

Revered sir and my dear brothers and sisters.

1. On this auspicious occasion of Sri Krishna Jayanthi, I pay my reverential obeisance to the Masters of the order. The topic of the seminar titled “Murad & Malamita” is given to us for contemplation and sharing with one and all in the true spirit of Bodhayanthi Parasparam. This topic is of seminal importance as our Masters belong to the category of Murad and also Malamita and by the virtue of our spiritual order we are belong to that.
2. With your kind permission, I shall endeavour to share my thoughts and feeling on this topic. We are fortunate to live and breathe SriRamchandra Consciousness, which essentially reflects the condition of a Murad when viewed from the speculum of aspirants heart. His life and teachings nay His Consciousness is the perennial source of inspiration and guidance for a true seeker of Reality. All of us without any exception have entered into this path to seek and realize the Goal of Life. As we practice, we realize fully well that progress towards the Goal is not a physical travel nor it is an astral travel but the maturation and realization of the true potential of the consciousness from thinking and moving aspect of being to thinking and growing aspect of it covering the entire spectrum of existence. Truly we start gaining the universal perspective of things around us and in that sense we become more and more broad minded and also broad hearted.
3. The word Murad has been used by our beloved Master, Pujya Babuji Maharaj to describe the Best and the Highest among the category of disciples. Master gives us the gradation of disciples as: (a) Selfish; (b) Fazli; (c) Ahli; (d) Devotee; (e) Murad. Describing about Murad, He says, “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."<sup>1</sup>

4. Once an aspirant becomes a devotee his internal connection with the Master is thoroughly established and his complete dependence on the Master for his existence is also thoroughly realized in His heart and His Master is the object of his devotion. Now, Master brings in the next phase of development for the aspirant in terms of becoming a Murad. A movement from the condition of devotion to the condition of Love per se towards the Master. He is in fact stating without saying that it is the goal to which we have to work for. But it is also paradoxical that, by the dint of our effort, we don't become Murads but our inner transformation and laya with the Master should be such that we become the objects of His attention nay His Love.
5. If I have to draw the attention of somebody, I have to be beautiful. What is beauty? In the physical realm, most of the beautiful things have symmetry while in the realm of consciousness, harmony could be the defining aspect. After reading the articles of Dr KCV who very eloquently talks about beauty, He states that," Beauty is the attunement with an object. Insofar as we feel sympathetically with an object, we recognize it as beautiful."<sup>2</sup> Purification, refinement and attunement of individual consciousness with Master's consciousness are necessary for one to beautify oneself in the eyes of the Master – The Samadarsi.
6. Murad is not a person or an individual but a state of consciousness which is in-tune with the Master. When one puts self effort to attain the state of Murad one is likely to falter as the very process is fallacious due to the aspect of self or ego is still there in the effort. In the condition of Murad, the self identity of the person is rarefied and one essentially does all these things without His

Knowledge and Master truly derives joy when He sees such an evolution of His expression. The condition of Nothingness or blankness that we feel on a sustained manner due to our connection with the Master helps transform our consciousness akin to His –The Nothingness. I understand that the degree of progress towards this condition of Nothingness help us transform from the condition of a devotee to that of a Murad, here our attunement is to the condition of Nothingness.

7. Murad is a condition of rarity as stated by the Master but he did not say it is impossible or difficult, hence it becomes imperative on our part to move towards the state of Murad. On contemplating about the condition of Murad, I feel that it is necessary for us to progress to a reasonable extent on the path of Love and one should feel the need to extinguish one's self identity. I would like to share some of my feelings that I have gone through which I am able to understand some aspects about the topic.
8. In the condition of Love, The lover seeks nothing except his beloved. In spiritual realms beyond Pind Desh, It is said and we also experience the Non Self awareness. This experience though had in a limited manner radically changes our perception about ourselves and also that of the Master. Here the heart seeks more and more of the Master. Master is understood more as a Consciousness than a person or a personality. The love for the Master is felt more vividly as the cry of the heart. And also when we really start feeling the irrelevance of our self and at the same time we also feel I am there to express Him. Sometimes the intensity of the internal feeling is such that it gives us joy and the associated gut feeling is that Master would be happy with my condition. In this state it is our experience that one's thought is orbiting around the Master even as stated in the article determination as published on the last page of the Journal Satypadham.
9. I have personally experienced that in such a condition which is an admixture of several feelings like Helplessness, Vairagya, Dependency on Master,

Irrelevance of the self and Restlessness of the heart seeking only the Master, One finds Master alone is relevant in one's life and one turns to express him as His serf. The condition of being a serf to the Great Master is one of the fundamental aspects of our path as we find its mention at several places and more importantly in commandments 2 and 10. A person who is having feelings of self importance or egoity shall never understand the meaning and context of the word 'serf' used by the Master.

10. Murad always thinks about how to make his Master happy. I feel that one can make the Master happy when one's individual consciousness transforms itself to Universal Consciousness as He willed. For such a person, individual realization or attainments of goal are only secondary in relation to the transformation of the human consciousness of which he is a part. This perspective enables one to carry out sadhana. This kind of awareness is immensely helping me to do sadhana with renewed vigour and motivation and I wish to share the same with you all. It must be the experience of many of us on the path that peace, calmness do not adequately motivate us after some stage. Then what motivates us to carry forward in sadhana? I feel, it is necessary to contemplate on the sentence of the Master when He says, "...Thus far, we know what is before peace, but hardly a few persons know what is after peace.." <sup>3</sup>. Master has granted us the experience of the condition which is after peace and we feel restlessness and infact we find them coexisting even as two sides of a coin. This condition accelerates our movement towards the Goal.

11. Seeking the Master and Master alone will be the key for a true seeker to transform from the condition of a devotee to that of a Murad. I feel one becomes a Murad at the altar of losing the self existence which is truly a great sacrifice that one must be prepared to carry out. It is also necessary to think in terms of

- a) Non Peace peace or beyond peace,
- b) Non Bliss state,

- c) Self dissolution and
- d) being a serf etc

12. These terms are the conditions on the path of our Master and one needs to contemplate on the following statements of the Master in the context of the present topic of seminar to gain deeper insight:

- a) *Dear brother, I say verily that I have suffered so much burning during the period of my abhyas that there have been all burns in my breast. But those have become flower-beds and fire-flowers. I have crossed the field of spirituality by selling away peace, i.e., I have made the sacrifice of peace to attain it.*<sup>4</sup>
- b) *Self-dissolution is the only course for a pursuer of the Divine path. He must pursue it with persistence. Love and devotion are of course the main features thereof. One having dissolved himself embarks on an eternal existence, the Real life worth having and the very object of life. This can more easily be attained during the life-time of the Master than after him, because his power remains aflow all the time during his life. After that, as they say, rarely may there be a few among the whole host of moths that might be capable of immolating themselves in the dead flame.*<sup>5</sup>
- c) *The simple fact of the matter, anyway, remains that whatever is there, be surrendered to Him. `If the Lord be had at the cost of your head, you should know the bargain as quite cheap. (Sheesh diye yadi Hari mile, tho bhi sasta jaan.) The sages of yore have regarded the state of acceptance of and happiness in Lord's will, as surrender. Now I give a prescription: `Yearning' pure and simple to reach Him and Him alone!*<sup>6</sup>
- d) *Once, in reference to my spiritual state at that time, I asked my Master, "Is this the state of Bliss so highly talked about, and for which you have graciously exerted yourself so long?" He smilingly replied, "What if the state you are in at present though tasteless, is withdrawn from you?" Quick was my reply, that I would prefer death if that state were to be taken away. Before acquiring this present state I sometimes returned,*

*whenever I liked, to the state of Bliss I had crossed over, but now from this state of 'Not-Bliss' — the tasteless — I do not even, for a moment, like to get down to that of Bliss.*<sup>7</sup>

13. Having discussed about my understanding of the condition of Murad, I would like to add further that a devotee is one who has absolute faith in the Master while Murad is a one who has absolute faith in the mission of the Master and one who is the true reflection /aks of the intent of the Master. Without any ado it can be stated that He is the Master in form and person working for the Master. He is dear to the Master for not that He Loves Him in toto but he is dear to him as what is dear to me (Master) is dear to him (Murad) – THE MISSION OF THE MASTER. The Purport of Revered Lalaji Maharaj quoting Sage Yagnavalka from Chandayoga Upanishad would be apt in this context,”
1. In the view of a woman, husband is not dear to her in the capacity of a husband but dear because of Atma. 2. In the view of a husband, wife is not dear to him in the capacity of a wife but dear because of Atma.”<sup>8</sup>.
14. We have been also given to contemplate and discuss about Malamita, a term used by Revered Lalaji Maharaj to categorise the disciples/ devotees. This categorization was perhaps done in the context of the social behaviour. The salient features about this category of disciples are:
- a) 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.
  - b) All their dealings will be like simple grhasta people but they try to maintain friendship and socialization to the extent possible.
  - c) They do what they talk and they talk what they do
  - d) There is neither ahankar in them nor any desire or pomp. These have attained the state of Abhudyat

- e) 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.

15. From the life sketches of the Masters of the order, one can clearly understand that they belong to the type of Malamita category and they were also Murad in eyes of their Master. It is our experience that in this order we are moulded to belong to the Malamita type of the aspirants and also we are simultaneously moving towards the condition of Murad in relation to our Master, Puja Babuji Maharaj. I have understood the Malamita type of disciple in the context of representing our Master and His system to the society in general and to the world at large.

16. Therefore, It is essential to prepare ourselves both internally and externally to spread the message of the Master to cover the entire humanity. The task of human transformation is gargantuan in proportion and also a formidable one considering the present state of affairs. In the midst of plethora of streams of consciousness and philosophies, the very introduction and penetration of Sri Ramchandra's thought, philosophy and practice is a challenging task for all of us.

17. It has been our experience that it is difficult to penetrate this thought even amongst our kith and kin in a comprehensive manner. The avid followers of ritual worship view with skepticism that we are not theists since we do not feel the need to conform to the existing rituals. Therefore it becomes necessary for us to communicate and convince through our consistent behaviour about our system. Consistency on our part is the key here and it is found that people do accept the Master after some time.

18. We are all Grhastas practicing this system and our workplaces are also places of challenge as I find the atmosphere is filled with feelings of competition, greed, jealousy, self importance, promotions, stress etc. But the

work place is a place of great opportunity to exhibit the consciousness of the Master through our attitudes and behaviour. The commandments of the Master help us greatly in this regard. We should always focus on what we need to deliver at office and that too with good efficiency and perfection. After having done that, it is possible for us to convince people around us about the utility of the system in day to day living with conviction and authority. Dedication, sincerity, efficiency, integrity count a lot in defining our personality. It is necessary for us to redefine context of the Malamita type of persons in today's context keeping the objective of the message and mission of the Master.

19. Being the followers of the system and being attuned to the category of Malamita type, we are judged very critically by people around us when we they know that we are following SriRamchandra's system of practice. This is true both in case of a abhyasi and also that of a trainer. We talk about the commandments and they become the very yardsticks for others to judge us and that too critically. While dealing with a troublesome colleague at office I was chided by another colleague saying that balanced persons like you should not loose temper or balance. I did not take umbrage but chose to look into my defects. Similarly, our life style and spending is judged by others w.r.t to the 4<sup>th</sup> commandment even though we may be right in our judgment. In one sense we are the representatives of the system of the great Master and any insinuation on us has a direct bearing on the image of the Master.

20. At this juncture we are taking fledgling steps in the mission of the Master and therefore the responsibility of holding image of the system is too high. The institute is a great vehicle that is bestowed on the humanity for spreading the message of the Master in its purity of content and practice. It is my firm understanding that institute is helping us spread the message in a systematic manner which not only helpful in the conduction of the message but also helping the aspirants in a great manner for their speedy spiritual progress. Therefore we need to be collectively also belong to the Malamita type of



disciples. Here there should be cooperation and unity overcoming interpersonal differences and obstacles.

21. To conclude, I like to submit that this topic helped us to understand about Murad and Malamita in a way that is helpful in our sadhana of our individual transformation and also mould ourselves to participate in the task of the Master – Divinisation of Man.

22. I am grateful for the opportunity given. Pranams.

#### References:

1. Silence Speaks- Page 449-450
2. The meaning of beauty- Vol-9 Complete works of Dr KCV
3. Love Him who Love All – SDG – 155
4. Silence Speaks 401
5. Silence Speaks- 111
6. Yearning to Reach Ultimate –SDG 43
7. Silence Speaks- 391
8. Surat Shabda Yoga- Journey to Infinity- Page 240