

“Murad and Malamita”

Smt. J.R.Iswari

Dear Pujya Sir, respected brothers and sisters,

My humble pranams to all of you.

I am happy to be amongst with all of you on the auspicious day of “Sri Krishna Janmastami” Celebrations. I would like to share few lines on the topic of seminar today “Murad and Malamita.”

When I read these two words, at first I felt whether I am really eligible to say anything about these two kind of great disciples. Small I am to write, but felt like to share some of the feelings only to express my gratitude for all the love that Master showers on me.

Master mentioned few sentences about Murad, in the book “Silence Speaks” - I quote in His words

*“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.”<sup>1</sup>*

Our Pujya Sir, in one of his speeches in starting sentence mentions that “.....Murad, a totally dedicated to the service of Pujya Sri Ramchandraj Maharaj of Shahjanahpur. I feel such great souls may be many amongst us”.<sup>2</sup>

Small I am, to write about such great souls! By the Grace of Master, I am blessed to have company of such persons. By visiting Imperience and attending Satsangs, Celebrations, Pranahuti sessions make me feel more and more dedicated to serve Master. I feel inspired to lead a life which is entirely at His service.

Before mentioning about Murad type of disciple, Pujya Babuji Maharaj mentions about Devotee while telling about the types of disciples. In 10<sup>th</sup> commandment, He says about Devotee that

*“A devotee is concerned with nothing but Master's close attention towards him, and his own nearness to Him.”<sup>3</sup>*

Our Pujya Sir mentions answering a question about *true* devotee in the book “Three Truths and Trillion Doubts “

*“However in the case of devotee the extent of surrender to God decides whether the devotion is true or not. You may kindly note that Surrender is the toughest to make though everyone is very loquacious about it. Usually people discuss about to whom one should surrender. In fact the issue can be better understood if we are clear about what we are prepared to surrender. Does the surrender cover all the five kosas or not also decides the nature of the devotee. In the book Silence Speaks the types of devotees are stated by the Master and a true devotee would be one belonging to the category of Murad.”<sup>4</sup>*

While telling about a true devotee in chapter “Realisation” in the book “Basic Writings of Sri Ramchandra”, Pujya Babuji Maharaj says that

*“A true devotee is one who loves Him not for any favour or worldly interest but merely for love's sake. He always remains in a state of complete resignation to His will. He is perfectly contented with all that is bestowed upon him whether good or bad, joyful or unpleasant. Joy or sorrow is meaningless to him. Everything is a boon to him from his*

*Beloved. Such complete resignation and unquestioning attitude in all matters is the highest form of devotion. Resignation does not, however, mean that he should remain idle, doing nothing himself and depending all the time upon God, thinking that God will send him all that he requires if he so wills. God helps those who help themselves is a common saying which is literally true. We are failing in our sacred duty if we do not exert ourselves for the discharge of our responsibilities pertaining either to this or to the next world. The only thing which should be borne in mind is that we work in accordance with the will of God and feel contented with the result whatever it might be. When we come up to this level we may rightly think ourselves to be true devotees of the Supreme Master, and hence on the right path leading to reality.”<sup>5</sup>*

*“Malamita:*

*Malamita category, inspite of being complete Jnani, do not think or act against Nature. They always have the disposition of a devotee and serf.*

*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.”*

*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.*

*“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.”<sup>6</sup>*

Master said our system is meant for grihastas. All our commandments and principles make us live in the way Master wants us and to express Him more and more. Master mentions clearly that our system is meant for becoming real man and for realization, but not to develop any miracles. The followers of Natural Path are like any common man leads simple and natural way of life but still with support of Master can live in higher states of consciousness and become useful to humanity more and more.

My humble pranams to Pujya Sir and all of you.

I humbly request all of you to kindly forgive me for any mistakes.

Thank you for patiently hearing.

Iswari.

#### References

1. Silence Speaks, Second Edition, May 2007 - Page 450
2. Bodhayanti Parasparam-Vol VII, 2008 - Page 40
3. Basic Writings of Sri Ramchandra, April 2008 - Page 167
4. Three Truths-Trillion Doubts, 2006 - Page 212
5. Basic Writings of Sri Ramchandra, April 2008 - Page 263
6. Journey to Infinity, Second Edition, Basanth Panchami, 2010 - Page 172