



This document contains the history of Tiruvannamalai and the three-fold promise of Paramasiva, the primordial Hindu Divinity. This is an extract from AVATĀRA LEELA, the life story of His Divine Holiness Nithyananda Paramashivam



A GLIMPSE FROM “AVATĀRA LEELA” - PARAMASIVA’S PROMISE AND PRESENCE IN TIRUVANNAMALAI -

(AVATARA LEELA is the Life story of The Avatar - Incarnation, His Divine Holiness Nithyananda Paramashivam)

An Autobiography

History of Tiruvannamalai

Tiruvannamalai – My Birthplace

Tiruvannamalai or Arunachala is a temple town in South India, established by Paramaśiva Himself is the birthplace of The Avatar, His Divine Holiness Nithyananda Paramashivam. Arunācala is the Hill-form of Paramaśiva around which the temple and settlement happened here. It is the promise of Paramaśiva that He will be available in three forms continuously for humanity in Tiruvannamalai; mountain-form called Arunachala, worshippable Shiva linga-form called Arunachaleshwara, and as a living incarnation to guide humanity. The Avatar is the current incarnation of Paramaśiva who assumed the human form in Tiruvannamalai. The historical happening of Paramaśiva's promise is described below.

Paramaśiva appears to resolve dispute between Brahma and Viṣṇu



Tiruvannamalai or Arunācala, my birthplace, is the only land carrying an unbroken lineage of enlightened beings.

In ancient Hindu Purāṇas, there is a story of an argument between Lord Brahma the Creator and Lord Viṣṇu the Sustainer, as to

which of them was greater. (*Brahma and Viṣṇu are two of the three Gods who comprise the Trinity of the Hindu pantheon of divinity, Paramaśiva being the third.*)

Brahma says, “I am greater, because only if I create, you even have a job to do!” Viṣṇu says, “No, I am greater because only if I protect, what you create will even be available. And I only created you!” Brahma incarnated from Viṣṇu’s navel. So Viṣṇu says, “I am your father. Think about that before you speak.” When the fight becomes too much, it is time to go to the Supreme Court – Paramaśiva!

Shiva appeared before them in his Viśvarūpa - his cosmic form – as an endless shaft of light. The two ends of the shaft that were his head and his feet could not be seen. He looked at them and said, “Whoever can find either of my ends is the greater of the two of you.” (*In the photograph, the deity form of the light shaft is shown*)

So Brahma took the form of a swan and flew up towards Shiva’s head, and Viṣṇu went downwards as a boar, burrowing into the earth to find Shiva’s feet. They searched for many *yugas* (ages).

Viṣṇu Surrenders; Brahma falls into non-acceptance

After much effort, Viṣṇu realized that he could not find what he sought and decided to surrender his ego to Shiva. He told Shiva to forgive his arrogance in trying to find the limits of the Divine form. Shiva blessed him for his honesty. Sādāśiva blessed Viṣṇu with enlightenment because his ego left him.

Brahma, however, could not accept his failure. On his way up, he saw a flower (screwpine or *tazhampoo* in Tamil) falling down and asked the flower where it was coming from. The flower said it had fallen from behind Shiva's ear. Brahma asked, "How long have you been

The lie and Shiva's lesson

Brahma decided that he would tell Shiva a lie about finding this flower on his ear. He then asked the flower to bear witness that he had brought it down from Shiva's head. The flower, having little choice, and afraid to refuse Brahma, the Lord of all Creation, agreed. Returning to Shiva, who again assumed his normal form, Brahma announced that he had seen Shiva's head and had brought back this flower as his witness.

Shiva instantly knew what had happened and was angry at the lie told to him. He punished Brahma, saying, "For the lie that you have uttered, you will be never again be worshipped by the people." He punished the screwpine flower saying, "You will never ever be used as an offering to me in worship."

Brahma asks for forgiveness, Paramaśiva heeds

Brahma and the flower ask for forgiveness. Brahma takes a bath in the Brahmatīrtha, which is there in the temple in Tiruvannamalai, and offers pūjā to Annamalayar (*presiding deity form of Paramaśiva in the temple*). Paramaśiva's curse on him dissolves. That is why you will find

traveling?" The flower replied, "I have been falling for four ages (lifetimes) of Brahma!" Brahma was shocked and realized he had no hopes of finding Shiva's head, but he still did not want to accept his failure.

Brahma's shrine in all Shiva temples facing the northern direction, exactly in the spot where the Paramaśiva deity's abhiśeka water (*holy bath water*) flows out. It signifies the absolving of the curse. And to date, they don't use the *tazhampoo* for pūjā in any Shiva temple. In the Tiruvannamalai temple, they use it for pūjā only during Śivarātri – the day this incident happened. To this day, there are no major temples dedicated to Brahma, the Creator; and the screwpine flower is never offered to Shiva in worship.

Both Viṣṇu and Brahma requested Shiva to retain his form as that shaft of light to bless the universe. At their request, Shiva, in that form of Divine Light, became Arunācala, the glowing mountain in Tiruvannamalai!

Arunācala Purāṇa - the epic history of Arunācala - reveals that at that point in time, Lord Shiva made a promise that He will always be available in Arunācala (*or Tiruvannamalai*) in three forms: as the hill Arunācala, as the *jyotirlingam* - the Arunācaleśvara Śivaliṅga deity in the temple, and in the form of living incarnations in this holy town of Tiruvannamalai.

True to his promise, Paramaśiva retained his form as the Arunācala mountain, assumed the form of the Śivaliṅga called Arunācaleśvara, at the temple in Tiruvannamalai and is incarnating continuously keeping the unbroken lineage of enlightened beings in Tiruvannamalai till date. (*The picture below shows the three-fold form of Paramaśiva in Tiruvannamalai.*)



Each incarnation is unique

As per the promise given by Paramaśiva, He continues to appear here as living incarnations from time immemorial. And it is not that one person trains the other. It is not that Ramana Maharshi trained *Yogi* Ramsuratkumar or Seshadri Swamigal trained Ramana Maharśi. All of them were *svayambhūs* – natural incarnations. But the chain never got cut. It is like in the Zen tradition. Only in the Zen tradition, enlightenment happens without training, and no two people will be alike. If you see, in Hinduism, if you take the Śankarācārya lineage, all of them wear the cloth in the same

way and holding the staff in the same way. In all traditions, it is like they have been taken out of the same mould. In the Zen tradition, each flower is unique, but it is a fully blossomed flower! The Tiruvannamalai tradition is like the Zen tradition. Each incarnation is unique. *(In the photograph are seen the immediate predecessors of The Avatar in the lineage. Seated in the helm is Ārunagiri Yogeeśvara, who is Paramasiva Himself, the first incarnation in the lineage)*

After Arunagiri Yogishvara, the lineage of Incarnations spans thousands of years to the present day.

Seshadri Swamigal (1870-1929) Bhagavan Ramana Maharishi (1879-1950) Yogi Ramsuratkumar (1918-2001) Bhagavan Sri Nithyananda Paramashivam (1978-Present)

Significance of the Happening

There is a great significance in this story: You cannot attain *nithyananda* - eternal bliss - with either intellect or with money! Going upwards (like *Brahma*) is *rajas* (passion without value). Going downwards (like *Viṣṇu*) is *tamas* (inertia or lethargy). You cannot attain enlightenment with those two attributes. *Viṣṇu* represents wealth. If you run in life thinking you can attain enlightenment with money, you will end up in depression of success after a certain age. That is *Viṣṇu's* ego getting destroyed in the story. *Brahmas* represents knowledge. These professional seekers who read any book they

see and go to any guru, are like *Brahma*. Not only will they not get enlightened, they will collect false evidences to support that! This is the teaching from the story.

In the *Arunācala Purāṇa*, which is part of *Skandha Purāṇa*, he says, "In the mountain-form that will be visible to all your eyes, in the *Arunācaleśvara* linga-form which all of you can touch and offer *pūjā* and worship, and as a living Guru to give enlightenment to all of you, I will continue to exist." That is why for the past 2000 years, the unbroken chain of enlightened masters continues to exist here.

The Pull of Arunācala!



The following is verse 1 of the Tamil text *ANNAMALAI VENBA* written by a Saint Guru Namasivayar describing the Arunachala mountain

ஆதிநடம் ஆடுமலை அன்றுஇருவர்
தேடுமலை
சோதிமதி ஆடுஅரவம் சூடுமலை -
நீதி
தழைக்குமலை ஞானத் தபோதனரை
வாஎன்று
அழைக்குமலை அண்ணா மலை

Aadhi nadam aadumalai andriruvar thedumalai

Jyothimathi aadaravam soodumalai – neethi

Tazhaikkumalai jnanath thabothanarai

Vaavendrazhaikku malai Annamalai

*Mountain that is dancing the primal dance
(Shiva tandava)*

*Mountain which the two were seeking (Brahma
and Viṣṇu)*

*Mountain that the moon and serpent are
adorning*

Mountain where cosmic law flourishes

*Mountain that pulls incarnations from this place
or any place*

Annamalai!

- *ANNAMALAI VENBA (Verse 1), Guru
Namasivayar*

It is said, by seeing Chidambaram, or by being born in Tiruvarur, or by dying in Kasi, or by merely ‘thinking’ of Arunācala, one will attain Liberation. Just ‘remembrance’ of Arunācala will liberate! Understand deeply: This mountain is not an ordinary mountain. If we keep a receiving station, it will receive any type of wave or signal right? Like that, this sacred place is the place that pulls incarnations.

Spiritual runway and incubator for incarnations

When a baby is born prematurely, they place the baby in an incubator. The incubator has the same temperature as the mother’s womb. They give the baby food in it. The incubator takes complete care of the baby. Only if that incubator is there, the baby can become healthy. Like that, for an incarnation to descend and settle in the human body, the spiritual incubator is what is Tiruvannamalai. Our ancestors have done this for incarnations to descend and settle in the body. It is like an airport.

In an airport, can the flight directly land and halt? You need a runway, right? In the same way, when the formless Existence descends into a human form, it descends like the Ganga; like a thunderbolt! It has to descend, apply the brakes and settle with the body. Tiruvannamalai is the runway for that. It is the spiritual incubator, spiritual runway, spiritual airport. It is the spiritual airport created for incarnations to descend. Not only that, it is a strong attraction...!

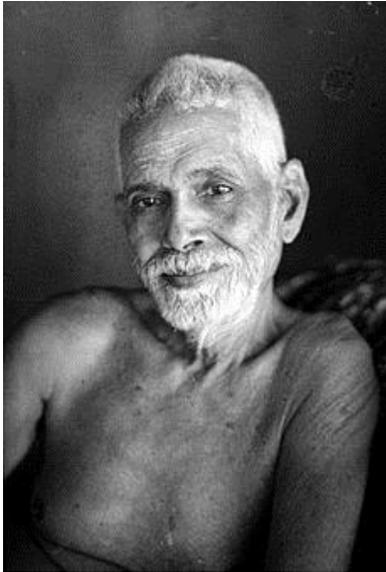
Spiritual lighthouse

Whenever I remember power, I remember the top of Arunācala Hill. That is the expression of the power - the Big Bang - when Mahādeva stood as a light shaft. Arunācala is the spiritual lighthouse, which attracts enlightened beings. It is here that Shiva manifested instantaneously as a Linga of fire with no beginning, no end: the Jyotirlinga Mountain - Arunācala.

Please understand: how in the ocean, if the boats are lost they see the light house and reach the shore safely where they need to

reach, I could see, the souls who are lost in the cosmic darkness, the moment they see these lighthouses they land in those houses or in those areas and continue their spiritual journey. I myself used Arunācala as the light house to land, to do what I want to do.

Bhagavān Ramana Maharṣi on Arunācala



Bhagavān Ramana Maharṣi, predecessor to His Divine Holiness explains, “‘Aruna’ - ‘A’, ‘RU’, ‘NA’ signifies *Sat, Chit, and Ananda (Being, Consciousness and Bliss)*, or again the Supreme Self, the individual Self, and their union as the One Absolute, expressed in the Mahavakya ‘That art thou’.”

Bhagavān Ramana Maharṣi himself has translated the sacred text Skandha Purāṇa to Tamil. In the 37th section of the Skandha Purana is the Arunachala Purana where the glory of Arunachala is recorded. The following is the English translation found on page 80 of Bhagavan’s ‘Collected Works of Bhagavān Ramana Maharṣi’ and is as follows:

Paramaśiva said: “Though in fact fiery, my lacklustre appearance as a hill on this spot is an act of grace and loving solicitude for the maintenance of the world; here I always abide as the Great One (Siddha). Remember that in the interior of my Heart is transcendental glory with all the enjoyments of the world.”

Below is the reference from Arunachala Purana on the worshippable Linga form of Paramaśiva in Tiruvannamalai:

இ-ள். அப்படியே இலிங்கமாகிற்றே பக்திபுடவ் டிசியுங்க
 னொன்றந்த மலையிலுள்ளே மறைவுகோலத் செய்கார் எந்தத் தேச
 மும் புகழ்ப்படி அவ்விடத்தில் ஒரு இலிங்காதேவன்றிற் று அநைந
 க்கண்டு வணங்கித் தோத்திரஞ்செய்து புட்பவாழும் பொழிந் து.
 பரவசமாய்ச் சந்தேகாஷமகடர்ந் து ஆனர்தக்கடற்காடி மயனென்கிற்
 தேவதூச்சீனக்கூப்பிட்டு ஒப்பில்லாத கோபுரக்கடரும் மண்டபங்க
 ளும் அழகுள்ள மதிலுஞ் செய்கித்காரர்கள்-எ-று. (அச)

அழியாத வளாகாக் தீர்தகழ்நூற்றறுபதங்கண்டழகு செ
 ய்கார். வழியாகீர்ச் சரணிலுந் சரதரவுந் கேணிகளு மரமமான,
 மொழியாம லீமையாலு மிராடுநாடி மனிதரென வுருவிகொண்டா
 ர், விழியால விடமணைய கணிகையராய் அரம்பையரு மேவிராரே