisdom, Guru Agastya the progenitor of democracy, advocated the principles of equality and the “devine origin of kingship” like Pandya, Chola, Chera etc. The Hindu religion is self democratical religion origin of Sanatana Dharma, the unity and discussion of all sages lead by Guru Agastya promoting the dharma in kingdoms to follow the same. Veerapandiya Kattabomman was the best example for justice of equality and dharma thought by Guru Agastya parampara. At Thrippunithura(Kerala), the founder of the temple complex or kshetra samuchayam of Guru Agastyaa told the devine experiences about the conferences that Agastya conveying in the Cutralam on full moon day, presided by Dakshina Murthy, all gather to discuss each of everyone’s performances to protect dharma, these are also refered in Agastya’s kaavyams, as Evaluator of literatures, revealed that Sangam I<sup>st</sup> 4449 poet apart from other personalities, every literature was evaluated and accessed by Agastya and his methodology was discussion and taking decision about spirituality and life of people(Ref.Dr.Karthigayan).

Our Honourable Prime Minister of India, Sri. Narendra Modi refered Anubhava Mantapa of Basavanna, Karnataka was one of the earliest democratic movement. The concept of “Vasudhaiva Kutumbakam”(The whole world is a family) originated in India. Greeks thought about democracy in the later age, but it was advocated the principles of equality and the rulers actually followed this principle in practice, these has to be projected to our younger generation of today.





## 25. AGASTYA AND SHAIVISM

Agasthya was also a part of reformed sect of Hindhu Religion. Renukacharya who is being considered as saint emerged out of Shivalingam is virtually the founder of Shaivism which later termed as Veerashaiva Sect and subsequently take the shape of Lingayath Sect during the time of Basavanna of Karnataka.

Text for this reformed sect of Hindhu Religion called Siddhantha Shikhamani. With the inspiration and instructions from Renukacharya Agastya took Shaivism to several countries like, Lanka, Indonesia, Malasiya, Jawa, Cambodia etc., One of the royal families in Cambodia have claimed that they are the lineral descendants of Agastya. The Island of Jawa considers Agastya as a Guru. The Agastya Parva is the Religious book which comprise of Agastya's Teachings to his son Idma. The people of Jawa consider the said text book as their religious text book. It is being told that even Anchorwat the largest temple of the world had been constructed as per the sankalpa of Agastya. Agastya had developed technology of building ships and made the people to became adventurous and carry the torch of Sanaathana Dharma to several countries of South East. Agastya has composed a separate book on the Shasthra of building ships. Agastya's knowledge of Rudraveena, Mayavidya, Skull surgeries, Kriya yoga is also contribution to human kind.

## 26. SHIP BUILDING AND NAVIGATION

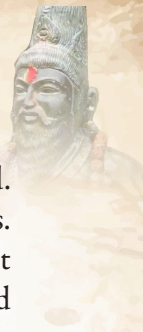
Guru Agasthya must have thought the Ship building technologies to the Kings of Royal Dynasties like Cholas, Pandyas and Cheras who had large naval fleets of ocean bound ships. He was the Rajaguru of these Royal families, further studies to be done regarding the science behind this.

## 27. NEW ZEALAND MAORIS AND CHINESE WORSHIP AGASTYA

Agastya's presence and worship in South East Asian countries outside India. We see his statues in all the countries of South East Asia and all major museums around the world. We also pointed out what 'Agastya drank the ocean' and 'Agastya Humbling the Vindhya Hills' meant. It means he was the first to cross the ocean to establish a Hindu empire in Cambodia, Laos, Thailand, Vietnam, Malaysia, Singapore, Indonesia and beyond. He was the first one to lay a road route to South India. Before that all the Rishis (sages) used the sea coast to travel around India where it was easy to cross the huge rivers with boats. They avoided travelling through thick forests of central India. But Agastya, a great engineer and a pioneer of ancient India, broke all these traditions. In fact he paved the way to Columbus, Magellan, Vasco Da Cama, Captain Cook, Marco polo and umpteen Greek and Roman sailors.



*Agastya from Prambanan ,Indonesia*



Now let us look at his presence in China and New Zealand. Scholars have arrived at a conclusion about the origin of Polynesians. They say that they migrated from Taiwan area of China to different locations. But they settled in Indonesia and adjacent countries and slowly migrated to New Zealand and other Pacific islands.

Agastya's name as a saint and a star is in China in Fu Lu Shou worship. But his presence in Maoris of New Zealand was not noticed by any one. Studies shows the Star Canopus and his name in Maori worship in New Zealand. Since all Polynesians came from China region they could have brought it to Indonesia or they could have taken it from Indonesian Hindus. Whole of South East Asia was Hindu-Buddhist rule for 1300 years till Muslims occupied those lands.

Maori tribes have several names for Agastya/Canopus star: Arika= High born (one of the seven virtues of sages is high birth) Atutahi, Aotahi = all these are corrupted form of AGATHI (ya) Tapu = Tapas (penance)

Since scholars could not find any etymology in Maori language they used the ordinary meaning for those words stand alone, solitary etc.

Food is offered to the star as offering. This shows the respect and worship of Maoris.

One mythology says that Atutahi was left out of the basket when Tane wove it. This is a Hindu story where he was known to be born out of a pot (basket). Agastya is called Kumbha muni, Kalasi Suta, Ghatodbhava and Kumbha sambhava all meaning pot born or basket born. Atutahi sounds Agathi.

It is interesting to compare the veneration, worship, food offering and star status with that of the Hindu Agastya. Hindus also has his name in Sraddha mantra (ancestor worship). Sanskrit saying praises him as the patron saint of the sailors:



*Agastyodaye jalani prasidanti = when the star Agastya rises,  
the waters become calm.*



*Agastya from Nepal*

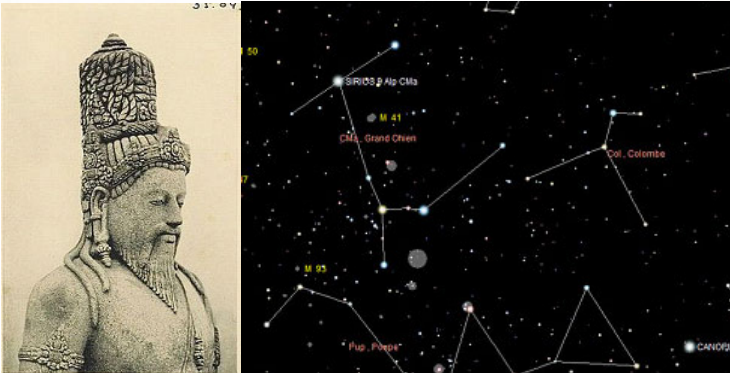
Agastya is associated with the South in Kalidasa's *Raguvamsam*, Sangam literature and Hindu Puranas. He was one of the ancient Rishis in the *rig-Veda*. Studies points out five families of Rishis of early period including Agastya's mention the three Vedic goddesses in the same order Bharati, Ila, Sarsvati. Later period Rishis change this order. Kalidasa links Agastya with Pandya kings.



*Chinese Temple in Malaysia: Fu Lu Shou*

## 28. AGASTYA IN CHINA

Chinese worship three Devas Fu, Lu, Shou representing Happiness, Prosperity and Longevity. They are worshipped as stars in the sky. Fu represents Jupiter (Guru), Lou represents Vasishta Nakashatra in Ursa Major constellation or Saptarishi Mandalam and Shou represents Agastya Naksahatra / Canopus in the southern sky. They have been worshipping these stars in the form of three human figures for at least 800 years. There is no doubt that they have learnt



all these things from the Hindus. Vasishta and Arundhati are in Sangam Tamil literature which is at least 2000 years old. Agastya Star is visible only for people living in the southern latitudes. Only Hindus could have made him a God or a Star!

## 29. Agasthya and South Eastern Countries

In Srisailam Agasthya met Sri Renukacharya, founder of Shaivism. Renukacharya instructed Agasthya to install 1000 Shivalingams in Srilanka and other Southern Countries. Even today Agasthya's idols are being found in several temples in Srilanka. The archaeological excavations in the countries like Indonesia, Malaysia, Jawa, Burma, Cambodia, Vietnam etc., have revealed the buried Shivalingams and in most of the places Agasthya's idols are also being found Except the idol of Agasthya no idols of any other Saints are being found in South Eastern countries. The South Eastern Countries came under the influence of Hinduism during the expeditions of Chola's and Pandya's. Saint Agasthya was Guru for both the lineages. Saint Agasthya is the greatest saint of Sanatana Dharma who took the message of Sanatana Dharma outside Bharatha Khanda. It is also being told at many of the Southern countries were prone for natural calamities like earthquakes, floods etc., It is also being told that Agasthya had installed Shivalingams in all those place to keep the nature under balance. However, with the advent of Buddhism and later Islam all the temples were virtually abandoned or destroyed. In the result even today all these Southern countries like Malaysia, Indonesia are facing the natural calamities very frequently. Worship of Lord Shiva and installations of Shivalingams are essentially related to protect the nature. The said aspect requires a scientific study in the modern era particularly in the light of happening of flood and earthquakes frequently all over the globe.



## 30. AGASTYA JNANAPEETA

The knowledge centre for the studies, focusing, on empowering all aspects of “Science of life” irrespective of age, nationality or religion, to explore and spread knowledge of science which Guru Agastya contributed to the world has to be established.

## 31. CONCLUSION

Agastya Muni has been a sage from many years, starting from the mountains covered with snow in Northern India to all the temples far off in Southern India. aspects of civilization and traditions, beliefs, or the evolving technologies and many more are contributed by the sage of Hindu religion. Agastya Maharshi – The Father of Indian Mysticism, it is beyond our limitation to cover multiple facts of lore of Agastya. Our modern so called scientific minds has to study, understand the nation building vision of multidimensional personalty of saint.

The contribution of Agasthya in every aspect of life is quite tremendous, unmatched and greatest ever. Agasthya is being considered as forefather of pancha dravida Bhashas. It is an admitted fact that among panchadravida Bhashas i.e., Tamil, Kannada, Malayalam, Telugu and Tulu most ancient literatures are found in Tamil. Most of the Tamilians accept Agasthya as the person who has composed Grammar in Tamil Language. Now it has to be found out whether Agasthya has composed languages by taking clues out of the sound and vibration generated by the Natyam of Lord Shiva as Nataraja. Perunool Kavyam is one of the most ancient Tamil Literature probably composed during Tretayuga by Agasthya. Now in the said kavyam one can get lot of information’s regarding the research that Agasthya has made on different fields.

Sanatana dharma is the only religion in the world which tells about plurality in society headed by Guru Agastya initiated many

traditions, suiting to every feature of individual in a genetic order, making us to study plural aspects of Agastya like shivism (shiva worship) shakta tradition (shree chakra, lalitha sahasranama) kriya yoga, subramanya tradition, concept of shiva Vishnu worship (shankra narayana temple kodaramalai). Etc. made hindu religion very democratic, scientific worshipping of bhava of energy suitable for every categories of people. In depth study of our own legend Agastya's enormous work on chitrakala (paintings) ,carvings (wood,stone), Architecture, stone blasting technology, electricity, battery, aerospace, **aeroplane building technology, building dams etc, building temples and allaining technology of drawing energy from region to region geographically aspects behind this has to be considered.**

The knowledge seekers around the world including Indians, researching about Edgarcayce's recordings, Baba vanga's and Nanstradamus predictions, then why not about scripts and predictions of Agastya's?

This book is all about a labour of love, out pouring of honest emotions from all devotees, as we humans should try to attune ourselves to the supreme nature.





*Energy is Brahman,  
Everything emerges out of energy  
and  
everything gets merged in energy.*

*-Agastya Muni*

