

Dear Brothers and Sisters

The topic of seminar 'MURAD AND MALAMITA' is about the types of disciples and the types of devotees as given by our Masters. I share a few thoughts regarding the topic on this auspicious occasion.

Master in the book 'Silence Speaks' categorizes the types of disciples as

“(a) Selfish;

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.

(b) Fazli;

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.

(c) Ahli;

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.

(d) 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.

(e) 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 likewise Gurus also are rare. Revered Lalaji 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

So it is our duty to develop this *internal* connection said above with our Master so that we can rise up to the expectations of the Divine. This internal connection is what I understand by the word 'Dayami Tavajja' which means 'Remembering Him again and again and having intimacy with Him'.

In the chapter/article remembrance Master gives the way to develop this by saying "I have stated elsewhere that Realisation is very easy if one only diverts one's attention towards it. That means that he must have a deep impression of it upon his heart. The deeper the impression, the quicker and easier shall be the success. Not much remains to be done when one has done so much. Taking in of this impression means imbibing of the very thing that one aspires for. In that case the Divine thought will continuously remain alive in his heart, and his attention will remain drawn towards it all the while. This is what constant remembrance exactly means. Now if this thought is associated with the idea of fellow being, who is merged in the Absolute, judge for yourself whether or not it shall indirectly be related with the Absolute. As a matter of fact the idea of the personality in such cases is but nominal. The more you go deep into this thought, the more of the Coverings (of subtler nature) shall be torn off one by one, till finally the one -

the original - alone remains to view. Now since the origin is in his view he shall be blessed with the direct Divine Grace.

Now, when that ultimate state of being is in view, it is but natural that by constantly looking at it one may finally close the vision altogether by the effect of the magnetic force radiating from it, and statelessness, the basic property of the Real, may begin to settle down. Mutual love between the two can exist only when the differentiation for this reason begins to give way, and a feeling of sameness begins to develop in its place. But you go on still and the sameness continues to develop. You get charged with the effect. The idea of His greatness is there in the background and nothing but remembrance alone remains now. A sense of sameness having been developed by the effect of remembrance, it begins to appear that He Himself is absorbed in our remembrance. This feeling having become permanent introduces the condition which Kabirdas has described as "Mera Ram Mujhe Bhaje, Tab payun bisram."

"My mind can be at rest only when the Lord gets busy with the remembrance of me."

"This is a transcendent state of devotion. At this stage the lover himself becomes the beloved and this must necessarily be when the guru and the disciple are correlated in the real sense. As a matter of fact remembrance is almost akin to the vibration which had developed at the time of creation for the purpose of bringing existence into being. To get oneself merged in that primordial state of remembrance (the vibration) is not everybody's job. Only a rare personality may be capable of this. But that does not mean that others should not try for it."²

So it becomes our duty to develop this quality that is said above. The Master exhorts all of us to develop the qualities of a devotee so that we become deserving of His grace to become a Murad.

The Grand Master Pujya SriRamchandrajii of Fatehgarh, U.P., India has said that "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, dhyan, 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 inspite 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.”³

From the above description we can see that ‘Sufis of Malamita category inspite of being complete Jnani, do not think or act against Nature’. We can see from the lives of our Masters that inspite of having all the capacities, there was no interference with the Divine will. It is because the will of such people is in tune completely with the Divine will. In fact, it is only the Divine will that operates in such people who have negated themselves completely. It is expected of us also to rise up to this level.

Malamita people have the disposition of a devotee and serf. Our Master talks about this aspect extensively in his commentary on Commandment 2 and we have also had occasions to share our thoughts on this subject in previous seminars.

Malamita people have ‘Ikhlas’ meaning ‘their inner and outer is the same without any duplicity. They do what they talk and they talk what they do’. ‘Ikhlas’ means a pure intention without any fluctuating temperament. Compassion directed at all beings is possible only when our intention is pure and it is to benefit all beings. As was said by Rev. Sri. K.C.Narayana in the article on Purity “The creation of God has purity of intention and purity of expression as its warp and woof. But human creation has self centered intention and self centered expression as its two coordinates. We think that the mesh or the web is the reality; the moment we realise this we have means to get out of the web and we understand our true nature. Our individual creation then starts getting destroyed and we start living in the creation of God and our intentions and expressions become purer and simpler by the day. When develop perfect purity in our intentions and expressions we are said to be enlightened.” In the same article he explains “the higher and purer the consciousness in which we live and our energies vibrate the quicker and sooner our thoughts will manifest. This is the basis of Pranahuti. Pranahuti offered with purity of intention and ‘Will’ enables the recipient to move out of darker spheres of consciousness in which he happens to be. It is to be noted that when we align with our

innermost self, which is simple purity, we get aligned more closely with the Master. At the apex of our individual consciousness, we then get connected with Master. We then have at our disposal the entire universe to help us manifest the highest good for all. That is what we call living in Brahmand mandal.”

This is possible only by developing purity. This is possible when we start identifying with our Master more and more. Where our Master dwells, only purity exists. As Master says “Mere consciousness of God cures many of the evils of the mind and removes difficulties from our path”. We start residing in the state of Prayer and are not interested in anything but the esteem, regard and devoted worship of the Master.

It was possible for very few people before to achieve the states mentioned before as the Lord mentioned in the celestial song Srimad BhagavadGita “bahunam janmanam..”. Humanity is forever indebted to Rev. Lalaji Maharaj for making the centre yawn towards the circumference and moulding our Master who became a Murad in such a way the examples can be neither seen before him or after him (na bhuto na bhavishyati).

“The Light is already lit. Only devoted hearts are required to gain it and be profited. Do you expect a repetition of such an occasion in the near future? Can such a Personality come down again and again? Can you match it with any of the personalities who had come down previously for a similar purpose? Was such a one in existence in the form of an incarnation? Certainly not. The capacities and the capabilities of every such being differed in accordance with the conditions at the time. This is one of the rarest occasions, for such is the Divine Will. The Personality now come down for Nature's work surpasses all previous ones in respect of potentiality and the scope of Nature's work entrusted to him. The world of today is in need of such a personality. It was Nature's demand and so it has come into being.”

The Master exhorts us saying “This is the time for you all to join together to make the most of the opportunity. Nature, with her hand outstretched, is eager today to take you in her lap. Divine grace is flowing with full force. Such a time as it is today may not be

repeated again during the course of thousands of years. Those who miss it now may not have it again for ages, until the time of the advent of the next Divine Personality into the world. That may perhaps be the time when liberation or realisation may again be easy. But it may not even then be up to the extent it is today, because only the constructive programme and not the destructive one may then be in force. Even a little sacrifice today may count much in bringing forth the greatest results. The Divine current is already aflow. May all be up with at least as much of sacrifice as might enable them to get up to the shore of the Infinite Ocean where they might be able to breathe in the cool refreshing air of the Divine.”⁴

Let us all develop the qualities of the Malamita so that we can become Murads of the Master.

Pranams

References:

1. Silence Speaks – 2007 Edition – pg 449-450
2. Silence Speaks – 2007 Edition – pg 307-310
3. Journey to Infinity – 1998 – pg 170-174
4. Silence Speaks – 2007 Edition – pg 106-107