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N. T. H.

**BRIEF SKETCH OF THE LIFE**

OF HIS HOLINESS

**SHEIK NAINA MOHAMED**

(THALAYAN SWAMY)

THE ENLIGHTENED ONE

AND

FOUNDER OF THE ESOTERIC PATH

CALLED

THE "THAREEKUL SIRRIYA"

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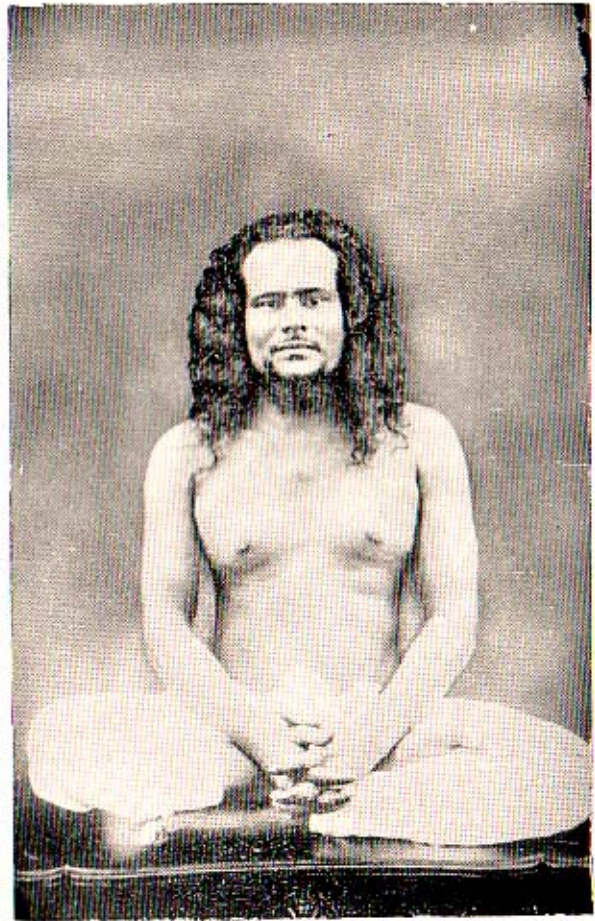
The Thalayan Fukura (Sathukkal)

Trust

No. 178, Dam Street, Colombo

(Ceylon)

1 - 1 - 1965



HIS HOLINESS SHEIK NAINA MOHAMED  
(THALAYAN SWAMY)

Reality mingles not with finite entity  
Nor does finite entity mingle with reality  
None else but reality alone exists  
Those who realise this are one with me.

I made great efforts and came to know  
what Reality is;  
I relaxed all efforts and became one  
with Reality itself.

(THALAYAN)

His Holiness Sheik Naina Mohamed (Thalayan Swami) who, in spiritual attainments was the compeer of some of the greatest sages, was born in the village called Nambuthalai in the Ramnad District of South India during the last decade of the 19th century. He was the blessed son of the most revered Mohideen Abdul Cader and Meeranachiarumma.

As the infant Sheik Naina Mohamed was born posthumously, his upbringing devolved on his beloved mother, Meeranachiarumma. As the years slipped by and Sheik Naina Mohamed grew up into a graceful and gentle youth, his mother, fondly observing his qualities, thought it would be prudent conventionally, and make her happy personally, if he could be prevailed upon to marry.

However, even at this early stage of his life, which was destined to manifest itself along various lines later, he began to feel strange and compelling urges within him and, on his mother broaching the subject to him, young Sheik Naina Mohamed replied dutifully: "My most beloved mother, I do not think I have yet reached the age of discretion. When I reach such a stage in my life, and you, dear Mother, are still with me, I shall do so." Meeranachiarumma knew in her heart that he had, indeed, answered wisely and when he entreated her to grant him permission to travel to Colombo, she readily fell in with his wishes.

After he had stayed in Ceylon for some time, he returned to his birth place and, as was his usual wont, set out almost immediately to



Thondi where the Dharga (shrine) of Monaguru Sheik Masthan was situated. He was meditating at this shrine when an inner voice spoke unto him thus: "Your mother's remains are being taken for burial, hasten." He continued to meditate in silence. A second time, the voice spoke: "Your mother's body is fast approaching the graveyard, make haste at once." Sheik Naina Mohamed persisted in his meditation as though he had not heard these words. For the third time the voice broke into his meditation, this time commandingly and loudly: "Rouse yourself! Depart at once" and, simultaneously, he was struck on his cheek.

On regaining consciousness, young Sheik Naina Mohamed rose to his feet and ran as fast as he could to his birth place, Nambuthalai, about a mile away. His mother's body had already been placed in the grave. On reaching the spot he was so moved that he lost all his usual composure, all sense of time and space evaporated, and in a deep trance he fell into the grave. The relatives and others at the grave-side were visibly moved by the sight of this heart-rending event. They lifted him gently out of the grave and led him away.

When the ceremonies and the funeral prayers were completed, Sheik Naina Mohamed, pained in his mind and lamenting over his mother's death, left his birth place and wandered about in various areas. In course of time he found employment as a supervisor of workmen on board a sailing vessel. One evening he chanced to overhear a verse from Thayumana

Swamigal being recited by the Chief Officer. When the recital was over, Sheik Naina Mohamed, who had listened carefully, looked up at him and said: "Look here, I am afraid you have not recited that verse as it should be recited" and before the Officer could recover from his surprise, Sheik Naina Mohamed gave expression to a beautifully modulated and intuitive rendering of the same verse. The Chief Officer listened spell-bound and then summoned the audacious young man to his side. He asked Sheik Naina Mohamed to recite the verse over again and listened to the recital with intense joy, so much so, that no work was thereafter assigned to him. He spent his time always in the company of the Chief Officer. After some time however, Sheik Naina Mohamed said he would like to visit Colombo and the Officer gladly accommodated him.

He spent several years in Colombo and, as the economics of life was a consideration that had to be heeded, he set up a small business house. However, in the midst of the bustle of every day life, Sheik Naina Mohamed's heart and mind began to feel the pangs of a great yearning to tread the Path of Divine Self-realisation. So anxious was he to steep himself in the aura and pure presence of some great sage, that he gave up all business activities and set out on a pilgrimage to Muthupetai and sought refuge at the Dharga of His Holiness Hakeemul Hukama Sheik Dawood Olinayagam.

There he had the good fortune to meet and to hold discourse with a great yogi, Akkarai Rawther, who received him very warmly and

kindly, and addressed him thus : "According to a Divine message from my Guru, the last days of my life in this world are fast approaching. It has been revealed that you would turn up here at this moment. On the first day celebration of the feast of my Guru, namely, next Jamathul Awwal New Moonday, my life will depart from this body. As both of us are imbued with the same objective in life, stay here with me and, after consummating my last rites, continue to abide in this hut. You shall receive the blessings of my Guru and attain a state of bliss." So saying, Rawther began to dwell at length on the qualities and greatness of his Guru and the many boons that he had received at his hands.

Sheik Naina Mohamed drew inspiration and knowledge from yogi Akkarai Rawther, and the pattern of the Path he was to take grew clearer as the days passed by. On Jamathul Awwal New Moon day, Rawther breathed his last. Sheik Naina Mohamed completed the funeral rites and laid his body to rest. From then onwards he took up his abode in Akkarai Rawther's hut and continued to live in it for twelve years. During this period he observed the principles of praying five times a day and fasting. He also disciplined himself through meditation and detached his mind from all worldly contact by observing absolute silence when the mood was on him. It was during this time that he forged ahead with unremitting efforts the spiritual and intuitive powers he was destined to wield on behalf of humanity. Sheik Naina Mohamed, in the twelve years he spent at Muthupetai, experienced certain divine visions and portents which are briefly described below.

It is only through real self-discipline and self-abnegation that contact with divine experiences can be made. It is only those who have purified themselves in the hard and sincere way who can presume to enter the Divine Path. Sheik Naina Mohamed submitted himself to such disciplines at the Dharga of His Holiness Sheik Dawood Olinayagam. He fasted during the day. When ordinary mortals were fast asleep at night, he would pray and meditate before the Dharga, sometimes in a sitting posture, sometimes standing.

Now it happened one day that without his conscious knowledge, a fitful doze stole upon Sheik Naina Mohamed and just as this took place a voice called out "Eh," whereupon he woke up and continued praying. He dozed off a second time and astonished by the admonition "Eh" which fell on his ears again, he continued to pray and meditate. But he fell asleep a third time. This time an awesome and commanding "Eh" thundered through his consciousness and he also received a blow on his cheek. Sheik Naina Mohamed, perturbed and shaken up by this inexplicable intervention, ran, with his locks in a dishevelled and disorderly state, to a pond called "Sheefakunda" which lay opposite the Dharga and dipped himself in it to drive away the dregs of sleep. On his return he continued with his meditation. He continued thus for many years, scorning all desire for material things and worldly comforts, and resigned himself completely before the petal-soft feet of His Holiness Sheik Dawood.

One night he made supplication that he be given leave to visit the Shrine of Koothoob Mohideen Abdul Cader situated in Baghdad, whereupon he heard a voice answering : "Yes, I shall show you Baghdad." Days passed and one night while Sheik Naina Mohamed was asleep he heard in his dreams a voice saying : "Behold Baghdad !" and before his very eyes he beheld the great Sage Mohideen Abdul Cader seated in the midst of a number of other sages in a hall supported by a solitary pillar. Sheik Naina Mohamed, whose eyes were lit up by the divine radiance that illumined the sage, pleaded thus : "I, too, would wish to be in Thy Holy Presence" and he received the reply : "Behold, this seat that is vacant by my side is reserved for you, but twelve years must pass by"

Yet at another night a divine and inspiring personage appeared before Sheik Naina Mohamed in his dreams and, having beckoned him, proceeded to walk ahead. Sheik Naina Mohamed followed but found that he could not keep pace with the sage and after a time displayed visible signs of fatigue and exhaustion. Observing this, the sage very graciously stopped and, procuring from his satchel a sparkling elixir, the properties of which defied description and could not be matched by anything on earth, poured it gently into Sheik Naina Mohamed's mouth. The effect was miraculous ! Sheik Naina Mohamed felt as though he was immersed in an ocean of bliss and feeling revived started to walk ahead rhythmically, so much so that the sage who had gone ahead had to fall back and try as he might he could not keep pace with Sheik Naina Moha-

med ! It was a truly amazing experience and inspired by such visions and portents Sheik Naina Mohamed began to gather unto himself immense spiritual powers.

At the end of twelve years during which Sheik Naina Mohamed had unfalteringly taken the Divine Path and had enriched his spirituality through contact with ethereal phenomena, a Fakir (sage) appeared before him in his dreams and said : "Your spiritual penance is over. You may take this heap of gold and depart." Sheik Naina Mohamed was disillusioned with this apparently crude misinterpretation of his true self, but bearing himself in an atmosphere of calm dignity, answered : "All worldly possessions are of no consequence to me. I do not depend on them, nor do I require them." Thereupon the great Fakir embraced Sheik Naina Mohamed and gave him a divine elixir that tasted like manna from heaven. The Fakir also initiated Sheik Naina Mohamed into certain secret branches of divine knowledge and disappeared.

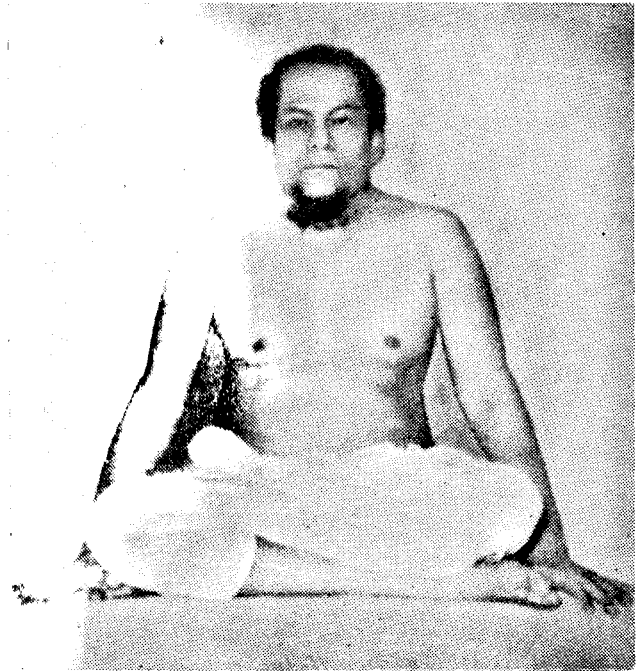
His period of testing being over, and his spiritual development having truly flowered, His Holiness Sheik Naina Mohamed left Muthupetai and spent his time in the company of many great sages who were living at that time and received their blessings. He then visited the Shrine of Nagoor Andavar and shortly afterwards arrived in Colombo where he established a printing press, and named it "The Thalayan Printing Works."

It would require volumes to record Thalayan Swami's spiritual life and doings at this printing press. But briefly these modest premises became the focal point, the meeting place of all persons, the humble and the rich, who were interested in spiritual and mystic matters. For long years, The Thalayan Printing Works was synonymous with peace and enlightenment to many a tired businessman or man of the world to whom the lure of money and possessions had become sour and meaningless. To every one who entered his spiritual ashram right in the heart of the city, His Holiness Sheik Naina Mohamed held out a warm and understanding heart and mind and many left The Thalayan Printing Works inspired and soothed by his personality. Verily he used his powers to drive away despair from men's hearts and to give life to them.

His end was sweet as he himself had prophesied. On 3. 8. 1955 (Hijri 1374, Dulhaj 14th day after the New Moon) Wednesday, at about 9-30 a.m. when His Holiness was having a happy discourse with his disciples, fakirs and sages who surrounded him, Bawa attained the absolute state called "Maha Samadhi."

After the last rites had been observed, escorted by thousands of devotees, Bawa's body was taken in procession to Kandawala, Ratmalana, to a park where it was enshrined. The Park was donated in his memory and honour by Ali Janab Al Haj Mohamed Faleel Abdul Gaffoor.

His Dharga (Shrine) shines brightly for ever. Many aspirants and devotees go to this shrine to discover within themselves the mental solace and peace which enable them to solve the riddles of life and death.



His Holiness obliged Mr. K. Venkayya "Arulagam" No. 3, Petai Road, Tirunelveli Town South India by posing for the above photo in Ceylon in 1954. Having sat for the photo, His Holiness rose saying,

**"THIS IS MY LAST PHOTO"**



When the mind in meditation merges in the Ultimate Reality, it is called Samadhi.

The wise man of dispassion and discrimination alone attains Samadhi, and the man of Samadhi alone gets steady realisation; the man who has realised the Truth is alone free from bondage, and he alone experiences eternal Bliss.

The wise man realises in his heart, through Samadhi, the Infinite Truth, which is inexpressible in terms of speech or thought. It is of the nature of eternal Knowledge and absolute Bliss which has no exemplar, which transcends all limitations, is ever free and without activity, and which is like the limitless sky, indivisible and absolute.

(VIVEKACHUDAMANI)

Those who attain the above mentioned exalted Samadhi become immortal. Such are their powers that they have the ability to make those who come under their wings immortal as well. Although their mortal frame may disappear, yet they live eternally rendering help in an invisible manner to their devotees.



Dhargha Shariff (Samadhi Shrine) at Kandawala Estate (Near Aerodrome)  
RATMALANA—(Ceylon)

Our Revered Guru, His Holiness Sheik Naina Mohamed is undoubtedly one of the wise men who have attained that immortal state.

Peace — Peace — Peace unto all.



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