

“Murad and Malamita”

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Pujya Sir. my dear brothers and sisters, my humble pranams to all of you.

On this auspicious occasion of Lord Krishna’s birth day, I most humbly like to share my little understanding of the topic; Murad and Malamita.

Murad:

Pujya Babuji Maharaj was explaining about the five types of disciples

“Types of disciples:

- (a)Selfish;
- (b)Fazli;
- (c)Ahli;
- (d)Devotee;
- (e)Murad.

Selfish disciples are those who want to gain their own ends. Suppose a person comes to know that Shri X is a Mahatma and a devotee of God, he will immediately rush to him with the idea that he would get material benefit by that contact, Such persons who are concerned with worldly matters do not do any work. They join the Satsangh to achieve their selfish ends. They get things done by means of flattery. After that they will creep away. If their work is done, then also they turn their back. They have nothing to do with love and attachment.

Fazli type are those, who sit for meditation occasionally, if they are in a cheerful mood due to the pleasant atmosphere. They have no attachment of heart what so ever. And

Ahli are those in whom there are Sanskaras of higher type of worship, and who want to worship and want to continue it. Some among them may progress and reach the position of devotee. Some, however, are such that they start from the very beginning with the condition of devotee, and a devotee is one who loves his Guru intensely. He always keeps himself internally connected with his Guru. Men of this type possess all those qualities that should be present in a disciple. From among these devotees, rarely one or two acquire the condition of a Murad. A Murad is one who has become the object of love of his Guru. In other words, the Guru's attention is always centered on him. He can also be called a beloved person and such people are rarely found. In these days Murads are seldom found and like wise Gurus are also rare. Revered Lalaji Maharaj had written to me in one of his letters that in these days as many Murids are seen as the pores of the body, but Murads are very rare."¹

The aim of the seekers should be to progress, to the stage of Murads. The first two types; selfish and Fazli, can never grow to the stage of Murad. It is only Ahli and devotee type of disciples can progress to the stage of Murad. A Murid is a willing disciple and Murad is a willed one i.e. a desired one and an object of love of his Guru. I would like to quote a passage from the Sufi path written by Mr. Fethulla Gulen.

"A Willing disciple (Murid) never relies on his or own power, and is absolutely submitted to the Will of the All-Powerful, Who holds all of creation in His Grasp. Murad is a willed one. He or she overflows with love of God and never considers or aspires to any thing other than obtaining His pleasure. Such a person has become a favorite of God. Until the traveler perceives that one's personal will is a dim reflection of the Absolute Will (of the All-Willing One) and advances as far as, or rises as high as, the station of the one willed or desired, one freed from the captivity of the body and thoughts to become a person of pure spirituality and conscience, a disciple will always regard his or her will as having a separate, independent existence. Indeed, a traveler is willing at the beginning of way and the willed at the end of it; one willing while exerting efforts to make servant

hood second nature, and one willed at the point where his or her relation with God is an indispensable dimension of his or her being; one willing while searching the ways to be loved and desired, and willed when seeing an imprint of Him on every thing and weaving a lacework of spiritual pleasure with the threads of knowledge and love of God.”

We, who are introduced in the Natural path come under the category of Murad, since the Master has chosen us to take into His fold and given connection. We are very fortunate in this respect. Now the question is, whether we are having overflowing love to the Master and whether we have totally dedicated our selves, to His service, by participating in the mission of transformation of human consciousness. If we truly love Him, we can not disobey Him. We have to practice the system totally, as prescribed by Him. We have to follow His commandments totally, in letter and spirit, and practice all the methods of meditation. We have been asking for many concessions in following the commandments and practicing the meditational practices. We have been asking for concession in following the first commandment itself, especially, regarding the time. Goal clarity is a must. We have to lead a simple life in tune with Nature, by reducing our cravings for unnecessary necessities and reducing our activities, and superfluous socializations. We have to contribute our part in re establishing Universal brotherhood. We should face the miseries as a gift from the Master and feeling total dependency on Him, without asking for any relief. We should never grieve, when miseries come to us, for the Master is with us. We should happily follow the eighth commandment, When, we follow the eight commandments properly, we become cynosure of His eyes, and will be able to rouse a feeling of love and piety in others. Tenth commandment comes to our rescue, for praying to Him for forgiveness, after repenting for the mistakes committed unknowingly and lapses in following the commandments in the beginning of our sadhana, in a supplicant mood. Rev Sir. has been exhorting us that every one of us should be able only to mark “best”, in the self evaluation sheet of ten commandments.

We should be able to feel His presence in all the living and nonliving things and be able to love them, since every thing is His expression.

We should be happy under all circumstances. God wanted that all His children should be happy. To be unhappy is not etiquette. We have to adjust ourselves to the existing circumstances and be happy. We cannot alter the circumstances. We have to lead a life of moderation and balance. We should always be the gurumata disciples.

Our most important duty is to participate in the Divine endeavor of transformation of human consciousness. We should totally dedicate our selves to the service of the Master. We have to do our sadhana regularly and sincerely, and own up the conditions bestowed by the Master and we should be able to totally annihilate ourselves to become a worthy instrument of the Master. We must grow in our consciousness till there is no difference between our will and His. We should exercise our will as much as possible for the transformation of human consciousness. Rev.Sir has been advising us, to own up the conditions bestowed by the Master, so that we may be able to serve the Master properly. We should maintain the purity.

We must offer prayer at 9 P.M. with out fail, for the development of universal fraternity and development of love and devotion to the Master. It helps to lift the collective consciousness of entire humanity and our own consciousness. A Murad has to be in this thought always.

We have to practice meditation on points A&B, which are the pillars of our system, to maintain our stage as Murads.

We have to practice purification process regularly in spite of our busy schedules.

The spiritual journey to the destination by the Murad is like the travel by aero plane and that of a Murid is by a car. I have observed, Rev. Sir. preparing the abhyasis, who have made little progress in sadhana, for giving permission to work for the Master, with in two to three days, giving access to Brahmanda in the Aksi way. It is also observed that, with few years of sadhana, abhyasis are progressing fast, with the Master's help, and being given access to Central Region, which is unheard of in the spiritual history, before the Advent of Pujya Lalaji Maharaj.

I sincerely appeal to all my brothers and sisters, including myself, to maintain our status as Murads, which is so graciously bestowed by our Master.

Malamita.

Pujya Lalaji Maharaj was describing the stages of devotees of God, in the Sufi path; Sant, and Sadhu etc. having three stages.

- .i. Ayad or Abid
- ii. Sufia
- iii. Malamita.

“Ayad (i.e. Abid): People of this stage perform external prayers for example Fasting, Namaaz, Sandhya, Pooja etc and are busy doing good things like yajna, vratas, daan, pilgrimage etc. They do not have the happiness and bliss like Sufis. If anybody from Abid category experiences happiness and bliss, he moves into the group of Sufis. People who do not practice the steps of Dharma, Dhyana, Samadhi and practice Japa, Pooja, Yajna, Havan etc and make others to perform them are called Poojari or Abid. They are not interested in Meditation and internal practices like Sufi and Sadhu and they have no experience of happiness like Sufis.

Sufia: They are blessed with total and higher state (Ucchatha). They do not hide their miracles from the entire creation. Their attention is always on God and they accept the creation as the expression of God. In this group there is some Ahankar and artificiality. These people practice Dharma, Dhyana and Samadhi etc. They get special kind of happiness by doing internal sadhana and they experience states and conditions. They are also called Siddha, Sadhaka, Sant, Vali, Hans, Paramahansa and Avadhoot. Some of them are imposters also. They exhibit their experiences and miracles. They do not hide themselves from the worldly people but they have a kind of attraction towards worldly people and they live separately. They think of themselves as having different individuality from the rest of the people and it is of a high order. That is why they have light and unknown ahankar in their temperament.

Malamita: These persons dress like common people and there is no difference between common people and them. They perform the duties of Sandhya, puja etc like other people but they do not exhibit any miracles and supernatural things and they do not pose themselves as famous people. They may try their best not to reveal themselves in social gatherings and among friends. This third type of people is called Sufi, Sant, Vali, Siddha and Sadhaka. They always do traditional pooja like common people but they always do the internal sadhana also. They progress all the stages of dharma, dhyana, Samadhi etc step by step. They do not reveal the miracles. All their dealings will be like simple grhasta people but they try to maintain friendship and socialization to the extent possible.

Here Ikhlas means inner and outer is the same without any duplicity. They do what they talk and they talk what they do. This type of Sufis is called Malamita. These people have hidden their identity from common people. For their interest, they copy God in this respect because they know that this world is not the place to be revealed. It means that Atma cannot be clearly shown in this world and nothing can be known by these eyes. God has also hidden himself from the eyes of everybody in spite of his presence

everywhere. For the same reason, often, generally people think other people in the world to be similar to them and know them as such. There is neither ahankar in them nor any desire or pomp. These have attained the state of Abhudyat.

There are some saints (Fakir) who say 'whom should they pray and who is there except them' and add that everybody should worship them. But Sufis of Malamita category in spite of being complete Jnani, do not think or act against Nature. They always have the disposition of a devotee and serf. A few of the Malamita category are considered as "thucch" as they like to exhibit themselves in such a way, which is normally objectionable to the common people but infact that may not be against the law of dharma internally and people may not be able to understand its subtlety. For example talking incoherently, shouting like a mad man and doing several things which make people think that they are "thuchch". Such people are much lower in the rank of Sufis but these people hold the entire creation in high esteem. Whatever they exhibit is all artificial.

Malamita category is much better because common people consider them to be similar to them so that they can be free from ahankar."²

As per the above classification, the abhyasis in the Natural Path come under the stage of Malamita. Pujya Babuji Maharaj has developed the system for the persons leading a grhasta life, discharging all the duties and responsibilities. He has given us meditational practices, which require much less time compared to the old methods. He has given us the commandments as a way of living, enabling us to lead a simple life in tune with Nature, discharging our duties and responsibilities, as a trustee, with more efficiency and helping us, by offering pranahuti, through out our sadhana. We dress and move like common people and do not pose as famous people. We have been advised to reduce our activities and to restrict our participation to the minimum, in social gatherings and maintaining friendship and when we participate, we try to be one with every body else

We do not exhibit any miracles like Sufis and do not perform any traditional puja other than the methods prescribed by the Master. Master does not allow us to enjoy any miracles and the power which is generated by awakening of our chakras, is used for our spiritual progress. We should own up our conditions bestowed by the Master and be able to present our selves such that our inner and outer is the same without any duplicity. Rev. Sir. has been exhorting us time and again, in this regard. We always have the disposition of a devotee and serf, like Malamita. The practice of Natural Path helps us to remain in the state of Abhudyat. We do not behave as some of the Malamita category, which is normally objectionable to common people; for example, talking incoherently, shouting like a mad man and doing several things, which make people think that they are “thuchch”, even though what ever they exhibit is all artificial. Pranams.

References:

1. Silence speaks – 2007 Edition - pages 522-524.
2. Journey to Infinity - pages 170-174.