

Dear Brothers and Sisters,

I seek your kind permission to share my understanding of these two terms, "Murad & Malamita". Beloved Master Pujya Sri Ramchandraji Maharaj has given 5 categories of disciples that serve as a benchmark for all who claim to be disciples. These as mentioned are "

(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 not 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 whatsoever. 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 the 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.”¹

I feel this categorization is enough for any serious aspirant to discern what should be their intent and approach towards sadhana.

Whenever we think we are devoted to Master, it must be asked, what for? That gives the answer what kind of disciple we are. If we are devoted for our desires or wish fulfillment, we are selfish disciples. If there is no devotion or vague devotion then it is of the Fazli state. It can also be stated as lack of goal clarity and aspiration. If we feel like we are developing inclination towards Master, then it is the Ahli stage and when we are devoted towards Master for His sake and His Mission with single pointed orientation, we can say that we are devotees. It also happens that at times we are selfish, at times fazli, at times ahli and at times devotees. There in lies the need for proper motivation and sincere sadhana. It must be endeavored that one stabilizes as devotee through the means and methods given by our Beloved Master Pujya Sri Ramchandraji Maharaj.

So how are we to be devoted? How are we expressing our devotion to God or Master? This is what Pujya Lalaji Maharaj has explained as 3 stages of devotee.

“Devotees of God, Sant, and Sadhu etc have 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.”²

It is evident that one should be devoted as a Malamita. It is this stage that is relevant to the devotees of the Supreme Master Pujya Sri Ramchandraji Maharaj.

In the same article, Pujya Lalaji Maharaj states further:

“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 inspite of being complete Jnani, do not think or act against Nature. They always have the disposition of a devotee and serf. Malamita category is much better because common people consider them to be similar to them so that they can be free from ahankar.”

I understand Malamita as an approach towards devotion. As we can see from above, in this approach unlike the sufia approach, one does not try to impress his greatness on others, rather chooses to love Master, silently abiding by His commandments and striving to keep free from the effect of Ahamkar or ego. The hallmark of this approach is seeking humility and insignificance of self rather than seeking Gurudom or display of miracles.

In the message, “Yearning to reach Ultimate”, Master mentions: “If we consider ourselves great, we put up a wall to that Greatness, where we have to arrive. We create a bondage, so to say, that becomes an obstruction on the path. What’s the harm! When we assume greatness, we start considering others as low (insignificant). Now that path, which we have to trudge, also gets closed; and we are wholly lost to all intents and purposes. Somebody takes it on his mind that he excels someone else in some particular way: that assumes various forms; and we strengthen egoism for nothing,

without getting anything in return. We blow our own trumpet in our own thoughts, and lose a lot in the process.

To stiffen one's neck, is a defect. So long as it is not removed, one is not aware of one's own Base. What I mean by 'Base' is that when a person is wholly rid of this defect, there arises a state, which has been attempted to be translated by the use of this word. To live in that state is human culture. When that state grows a bit denser, it enters the region of the attribute of Poverty or Humility. When such a state is achieved, then the subject (of the Lord) becomes a subject in the real sense. To achieve such a state, hundreds of transmissions and prayers are prescribed. Man ought never be away from his own level; and this level is called ABUDIYAT (The subdued). This is the essential object for the subject (of the Lord). It is here, as I have written so often, that the burden of egoism is very much lightened. The fulfillment of purpose comes after this. The better way may be that whatever you are, you go, with all of it, towards That (Ultimate Purpose) i.e. there should remain nothing, whose face does not get turned to that side; which means that all the belongings - Physical and Spiritual - that may be there, be surrendered to Him; so that you are left with nothing in yourself, except remembrance.”³

Pujya Sri Ramchandraji Maharaj has explained in Commandment 2, the true form of devotion.

“Prayer is the sign of devotion. It shows that we have established our relationship with the Holy Divine. When the idea of Divine Mastership is established our position turns into that of serf. Now service is the only concern of the serf. Take for example the case of Bharata. He never allowed his heart to be contaminated with anything but the esteem, regard and devoted worship of the Master. This example must be kept in view for maintaining the relationship which is the true form of devotion. This is the connecting link between the Master and the serf.”⁴

It is only in humility, can one keep the disposition of a devotee and a serf. The point is that disposition of Malamita is that of devotee and serf which means service to Master is

the only concern. Only through dedicated service to Him for His cause can we say that we are making attempts to deserve His attention. The service we do to the Master is without pomp & show and silent. We are to remain free from Ahamkara or ego.

Our sadhana must be one of attention, intention and action thereof. Attention on the fact that Master's abode is our heart and we should remember it again and again. This continually makes us more and more humble. Thereby an intention should be to strive to keep the heart pure and unaffected by events and circumstances. Such attention and intention leads us to perform action that is dedicated to Him for Him. The basis of such action is Love and Love alone. This is the way to loose our self in selfless action. The status of a Murad is His prerogative to grant. Our concern should only be such service that makes us deserving.

When we read the message of Beloved Master in Showers of Divine Grace, every now and then he repeats His Mission to uplift humanity out of the dungeons of lower consciousness. It is the same Mission we serve, first by moulding our own self and then the awareness of Master in the heart makes us serve His Message to others, silently through the 9 PM Prayer. We realize as we move in our sadhana that though it is an individual endeavour, the purpose is participation in the Divine endeavour which unambiguously means happiness for all. Following the commandments of the Master, prepares us to share the wisdom the Divine Light within grants, to ignite the same in others. This is the call of the Master. We all should feel blessed that we are party to this sacred Mission of the Master to which we must dedicate our being in the humblest manner.

Pujya Lalaji Maharaj states:

“Man's essential duty is realization of Maitri (Ikhlas) and love. The specialty of love is that it does not distinguish between others and mine. In spite of many Islamic religious rules fixed on it, Ikhlas is to have unalloyed purity of love, total attention and thought

without any other thought; not captivated in selfishness, neither trust in anyone, nor fear for anybody etc.”

It would be apt to conclude with points given by Pujya Lalaji Maharaj that I feel sums up the Malamita approach to make us fit devotees.

Definite means to achieve God by Pujya Lalaji Maharaj.

1. Practice internal Japa only.
2. Heart should be kept clean from the impressions of opposite sex, strangers and friendship with strangers.
3. Attention should be only on God and none else.
4. Make a determination to be with a heart full of attention and concentration.
5. Acquire attachment, love and intimacy with Sat and God.
6. Erase yourself and entirely merge in it.
7. Erase yourself in this work.

Pranams

References

1. Silence Speaks – 2004 Edition Page 522
2. Journey to Infinity - 2008 Edition Page 170
3. Showers of Divine Grace – 2006 Edition page 40
4. Basic Writings of Sri Ramchandra – 2008 Edition Page 134