

AUM

# ETERNAL BLISS



*Originally Published*

*by*

SIVATHONDAN CIRCLE

105, COLUMBUTHURAI ROAD

JAFFNA



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18th June 1922



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## FOREWORD

*At the suggestion of my beloved **Guru**, Yogar Swamy of Columbuthurai, I contributed in 1935, some articles in Tamil under the caption 'இன்பம்' to the **Sivathondan**, the monthly journal of the Sivathondan Circle, Jaffna.*

*The Swamiji showed his appreciation, by getting the articles reprinted in the form of a booklet with the title இன்பம்.*

*He also got the articles translated into English and published same under the title of **Eternal Bliss**.*

*The translation was done by one of his disciples Mr. M. Balasundaram M. A., (Cantab.) and B. Sc. ( Lond. ), the talented Advocate of Jaffna The translation is fine and true to the original.*

*This booklet 'Eternal Bliss' is a reprint of the English Translation.*

Alaveddy,  
Ceylon,  
1st Dec., 1969.

**C. Mayilvahanam**



## ETERNAL BLISS

### Two Voices.

"Bliss, Bliss, Eternal Bliss, Bliss unlimited and unalloyed with pain, perfect bliss—that is what I want, give it to me" says a persistent voice that emanates from the innermost recesses of man's heart. He listens to the voice and seeks the bliss it demands. He looks for it in the world of senses, and finding that some objects in the world outside would give him pleasure, he desires to achieve those objects and by so achieving enjoys a limited happiness or pleasure. If for any reason the objects of desire are taken away from him, he experiences pain and sorrow. A thing that gives pleasure at one moment, gives pain at another; what was desired at one moment, is disliked at another. It so happens sometimes that when he strives for victory he suffers defeat; when glory is desired, sometimes disgrace is the result. Even he who has enjoyed all worldly pleasures, not content with such enjoyment and impelled by his higher nature's longing, seeks heavenly bliss, and not achieving it, is plunged in sorrow. Youth and manhood vanish yielding place to old age, infirmity, and disease. A man's physical faculties, which were once of use to him in the realisation of his objects, in his old age become infirm and of no avail to him. Even the mind which is the birth place of desires becomes weak and powerless.

Bliss? Bliss? Where is Eternal Bliss? Sorrow, sorrow, unending sorrow—is this my lot? So arises another voice from the depths of the human heart.

### An Inspiring Song.

Once a man who was despondent and unhappy because he knew no answer to these questions was walking along a street. Then the words of the Upanishads: "Man is born in bliss, lives in bliss, and is ultimately enveloped in bliss" fell on his ears. He stood amazed and listened with greater

attention. He then heard a Tamil verse sung in a high voice whose meaning is as follows:

“In which Existence is this world non-existent and yet exists,

In which Knowledge is this world unknown and yet is known,

In which Happiness is this world nothing but sorrow, and yet becomes the seat of Bliss,

It is that Existence, Knowledge and Bliss, which is our true form and being.”

He looked in the direction in which the voice came—there in the shade of a Kuruntha tree, with many disciples around him, sat a sage. His face which radiated happiness, the smile that played upon his lips, the eyes that shed compassion on all around, captured his heart. Wondering as to who he could be the wayfarer looked closely at him. Then he knew that the sage was the man whom he had seen very often in the streets. He was indeed mad, because while a man's experience of life teaches him that this world is full of sorrow, the sage sang that man's true form and being are nothing but eternal Existence, Knowledge and Bliss. “What a fool am I to listen to the words of this mad man!” So saying the wayfarer went away quickly from the place.

Although he hurried away from the sage's presence, yet his heart was drawn irresistibly towards him, and his words made an indelible impression on his mind. The wayfarer yielded as before to his thirst for pleasure, but in the past, sorrow resulted from his efforts. Things which seemed likely to bring happiness brought unbearable pain.

On these occasions he would sigh in anguish that unhappiness is his lot. Then the words of the sage that our true form is Eternal Existence, Knowledge and Bliss would echo in his ears. Thus many years passed. From the day that he heard the words of the sage the wayfarer began inquiring about the antecedents of the sage and even to observe on



the sly his life. The more he inquired and the more he observed, the more strongly was he drawn towards him. Then he thought thus:

"I live in a palace, but he has no fixed abode. I eat rich and luxurious food, he eats, whatever that is given to him; I sleep on a soft mattress, he sleeps on the bare floor of a hut; I wear silken and soft clothes, he wears nothing but rags; I wear jewels and precious stones to adorn my person, he wears the holy ash and the Uruthraksha beads; I am rich but he is poor; my wife is handsome and attractive, he has no wife and children; I have many servants to do my bidding, but he himself is his own servant; I am surrounded and helped by my relations, friends, and neighbours, he has none as his relation, friend or neighbour; things that are necessary for happiness are within my reach and I am surrounded by them, but he is surrounded only by empty space; I am never satisfied. The pleasures that I have enjoyed are like tiny drops of water, while the sorrow that I have experienced is like a limitless ocean. There never was a time when my mind was free from sorrow. But this sage although without any thing that is considered necessary for comfort and happiness seems to be always happy. It appears as if he had never known sorrow. There reigns in his heart a peace that is ineffable. It is he who has realised eternal bliss. It is from him that I can know the secret of achieving it."

While he was thus debating in his mind, the wayfarer heard again uttered in a loud voice from within the words: "Bliss, Bliss, Eternal Bliss, it is this that I want. At the same time he also heard the last line of the Tamil verse: "Eternal Existence, Knowledge and Bliss is our true form and being."

### Meeting the Guru.

"I have wandered far in my search for Eternal Bliss in the objects of this world and I am tired. Now let me go to the sage who is the very embodiment of Eternal Bliss and find out from him whether there is any secret way of achieving it"; thus the wayfarer resolved in his mind and set out alone to go to the ashram of the sage. Like a deer which had wandered for days in the forest deluded by a mirage in its search for water, at last sees

a pool of water and rushes towards it to quench its thirst, he hastened towards the ashram. He wished that the sage should be alone when he met him. He was greatly agitated by the anxiety whether he would have a suitable opportunity of speaking to the sage of all his difficulties without hiding anything from him and of thus achieving peace of mind.

When he neared the ashram the fragrance of the incense that issued from it seemed to welcome him. He hurried to the well near the ashram, washed his hands and feet, and proceeded towards the entrance of the ashram. He then saw the sage. His face effulgent with perfect happiness, his silvery hair and beard won the wayfarer's heart. On the hide of the deer spread on the floor of the ashram sat the sage cross-legged, with both his hands on one knee, with the body erect and motionless like a statue, with the eyes closed and even without appearing to breathe.

The wayfarer stood looking at the figure of the sage and worshipping him in his mind. As he continued to look at him all the turmoil in his mind disappeared and peace filled it. It remained calm and steady. He tried to recollect the difficulties which he had thought of mentioning to the sage, but he could not remember any of them. He tried to resolve that he should stand worshipping him but he found it impossible to make even that resolution. The mind which had hitherto wandered without any rest remained motionless and inactive. No thought entered it. He could not even think of this strange experience. He himself became like a statue.

### • The Teaching. •

GNANA YOGA: After a long time the sage drew in a long breath and opened his eyes. "No harm would befall the true Self. It had been determined ages ago. The entirety of life is the Truth. It is a good meeting now, please sit down"; so saying he beckoned the wayfarer into the ashram. Then he sang a song the opening lines of which were as follows: "There is a remedy to cure one's madness in the Hall of Eternal Bliss." The wayfarer realized that the sage had known that he had on many an occasion called him a mad man and laughed at him. He began to fear that the sage might be angry with him. Reading his thoughts



the sage repeated: "No harm would befall the true self," and closed his eyes, and remained motionless as before for a short time. Then he opened his eyes and spoke thus:

*"You are that Eternal Bliss; it had been ordered like that ages ago. Since it so exists what path can I indicate to you to reach it, yet it is necessary that you should know that it so exists."*

*"Eternal Bliss is your true form and being. Eternal Bliss is my true form and being. Eternal Bliss is the true form and being of all life. Eternal Bliss is your birthright. Eternal Bliss is my birthright. Eternal Bliss is the birthright of all life."*

*"Eternal Bliss is that from which all forms of life come into being. Eternal Bliss is that in which all forms of life dwell. It is in Eternal Bliss that all life ultimately disappears. It is Eternal Bliss that is the sustenance of all beings. Eternal Bliss is the life of all beings. Eternal Bliss is the knowledge beyond all forms of knowledge. Eternal Bliss is the joy of all joys, Eternal Bliss is that which is the essence of all life."*

"This Eternal Bliss can never be separate from you. Although it is omnipotent it cannot even for a moment exist apart from you. Even though it is the knowledge of all forms of knowledge yet you cannot know it with the aid of your knowledge. *It is when your individual mind is destroyed that it manifests itself.* It comes into being when your individual self is no more. Like an image of salt which when used to sound the depth of an ocean is dissolved in it and becomes part of it, you who seek Eternal Bliss would be dissolved in it and become part of it thus achieving deathless existence. That state in which your individual self no longer exists is called Nishtai. When you reach that state you reach perfection. Therefore immerse yourself in the flood of Eternal Bliss and destroy your individual self. It is when you destroy your limited self that your great and exalted life begins. When your individuality is lost you would be engulfed in Eternal Bliss. It is in achieving Eternal Bliss that you attain true deliverance.

“Eternal Bliss is not a thing that can be created anew, *‘Has it come into existence anew? — through all sternity has it existed.’* sang Pattinathar. It has been existing like that for ever. It cannot be created by anything else. Although it manifests itself when your mind is free from turmoil, yet it does not come into being only then. It has always been existing. It cannot be created by any kind of effort, by mantras or magic, by rituals, by Yoga practices, by pilgrimages and penances. It is when the individual mind ceases to exist that perfection is reached. The moment the mind is keenly bent on search for perfection, it would seem as if perfection has disappeared. All those Yoga practices and rituals which are performed by the aid of the individual mind harden it and stand as obstacles in the way of achieving Eternal Bliss. If you mean to get rid of the individual self as false, there is no purpose served in speaking of those rituals which are performed with the aid of the individual mind.

“Eternal Bliss is without any kind of attribute. It does not depend on your following any prescribed form of life. It does not depend for its manifestation on any of the four modes of life called Bramachariya (the life of a bachelor), Grahastha (the life of a householder), Vanaprastha (the life of a hermit), Sanyasa (the life of one who has renounced the world). It does not become different by virtue of external differences between the king, the prime minister, the nobles, the ordinary people, the rich, the poor, the Brahmin, the Vaishya, the Sudra, the male or the female. It exists equally and without any difference in all. It is not the exclusive property of any particular person or being. Everything in life belongs to it, but none can have any special right over it. It is the sustenance, at every moment, of countless forms of life. It exists without any kind of difference or distinction in the hearts of the wise as well as in the hearts of the ignorant. The Gnanis or the wise men, knowing its true nature will derive joy and happiness by that knowledge; but the ignorant without knowing its real nature would be sunk in sorrow. This is the only difference.

“Eternal Bliss is without beginning and end. It exists everywhere and it cannot be said that it is confined to a particular place. It existed in the past, it exists now, it



will exist in the future. It extends beyond the limits of the universe. It exists as the diversities of life. But it is without any kind of diversity. It is beyond time, space and causation; it is omnipotent; it is limitless.

“It is that which shines as the sun; it is that which as the moon sheds its cool beams of light on the earth; it is that which as the earth bears the burden of life. It spreads as the heavens above, it moves as the wind, it burns as the fire, it tastes as the water, it grows as the body, it exists as life. It is that which feels as your sense of feeling; it is that which misleads as ignorance; it is that which understands as true knowledge; it is that which wins you as divine grace.”

The Guru continued to speak further thus:

“Please listen carefully; it is not a strange thing at all. I shall tell you who desire to achieve Eternal Bliss everything about it, without hiding anything from you. The God who is Eternal Bliss dwells in the shrine of your heart. Do not wander about under the mistaken belief that this or that object or being is God, or that it exists in this or that place. Do not fall into the error of believing that this person or that person is the real Guru. Do not adopt any special mode of life.

“Having known its true nature, keep that knowledge ever fresh in your mind and do whatever you are called upon to do by circumstances. If you don't like to do anything you can be without doing anything at all. It does not matter what you do or what you do not do. It does not depend at all on what you accomplish or on what you do not accomplish. Do not desire to be free from Karma or to continue to work. Between action and inaction choose that which nature and environment had made your own.”

**KARMA YOGA:** “When you do work, be detached and do not care for the fruit of your toil. ‘You have the right to work only and not for the fruit of your work,’ says Lord Krishna in the Bhagavad Gita. Do your work in the frame of mind of one who as an unattached witness of events says, ‘Let those, that are not bound to come, not come



and let those that are bound to come, come.' The pain and sorrow that arise from doing work are not the result of doing work. They are the result of your caring for gain or loss, honour or disgrace, triumph or defeat in doing your work. Therefore work without allowing your mind to be attached to the result of your work. While you remain detached in your mind, you act outwardly like those who care for the fruit of their actions. If you continue to act like this happiness will ever dwell in your heart and your mind will remain cool, calm, gentle and serene. This serenity of mind alone is the result of austerities practised in numerous past births.

"Men who are under the power of the three Gnanas have to perform actions. A man has to work at least to keep his mind and body healthy. Therefore do not feel despondent that you have to work. The object of doing work is not the completion or perfection of work but the perfection of the doer. Therefore there is no reason to feel sorry that the work has not been completed or to rejoice because it has been completed. Eternal Bliss exists of itself and does not depend on any thing else. Work does not create happiness; it is happiness that creates work. Work is not the cause of happiness; it is the result of it. Ordinary people think that they achieve happiness by performing actions or doing work. But that idea ultimately leads them to sorrow. Do not think likewise. Think always that the Bliss which is within you is made manifest by your actions and work.

"Besides, the Perfect Bliss which creates, maintains and destroys the world and all the life in it, manifests its limitless Bliss and power through the lives it has created. Hence every man is a medium through which the joy, love, wisdom and activity of the Perfect Being is revealed. But the medium through which the joy, love, wisdom and activity are made manifest feels that it is their author and falls into the error of believing that the joy, love, wisdom and activity are its own. Do not fall into the delusion! Knowing that joy, love, wisdom and activity that appear in you belong to that Perfect Bliss, dedicate your body and soul and all that you have to it and perform that work which has come to you naturally as pre-ordained by your past Karma.

‘In order that I, who thought that I existed as an entity might bend my head in shame, there manifested in me another entity calling itself Perfection. It gave me immeasurable joy, captured all my understanding, threw me into ecstasy and created the solemn silence of Knowledge. What more can I say now?’—Says Thayumanavar

### The God of Bliss.

“Listen! I have told you earlier that in the depth of your heart the Lord of Eternal Bliss has his shrine. It is a great Truth and I wish to emphasise it again.

“The Vedas and Agamas proclaim that Perfect Bliss is the Truth. The Vedanta and the Siddhanta philosophies too say likewise. The men of grace who have crossed the ocean of births and deaths saw the Lord in their hearts in the form of Perfect Bliss. This truth will be apparent to those who study the songs and hymns they have composed.

“Manickavasaga Swamy describes the Lord as ‘without beginning and end’ incapable of being separate from life, unforgettable, inconceivable, limitless and deathless Ocean of Bliss. He also says of Him that as a sea of joy He entered the Heart of his devotees. He rejoices saying ‘Bliss I have now caught you firmly; I saw the Limitless Bliss in glorious Thillai.’ He says with pride that by approaching the Lord he has received endless Bliss as a gift. Thirunavukkarasunayanar sings: ‘Happiness for ever and no sorrow at all.’ Pattinathar says: ‘The almost unattainable Perfect Bliss has enveloped me within it.’ Arunakirinathar says: ‘Oh Lord of Six Faces! It is impossible to speak of this tremendous joy.’ Thayumanavar proclaims that ‘the Limitless Ocean of Bliss called Siva Pokam has overflowed its bounds and rolls as one perfect entity, and invites all men in the world to share in enjoying that Perfect Bliss.’ Other Saints too have spoken in similar terms. Therefore, let there be no doubt in your mind regarding this. You who desire Eternal Bliss meditate always in your mind that the Limitless Perfect Bliss is always with you. By so meditating realise that Truth in your life’s experience. By meditating alone the mind which had been restlessly wandering in search of enjoyment in the objects of the world becomes calm and



steady and peace fills it. Those who have achieved Eternal Bliss by the grace of the true Guru, by philosophical inquiry, and by religious activity are those who have attained deathless existence."

### **Does Happiness Reside in the Material Objects of the World?**

INQUIRY: "Eternal Bliss does not exist apart from life. Even though it is so, the ordinary man sees nothing but misery in his heart. If anybody were to tell him that Eternal Bliss can never be separate from him, he would think that the person who so told him is mad. He who has never sought to find an answer to the questions: Where does happiness exist; how does it come into being; how can one achieve it; imagines that the material objects of the world are necessary for happiness. If for any reason he is deprived of them or is unable to have them, he mourns that life is misery, nothing but misery and endless misery. The cause of all this suffering is the ignorance which is the result of lack of diligent inquiry. 'Eternal Bliss can never exist apart from us, we are born in Eternal Bliss, we live in Eternal Bliss, and we are ultimately engulfed in Eternal Bliss. There is neither birth nor death, there is nothing wanting, and we need nothing.' It is the knowledge of this Truth that is called wisdom. It is not knowing this Truth that is called ignorance.

"This ignorance is the obstacle to happiness ever filling your heart. The mind which is under the power of ignorance is always restless in its search for material objects which it imagines are necessary for its happiness. In the search for material objects of pleasure, anger, hatred, fear and sin come into being, and through them one experiences pain and sorrow. If the desired object is achieved, the mind feels satisfied and the pain disappears and the desire too dies. When the desire perishes happiness comes into being again. The happiness which is ever naturally with you seems to disappear when you are moved by desire, and to reappear when your desire is satisfied. The happiness, which disappears when you are moved by desire, and which reappears when your desire is satisfied, is imagined by you in your ignorance to come into being from the objects you desired.



"Since this is an important matter, it is necessary to inquire into it a little more deeply. In every experience of pleasure there are always three entities; the person who experiences the pleasure, the object which is sought to give the pleasure, and the pleasure which is the result of a relationship between the person and the object. The soul under the sway of ignorance is the enjoyer, the object desired is the thing to be enjoyed, the feeling that results from the union of these two is enjoyment. The seat of this enjoyment is the heart

"Think in what state the mind is when it enjoys pleasure, before it enjoys pleasure, and after it enjoys pleasure. Before it enjoys pleasure it is restless under the urge of desire and is full of sorrow. When the desired object is achieved it becomes satisfied and freed from sorrow and desire. The mind becomes identified with the object desired and the feeling of separateness between the enjoyer and the enjoyed does not exist. It is in this state of mind that pleasure or enjoyment is born. If you think deeply you will know that the pleasure of the senses is nothing but an imperfect reflection of Perfect Bliss.

### True Wisdom.

"Listen! Every man who desires to achieve Eternal Bliss should diligently inquire, where is Bliss, how does it exist, how could it be achieved? By diligent inquiry you can attain true happiness. We discussed earlier how the mind which is the seat of enjoyment exists at the time of enjoyment and before and after the enjoyment. We saw that the mind, before it enjoyed pleasure, was restless under the urge of desire and was full of sorrow, and that when the desired object was achieved it became satisfied, freed from sorrow and desire and identified with the object desired, thus losing the feeling of separateness between the enjoyer and the thing enjoyed, and achieving a state of peace and calm, and that pleasure or enjoyment resulted from this state of peace and calm.

"I shall give you an illustration of this. Once in a forest I saw a clear, limpid pool of water. It was without any waves on its surface. Above it in the sky the spotless sun was shining brightly. I looked into the pool and saw in it another sun. I knew that the sun was the reflection of the sun in the sky.

I stood there a little while admiring the beauty of the reflected sun. The wind began to breathe gently and ripples appeared on the surface of the pool. The reflection of the sun did not appear as clearly as before. The wind rose high and waves began to roll on the surface of the pool. The reflection of the sun disappeared completely. But the sun in the sky continued to shine as brightly as before. A little later the wind ceased, the waves disappeared and the pool became calm again. I saw the sun in the pool as clearly as at first.

"You can compare the mind to the pool of water. That Being which is the life of all life and never separate from life and which as Existence, Knowledge and Bliss remains merely as a witness of events is the sun. The pleasure that was enjoyed is the reflection. The desire is the wind, and the restlessness and sorrow are the waves caused by the wind. The peace that comes into being at the time when the desire is satisfied is the calm that was seen when the wind subsided. Ponder deeply this illustration. When the desired object has been achieved the mind which has restlessly wandered under the urge of desire becomes free from desire and calm and cool like the pool of water. Then the sun of Knowledge, Existence and Bliss is reflected in it. It is that reflection which is the enjoyment.

### **Happiness the Result of Destruction of Desire.**

"From this experience a great truth is made manifest: namely, that even in ordinary sensual enjoyment it is only when the desired object is achieved and the desire is destroyed pleasure or enjoyment results. Therefore if you desire to enjoy eternal happiness you should always be free from desire. It is because of this, sages have said:

'Destroy desire, destroy desire,  
Even the desire to be with God.'

'If there is no freedom from desire  
Will there exist God consciousness.'

Thiruvalluvar says :

'Happiness will always exist  
If the turmoil of the mind called desire dies'



‘The moment the endless natural desires are destroyed  
Deathless happiness will come into being.’

“These couplets of Thiruvalluvar express clearly the truth I have taught you. Commit to memory these sayings and meditate on their profound meaning. You should realise without any shadow of doubt that material objects of the world cannot create happiness, ‘If you desire anything, by that desire you would be caught in the chain of births. If you wish to achieve perfection you should free your mind from all disturbances of desire by true knowledge,’ thus spoke Vashista to his disciple Sri Rama. The cause of births is desire arising out of ignorance which regards happiness which is not dependent on material objects of the world as dependent on them. You must get rid of this ignorance by true knowledge.

“Ordinarily men rejoice in the possession of wife, children, wealth, houses, conveyance and other material objects. These material objects and the feeling that you possess or own them are the cause of the peace or calm that is in your mind. But they are not the cause of the happiness which results from the peace or calm. The sun that shone in the sky alone was the cause of the reflection seen in the clear, calm pool of water. Even so the Atman which is Existence, Knowledge and Bliss is the cause of the happiness that is found when the mind becomes calm and serene. Even as a dog which bites a bare bone and by so biting injures its mouth and causes blood to flow from it and licks the blood imagining it to come from the bone, ordinary men imagine that the happiness that issues from the Atman which is in them as issuing from the desired objects of the world.

### **The Wealth that Never Diminishes.**

“The Supreme Being which is the author of all kinds of enjoyment is ever within you. It is indeed your true form and being. You who have this immeasurable wealth within you, why do you wander like a beggar in search of external objects of the world? Instead of ever drinking the nectar of the Gods called Eternal Bliss why do you desire the petty little sensual enjoyments that you find in the material objects of the world?



**Emphasizing the Truth that Happiness does not  
Reside in the Material Objects of the World.**

“Let us inquire further whether the material objects of the world are capable of giving us real happiness. If it is contended that they are capable of doing so, they should always cause happiness. But we do not find it so in our experience. Those that give us pleasure or happiness at one moment fail to give us any pleasure at another. The toys, the dress, the food, the songs and the books that delighted us in our infancy do not appeal to us in our youth. Even so, riches, women and position which seemed to give us pleasure in our youth fail to do so in our old age.

“Besides, that which was the cause of happiness at one time becomes the cause of sorrow at another. Two friends who regarded themselves as if they were of one mind and body fall out and become bitter enemies each causing trouble to the other. The little children who delighted their parents by their looks, their dress, their conduct and their prattle, in later life cause immense trouble to their parents. Sometimes they become the cause even of their death. Riches, women and position which are considered indispensable for a happy life become sometimes the cause of one's death.

“Further that which gives pleasure to one might cause pain to another; giving pain to others seems to give pleasure to some. That which gives great happiness once does not give as much happiness later.

“Please listen carefully! If it is in the nature of any material object to give you happiness, it must continue to give that happiness at all times. That which by virtue of its innate nature gives you happiness should not at any other time be the cause of sorrow. If it is said that it is in the nature of any object to give you both pleasure and pain, then such a contradiction in attributes cannot exist together at one and the same time. It may be contended that it is in the nature of an object to give at a particular time pleasure to one and pain to another; but even this contention cannot be accepted because the difference in the effect on the minds of two persons is the result of the respective condition of the two minds and not of the nature

of the material object. Therefore, it is wise to conclude that there is nothing in the nature of material objects as such which can give us happiness.

“It is we who give that attribute to material objects which brings us happiness. Having given, in our imagination, that attribute of causing pleasure, to a material object, we enjoy that pleasure and when that material object disappears we experience sorrow and imagine that it is due to its disappearance. Seeing a friend of ours rejoicing in the possession of material objects, we too seek to acquire like him those objects, and rejoice when we are able to acquire them. But we are sorrowful either when we cannot acquire them or when we lose them. Whatever may be the material object which we imagine as indispensable to our happiness, it is only when we acquire that object that we are happy. So long as we continue to imagine that material objects have the power to give us happiness, so long would our minds be restless and full of sorrow and we would continue to remain the slaves of those objects.

“Therefore, my son, having known by your diligent inquiry that there is nothing in the material world which can give you happiness, destroy your attachment to worldly objects. If there is no such attachment, internal or external, your mind gets under your control and peace fills it.

“A piece of iron moves when it is in the field of force of a magnet, but when it is outside it, it ceases to be moved by it. Even so, if there are no objects that can trouble the mind, then that state of ineffable peace comes into being,” so sang Thayumanavar.

“Masthan Sahib says :

“When the senses and the mind are quietened Supreme Perfection is achieved. Since I am immersed in the flood of Eternal Happiness which is beyond the Knowledge of even the wise I have decided to be a fakir, and a beggar.”

“Thayumanavar sang :

“The mind was born there and it was there that the mind was destroyed and pure Knowledge came into being. Whatever states of being exist, they exist only there and I who saw it realized the oneness of the Knower and the Known there.”



“Can it be said that It exists here or there? When once it is known that the Bright Effulgence which is Existence, Knowledge and Bliss spreads over and fills every nook and corner of the Universe, can it be said that I and that Existence and Knowledge are two separate entities.”

Having sung thus the sage closed his eyes and became silent.

### **The Experience of the Disciple.**

The disciple too reached that state of being where the external world ceased to exist, his senses ceased to function the three gunas ceased to disturb the mind and where there was no present, past or future, and yet where his being was never inert or dead but free from imperfection and immersed in Eternal Bliss. The sage rejoiced when he saw the spiritual stage which his disciple had reached.

After a long time the disciple opened his eyes, worshipped the sage, and addressed him thus: “Swamiji, through your grace I am saved. Is there anything on earth that can be an adequate return for what you have done? You have made me, who was nothing but an embodiment of sorrow, a perfect embodiment of happiness. All my mental worries and troubles are no more. The flood of infinite happiness springs and flows from my innermost being. I see nothing but Perfect Bliss enveloping everything and everybody and I do not even feel my individuality. How great was my folly that prevented me from knowing this supreme happiness until now.”

The Guru replied to his disciple as follows: “My son, why bother yourself about an adequate return! We know no such thing. It was determined ages ago. The entirety of life is the Truth. All that you have to know you have known; all that you have to do you have done. Now go and lead the life you wish to lead.”

The disciple then bade farewell to the sage, went away and lived as a Jivan Muktha, as one who has realised the Supreme Truth in this world, free from sorrow, and enjoying perfect happiness.

Om Shanthi! Shanthi!! Shanthi!!! Om.











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