

Types of disciples

- Pujya Babuji Maharaj

- (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. 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.

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Guru is the connecting link between man and God. He is the only power that can extricate us from the intricacies of the path. The need of a guru or master grows greater and greater as we go on advancing and securing higher stages.

