

Dr.K.C.V. Spiritual Order of ISRC

It is an universally acknowledged fact that true Spirituality, spreads through certain Orders. It has a particular path chartered out through a lineage of advanced souls. These Orders function under the guidance and control of the founder of the Order who has an inseparable relationship with the Base/God. The concept of Order should not be confused with a strict and tyrannical hierarchy.

We know that there are famous Sufi orders like Chisti and Nakshabandi. There are also some Christian orders. In Hindu tradition we have Sri Sankaracharya Parampara and Sri Ramanujacharya Parampara etc. (Parampara- a succession of). The Great Saints had their disciples and each one of them had many disciples in turn providing for not only lineage but also a type of hierarchy. This system of disciples having their disciples is the well-known method of propagation of both secular and spiritual wisdom of Masters. To say more explicitly in a system or Order, if there is a disciple 'D1' who is a descendent of the Master 'M' and is declared as successor during the life time of the Master or posthumously, he becomes the Guru for somebody else say D2. This person D2 has access only to D1 and not to the Master

M. If D2 wants to have access upto M it is held hierarchy has to be followed and he (D2) can access M only through D1. This is one of the essentials of Guru Parampara. This method of succession continues indefinitely in time.

This is wrought with complications, as we have seen in religious / Spiritual history. Each guru has got a residual grossness and over a period of time, let us say, after 10 generations this residual grossness increases by 10 times due to the multiplier factor and the connection to the founder Guru or Master is almost totally lost. This is one of the problems in Spirituality and the main reason why new Orders get founded.

Dr. K.C. Varadachari's Order provides a solution for this by doing away with the system of hierarchy. This has to be understood because many do not understand what we mean by Dr. K.C.V. Order. We have got Rev. Babuji Maharaj as our Master and we got Dr. K.C.V. as his intimate disciple. Dr KCV refuses to be called a Guru.

The trainers though are connected to Master in the Order of Dr. K.C.V. they are required to strengthen their connection to the Master directly and not to connect

themselves to Master through all the persons of the Order every time spiritual work is done. The connection to Dr.K.C.V. in this Order is basic to the preparation of trainers. If the trainers firm up their connection with the Master, so graciously provided by Dr.K.C.V, then they will be able to establish connection to other aspirants effectively. In ISRC we may find with satisfaction that every aspirant feels his link with the Master very intimately. If for whatever reason the connection is not done, then over a period of time the residual grossness of each trainer adds up to lose connection with the Master.

Dr K.C.V. provides for a vibrant system. The successive generations should have the capability to connect the aspirant to Rev. Babuji Maharaj firmly and for that they have to become Masters. Rev Babuji Maharaj says, 'I make Masters not disciples'. This is for the first time in spiritual history we find such a statement made by a Master. Masters in the past have left their representatives or images or provided other means of continuation of their Orders and definitely not said they make Masters so that Masters can be prepared by them. Usually people would claim for one self the status of a disciple and then in actual practice behave for all practical purposes as gurus/Masters for others. Without being Masters they would like to be called and treated as Masters. This drama has been going on in many systems and perhaps

will go on forever if we are not cautious of the connections. So each disciple who has been permitted under the Dr.K.C.V. Order has got the responsibility of firming up his/her connection with Master and connecting other aspirants to the Master.

In the process it must be remembered that unless a person has progressed into the Brahmand Mandal it would not be possible for the Masters to connect any one permanently to the Eternal Master for offering Pranahuti. The introductions done by trainers differ in quality mainly because of the difference in degree of owning up the conditions in Brahmand. If the trainers maintain their connection to the Master in all its purity by assiduous practice and commitment to the Master they will be in a position to foment their spiritual condition to the aspirants thus promoting their spiritual progress. The actual number of aspirants connected may be 1,2 or 12 or any number according to his capacity.

We find that Dr.K.C.V.'s uniqueness is to extinguish himself. Beej- Dagdh has to happen in all. We can have nothing but ash. Identities have to be created each time based on work and this is the reason why we say that there are only Verbs, no Nouns. Nouns are non-existent. Verbs alone exist. According to the Verb a Noun takes

shape; for a particular work to be done a particular form takes shape. Every action demands a particular type of instrument or body and that body has to be structured for that work. Not only is there a residual grossness but there is also a residual internal apparatus (antahkarana) also till the body exists and will drop off totally when body drops off. After having cleaned the Mala there will be nominal good or bad with person and that antahkarana will go to persons who are connected to him. Essentially a person who has come to a high state can only have existence according to an action and existence per-se is not there. Action is given according to the circumstances that actually dictate the action. Circumstances dictate the person but not the person the type of identity to be had. That is why Rev Babuji Maharaj says, 'Moulding circumstances is not in the system but we have to mould ourselves to the circumstances'.

So if the system has to continue forever then there has to be many Masters. The concept of hierarchy is therefore not accepted and we affirm that there is only one Master and that is Rev. Babuji Maharaj. Unless we come to a position where we can say that we have the connection with the Master that enables us to connect others to the Master, not only for training him but also to establish the connection so that the person can relay the connection to the next generation we would not justify our training.

When can we say that? That leads to the answer when we can enable a person to offer Pranahuti. The criterion to say that the person is a Master is when he enables another person to offer Pranahuti for the work of the Master. The connection must be such that we are capable of passing on the connection to somebody else and then say the Dharma Chakra is moving.

The trainers are not gurus - they are servants of humanity. There is however a tendency to consider some trainers as very advanced and also consciously or unconsciously think that there is a hierarchy among trainers. This is not true. Their job is to clean, connect and work on the aspirants with the sole motive of trying to make humanity live up to the expectations of the Divine.