

# The Book of Maitri Dharma

Mahāsambodhi Dharmasangha



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## **Preface to the Original Nepali Edition (2017)**

This first edition of the historic 'Maitri Dharma Pustak' was published by Bodhi Shrawan Dharma Sangha (BSDS) for the awakening and benefit of the world. In this book all the nectar-filled words from the very lips of the supreme, omniscient, beloved and most revered Mahāsambodhi Dharmasangha Guru Himself in His Great Dharma Teachings delivered on many occasions, are presented in a humble attempt to describe as clearly as possible some qualities of the dharma nature of Guru's infinite true living wisdom. The Paramātma true dharma mārgapath that had been forgotten by the changing world for various reasons and events occurring at different periods, is at last being restored - to reveal and to make people see Truth. Guru's most rare incarnation and His arduous tapasya together with the rise of Bodhimārga (or Bhagawānmārga), began the Golden Age.

The main aim of Bodhimārga darshan Maitridharma has been to uproot the delusion and confusion deeply embedded in the souls of humans since long ages past, so that they may distinguish between truth and untruth, right and wrong, restore security and wisdom whilst gaining inspiration and courage from truth for the happiness and benefit of the human world, the animal and plant kingdoms including all elements of Creation. Indeed, the great function of Bodhimārga darshan Maitridharma is clearly to restore lasting happiness and peace in the whole world. What is human dharma? What is our real identity? What are our real objectives? What is the meaning of Guru, dharma, mārga, karma, and what is our life-duty? What are the standards, laws and principles of dharma? These topics are introduced here for the entire human family of the world to realise, to apprehend in depth and clarity. Following the standards and laws of Maitri Dharma, diligently taking up the pristine dharma karma practises useful for their own lives, being finally able to proceed onto the mukti-moksha path of ultimate liberation, not only can humans know some

important fundamentals of dharma nature, but the whole of humanity will also joyfully gain enthusiasm and inspiration for the Dharma Mārgapath.

## Foreword to the Worldwide Edition

This worldwide edition of the *Book of Maitri Dharma* in English is Guru's comprehensive introduction to dharma, explaining the central core of existence for all living beings in the entire world. The Book re-presents humanity's long-forgotten consciousness of Oneness and the ubiquitous interconnectedness of every and all beings and things, a way of thinking that transforms life from passive survival to proactive creation of peace and happiness for all. It is the importance of living human life in full consciousness of its uniquely joyful purpose. This edition also includes Mahāsambodhi Dharmasangha Guru's additional Teachings given between 2017 and 2019, and introduces many special bhāvana or embedded feelings that make the Sanskrito-Nepali language so rich. Early in 2018, Guru postponed publication of the first, straight English translation to direct the Book more towards a worldwide readership, and asked the Office for more soul searching, saying,

*Without thoroughly distinguishing between truth and untruth at greater length and in greater detail, the living nature of dharma won't be clearly experienced in the world at large. The book as it is now written, will not have a strong enough impact on worldwide readers because there are still more questions than answers.*

Guru wished for the English edition to be clear and comprehensive enough to make worldwide readers leap into dharma spontaneously on their own. But those long-held old delusions can be uprooted quickly only when truths and untruths are distinguished in the mind, for only then can the path of dharma blossom in the world on its own. Several chapters have been expanded with Guru's special Teachings, with information and explanations for worldwide readers less familiar with the spiritual traditions of India and Nepal.

The new thought pathways of Maitri Dharma may surprise newcomers on first reading. Some words have been joined together to highlight the special impact they hold in Guru's speech. In this endeavour the Book is, as directly instructed by Guru, not only the English translation of the 2017 Nepali text, but an adaptation and enlargement of that first general introduction. When Guru talks of Dharma and its bhāvana-ambience, attitudes, feelings or heartsets, consciousness, or its myriad states of omniscient wisdom, His words often reach beyond their specific delimited ideas given in dictionaries with an immensely expanded state of consciousness, from a different dimension, and a higher perspective. This is the Dharmanature or Dharma consciousness that exists only for the benefit and liberation of the world and all living beings: incapable of causing harm whilst sustaining the entire universe as One ever vital Creation in continual transformation. It was suggested that this worldwide edition point out the principal Sanskrito-Nepali terms Guru uses, and even some of the newly bestowed divine Maitrian words, so that readers may become familiar with all the major ideas and heartsets embedded in the writing, with the special added meanings that these ancient yet brand new words hold in Guru's Teachings. For this reason, a Glossary of Terms with special Maitrian meanings has been added, together with a preliminary pronunciation guide. It has over time become clear that each word used by Guru is a divine Lotus of which each petal will gradually, slowly but surely, open in our heart with deeper experiential knowing. When all petals are open and overlap each other, they will merge and meld into a beautiful larger bhāv-consciousness of loving friendliness, peace and unmitigated joy called maitribhāv<sup>1</sup>. All Glossary terms relate to Dharma, subject of the cosmic events

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<sup>1</sup> **maitribhāv** – the consciousness, heartset and mindset rooted in Maitri Dharma that maitrifies the entire person with light. Dharma wisdom is slowly revealed to devotees who live in and with maitribhāv, who stay close to Paramātma where all obstacles are easily overcome. In dharma, maitribhāv is the most powerful state of consciousness; it fills the heart with serenity, confidence, trust, loving friendliness, patience and inclusiveness without the least speck of negativity.

now reshaping our world. It is through growth of our first-hand experience of these words as they unfold in each heart over time, that we gain the depth of true awakening in living Dharma and act in maitri on our own, spontaneously.

Once the universe-nurturing dharma is back in place, once humanity returns dharmically into universal oneness then, spontaneously from within as our hearts maitrify, the physical environment will recover its original pristine blue skies and toxin-free air, land and waters. Slowly but surely, Earth itself will become pure enough to welcome the supreme divinities who have been helping us through the Guru, even as the veil between humans and Paramātmā Bhagawān is gaining transparency.

Mahāsambodhi Dharmasangha Guru's first English Book presents the basics of the highest path of Bodhimārga darshan Maitridharma to seekers of the entire world onto whom He bestows this loving blessing:

*Let all humans obtain dharma spontaneously on their own. And let the unbounded Mārgapath burst into bloom all over the world.*

Office of Mahāsambodhi Dharmasangha Guru

15 September 2020



# I. Guru

## 1.1. Dharma and the Mahāsambodhi Guru Dharmasangha

Dharma<sup>2</sup> creates and sustains the living universe through Paramātma<sup>3</sup> Gurus the Creators. But over the past tens of millennia dharma had become misunderstood with twisted and abused mārgapaths replacing original practices, to the point of bringing humanity to the chaotic brink of self-annihilation wherein we find ourselves today. The state of being in dharma, the dharma bhāv<sup>4</sup>, has been forgotten. Without dharma, life can no longer be sustained.

Now, at this critical eleventh hour, dharma has returned to the world. With fundamental transformation in human hearts and consciousness, dharma is beginning to bring the battered, corrupted world back to its original state of pristine harmony and oneness, where humans and Paramātma are no longer estranged but reunited in love, serenity and joy. How does immense, universe-creating dharma make itself known to humans long lost in their separatist selfish interests? In the history of Maitri Dharma, it seemed to have happened most surprisingly. After millennia of estrangement from humanity,

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<sup>2</sup> **dharmā, dharmic** – in general indicates eternal truths, good action, a set of beliefs, rules and regulations for auspicious living, moral conduct and spiritual direction; the basic laws designed to interact positively with universal phenomena. In Maitri Dharma, dharma specifically points to Creation, its structure, its working principles or system, which is synonymous with Paramātma Bhagawān or Guru. Dharma contains all. The good *and* the bad. Everything is within dharma's structure and functioning. This truth cannot be explained but will be understood by the reader in the course of delving through this Book.

<sup>3</sup> **Paramātma** (third syllable long ā: Paramātma) – the supreme soul (ātma) that has transcended cyclical rebirths through the mukti-moksha path of liberation. Paramātma act in eternities of omniscience, free of any and all human bondage of the bygone era like worries, greed, or any negative feelings. By practising dharma whole-heartedly till the very last breath, human souls can attain enough punya karmafruit on Earth to attain Paramātma wisdom and freedom.

<sup>4</sup> **bhāv, bhāva, bhāvana** – heartset, state of being, state of consciousness affecting the attitude, outlook or feeling hidden in statements or actions. Here as maitri enfolds all living beings, maitribhāv is the central thrust of Dharma, dedicated to the uplift and emancipation of all living beings.

dharmā's sudden return to our Earth Realm in the 21st century came like an abrupt sunburst swooping down to kiss the earth, or like an immense, mammoth whale suddenly leapt out of the deep ocean, shooting up thousands of metres into the air in a miraculous joint movement of sky, air and ocean. In terms of human awareness at the time, however, the return of dharma took place quietly, remotely, as a little boy came to Earth behind the home of a poor farming family in a tiny village in southern Nepal. Few outside the family took note of the new arrival. But the momentous re-emergence of dharma immediately began to exert notable effects worldwide. Humans began to wake up to dharmic truths and question their own past behaviour, to think in more dharmic ways and change personal habits, group behaviour and even policies of nations as humanity began to move toward greater peace and equality worldwide. Over the past aeons, only the rarest of divine Dharmagurus had descended here amongst humans, each identifying the right time and place to manifest.

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Just like the morning sun rising over Earth in shafts of golden light, the dawning of our shining dharma days took place in the lovely little hamlet of Ratanpur in Bungjor, Nepal. In worldwide calendrical terms, this was in the early predawn hours of the 10th April, 1990 (Tuesday, Chaitra 28, 2046 by Nepali reckoning). Only dharma can dissolve the protracted darkness of ignorance with its evil anti-dharma behaviour to salvage this now-desperate world. And dharma had finally arrived in the form of the baby boy whom we recognise today and address by the sacred Guru title and name of Mahā<sup>5</sup> Sambodhi Dharma Sangha (henceforth Mahāsambodhi Dharmasangha). It is

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<sup>5</sup> **Mahā** – used in spiritual contexts to indicate immense, great, grandeur, major, serious, great. Also used in respectful form of address. Mahā pāp is a grave wrongdoing, a serious misdeed.

Maitri<sup>6</sup> Dharma that has come back to the Earth Realm of humans, and has been spreading worldwide silently like a gigantic glistening groundswell of loving friendliness seeping up throughout Earth from the blessed grounds beneath. Fifteen years after this happy birth would come the legendary six-year incubation period in deep forest jungles where the young meditator would take on the heat of extreme concentration and absorption in balancing the world from infinite aspects and, reaching incalculable depths and heights, attain the omniscience to give form to the Bodhimārga darshan Maitridharma of Paramātma Bhagawān<sup>7</sup>, that would uplift all living beings of our own era. By the 16<sup>th</sup> May, 2011 (Jestha 2, 2068 on the Nepali calendar) the valiant dharma champion having persevered through the most excruciating of trials, tests and suffering, emerged from His arduous six-year solitary tapasya<sup>8</sup> as the

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<sup>6</sup> **Maitri** – Maitri as universal Dharma of Paramātma means all living creatures are equal and, in the heart, are part of universal Oneness. Maitri is the very essence of Dharma. With development of maitribhāv, filled with overflowing contentment in the heart, humans can free themselves of erstwhile decadent and demonic traits like separatist divisiveness, anger, egoism, fear, guilt, shame, greed, attachment-dependence, jealousy, hatred, harming others and self, malice, brutality, violence, killing carnage, etc. Dharma through karma exists only in maitribhāv. Maitri is like a flower turning itself entirely inside out where the most delicate, most vulnerable and the most self-protective elements turn outwards for the happiness and benefit of all. The state of oneness is pure joy, full happiness from total giving, sharing, growing together in wisdom, in omniscience and interconnectedness.

<sup>7</sup> **Bhagawān** (Bhagavān) – Creator-Sustainer-Destroyers of the universe, also used as honorary address or title as a sign of deep respect. Here, the Paramātma Bhagawān dwell in the highest level of the Svarga Lok or heavenly realm. Any soul trying to attain the state of the Bhagawānmārga or Bodhimārga path wisdom and all-omniscience must successfully complete arduous and gruelling pure tapasya of intense concentration without one minute's interruption, in the Mālok human Earth Realm. The extreme meditation requires total renunciation, indescribable hardship, facing and treating more pain than all the world's suffering souls put together, in order to attain omniscience and wisdom on behalf of all living beings in the world.

<sup>8</sup> **tap, tapas, tapasya** – in general, these words refer to both physical practice and spiritual practice usually translated as austerities or austere meditation. Physically, tapasya means the body undergoing protracted intense practices lasting many years that may be very difficult to sustain without break. Spiritually, it refers to the deep concentration and focus on particular spiritual goals balancing all opposites in the universe, good and bad, hot and cold, joy and sorrow, etc. immersed in intensities that defy physical awareness. Here it can also mean the heat produced by physical and spiritual pressure created by the intense

fully realised Guru of the entire world. He transcended human cyclical life-and-death, completed the highest Bhagawān-path or Bodhimārga<sup>9</sup> Path to become a colossal Paramātma Bhagawān while remaining embodied in human form. Now shining, flowering Dharma began to flow out onto the world in simple human words containing far-reaching truths and wisdom, to illumine the universe in peace, hope and positiveness. The miracle of liberation from millennia of ignorance and suffering has become fact! Supreme unimaginable bliss has become reality!

Before His legendary tapasya meditations, this Dharmaguru used to be called by family, friends and villagers 'Ram Bahadur Bomjan'. That name was replaced by Paramātma during His epic six-year meditation with a dharma title and name. There, after full realisation of all aspects of myriad gyāngun<sup>10</sup> qualities of living wisdom in omniscience, and in recognition of His six-year attainment, the Creator-Paramātma Gurus of the three Dharma Mārgapaths together bestowed upon Him the sacred and inclusive dharma title, 'Mahā Sambodhi' and the accurate descriptive name of 'Dharma Sangha,' (henceforth Mahāsambodhi Dharmasangha). The three distinct Dharma Mārgapaths are:

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concentration of the aspirant's total faculties. Tapas may trigger challenges among observers, tremendous opposition, impediments by way of testing the aspirant's perseverance, strength or one-pointedness.

<sup>9</sup> **Bodhimārga, Bhagawānmārga** (Bōdhimārga or **Bhagawān-mārga**) – total realisation on the Bodhimārga Path means liberation through the mukti-moksha Bhagawānmārga Path that is the highest and root source of all spiritual paths. The three spiritual paths of Maitri Dharma are the Bhagawān or Bodhimārga Path, the Mārgaguru Path, and the Gurumārga Path. (See section on mārga in Chapter III.) The Bodhimārga Guru is Bhagawān, creator and dispenser of dharma and all mārgapaths.

<sup>10</sup> **gyāngun** – gyān means wisdom and/or deep knowledge. Guru often uses the compound joined with *gun* (*guna*) meaning myriad qualities or attributes. As such, *gyāngun* refers to the deep awareness and knowledge that is obtained entirely first-hand through personal experience, not through book-reading or note-taking. It is transmitted from Master to disciple in a subtle, invisible manner where the learning takes place within and blooms through the heart.

the 'Bodhimārga' or Bhagawānmārga path, the 'Mārgaguru' path, and the 'Gurumārga' path. The title Mahāsambodhi refers to His position in dharma (see Chapter III on the various categories of mārgapaths); the personal name Dharmasangha refers to all the divine transcended Paramātma Bhagawān Dharma teachers embodied in Him. And it is this beloved name that everyone invokes in the heart and sings on the lips, *Dharmasangha Guru* whilst feeling the radiance of dharma. After the hiatus of millennia of confusion and delusion, dharma has been recovered for the long-decaying human Earth world. And what a tremendous and uplifting event for humanity this has been!



As Paramātma from heaven might see the tropical Halkhoriyan jungle at dawn. In such breathing woods did the child continue intense meditation undisturbed, embracing and being embraced by all surrounding wildlife and plantlife. Throughout the six years (2005-2011) of his probing absorption, the Jungles of Ratanpur and Halkhoriya in southern Nepal were His home and all wildlife His family.

In bygone eras, Paramātma Gurus would come down to earth to re-establish Dharma after millennia-long intervals, when They found a

favourable time and place somewhere in the world. Now, in this same manner, following Paramātma Bhagawān Gurus' directives to launch the Golden Age of Dharma in this distraught Earth Realm, the purest soul was placed into a human womb, thanks to its unbounded dharma punya<sup>11</sup> (dharmic karmafruit<sup>12</sup>) built up over centuries. As a result, during an unusual pregnancy, Maya Devi

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<sup>11</sup> **punya** – is rooted in the spiritual word 'to purify'. In general, punya has come to mean the gaining of positive 'karmafruit' as a result of positive heartset and good actions or behaviour. In Maitri Dharma, punya means the divine blessing, purification and spiritual uplift that illumines the soul of humans whose daily karma actions flow from the heart as positive karma behaviour in bright, positive thoughts, words and actions for the benefit of the whole world and for all living beings. It is the invisible divine Paramātma light that accumulates in the human soul for the welfare of all the world in daily positive and bright 'karma actions'. These actions are not for display, but generated by the maitribhāv of loving friendliness welling up from the heart. According to its nature, punya manifests in material or spiritual 'karmafruit'. These are the material physical temporal Worldly Punya and the everlasting spiritual Dharma Punya, where the temporary, materialist **worldly punya** is gained by our positive, worldly materialist karma actions and results as material worldly 'karmafruit' that last for us only as long as we are in human form on Earth. Spiritual or **Dharma punya** is the eternal Paramātma light that manifests in the purified and maitrified soul as spiritual growth benefitting the entire world and all living beings (including self). Spiritual dharma punya is the permanent divine blessing, immense joy and benevolence that humans strive to attain for the world that stays with us even after we die. It is important therefore for us to devote as much time as possible focusing on our bright and positive daily world-benefitting dharma karma actions, to gain the greatest possible dharma punya for the world – including self. (See section 6.2 on Punya in Chapter VI.)

<sup>12</sup> **karmafruit** – the positive manifestations of punya gained from one's daily dharma karma activities and bright, positive worldly karma actions, including all 'dharma karma' actions, 'worldly-spiritual karma' actions, or 'purely material physical karma' actions. Out of all these, the greatest karmafruit are rooted in the spiritual punya or dharma punya gained from continual proactive loving spiritual dharma karma actions and heartfelt practices of meditation, prayer, mālā jap, and other non-worldly forms of devotion throughout our lives for the welfare of earth and all living beings including self. Such punya includes immortality, eternal liberation into the Svarga lok (Sukhavati) Realm or the heavenly state of consciousness, the effects of which are eternal. On the other hand, impermanent, physical, worldly karmafruit or benefits like material improvement or social advancement manifest in our worldly punya obtained from the many physical karma actions we practise in our daily work, in ordinary survival activities and such worldly punya or material karmafruits are in effect only whilst we remain physically here in the Earth Realm in human form. (See section 6.1 on Karma in Chapter VI.)

of southern Nepal suddenly lost her tolerance for meat and became an interim vegetarian. Unknowingly, she and farmer husband Bir Bahadur Bomjan would become the blessed parents of a most extraordinary and holy child, then being born as their third son. As the infant's head first touched the earth of the human realm, the future Guru heard the bell-like words of intuition and premonition, 'Go into meditation'. The words came from none other than His own Paramātma Gurus. His divine manifestation amongst humans at this time is Their final and greatest Mārgadarshan<sup>13</sup> (path-guidance), and the last restoration of dharma for humanity. From now on, Their Presence will remain on Earth with humans, uplifting the world till the end of time.



Mahāsambodhi Dharmasangha meditates in Halkhoriya by the famous Banyan tree in 2007, the first year of His Halkhoriya stay after spending ten months each in the jungles of Ratanpur and Baghgor.

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<sup>13</sup> **Mārgadarshan** – path guidance, instructions for spiritual practice.

Like the beginning of Spring on earth, as beautiful wafting remnants of winter come into nature sprouting in enchantment from the gleaming melting ice, so the Golden Age of Dharma dawned, taking firm roots in the Earth Realm of human beings whose spiritual realm now opens new dimensions of transformation attending His most rare and extraordinary arrival.

Looking at the cultures, traditions and customs of the world, the searching inner soul may wistfully ask, *Are there Creators or Supreme Deities? What is this world for? What is dharma? What is the purpose of this life? What should we be doing here in this life? What is our destiny? What lies beyond this mortal life?* etc. Such questions reflect a type of yearning that remains for life. It is the yearning for our source or origins, a searching for our ultimate *home*. With such questions, seekers looking for a deeper meaning in life reached out to spiritual paths and practices then accessible in their region or society to gain deeper awareness and the fruits of devotion according to the practice they may choose. But linking all these important questions at the bottom of human hearts, what ultimate truth is humanity really searching for?

Guru has been fully engaged in addressing precisely these human uncertainties at all times by the sheer example of His own way of living shown to the whole world through all the events to date. Upon Guru's arrival, the world began once more to receive the immense benedictions of divine Paramātmā Bhagawān. His many teachings given over the years have steered mankind away from delusional opinions, clarified our wild, unfounded albeit institutionalised traditions built up over dozens of past millennia, now transforming our heartsets to be humane, organic, uplifting, egalitarian and inclusive by following His profound dharma mārga practices.

Truth being regained in the world, pure and sacred souls now gather to be born at this auspicious time close to the immense illumination of 'Bodhimārga darshan Maitridharma', to work together for humanity's gentle growth in the



maitri<sup>14</sup> way of being in universal loving friendliness. Our most basic values are moving steadily to resemble those of divine Paramātmā Bhagawān above. Humanity is at last released from painful uncertainties! How wonderful! We need search no more! And no longer wander aimlessly in confusion looking for spiritual paths or our innermost home. Because today all answers are right here in our garden. The minute that great souls filled with punya karmafruit, search for truth in these auspicious times, they will at once recognise dharma, absorb it and, trusting in it, they will instantly meld into the great path of the Bodhimārga darshan Maitridharma. It is Guru's chief mission to effect the recollection and realisation of our deep and intimate connection with Paramātmā Gurus, with our own daily karma<sup>15</sup> activities, with our dharma path and its principles, rules and regulations from which humans have been estranged for so long.

For aeons, lost human beings had been in a confused state searching for just such a very beautiful and happy conjunction. Till now, the mystery of truth had been estranged in fanciful imaginings. But upon Guru's advent, all misguided illusions are at last dislodged and replaced steadily by the light of truth. In awe and wonderment, let us now glimpse the sequence of historic

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<sup>14</sup> **maitri** – loving friendliness, empathy, good will, equality, cooperation. The endless lovable qualities of maitri include kindness, compassion, love, friendliness, affection, sympathy, trust, faith, motherliness, devotion, hope, deep-rooted confidence, helpfulness, benevolence, hospitality, reverential respect, mutual understanding and cooperation, peace, tolerance, forbearance, patience, egalitarianism, equality, oneness and unison in mutual agreement, non-violence, etc. The special undercurrent typifying all utterances of the word in Maitridharma is the aim of mukti-moksha liberation for all living beings.

<sup>15</sup> **karma** – Sanskrit-rooted word meaning work or actions and their results. All works and daily activities, good or bad are called karma actions; whether positive and beneficial (dharmic karma that triggers punya karmafruit) or negative and destructive (adharmic karma that manifests as pāp or misdeeds). Karma includes the effect of any and all human actions. In the West, the term karma has often been used only in the sense of some reaction to one's actions, or some conditions triggered by previous actions or a previous life. In Maitri Dharma, karma is linked with 'dharma karma' or mārga practice, and means happy helpful thoughts and actions directed at the collective ascension of all beings and the world. (See Glossary and Karma section in Chapter VI.)

events on Earth that marked the life of the most revered omniscient Mahāsambodhi Dharmasangha Guru from birth, childhood, up to the present. Let us begin from the beginning.

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The open flower of dharma had been blooming since His early childhood, looking only for fruition, not bothered by age. Seniority has no significance in the wisdom of dharma where what is large and what is little have no relevance. Dharma propelled Guru's birth, and was shimmering already in His infancy. At a very tender age, dharma formed His unusual thoughts and feelings, focused always – and solely – on benefiting the entire world. His childhood was absorbed primarily in intuitive searching for a dharma that would create lasting happiness for humans and all creatures in the universe.

There is a saying about prodigies in Nepal, in the words *cīllo pāt*<sup>16</sup> or glossy leaf. Like this plant which has a way of revealing its mature gloss at an early stage, Guru as a child displayed a notably serene and peaceful nature and a peculiarly adult habit of preferring solitude, enjoying contemplation of the highest, most rarefied kind. From the start, He felt close to everyone around Him. All people were dear to Him, equally, like all nature and all creatures whom He treated with the same affection. When addressed, He invariably smiled before speaking. He took joy in the happiness of others and in the positive deeds others were creating for themselves and for the world. His innocent and divine soul, filled with colossal punya karmafruit accumulated over centuries of previous contemplative lifetimes, resonated easily and knowingly with others, already revealing a magnanimous and empathetic personality. The little boy avoided unfriendly company, unkind or naughty activities, and silently ran away at the sight of food containing traces of

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<sup>16</sup> **cīllo pāt** – Nepali term meaning 'shining leaf', typical of a plant that early on reveals the gloss that is usually attained only in maturity. The term in Nepali refers to prodigy children who reveal their future mature traits in early childhood.

once-living beings. His dharmic qualities of maitri forbearance always took delight in truths, remaining ever thoughtful, always seeing everyone as similar to Himself, ever equal in maitri compassion and love. Many remarkable features would flash from the heart in surpassing light that others noticed. He helped in all sorts of chores at home with surprising diligence, doing them well and happily. Sometimes he would lead the family cows to graze in cultivated fields rich with fresh crops, thinking only of delicious treats for the creatures and, when asked why, He replied, 'They are living beings too – just like us.' These early hints of Maitri Dharma's basic tenets would later emerge as the Eleven Precepts where all living beings have the very same rights to life, and where it is deemed demonic to eat other living beings.



Young meditator, half-child and half young adult. We see His characteristic gentle smile flanked by his wavy jet black hair that was left to grow throughout the six years of tapas.

This precocious child was of medium size, slim of body and upright in posture. On the shy side, whenever He smiled, His full cheeks would reveal

the endearing family dimples. And when especially happy His beautiful eyes would crinkle up so much that they would curl up into two crescent moons beaming joy. His home was in the middle of a traditional hamlet in the vicinity of a wide river across which vast jungle bush with towering trees spread lush and green up to the horizon. Here time seems to have stopped centuries back. The simple wooden houses for Nepali farmers were designed in ways that people from other parts of the world have probably never known. Food was prepared on clean-wiped earth of the ground floor which as a rule had some parts without walls. Family members slept on the first floor above the cattle for warmth, and for protection from night creepers or floods that may inundate the ground floor. All around, there was rich soil that produced grains and mango trees with abundant fruit, hand-pulled wells with fresh drinking water, and a spring for communal public bathing. Without electricity at that time, people used oil lamps for light. Food was cooked on the ground over a wood-fired clay-stove. Life was robust and simple. And thanks to the auspicious climate, there were four harvests a year. The village was run by Tamang farmers, the valiant tribe known for their uncommon strength and endurance, perseverance, especially for their ability to bear extraordinary weight and hardship. The Guru's unforgettable happy childhood years unfolded here in learning and playing in alert mindfulness.



Family home and birthplace of Mahāsambodhi Dharmasangha in Bungjor, Ratanpur, Terai, southern Nepal.

It is thanks to the boundless punya karmafruit that Guru had obtained in past lives that 21st Century humans are introduced directly into the highest level of Paramātma Bhagawān Dharma. The child's empirical, experiential first-hand dharma search, as well as His early contemplation and subsequent unsurpassed tapasya, derived their momentum from the prodigious dharmic work accumulated over myriad previous lifetimes spanning thousands of human years; and now these have come to be recollected, reactivated and enlarged. All previous lifetimes of dharma-immersion had already melded into the Paramātma Bhagawān in full surrender. But the collective dharma punya karmafruit had been growing steadily, lifetime after lifetime. In this way, from myriad different perspectives and at suitable times, the Gurus helped Him

remember and retain the dharma mār̥ga<sup>17</sup> and inner wisdom from all previous intensely probing earthbound tapasyas, culminating in the colossal present incarnation. Thus, in this lifetime, the young dharma child was able to settle into His already-mature private contemplations from the very young age of 6 or 7. Spawned by previously realised spiritual wisdom, dharma within the child now began to unfurl slowly, day by day at a peaceful pace, in solitude and concentration during all the deep quests of His soul. In total absorption, the dharma child underwent far-reaching mental, physical and spiritual transformation. His power of remembrance now became more solid, more dense and deep, more penetrating and profound. In time, a great dharmic truth was released to the boy when He was 8 or 9 years old. Playing with friends along the riverbank of a nearby hamlet one day, ambling along happily, they came upon a village family's funeral with a cremation in progress. As the body of the deceased was burning on the pyre, the dharma child's eyes were drawn to a brilliant shaft of green and yellow light shooting upward from the burning corpse, piercing the sky. This startling vision remained with the thoughtful boy day after day, gripping His consciousness. Back in his attic room he closed his eyes recalling what he had seen.

Now powerful memories of realised-wisdom from past lives came flooding in one after the other, and began to consolidate. He became fully

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<sup>17</sup> **mār̥ga** – generally meaning road or path. In maitri dharma it is the mukti-moksha path or way, the satya mār̥ga true path, the method, the principles, rules and regulations that guide devotees' innermost heartset, consciousness, daily thought, speech and actions affecting their daily practice and behaviour, conditioning their ultimate goal, destination or state of existence. In maitri dharma, mār̥ga means the mukti-moksha path leading to ultimate liberation. Mār̥ga is also the method of accumulating dharma punya karmafruit for the benefit of all living beings. Mukti-moksha dharma wisdom can only be obtained through true Mār̥ga.

engrossed reflecting on the human soul achieving *mukti*<sup>18</sup>-*moksha*<sup>19</sup> liberation after death, in just that manner. In this way, as memories of past experiences brought forth powerful energies together with the divine knowledge gained in previous lives, invisible shafts of dharma light entered His young body from the skies, dissolving all the accumulated defilements and *māra*<sup>20</sup> delusions that had remained in the soul. In this state, plunging ever more deeply into the core realities of profound meditation, the very young dharma champion reactivated His long-perfected ancient meditation skills and merged with the basic elements of Paramātmā Bhagawān Creation: sky<sup>21</sup>, sun (fire, light), air, water and earth. After that transformative experience, the child would often disappear from home, skipping play and chores, spending long hours, sometimes whole days alone in the nearby hilly forest, or by a small stream flowing beyond the village. There, He would focus quietly on meditation. Guru was to recall later:

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<sup>18</sup> **mukti** (liberation), **mukta** (liberated) – Nepali word meaning release from any sort of bondage, not only from the mortal body at the point of physical death. Here in dharma, *mukti* as ultimate freedom is closely related with *moksha* wisdom. The freed or *mukta* soul must next know and find its way to higher realms or ascension to heavenly realms.

<sup>19</sup> **moksha** – Nepali word meaning ultimate release from physical cyclical birth and death. *Moksha* is the Paramātmā Bhagawān Gurus' compassionate wisdom that releases souls from ignorance and suffering into eternal peace and happiness. *Moksha* holds the qualities of wisdom that forever transcend all attachments and bondages. Without *moksha* wisdom, the soul just released from its mortal body has no direction nor any notion of eternal happiness and may wander eternally lost, still entrapped in ignorance.

<sup>20</sup> **māra** – in general, *māra* is a term related to undesirable dark karmic consequences that occur during or after certain actions, bringing disaster or great obstacles. Here it also means delusions, negative influences, obstacles and hindrances created by humans and departed spirits with malicious intent.

<sup>21</sup> **Sky** - translation of the word *ākāsh* in the Nepali text. The word *ākāsh* means not only sky but in general the most widespread of all, the all-pervading space, sometimes called ether. The natural elements are ranked from the most subtle like *ākāsh* (translated in general as the word 'sky' but in fact considered the most invisible element humans do not sense physically), to the grosser 'air' that can be sensed, to fire, to water that is much more 'solid' than fire (sun or light), and earth - the most solid.

*After that experience, I began to remember past life meditations, and needed solitude more and more, a quiet place for concentration. Because of past life meditations, I was able to destroy klesha<sup>22</sup> burdens of ignorance and suffering and mara delusions beginning from the 7th chakra, continuing up to the Brahma Chakra as rays of unseen light entered my body. In that state, the basic elements of earth, water, air, sun and sky merged together with me and, through intense meditation-absorption, became one with my physical existence.*

This was dharma in action. The Paramātma Bhagawān activated the bodhi of cosmic wisdom embedded in the child meditator, so that He began to attain first-hand knowing of the universe through merging with its five basic elements, becoming one with them and in them. Being or becoming differs from understanding. Being is not knowledge derived from beyond oneself; not information built up second-hand from externals by observing from without, by measuring, counting, weighing, and otherwise describing what has been seen, as something separate from the self. Being is first-hand apprehension and comprehension. Being is experiential, and arises direct from within as part of personal experience and inner knowing. The child Guru experienced divine universal inner knowing first-hand in this lifetime at the age of 9 or 10, by learning to *become* the essential core elements of the world around Him and the quintessential qualities of humanity itself, as indeed He was to master again, one after the other.

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<sup>22</sup> **klesha** – in general, klesha means spiritual or emotional defilements or impurities. In Sanskrit it includes the sense of sticking to one tightly like a second skin or glue. In Maitri Dharma, we seek to reduce or minimise klesha - that is the burden of pain and suffering related to ignorance, greed, fear, anger, sorrow, worry, or guilt that diminishes the glow of the soul. To be ‘free of klesha’ includes being free of all negativities that have been with us so long that they seem second nature.





Jungle dawn in winter when mists condense into cold water and drop from trees onto the young meditator.

In this way time passed and, having decided in profound searching to experience the physical world before taking on the extreme trials of inner spiritual explorations, He began as a school boy, to travel going on school trips exploring holy sites, looking for the proper time to surrender His entire life to the great search. After leaving family, friends and beloved hamlet, the young dharma seeker journeying from one new place to another, began to notice that humanity at large was locked in massive darkness of suffering that is rooted in overwhelming spiritual ignorance, hanging alone lost and alienated, cut off from all basic elements of dharma and of Creation. He then realised that this deluded world was on the path of destruction and collapse, rushing headlong

towards self-annihilation. In short, the young tapasvi<sup>23</sup> understood that human existence was now reaching its end time, and that an entirely new spacetime<sup>24</sup> must replace the dying past. It became clear that the new spacetime was the full restoration of dharma on Earth and the one to accomplish this transformation was none other than Himself! This was an immense - a colossal - task! To achieve such a gargantuan mission in fulfilment of His special dharma-karma, Guru returned to the sacred land of His own birthplace. At that time a civil war was raging throughout Nepal and in that great turmoil, the young tapasvi had just passed His fourteenth birthday.

Here, after He had recollected essential elements of the highest wisdom gained in previous lifetimes, the child tapasvi realised that to restore the corrupted world then teetering on self-annihilation, He had to undergo a prolonged and colossal tapasya of intensely arduous and difficult dharma retrieval, to balance the world. For the wellbeing of all beings and all things in the universe animate and inanimate, He would have to recover from the highest sources of Paramātmā Bhagawān, the eternal dharma that had been lost by humans during the Prāqīn Kāl<sup>25</sup> our previous Age of Darkness. For this gargantuan goal, the boy with infinite heartsoul was prepared and ready for

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<sup>23</sup> **Tapasvi** – the aspirant undertaking extremely rigorous and difficult meditation of tapas or tapasya. The meditating aspirant focuses on balancing and harmonising opposites in the world, to reestablish Earth's original wholeness.

<sup>24</sup> **Spacetime** – as used here is a first-hand experiential term with a numinous meaning where a particular 'time' is experienced differently from ordinary times. Here, time in any Guru-imprinted *space* - like the puja tent where Guru is seated dispensing blessings, or our altar or puja space filled with increasing accumulations of Gurunature, - feels expanded, or non-existent, as our sense of time dissolves, and 'time' loses all artificial boundaries such as schedules. During such 'times' devotees simply melt into a bright, new yet characteristic dimension of open-ended all-inclusive and compassionate consciousness that is fully alert, but somehow 'beside' or 'beyond' the busy worldly workaday self. The sense of 'having arrived' or 'home' is both enfolding and uplifting, and time evaporates, becoming the eternal present. This is how it feels when we are on the moksha-mārgapath for all living beings.

<sup>25</sup> **Prāqīn Kāl** – the Ancient Age that followed the Satya Yuga Age of Truth that manifested at Creation, and leading up to Guru's advent on Earth launching the Golden Age of Dharma in the 21<sup>st</sup> century, CE.

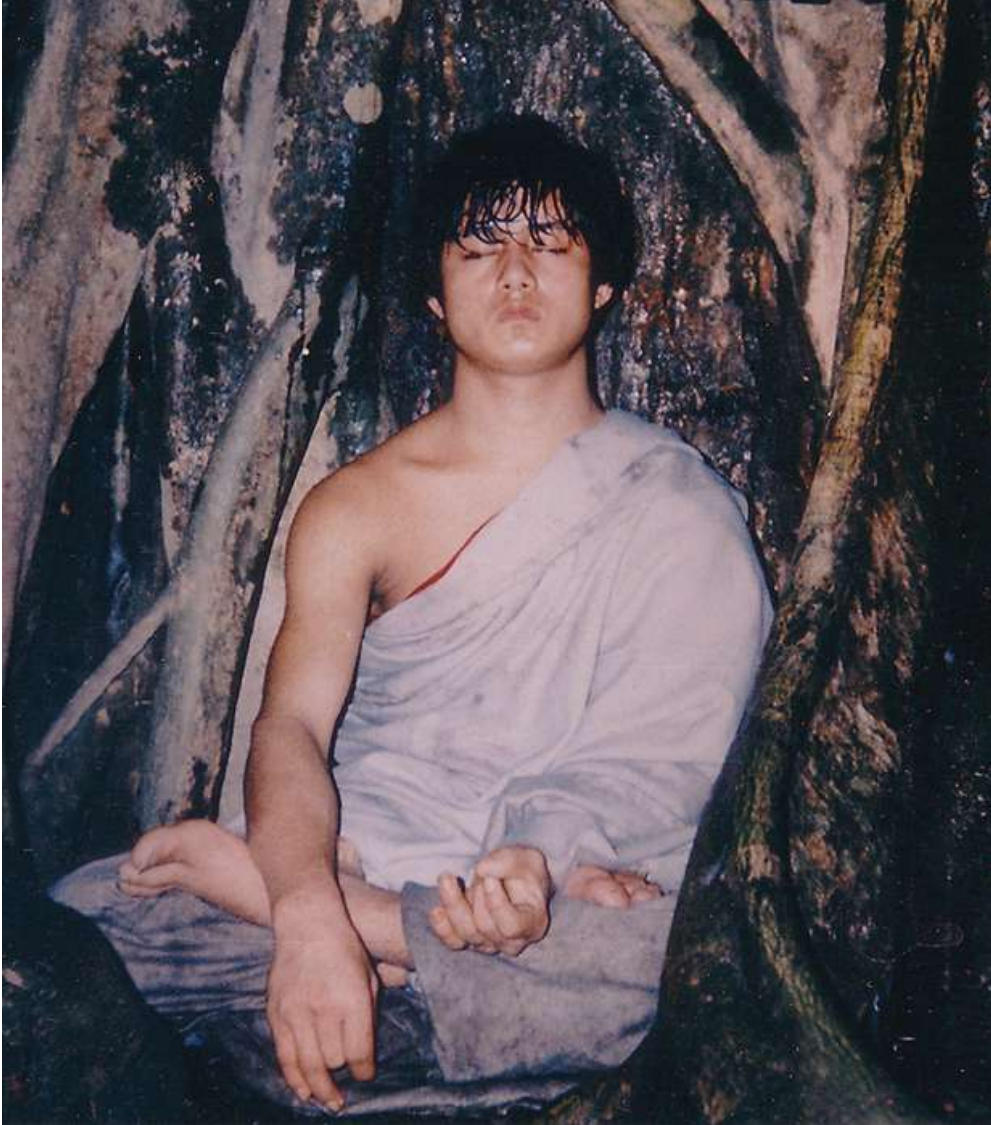
long years of uninterrupted probing for true dharma. He had to search, find, recover and re-organise primordial truths from the time of Creation to bequeath to 21st-century humans. The world had not witnessed such herculean intensity or such colossal scope in any previous undertaking on Earth. For this time was, for true dharma mār̥ga, the last call to mankind. The boy Guru's chosen mār̥ga or path involved extreme efforts and hardships, requiring Him to know first-hand all types and intensities of pain. Even as a child, the tapasvi meditator knew from within that this time around, He would win and gain the highest prize for all living beings. Nevertheless He proceeded in typical reverence and tremendous modesty. And soon, overwhelming need arose for a quiet, peaceful and solitary place in which to undertake this supreme task. The child stole away from His sleeping family in the middle of the night without telling anyone. It was the 15<sup>th</sup> May, 2005 (Jestha 2, 2062 by Nepali reckoning), when the young dharma-champion was barely fifteen years old. Focussing all energies solely on ever-mindful absorption in deep spiritual probing, the young path-finder entered the coming trials and victories fully aware that the task would not only require six solid years of solitary struggle, without food or drink, but also an environment as close as possible to Creation in its original, unchanged state, where He would see the truest reflection of the workings of Dharma itself. Renouncing all His worldly links, the child Guru concentrated heart and soul in heated tapasya meditation balancing good and evil, hot and cold, damp and dry in the world, enduring all unbearable hardships without the slightest wavering. Alone, the dharma child entered and became part of the immense, impenetrable and terrifying wild jungle in sub-tropical Ratanpur, which was beautifully perfect for His purposes. It was pristine, pure and primordial, the ideal place to undertake this greatest of trials in tens of millennia. He was set to recover for humanity the vital dharma long lost in human prehistory. But such dharma quests must be undertaken alone, to be won single-handedly without support from family or any influence from the material world. Dharma had been lost and was now to be regained. The radiant

child dharma-champion, fortified with many lifetimes in dharma, had realised long ago that the time had come for this final dharma restoration on Earth. No matter the cost. Leaving behind all worldly links including name, all physical associations like family identification, friends, clans, all concerns of village, town or country, the boy child from now on would concentrate only on dharma to purify, restore and rebuild the world, uplifting all living beings. His sole mission in this lifetime was to bring this dark corrupted world back into the light of dharma, restore Earth to its original wholeness, beauty and vitality, and elevate all living beings including animals and plantlife onto the path of eternal wellbeing, peace and bliss. The child knew His goal, and knew He would complete the mission by dedicating His body, heart, mind and soul entirely and solely to the task not as a conquering hero but as a humble seeker. But what would the vast quest uncover?

When the child did not get home, the family got worried and within a few days of frantic searching, family members found the boy seated by a tree in the Ratanpur jungle, deep in meditation. They gathered around Him pleading and begging Him to return to the safety of home. With Nepal in civil war it was highly dangerous to be outdoors with riots in rural areas killing hundreds and thousands of innocent people. But the child tapasvi did not budge, assuring them instead that He was perfectly at home in the jungle surrounded by beloved animals, plants and trees, and that Nepal would soon gain peace, as indeed happened.

During the first three months of the six-year tapasya, family members feared that the child had lost his mind. Earlier His distraught mother Maya Devi had tried using maternal authority to make her son stop this far too dangerous practice. Three times she walked into the jungle full of determination, and three times she came home without success. For once she arrived within seeing distance, her strong willpower would invariably be replaced by profound reverence and a new kind of love that she had never felt before - the love as for a deity; she'd walk in large circles around the child

tapasvi without daring to approach Him. The family had all been worried, thinking that the boy would surely not survive without food or water. Nor did they think that He would be safe from the jungle's wild animals that prowl at night, from the myriad insects, or survive the extremes of weather typical of the region, wrapped as He was in only one thin sheet.



The 15-year-old child-tapasvi starts six-year tapas beneath the Peepal tree in 2005 in the Ratanpur jungle of Nepal.

But now that dharma had been fully activated within, the boy-meditator left all other concerns behind. Paramātmā Bhagawān Dharmaguru had given Him courage to find another tree in which to meditate in peace. They led Him

through the Ratanpur jungle in the dark night under beautiful moonlight, with only the sound of twigs breaking underfoot, and the increasingly audible sawing and whistling of nighttime insects, frogs and birds. The child tapasvi found Himself released into a human-free world of jungle nature close to the pristine state of Creation. This was *home!* Walking barefoot over sand, twigs and pebbles, slowly at first, draped only in a thin greyish white sheet, His wise young dharma eyes gazed upon the pure, undefiled living forest and joyfully recognised the primordial Paramātmā Bhagawān gifts to mankind of plant and animal life. The lush vegetation, trees, gigantic vines, bushes and grasses, all, were breathing deeply, undisturbed, serene all around, deeply absorbing the inner glow of the small but immense dharma champion now in their midst. They began extending themselves outward, increasingly harmonised and integrated, just as they had been during the blissful primordial days of Creation. Finally, guided by Dharmagurus above He chose a Peepal (*Ficus religiosa* or Sacred Fig) tree in which to settle into solitary, deep silence. Thus began the legendary six-year extreme tapasya in overflowing joy, peace, confidence and determination. He was now enfolded by all the jungle animals resonating as His intimate friends, by His beloved trees, shrubs and vegetation that more readily reveal the colossal oneness as at Creation. Like the last piece in the puzzle that brings the whole jungle into one complete living, united and

integrated whole, the Guru's Dharma-Presence ignited the timespace<sup>26</sup> of Ratanpur and all its animal and plantlife with divine luminosity.

To take up the highest challenge scheduled by Paramātma Bhagawān was not going to be easy. But the extremely pure, ancient and seasoned soul-consciousness of the young Guru, having meditated on this very mission during His many previous lifetimes over millennia as in rehearsals, was now more than up to it. Come what may, the young child was prepared! He was under direct divine guidance! Entering the intense concentration of tapasya free of all material support in full renunciation without water or food and draped only in a single cloth, ready to face in His way and deal with more pain than all the suffering of all the world's living beings put together. But at no time did He pay the slightest attention to His own physical wellbeing. In immensely tender loving compassion, He enfolded all the world's living beings with gentle assurance, respect and empathy, vividly intuiting in His eternal dharma eyes and heart, the misery of humans lost in ignorance and greed who were destroying themselves with attachments, desires, discord and cruelty.

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<sup>26</sup> **Timespace** – as used here is a first-hand experiential term with a numinous meaning. In dharma, any physical space that Guru had impacted by His Presence, is charged forever with His compassionate existence, whose sanctity is felt instantly by all later visitors. Any space that has been impacted by time spent in deep experiences of Guruness or in Guru's Presence, becomes palpably holy timespace. This space can be anywhere in the jungle or in the world where the Guru had given blessings, as well as in our private puja room or altar space at home where our daily meditations on Guru gradually fill that space with a special awareness of eternity and uplift where the soul settles into its real, eternal 'home' - i.e. Paramātma Guru. That space becomes gradually charged with the same bright new feeling of Gurunature that changes both the space and the time we stay there, immersed in all-enfolding maitribhāv. Self-identity expands from 'I' to 'all living beings' which, like space, becomes infinite, liberating and refreshing. The young tapasvi's divine presence impacted each space in the forest jungle where He had dwelt in with the everlasting stamp of sanctity that would bless all future visitors there with the infinite invisible light of dharma.

During the monsoon months that came shortly after the first few days, He keenly identified with forest animals getting wet, shrinking back into their burrows, nests, tunnels or rocky shelters; He sensed how they became increasingly soaked, and quivered till they could shake off no more water, feeling directly how in the end they could only remain motionless in misery, hiding for days on end with all hairs and feathers drenched. Heavy rain showers poured down continuously for fifteen days; the jungle creeks and rivers, receiving immense amounts of water rushed down from the mountains swelling and surging beyond capacity, now flooded huge areas of the forest. Rivers flowed out of their original channels without stop, spreading through the entire jungle. As muddy rain waters rose high around His own body within the hollow of the sacred tree, the child tapasvi paid no attention to His own condition, but enfolded all fellow forest-dwellers into His infinite dharma heart. His profound absorption was born and activated entirely in maitribhāv, the state of being in maitri loving friendliness where unfathomable empathy and nurturing benevolence radiate outward, showering the whole world and all creatures with the gentle light of benefaction and protection. During monsoons the plant kingdom thrived, growing in leaps and bounds. The lower flanges of the sacred Peepal tree around the child now extended themselves surprisingly, protecting Him from both sides.





Meditating in the sacred Ratanpur Peepal tree for 10 months without break, sleep, food or water. This 2005 photo was taken after shrubs and bushes had been cleared.

As news spread of the non-eating, non-drinking child-meditator tapasvi, people from other parts of Nepal came to Ratanpur in droves to look in wonder. When stories broke in the media, larger streams of people came, eventually by the busloads, from all over Nepal, and India as well. They looked upon the child whose hair had nearly covered His entire face, and

wondered in awe at the perseverance and the profound stillness, especially of one so young and so small. When media coverage spread worldwide, tourists from Europe, the Americas and all of Asia arrived, and the unceasing swarms from the world overturned the pristine jungle into a day-long gathering place for thousands. Guru's family, friends and devoted farming neighbours therefore formed a committee to manage the worshippers and curiosity-seekers. They built a circular fence some 50 metres distant around the meditation tree, and organised Ratanpur neighbours to keep watch from that distance, helping maintain peace and quiet, being there every day from 5AM to 5PM. But as the boy's jungle meditation without sustenance became Nepal's biggest worldwide tourist attraction, jealousy arose from other villages because the child tapasvi was merely a poor farm boy and from the lowest sector of Nepal's strictly stratified caste social system above the untouchables. Plans were therefore laid to destroy the upstart. Local people seeing Him motionless, as if not even breathing, thought - as some declared outright - that they were looking at a wax figure. Others were sure that the tapasvi would secretly eat and drink during the night. Otherwise how could any human stay alive? And so, voices of disbelief began to circulate, and doubters came to taunt, to mock or to challenge the motionless child at night, aiming to make Him move or lose concentration. They fired rifles, whistled loudly, threw stones, laughing and shouting obscenities till early dawn.



Common Nepali Rhesus Macaque. The lucky ones in Ratanpur loved watching the boy-meditator in absorption.

But the dharma child stayed rockstill and, outwardly enduring the malicious behaviour of unknowing onlookers in peace and quiet day and night, inwardly He devoted full energies of heart, mind and soul to retrieving the dharma that generates kindness in human hearts, wholeness in nature, safety and wellbeing for all living creatures wild or human, and peace in the whole world. Silently He overcame all kinds of impediments from nature: water from the clouds during the long monsoon months, withering humid summer heat, and the bone-chilling winter dampness of the jungle. Throughout those first years, with consciousness detached from physical sensations, the dharma champion offered His living body to hungry insects and crawlers, now to poisonous snakes, now to scorpions, centipedes, ants, bearing thousands upon thousands of mosquito stings all over as well as leeches, grubs and worms who fed on His sacred body, and the swarms of termites that fed on His wrap-sheet

and built a large nest on His bare back. The future sustainer and preserver of all beings, the then child-tapasvi meditator was already revealing traits of the full-grown Jungle-Protector, seated there like an immense giant of infinite compassion, lovingly offering the hungry creatures all that they wanted.



People noticed how the Peepal flanges 'reached around' to enclose their divine visitor (2005 Ratanpur).

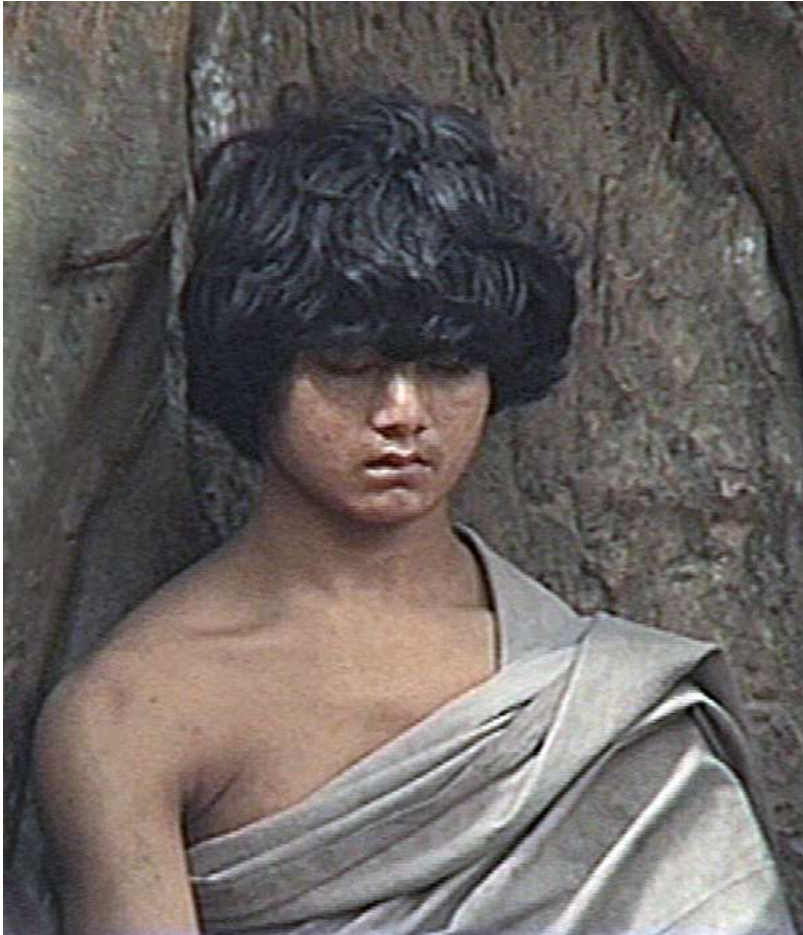
Worshippers and curiosity seekers now came in droves by the thousands each morning, day after day and then roadside vendors appeared selling drinks, foods, strings of *mālā*<sup>27</sup> beads, pamphlets and photographs of the child tapasvi. In time, the sacred area turned into a bustling, hustling gathering place of chitchat, gossip, snacking and drinking, littered with plastic and foil wrappers as if at some carnival. The tranquil and divinely serene home of celestial dharma on Earth was now transformed into a noisy site of movement, bristling worldly commerce that spawned materialist, egoistic thinking. Spiritual seekers who had gathered to sink into profound meditation in the area receiving the powerful invisible light of dharma constantly radiating from the motionless meditator had to heighten their efforts to filter out all the mental commotion surrounding them. Some villagers wished to prove that the child was faking meditation in order to attract money because, by then, voluntary donations were pouring in from increasing numbers of sincere worshippers believing the boy was the divine reincarnation of some highly revered master or other. No one knew the truth. People were only fascinated by the boy's extraordinary physical ability to live without food or drink. This feat however was not so unusual, there being men and women in the world who live on empty stomachs. Visiting pundits discussed various physical techniques for such stillness and self-sustainment, but few sought to explore the spiritual aspects of the phenomenon. Dharma-seekers from the outside world remained quiet as visitors, immersing themselves in the ecstatic ambience that filled the now-sanctified Paramātmā timespace of the jungle site.

Through it all, the dharma child with immense assurance stayed silent, motionless, inside His deeply entrenched world of eternal truths. With dharma shedding its first light rays upon the darkened world, the budding child Guru, surrounded by more and more worshippers showing ardent adoration, knew that most of them had come for worldly, material boons seeking the benefits or

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<sup>27</sup> **mālā** – round beads made of various (non-metallic) materials, strung together forming a garland worn around the neck, used in *mālā*-mantra meditations or *mālā*-jap.

miracles that holy persons by tradition were known to bestow. Few asked about the purpose of all this hardship, no one realised that at work was the recovery of the beautiful and most desperately needed life-saving dharma from the heavenly spheres above for the final rescue from self-annihilation of mankind below. Invisible and immaterial, the child was working to retrieve the greatest divine gift humanity could ever receive: liberation from millenia of ignorance, mastery of pain and suffering, freedom from cruelty and brutality and attainment of eternal peace in bliss! He was engrossed in regaining Paramātmā Bhagawān Dharma, to re-formulate it for present-day humanity, to reinvigorate the entire world and all living beings, to bring Earth back into balance, to restore the original wholeness and oneness of earthly existence. The goal was to bring back full-dharma existence as at Creation when humans were directly linked to higher divine realms that had been within sight and reach from Earth. However, the child meditator fully exposed to one and all in the jungle faced much hostile, obstructive impediments aimed at Him by humans in misguided antagonism, to the point that at times He had to defy physical death, even attempts at assassination by automatic rifles. But instead of worrying about His personal safety, He tried to prevent the self-destruction His attackers were bringing upon their own souls. He could only - and did - shower compassion upon them, releasing onto them kindness and mercy without bounds, ever radiating the maitribhāv consciousness of loving friendship onto all creatures, for the healing and wellbeing of the whole world, in the hope their dark misdeeds would not drag their souls to eternal wretchedness.



In utmost purity and highest confidence the child-meditator begins His tapas in Ratanpur, 2005.

When some negative people with mistrust and doubt continually disrupted the peace with cruel interruptions and excessive obstructions, the atmosphere began to darken and affect the tapasvi's concentrated inner work. He had to search in different places for a tranquil solitary spot to continue His incomparable quest for world-healing dharma. The young tapasvi wandered far and wide, moving only during the night. He walked barefoot on weeds, pebbles and dry branches, moving among bushes and shrubs, hedges, stones and boulders. This way He sometimes fell into hidden holes, and during one wakeful-meditation night walk, He bumped straight onto the trunk of a wild elephant in what turned out to be the herd's resting space. But sufficient dharma punya protected Him from their startled movements. He overcame all pain in silence. Unperturbed by thorns that pierced through His lotus feet, by

the scratches, scrapes and bruises from stones, rocks and thistles He forged on, never breaking from the fiery tapas of intensely focused probing. How exhausting it must have been trying to protect His precious body, even His life, from the countless incidents! It is difficult to imagine the myriad kinds of hindrances and suffering the dharma champion had to endure, not least from the senseless torment arising from wrong notions and vengeful plans of ignorant, misguided individual humans who wanted His demise. Unwavering in resolve and confidence, the young path-finder fought off all maras and their ruinous influences, advancing steadfast only for the welfare of the world and all living beings. Keeping ever-open His intense communion with Paramātma in mantra-meditation and *tap*-meditation,<sup>28</sup> He surmounted all harsh and cruel challenges. Without letting Himself be distracted, fighting only with unceasing *mārā* incursions, the fearless child tapasvi managed to protect and shelter the body just like His wild animal jungle companions. Now, in every situation and at all times, He was ready to conquer death. Could it have been a simple and easy task to be on guard at all times? The dharma youth was undeterred, even though completely exposed to the natural elements and to all beings interested in harming Him, human or otherwise. He focused inward and upward, leaving the body motionless and steady like a rock. In such total exposure, the child Guru left Himself open to the far greater danger of human attacks from which all the wild animals around Him could hide in safety - as they did.

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<sup>28</sup> ***tap*-meditation** – part of the daily spiritual practices to attain moksha-ascension. Devised in ancient times by the earliest Paramātma Gurus, it is now re-introduced to humanity by the Mahāsambodhi Guru, Dharmasangha. Taking it up, becoming cleansed of even the deepest and subtlest impurities, devotees can attain the living dharma wisdom that leads to moksha-ascension for all living beings. Traditionally *tap* implies long-term practice in stillness without moving, in one or more posture. There are special qualities of balancing opposites by mental exertion that can be understood as a kind of creative spiritual heat that can burn and purify. In Maitridharma *tap* meditation is undertaken only with the intention to benefit all living beings.





Sunset in Ratanpur, time for all jungle animals large and small to come out from their hiding places, and look for food. A different ambience settles over the jungle as it comes together as one integrated entity, and where the child meditator meets Paramātma for cosmic wisdom. Without humans, the jungle lives in a different tempo, freer, more open, and the alert listener resonates much with the jungle's consciousness.

Seated in the same position for weeks and months on end, the boy tapasvi became subject of ever-growing public interest. In time national and worldwide media came, captured and saved rare and momentous historical evidence in photographs and videos. These photos created streams of imaginary notions and opinions among local and world media-followers. Eye witnesses to the rare and steady unfolding of Guru's motionless inner search felt as if they had gone through the physical ordeals themselves. With all manner of media discussions, interviews and expert-consultations being aired worldwide, many came to feel that they knew more about what was actually happening than the meditator Himself who had not spoken, being far away in spirit, in tapasya to balance the world order. Meanwhile all the accounts and explanations that came from close and distant witnesses and the media

released a wide net of conjectures, of imagined or fabricated facts. Looking back on them today these seem ignorant, foolish or even laughable, but at the time, no one could possibly have guessed what 'Mahā Sambodhi' meant, even less that a Paramātma Guru of the highest Bodhimārga level had descended in our midst in human form. From an as yet incomplete apprehension of dharma and the universe's realities, people were barely scratching the surface of the Guru's new and wondrous revelations, while some others rode on the sensationalism of the long fast to boost their own name, and still others spread fabrications to vent their private discontent, fear, or jealousy. In momentary foolishness, irrelevant explanations mushroomed in haze, like blind men describing an elephant, or looking at diamonds but seeing only rock. Clarity gleamed only when words were heard direct from the young Guru's lips. But due to humans' millennia-long immersion in adharmic, divisive traditions, habits and heartsets, people could not grasp the words' reality, scope or meaning. In a strictly stratified and ancient society like Nepal, it was utterly unthinkable to recognise a spiritual leader without high social credentials. Each time the young Guru spoke, His utterances came from an incomprehensible new perspective, that is, from the highest Paramātma levels of omniscience and unsurpassed wisdom. The profound meanings hidden in the simple phrases bestowed in His teachings were so new that it took deep reflection and profound searching and inner listening on the part of devotees, over weeks and months, sometimes years, to grasp even a faint glimmer of their vastness, absolute purity and unmitigated truth. In this light, it was self-harming for humans to debate about the emergent Guru, pretending they were discussing dharma, as all conjectures would only be empty and meaningless. There is no authority or truth in personal speculations based on imagination or guesswork. Only those rare beings who have served and lived through such unfathomable struggles and who had themselves triumphed over repeated life-and-death cycles can really know truth. Only those who have personally reached eternal bliss can describe eternal bliss. But at that time,

many theories were offered discussing the meditator, His techniques, His supernatural skills or the meaning of His very few words; and people became divided among those who saw the True Guru, those who saw an enigma, and those who saw possible harm. It would take several more years of reflection for the world to see the truth about the Guru's divine purpose whilst learning to experience dharma in action from its divine perspective in a new type of knowing that stems from within the deepest recesses of each heart.



Motionless for many months, the child meditator is covered in dust (2005, Ratanpur).

Throughout those six years, hundreds of thousands of unliberated wandering lost souls, including spirits from the deep ancient past dozens of millennia back, gathered to hover around the focussed dharma child with malevolent intentions to break His concentration. Not having been freed from the human realm after physical death, these countless disaffected and baneful souls, some angry and hostile, some envious, full of hatred, determined to crush dharma by breaking the child's efforts in harmonic world balance, created all sorts of powerful hindrances and continuous ruinous mara influences that resulted in various forms of physical and spiritual pain for the solitary young dharma champion. But with invincible *tap*-energy, intense purification and years of inner preparedness He managed all their invasions with mastery. Above all was His determination, and the confidence that the high-heat concentration of His tap power would triumph over any and all mara intrusions.

Of all the antagonistic deterrents thrown His way during this six-year period, most hurtful was rejection by people hostile to the boy meditator, that is, the deliberate opposition to dharma among human beings. This came in the form of hateful obstructions, unfounded suspicions and malicious attacks in actions and in the media. Ignorant, cruel humans voiced disbelief and threw doubt on the divine phenomena unfolding before their eyes. They deliberately spread mistrust, creating unrest and confusion among the people. During the intense six-year meditation period dedicated to eternal liberation from fear of pain and hardship and bondage for all living beings barring none, it was the bitter human enmity that manage to cause Him pain. He was in sorrow, deeply saddened. Were it not out of love for the wet jungle wildlife all around, feeling the misery of animals in the monsoon damp that triggered enough compassion and resolve for Him to continue on His epic Quest, He once did even wish, albeit for a brief little moment, to protect His own mārḡapath by returning to the safe peace and purity back in the highest celestial realms above. From His immense heart, the child tapasvi sent out universal maitribhāv to all those

cruel people to save them from falling automatically into the hellish realms reserved for just such anti-dharmic transgressions. He prayed that whenever the doubters and attackers should recognise their mistakes, return to truth and meld into it, that they may obtain Paramātmā mercy and compassion and finally enter the dharma mārga as maitrified beings.



In monsoon rains everyone gets wet, and after a few days of ceaseless downpour, animals like monkeys without their own burrows suffer helplessly. The pain of suffering wildlife touching His heart to the core, Guru decided to remain in the Jungle together with them and continue His tapasya.

In this manner Guru advanced in His historic tapas without further interruption, balancing all opposites for universal salvation. Survival was possible only for one so selfless whose pure innocent soul is like a flawless diamond. Unknown and not recognised in those days, such purity was rejected as fake on sight.

During all six years He remained in intimate union with Paramātmā Bhagawān Gurus. The communion went on without break even whilst moving from place to place. In 'wakeful meditation', the child Guru was continuously

engaged in holy activities day and night, meditating beneath a tree, in the top of a tree, chest deep in muddy waters, seated at the bottom of a lake, inside thick bushes, squeezed into an animal burrow or walking along animal tracks. Thus did He offer His life in extreme dharma search on behalf of all human life, animal life, aquatic life and plant life, to save this corrupted and dying world from imminent demise.

The jungle became sanctified. The spiritual vastness, the significance, value or importance of the many different meditation sites blessed by the young tapasvi's presence are beyond fathoming. Their power of benefaction is unsurpassed. Every tree and plant on every path and trail, every stone and every molecule of soil had been purified and was now sacred. All the meditation sites are now immortalised in the history of eternal Dharma, and will be hallowed forever. The praise and glory of the holy sacred tapas-ground will resound in the memory of the great Dharmaguru's disciples, sangha,<sup>29</sup> devotees and followers till the end of time.

Here the Mahā Sambodhi Guru Dharmasangha had obtained and established divine knowledge and wisdom that considerably increased the life-span of the human realm. This wild primeval jungle now became dharma's focal point for the entire world: Halkhoriya, situated in south-central Nepal, in the District of Bara. This beautiful, pristine jungle forest has been thoroughly

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<sup>29</sup> **sangha** – in general, means an assemblage as in an association of people, or devotees of particular religious or spiritual groups. The sangha of Maitri Dharma are devotees unified around Mahāsambodhi Dharmasangha Guru in maitribhāv at heart, abiding in the mārgapath, working together for the welfare of the world and the uplift of all living beings. Some members choose to serve by establishing the BSDS (Bodhi Shrawan Dharma Sangha) Association, and to sustain the world through daily proactive service in personal pujas to generate punya for all living beings in the entire world. They may also do group pujas with friends, attend the larger ones of their local Districts, and annual celebrations attended by the worldwide sangha. In Nepal, being separated by hours of mountain travel, the country's myriad members have regional sangha groups in their respective Districts. And the world's various regions form their sangha groups in various countries to deepen their experience of maitribhāv in mutual empathy, collaboration, mutual respect and collective oneness, occasionally holding their own group pujas in natural surroundings. Their collective purpose is to protect the Paramātma-Created natural environment and all living beings, whilst from the world over all sanghas focus inwardly on Halkhoriya, as the heart centre of all the world's Maitri devotees.

consecrated by the blessings of Paramātma Bhagawān Gurus now sprinkled with the sacred footprints of the emergent world Guru of dharma. Devotees who enter reverently with hearts full of trust, faith, devotion, hope and unshakable confidence are freed of painful obstacles and mara. Renouncing circumscribed and institutionalised filial love toward family, clannish loyalty toward relatives and caste, friends, town, community, or patriotism toward nation, the child Guru embraced the entire world and all living beings with unparalleled divine love of the Paramātma and the immense compassion of the wise parent. He treats every living being equally, intimately as His child, without preference. Completely impartial, Guru demonstrates the universal Maitri egalitarianism that is the foundation of dharma.



Mahāsambodhi Dharmasangha meditating thoroughly wet in soaked robes through the long monsoon season, empathetic to the perpetual dampness afflicting most of His jungle animal friends. (Halkhoriya, 2010.)



In the process of establishing dharma on Earth, very rare great Dharmagurus used to incarnate among humans after long intervals of millennia during a favourable, auspicious time, to bestow dharma and the mārgapath upon humans. Now, thanks to the young tapasvi's unsurpassed dharma punya karmafruit accumulated over myriad human lifetimes, thanks to His unsurpassed renunciation, intense tapasya, unbounded compassion and blessings, the human world has once again received true dharma, direct and first-hand embodied in the Mahāsambodhi Guru, Dharmasangha, in an event unmatched since the last world-transformation. This time the Dharmaguru is colossal and multitudinous, being at the same time countless Paramātma Gurus embodied in one. The sudden and unparalleled evolution is now taking place on Earth, transforming human consciousness for an entirely new existence. Oh, how we of this present Age are so incredibly blessed! Through Dharmasangha Guru's triumphant victory for all living beings, humanity has now won direct access to the supreme mukti-moksha dharmapath of eternal liberation. What a wondrous, glorious and completely unprecedented dimension has now opened for human beings! Earth and humanity have finally entered the glorious era of the Dharma Age!

Now through His triumph over darkness, all souls have been given the long-lost all-binding, all-unifying dharma - the source and path of Creation Itself! At last, this impermanent and trembling world has begun the healing process in the steady spread of world-creating and world-sustaining Bodhimārga darshan Maitridharma.



In monsoons the tapasvi sits motionless as His single wrap gets alternately wet and dry.  
(Halkhoriya, 2010.)

Through all our immense floods, tsunamis, earthquakes, tornadoes, giant hurricanes and raging pandemics on Earth verifying humanity's endtime, we are being purified and uplifted by the return of dharma. We are beginning to regain the long-forgotten sense of oneness, unity, loving friendliness and the deep-seated knowledge of our secure and blissful belonging to our one single Human Family. In typical maitri heartsets more and more people spontaneously share energies and resources to help others, including strangers. There is increasing awareness of advanced technologies that end poverty worldwide, that provide unlimited clean free energy without damaging the

environment, that can free all humans of survival fears to pursue the urgent purpose of our life spent on Earth. Nations are aiding other nations, regions are adopting 'rewilding' policies that cultivate natural jungle habitats for greater wildlife opportunities, reflecting the new respect for the right-to-life of wild creatures and all plants that now equals humans. Increasing energy and resources are donated to far away communities suffering from need, national boundaries are loosened, protecting and supporting penniless immigrant and homeless refugees, grassroots movements emerge that stop killing animals for meat or sport, movements to end racism, imperialism and colonialism, to end oppression of minorities, women and children. The growing media interest in spiritual growth, in invisible realities reflects the new view that world peace is a realistic goal. There is increase in land-based community living, group farming, mutual help without family boundaries, and more intimate symbiotic consciousness with untainted primordial nature that rekindles our deepest awareness of everyone's oneness with all Creation. In this way, humanity as a whole evolves in heart, mind and soul towards the Paramātma-created united, interlinked Maitri Dharma world of egalitarian oneness.

Sitting for ten months in the same position without motion in the first meditation place beneath the Peepal tree in Ratanpur, the fifteen-year-old child-meditator bravely and silently conquered all physical challenges from blistering sun, drenching rain downpours, mud, wind, worms, grubs, snakes and insects. His thin robe gradually disintegrated as termites were consuming it even whilst building a sizeable nest on His bare back. Now many villagers thought that the young tapasvi had died. They looked hard, but thought that He was not breathing, because His throat did not move. Without food or water, revealing no signs of life, no smell, the feel and the colour of His skin had turned to resemble tree bark or worn leaf, attractive only to ants, termites and grubs foraging inside trees. Ten months of dust had covered the whole body, changing the hue of His skin and the texture of His hair. People began to wonder, *What is the boy doing in the woods?; Why is he sitting in such*

*deprivation?; Why and how does he keep it up for so long?; Is he made of the same stuff we are?; Then why isn't he breathing?; Look carefully, is he really still alive?* Even the wild forest dwellers, large and small, could not reach consensus on whether the seated figure was human or wood, that even a bird, seeing Guru as some dried-up tree, came on His head to make itself at home. It is hard to imagine in empathy, how exhausting, unswerving and what perseverance this kind of spiritual concentration and focus required. In fact, however, the child tapasvi's soul was far away in other realms probing intensely, and the body had gone into hibernation. That is why carnivorous animals coming by, smelling nothing, showed no further interest in the stiff seated body and walked away.

*I became one with sky, with sun, with air, with water and with earth.*



A Coal Tit, thinking the meditator was part of some tree, landed on His perfectly still hairy crown to feed itself. The image was taken by a lucky photographer watching the Ratanpur child meditator just at this auspicious moment. (Ratanpur, late 2005.)

With His spiritual and physical body now merged with the basic elements of Creation, Guru worked with them in His daily task of *bringing the world together into balance*, where desire is replaced with love and gratitude, jealousy with compassion and joy, and where loving friendship of maitribhāv flourishes and spreads spontaneously. This subtle but universal awakening with the advent of the Dharma Guru has been hard for observers to see, to perceive or to accept – even to the present day.

Receiving the tiny hungry creatures one and all and satisfying their diverse needs with infinite tolerance, benevolence and empathy, He remained rocklike in the same position inside the tree and allowed thousands of termites to gather around Him munching, lacerating His robe, feeding on His blood, and to cover the Holy back with their nest. Guru took on bites from hundreds of thousands of mosquitoes, remaining firmly still in the strictest tapasya. He let His arteries, veins and body-tissues freeze tight, putting circulation to a stop. Eventually pressure on the veins knotted up in one place and grew, till a wound burst open and blood began to flow again. Guru had left His withered and fragile Body, seared by the extreme austerity of tapasya, to be bitten night and day by countless ants, insects, and other creatures nicking away at His flesh and blood, quietly enduring infinite tortures with supreme mastery acquired through the ages where suffering, like joy and pain, like bliss had become equal part of dharma reality.



Poisonous Giant Black Scorpion of Ratanpur Jungle. This one was 5 inches long.



Ratanpur termites in 2005. They visited the motionless tapasvi and, eating up the back of His wrap, began building a large nest on His back.

Once in dozens of thousands of years, a soul of such immense purity and blessing descends onto the wayward human world to bring it back on track. From the beginning and from the depths of His immense heart, the boy meditator had known that once the truth seeker goes into profound searching *tap* meditation, the adept must openly accept any and all consequences without resisting. Whether pleasant or painful, come what may, He would maintain the same meditation in the same heartset without break and without complaint. And so it was that He bore the myriad untold obstacles, negativity, noisy and climatic invasions from insects, snakes and humans, sweltering steamy heat and freezing icy frosts, chest-high muddy floods and chilly wet hair and robes without flinching in the slightest, focussing only inward and upward.

Throughout the monsoons the growing Guru never considered His own physical condition, but quietly overcame continual suffering as part of His

stupendous mission to bring true lasting happiness to all beings in the whole world. In this state, the young meditator did not waver for a second from whole-hearted absorption in the Paramātmā Gurus' ultimate gift for humanity: wisdom for eternal bliss through mukti-moksha liberation. His body had gone completely rigid and numb and could not move at all; He could not even *feel* anything. Touching His body produced no sensation, no feeling. What is hot? What is cold? Guru recalled,

*The workings of the body and mind had begun to slow down somewhat and the cold of the earth, the waters from monsoon rains, the clouds, the damp chill of winter and the very thin cloth over my body had made it difficult to move because of sitting in one position for ten months. Although I had a body, it could not feel the heat or cold of the weather.*

Actually many people living in the poorer areas of Nepali jungles froze to death each year in deep winters from such bone-piercing cold of jungle dampness, even whilst wrapped in thick blankets.





The meditator in deep absorption remains motionless, unaware of the foraging Coal Tit.  
(Ratanpur, late 2005.)

As the dharma child's fame and status rose in the world by the day, mara clouds of jealousy, ill will and hatred began to gather around Him, creating a palpable dark atmosphere of anti-dharma hostility. Antagonistic, malevolent people in fear of change wanted to eliminate the too-famous meditator, and now schemed to take advantage of His weakened physical condition. But their negative actions were blocked by Paramātmā Gurus who were always present in support of the great historic Quest. As the young dharma champion meditated in the twilight, immersed in the supreme mission of reuniting the world with the wisdom He was then obtaining, suddenly, a voice from above roused His meditations with *Hey, meditator-sage, stand up! Stand up! You are dying!* Instantly, Guru in His meditative vision came face-to-face with a Paramātmā Bhagawān from whose divine gaze rays of brilliant light entered His body manifesting as a powerful fire. Massive light shot out of the tapasvi's body and burst into immense flames that reached up to the treetop some fifteen metres high. However, none of that affected the physical body. Instead, the emaciated, weakened child-meditator threw off his thin wrap. He was now regaining full control of His body and the power of movement. The Guru was later to recount,

*At that time, from the manifested Bhagawān's divine eyes, two luminous yellow and green lights shone forth. And as that divine light entered the body, marvellous powers revealed themselves as fire.*

In that divine encounter, Paramātmā Bhagawān descended to recharge the meditator's nearly dying body with new life-force, with vital movement, and with deeper and higher, even more luminous consciousness. Paramātmā were now intervening to disperse the black cloudy maras of antagonism then gathered around the young tapasvi, and to re-energise His long neglected body. During this miraculous intervention, eye-witnesses saw the child rise up in the fire completely naked, turn and sit down again in the fire, holding a ritual instrument in each hand as if doing in dance a dialogue with the invisible

Paramātmā Bhagawān. Afterwards, the young world-saver was heard to murmur, looking heavenward as if pleading,

*Why instil all that power and wisdom so early? Why?... It is difficult for me... Why make me receive wisdom so early, so soon... Why? It cannot be interrupted for six years during which I must remain silent and motionless..... Yes..... Yes...*



On the evening of the 19th January 2006, witnesses saw flames burst forth from the child tapasvi's chest, becoming a huge fire that at first soared to the top of the tree, causing frightened onlookers to run away. Later, one devotee returned with a camera to record the historic video.

For a moment, the child tapasvi was feeling the weight and the scope of the tasks He had chosen to fulfil, that they were too much to bear so early. However, newly empowered and uplifted, He later revealed bit by bit that in previous lives he had done many multi-year tapasya meditations without food or water, which was why he was able to do it this time so well so young.

*In the past, I also meditated without sustenance, and (with that single-minded one-pointed focus) accumulated tremendous purifying light of punya karmafruit.*

But then the young Guru commented sadly how people were only interested in whether He was taking material sustenance or not, and no one tried to fathom the immaterial dharmic momentum behind such extreme hardship. People discussed, watched, but did not see What or Who He was, nor asked what He was doing, whilst some people even turned hostile. They mocked Him, regarding the extreme tapasya as some political manoeuvre or game. *Let them do it. They are this way at first...* the very young Guru told his attendants. This spate of negativity from neighbouring villagers occurred around eight months into his first meditation. Physically, the dharma champion was still only 15 years old.



The Ratanpur Peepal tree in the cleared circular area, centre. This is the first meditation tree in which the child tapasvi entered intense meditation for 10 months (May 2005 – March 2006) without moving or sustenance. Here the Guru experienced flames bursting from His person leading to His hour-long fire during which His body that had become rigid like wood, regained its vitality and all movements.

Now that the evil maras were pacified, the following phases of the Great Quest for dharma restoration became possible. Meanwhile Paramātmā reminded Him of the importance of earnestly protecting His own body. Having overcome all the ordeals at the first meditation site, and newly chastened, He now set forth doubly empowered in the southern direction, aiming for the highest wisdom that is the Bodhi<sup>30</sup> or Bhagawān Mārgapath.



Family of Asian elephants crossing the jungle river after monsoons in Southern Nepal. Elephants also watched Guru during His 9-day-and-night wakeful meditation walk through jungles and rivers.

Seeking solitude and quietude for one-pointed absorption, He walked continuously for nine days and nights in wakeful meditation towards the Chitwan jungles in the west, passing many large stretches of wilderness, at the

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<sup>30</sup> **bōdhi** – in general, the state and wisdom of self-realisation, ultimate purity, and omniscience. Here in the world of Maitri Dharma, Bodhi is equivalent to Bhagawān, the Bodhimārga Path or supreme consciousness being the highest, the unsurpassed Bhagawānmārga Path.

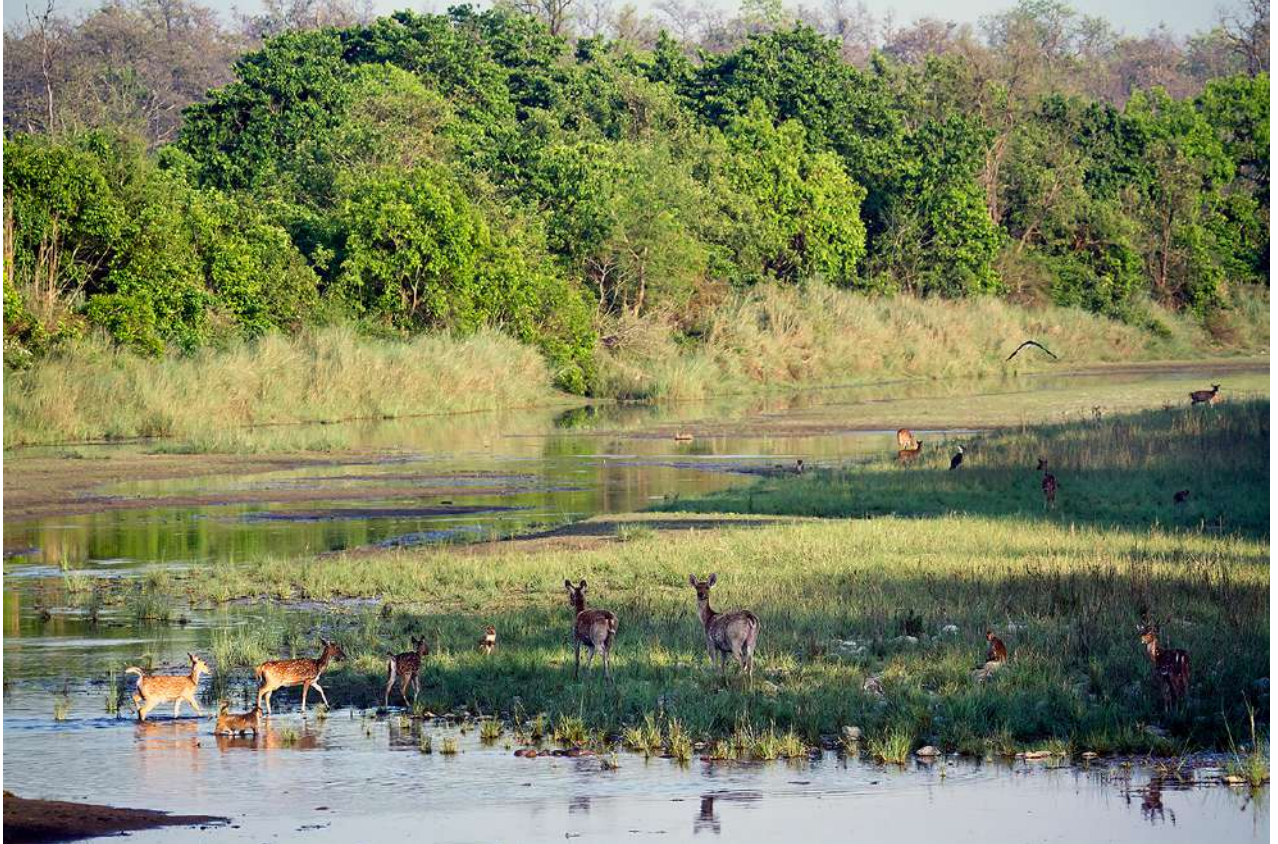
same time overflowing with immense compassion, taking care not to harm any insect, or bend a single blade of grass. As a result, every step created by His lotus feet sanctified the earth beneath. During the mindful 9 day-and-night walking meditation in the forests, He crossed the dry grassy savannas, the wet marshes as well as the streams and rivers. The only beings aware of the boy dharma champion's movements were jungle animals including elephants, tigers, leopards, deer, antelope, moose, rabbits, bears, monkeys, peafowl, the wild jungle nilgai (blue bull), and countless different birds.



Herd of female Nilgai (Blue Bull), largest of the antelope family in Nepal commonly seen in the Halkhoriyan jungle. They would gaze at the child tapasvi meditating, and were visible during His long wakeful walks.

On the way to Chitwan jungle in wakeful meditation, in the midst of crossing the very wide, monsoon-flooded river, a celestial voice called out, *Hey, little sage, pay attention to your body! If you should cease to be, dharma*

*will have no chance to exist.* This was divine admonition from the heavens above. Heeding Paramātmā, the young child-meditator turned back from his watery path and, moving eastward, set out once again in the direction of Halkhoriya.



Swampy river beds after monsoons. Here seen with typical Nepali Swamp Deer, Spotted Deer and monkeys crossing the flooded plains early in the morning.

Lying in a plate-like depression at the Churia foothills of the Himalayas in southern Nepal, the Halkhoriya forest jungle is a beautiful habitat belonging to the last vast strand of pristine primordial jungle that has survived unscathed through time. Falling under the subtropical zone, the climate is one of extremes. Its hot and cold, dry and wet seasons continuously shape and direct the life and behaviour of all its living animals and plants. These shifting conditions are well suited to the strongest and largest of Nepal's wild animals like elephants, predatory Bengal tigers, and also highly poisonous reptiles like

vipers and cobras. How can a human survive alone in such a dangerous environment?



King Cobra is amongst the largest and most venomous snakes in southern Nepal.

During the return walk towards Halkhoriya in the north-east, the dharmachild found a small lair in the hillock that looked suitable for solitary meditation without possible disturbance. Without regard for appearances in case people should see His bedraggled state, the boy Dharmaguru squeezed into the muddy lair some animal had dug into the mountainside. He continued immersing heart, mind and soul in His epic Dharma Quest, deep in sarva<sup>31</sup>-maitribhāv (the all-embracing maitri-consciousness of infinite loving friendliness). There He stayed crouching for three months inside the burrow without sun, without air, without water and without warmth, plunged

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<sup>31</sup> **sarva** – Sanskrito-Nepali meaning all, all of.



single-mindedly into the infinite beyond, remaining steadily, inextricably focussed on His searching meditations. In that state, He was not deterred by the fact that this area of the jungle was the favourite hiding place of wild boars and bears, wild tigers and wild elephants in the woods called BaghJOR (Tigers' Domain). In the meantime, to the world at large, the tapasvi - being ensconced in the impenetrable BaghJOR jungle - was 'lost' as all news regarding His whereabouts had ceased. In fact, it was here that the young tapasvi began the series of extraordinary absorptions yielding His whole being to melt and to merge into one with the five basic elements of Creation one by one: earth, water, fire, air, and sky/ether (living space), becoming and being each in turn, remastering the essential qualities of Creation's foundational elements. Moreover He gleaned, felt and learned how to manage the pain and anguish suffered by each of the living inhabitants therein. His worldviews were never formed by the consciousness of mere human beings, but always took shape from Bhagawān Creators' all-knowing and all-loving all-sensing compassion.



Typical Bengal Tiger commonly seen in Halkhoriyan Jungles. These visited Guru after dark and were seen alongside during His long wakeful meditation walks.

Three months later, around early-June in 2006, a young hunter found his way to the Baghgor site, dreaming of capturing some large wild jungle animal. Suddenly he saw the lair in the hillock with its tiny slit of an opening, hinting at much more inside. Shouting and yelling, the hunter poked at the opening with his rifle to enlarge it and upon seeing black hair, thought it was a tiger. He quickly escaped to the opposite hillock from which higher and safer vantage point he again shouted loudly, throwing mud and stones to startle his prey into running out. This sudden noise disrupted the tapasvi's long, quiet and intense meditation. He reached out His hands in response, followed by His head. Stunned and alarmed by the sight of the mud-covered tapasvi, the young hunter ran away in shame and anguish, realising that he had disturbed the divine meditator. Guru later recalled,

*The poor hunter said, out of his attachment to meat, 'What are you, human or animal?' He repeated these words three times, so then I slowly showed him my arms from the lair, also three times. The poor hunter had a great thirst and attachment to meat-eating. I then did Maitri meditations for the happiness of this world, for the benefit and happiness of the hunter, for all wild animals and for the conservation of all fauna and flora.*

The young hunter stopped hunting altogether, ever since that extraordinary, fateful encounter.

*Every time people suggest going hunting to me, I would see Guru in my heart, and no one on earth can ever arouse my interest in killing anymore...*



The burrow in which the young tapasvi meditated without air or movement for three months in 2006, until the hunter disturbed the peace. Photo taken 4 years later, after the entrance had been much enlarged by monsoon waters.

Nepal's tropical jungle forests have a distinct climate of their own, with marked changes in each of the six seasons (spring, summer, monsoon, autumn, pre-winter, winter). At the beginning of the humid monsoon and first heavy rains in early June, the tropical jungle is totally transformed. Waking up from winter sleep, it blooms with lush fresh green leaves and bustles with many forest inhabitants emerging from underground bringing all trees and vegetation to life, including poisonous ones like scorpions, centipedes as well as hundreds of types of ground creepers like poisonous snakes, leeches and grubs, insects like ants of various colours and sizes, spiders, swarms of biting midges, etc. Flies and mosquitoes permeate soil, air, water and trees, bringing a vivid pulse to the jungle forest. In such a hot and humid environment, it is difficult for humans to remain still for even one minute without sweating, itching and scratching, or without receiving some sting or bite. In jungles, it is important to have ample body protection. Not even in the coolest of nights in these summer jungles, do temperatures drop below 27°C, with air humidity staying always at the highest.



During monsoons the tropical jungle becomes a giant wetland, creating new swamps and streams to nurture swarms of insects including many kinds of mosquitoes, centipedes and ants.

In just such a hot and humid season, after the amazing encounter with the startled hunter, the child dharma Guru crawled out of His three-month earth-meditation burrow and moved away, walking deeper into the thicket to begin a new series of explorative meditations. Unimaginable modes of existence where Guru merged completely with each of Earth's core elements now proceeded in total isolation unobserved by humans, over the next three seasons. He stayed another six-and-a-half months in Baghgor's inhospitable wilderness far away from the public.

The tapasvi now needed *complete* solitude, total isolation not only from any and all human presence but also from all his beloved animal creatures, large and small. For now His life involved direct communication with Paramātmā in the heavens. This unprecedented divine process required the utmost in pristine

purity of the atmosphere, and a tranquil environment like Creation in its primordial state. In the deepest reverence, remaining ever humble, the tapasvi had to provide the safest and purest of all possible venues to create and guarantee a condition suitable for Paramātmā. Now, trying out various physical situations in highly dangerous jungle conditions, the young dharma champion persevered resolute, intense and steadfast in unbroken site-searching, meanwhile continuing His deep meditations without sustenance not treating Himself as anyone important. Aiming to obtain the highest wisdom of Bodhimārga that is the pristine mukti-moksha path of eternal liberation for all living beings, He undertook the harshest challenges of human endurance to host the divine Paramātmā meetings inside thick underbrush, at the bottom of a lake in cold water, high up in midair, by the Sindhūr and Paer trees, chest-deep in monsoon mud, on top of trees, on top of hills, inside of rivers or streams.



Following 3 months' meditation in the burrow, the child tapasvi practised various types of meditation in Baghjor. He meditated for one month by this Sindhūr tree during the high monsoon when water flooded the entire jungle floor and surging muddy waters splashed up to His chest.



And Guru meditated under this Paer tree in BaghJOR for over one month in 2006. This is the second tree He chose after leaving the burrow.



This Borko and Sal tree (right), now marked with a white shawl, is the third tree under which Guru meditated for fifteen days, after the Sindhure and Paer tree shown above.



Following 3 months' meditation in the Baghgor burrow, the child tapasvi practised various types of meditation and was seen by locals sitting on top of this tree, high up where the vines meet.

Merging with the elements in all-maitribhāv, He threw Himself into transformative experiences becoming one with each in turn, yielding up His entire body and soul into the specific existence of each of these living - albeit inanimate - foundation pillars of Creation. Now He knew what it is to *be* soil, what it is to *be* water, what it is to *be* air, to *be* fire and light, as well as *being* all-pervading existence (sky or ākāsh). These are the five Paramātma core elements bequeathed in special combination and proportions, to manifest as habitat and home for all life: Earth. It is out of these that all life forms are being continually created and sustained, inanimate and animate, like humans'



very body. Included in the knowledge of elemental interactions that ever transform into myriad phenomena of existence was profound realisation of the human body's myriad types of interaction with the five core elements. He had attained cognisance of the foundational mystery of life, of all transformations of the invisible to the visible. And vice versa. Together with the nature and suffering of all habitants in each element. By now He knew experientially each of the divine essentials of our world. In this process He established a host of specified practices and meditations.



One evening following the 'ten lost months in Baghgor', the dharma champion was discovered by worried local villagers who took this photo (on 25 December, 2006). Awed and stunned, they could only ask the tapasvi if there was anything they could do to be of help.

By the year's end, at the beginning of winter when thick cold fog forms covering the Terai plains for many days on end without clear sun, the mist would gather on tree leaves and through the night-chill, to become solid water drops and fall like rain. Later in the season when the jungle soil gradually dries

up, many animals would burrow underground and hide out over the long months of the cold season.

By this time, having explored through various dharma meditations all basic earthly realities, the ever-learning and growing dharma child left BaghJOR and walked towards the jungle forest of Halkhoriya. Once in the midst of that vast jungle, He found an oasis-like area with towering trees and natural water reservoirs. The soil was dry and two flowering ponds nearby attracted wild elephants and tigers and, wonder of wonders! an immense ancient Banyan tree stood there with widespread branches and long, drooping prop roots that reached the ground. There was no other Banyan like it within miles. Its massive trunk offered natural hollow spaces at ground level. The young meditator chose this magnificent tree to resume continual absorption, meditating within its hollows below, beneath its roots underground, or on the round dais later built near it for the remaining four years of His historic world-balancing tapasya to salvage and uplift Earth and all living beings.



The bigger Lake of Halkhoriya during monsoon. The meditator chose His last meditation tree near this lake.

Guru had mastered the mysteries of Creation. Later, Guru was to recall,

*Under the wish-fulfilling Banyan tree in Halkhoriya and the Sindhūr tree of beautiful BaghJOR, dedicating my entire soul, body and words while seeking the essentials, the existential nature of earthly phenomena in various meditative positions and practices, I attained blissful insights of dharma wisdom.*

Without the solitary and extraordinary trials and explorations of the ‘ten lost months in BaghJOR’, our dharma-restoring tapasvi would not have been prepared for the next giant wave of Teachings He would subsequently receive in Halkhoriya. Such profound dharma readiness was possible only because the tapasvi had melted into the maitribhāv of being each element one by one, fully fathoming all the existential qualities of the myriad creatures first-hand, from within. Thus it happened that Dharma manifested, immense and unforgettable, sanctifying that hallowed ground forever in Halkhoriya. One peaceful, solitary night in a gentle rain, leaving His body in the hollow of the wish-fulfilling banyan tree, the meditator was swept up into a titanic communion of divine darshan<sup>32</sup> guidance face-to-face direct with the immense Paramātma Bhagawān. Here two souls, of the young meditator and the colossal Bhagawān transcending each other, merged into one in a colossal illuminating event recorded in the history of dharma. This is when Guru received the supreme wisdom of moksha-ascension for all living beings.

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<sup>32</sup> **darshan** – in general meaning to give audience in a spiritual context, as when teaching disciples or devotees. It is a subtle way of heart-seeing, as when transmitting truths without words. Darshan also meaning guidance, instructions.



Looking up into the Banyan tree that would enjoy the longest time together with the evolving Guru who sat in its hollows, behind it in an underground sealed chamber, and on the dais exposed to all weather in front of it. (Halkhoriya 2007-2011.)

After this definitive watershed, the Guru continued steadfast and unwavering in His incomparable transformation-discovery. From now on, the process of *shrawan*,<sup>33</sup> of profound listening, heeding and penetrating absorption of divine guidance-teachings, began to flow in thousands of bhāv darshan, (revealing the ways of being on the basic maitri heartset and attitudes on the path), thousands of dhyān<sup>34</sup> darshan (on the various methods of

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<sup>33</sup> **shrawan** – means spiritual-heeding or soul-listening with full heart and the greatest attentiveness, where the soul absorbs the nectarous essence of divine Teachings of Paramātma and Guru, heeding in obeisance. Dharmic absorption for the sake of the soul-uplift of all living beings.

<sup>34</sup> **dhyān** – generally meaning attentiveness, observance, reflection, concentration, heedfulness, thought, meditation. In Maitri, the focus of all meditation is on all living beings. In these instances, *dhyān* means all the meditations in maitri dharma, here

meditation), and thousands of gyān<sup>35</sup> darshan (on knowledge and wisdom of omniscience, including celestial languages and knowledge of all the infinite eternal realms) existing in the universe. The sacred term *shrawan* was later to be given to Guru's mārgapath name *Bodhi Shrawan Dharma Sangha*. From now on, the divine wisdom and consciousness bestowed by Paramātma Creators came to be activated spontaneously in His pure heart, as He had now become the living vessel of Paramātma. Remembering that period of phenomenal growth in dharma wisdom, Guru would later say:

*Standing on earth and sustaining the heavens even while remaining in human form, in full realisation of Maitri Dharma, in darshan obtaining the colossal Paramātma cosmic light, knowing who oneself is, fathoming the mysteries of all realms, countless emotions from heart-mind consciousness are released from the oceans just like waters evaporating into the wide open skies.*

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including tap-dhyān without mālā, and mālā-jap dhyān with mālā beads, practised for all the world's living beings to attain release from ignorance and suffering, and to be uplifted onto the mukti-moksha path of ultimate liberation.

<sup>35</sup> **gyān** – knowing, knowledge, wisdom, mindfulness, awareness. In Maitri it is related to Paramātma gyān, that is first-hand inner knowledge of the truths of Creation including unlimited ways to uplift the souls of all living beings from ignorance and suffering. Such gyān cannot be taught but only transmitted directly without words from heart to heart.



Guru in the last meditation tree (see Banyan photo above) for His epic tapasya in Halkhoriya (January 2007).

The process of vast expansion within the child dharma champion was gradual and continuous. He was growing from child into man, from tapasvi into Mahā Guru. But in spite of these transcendent exchanges, the silent meditator remained profoundly humble, seeing Himself as only very tiny among giants, in full dedication, resolutely focussing extreme concentration on giving form and expression to the world-saving dharma for all living beings. On this radical shift in world consciousness, Guru later explained,

*Before Guru, there were no Paramātma in this world for a long time. Earth is not Their dwelling place. Theirs are the paraloka<sup>36</sup> heavenly realms beyond the human realm. With the manifestation and attainment of Guru's Bhagawān (Bodhi)mārga wisdom and omniscience, the world has finally become opened to Paramātma again.*

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<sup>36</sup> **Paralokas** – worlds (lokas) or realms beyond humanity's Earth Realm or Mā Lok.

From that period on, the Halkhoriya Jungle began emitting its palpable new spiritual energy as manifestation of Paramātma supra-reality, in a life vibrancy that now lit up the entire timespace. Eternal dharma had finally descended among nature, wildlife and humans on Earth, there, in Halkhoriya. It is extraordinary for living beings to experience the transformed consciousness as bygone is being replaced by the present, where the old begins to fall by the wayside, replaced by maitribhāv. The transformation is as startling as it is lasting, for

*Guru's presence remains forever around the wish-fulfilling tree that had been His shelter. In fact, wherever Guru has been, there Guru's existence remains forever.*

Wild animals large and small, including elephants and tigers, snakes, monkeys, rabbits, birds, wolves, bears, wild boars, leopards and foxes would approach, especially after dark, to be near the blessed and blessing child-meditator, to immerse themselves in the uplifting wellness and bliss of pure dharma. In Paramātma Creators' dharma consciousness, all jungle animals have the very same rights to life and to sacred timespace as humans do, even though animals on their own, cannot practise dharma or obtain liberation from cyclical rebirths (without the Guru's intervention). And so, night being the wild animals' jungle prowl time, they would come by to be near their Guru after dark.



Large Halkhoriyan animals, sensing extreme comfort and warmth near the child dharma champion, came for His enormous maitribhāv, always remaining within a kilometre's range of the Banyan tree.

In the daytime, as scintillating silence prevailed, dharma would shimmer throughout the jungle forest, and spiritually-inclined human seekers would sense its harmony and radiance throughout the hallowed woods in the cool, all-permeating and transcendent light, even though from some distance away. The now-sanctified space around the meditator was overflowing in maitribhāv of dharma's loving friendliness, gently waking up all flora and fauna to the holy dharma presence. A subtle fragrance of flowers and fruits permeated the air. Whether wild beasts or humans, all living beings felt themselves transformed within the Sacred Precinct; immersed in a new and deep personal peace, a new feeling of oneness with all creation, losing themselves in what can only be described as a taste of paradise. All was peaceful as the heart floated in unaccustomed serenity and ease. The usual cacophony of wild birds and monkeys was here integrated into symphonic harmony. Sitting in



wonderment and contemplation, truth-seekers from far and near realised that they had never known this kind of peace and this type of beauty before, that they had entered an entirely new, thrilling and different consciousness or state of being.

This unprecedented state of being visitors experienced is none other than the divine state of dharma maitribhāv resonating in the human heartsoul. They found themselves in complete oneness with everything around them. There was not the slightest differentiation, no more bias, no suspicion, no fear, no worry, even no thinking. Just being. Being with and in a new, indescribable and serene spacetime of bliss.

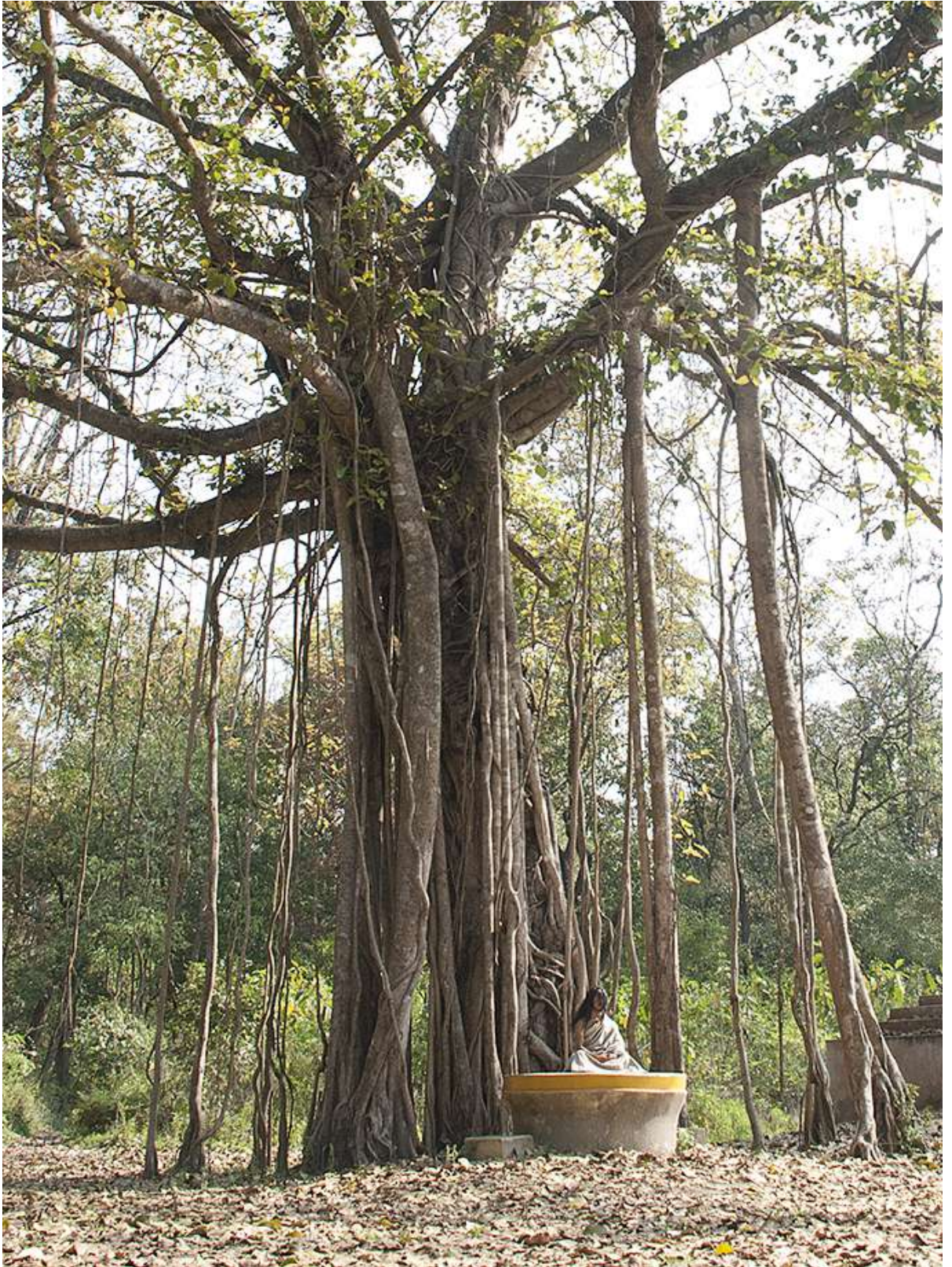
To ensure even greater tranquillity, the local committee laid out limits around the tree once more. Since the 50-metre limit had proved ineffective in Ratanpur, forcing the tapasvi to escape to the Tiger's Den of Baghgor, they now extended protection of the sacred zone to one kilometre all around. This guaranteed the peace and silence that enabled the countless divine meetings and Paramātma teachings over long periods, and transformed that entire area into living oneness where animate and inanimate became intrinsic parts of one, integrated and vibrant divine consciousness. Around this time, the famous round dais was built under Guru's Paramātma instructions, in front of the wish-fulfilling tree. This became Guru's lotus base for the next four years or so. And from now on, the Paramātma dharma darshan flowed glowing by the thousands in this sacred place, day and night, filling the ever-growing young tapasvi with millennia-old wisdom of cosmic knowing.



Mahāsambodhi Dharmasangha Guru on His dais in front of the beloved wish-fulfilling Banyan tree. Here He remained motionless night and day, in soft or thunderous rains, through howling winds, weathering all seasons, in bright sunlight and dark nights, seemingly all alone. But within, He was learning and growing every minute, to master, formulate and launch the future of immense transformation. (Halkhoriya 2008.)



For Guru, the 6-year tapas was one single timeless continuum without days or nights. Having overcome all trials of Ratanpur and Baghgor, He now enters the highest, Paramātma Bhagawān phase of spiritual evolution. (Halkhoriya, winter evening, 2010.)



Four years after settling on the dais, Guru had not moved or slept, keeping his total fast, unwavering intense meditation through the changing seasons and extreme weather conditions, rocklike in complete absorption even as trees drop and regrow their leaves. (Halkhoriya, Feb. 2011.)

As time passed, with the seasonal rotation of the dry and wet, hot and cold alternating in this tranquil manner, the small child-meditator steadily grew into a strong young man of omniscience, glowing in divine existence. All the jungle animals recognised the tapasvi as the One bestower of safety and wellness, the One who would never be a threat. Unlike other humans who chased them, hunted them and ate them, this rocklike shining being was entirely harmless; and out of Him glowed unending, always comforting kindness and reassuring love that created a thriving bond between the Guru and all jungle creatures. Near Him, they felt safe and contented, because His all-sensing maitribhāv easily identified and empathised with their every fear and pain, and He would instantly relieve them of all tensions with an inclusive paternal love and gentleness not seen in humans.



Typical Halkhoriyan winter view, mist-covered river in winter which can be surprisingly bone-chilling. Fogs rise at dawn and fill the cold season where the jungle and all its inhabitants shiver in the unrelenting dampness. Streams and rivers flowing down from the Himalayas would change shape and even change course. It is in such wilderness that the dharma champion offered Himself totally exposed to uninterrupted and motionless tapasya, wrapped in the same single sheet, through all dramatic shifts in seasons.



The young Guru in total absorption in all-matribhāv (Halkhoriya, 2010).

Gradually, the world learned that the lost tapasvi was still alive and still meditating. Indeed, Guru returned to meditating in public view, and for the next four years, the Halkhoriya jungle emerged as the dharmic centre for the whole world of truth-seekers following His news in their hearts and praying for His success. Unlike the hustle and bustle of the early times in Ratanpur,

Halkhoriya scintillated in profound peaceful Paramātma communion that glowed in silence. The rare occasion would see special road-markers put up that led pilgrims to the wish-fulfilling tree in order to revere the Guru in person, one after the other. Filing into the forest, the silent pilgrims coming in families including grandparents and new infants, the groups formed immense phalanxes that moved into the jungle from the dried riverbed and beyond, kilometres away. Waiting in the brilliant sunlight, they moved forward in small steps at snail-pace. More than the heat, they felt the profound stirring in the heart, moved by the unspoken knowledge that 'This is the One who would bring peace to the world.'

Around mid-May of 2011, upon completion of Guru's six-year intense dharma-retrieval, the people of Ratanpur prepared a great celebratory puja<sup>37</sup> of joy and victory, and the new Dharma Guru finally moved off His much-photographed high round dais near the wish-fulfilling tree. He walked with the hundreds of jubilant villagers towards the starting site in Ratanpur, six kilometres away. That night, Halkhoriya devotees remaining on watch-duty near Guru's Tree were disturbed by a great commotion in the jungle. The wild animals were howling and crying. They had arrived but did not see their favourite night-companion and protector. Then they all began moving towards Ratanpur. They missed their Guru terribly, hearts aching without their source of succour, refuge and unconditional love. Without their inner 'home,' those animals became very perturbed as they moved, large and small, singly or in

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<sup>37</sup> **puja** – ceremonial worship. In Maitri there are certain large group pujas involving gurus and devotees that continue for many days and are held in different parts of Nepal as well as in different parts of the world; there are daily puja practices and special commemorative pujas for gurus in the sacred Precincts, and private personal pujas everyone practices at home, as well as pujas for special occasions performed in devotees' homes by the Mātma Gurumārga gurus. At all times, Maitri pujas provide devotees with the happy timespace to express their unfathomable awe and reverence for Paramātma, to offer thanks to Paramātma in profound gratitude and the overwhelming sense of rooted belonging. (See Chapter VII - Creating Sacred Timespace.)

small groups, in the direction of Ratanpur. This migration continued for several nights. All potentially dangerous animals behaved as one family around the Guru; and all creatures had memorised the form and special qualities of the Guru deep in their hearts.





Mahāsambodhi Dharmasangha meditating in maitri compassion (Halkhoriya jungle 2010.)

But for humans, recognition of the divine was extremely difficult. Guru later said,

*To humans, the darshan with Bhagawān and the gyān wisdom attained in the Halkhoriya jungle are completely unknown. Humans have not had such experience.*

This explains the tapasvi's soul-evolution during the six-year tapasya. The first immense realisation during the early months in Ratanpur under the first Peepal tree, was the infinite bhāv consciousness of universal compassion, a state of consciousness that humanity has known and experienced. The second Mahā darshan of immense divine guidance, however, the colossal darshan and dharma wisdom received at the last site in Halkhoriya under the Banyan tree over an extended period, was on a deeper and fully transcendent level. This bhāv state of consciousness had previously been entirely unknown, set as it is on non-duality, based on non-differentiating equality, without any inkling of disharmony, in the purest primordial state of being as at Creation when the world and everything in it had just received the first breath of life. There is no division, no separation, no duality whilst one and all elements and beings sprout forth from deep within inalienable and interrelated Oneness that is the world. Present humanity has not known or felt this oneness for dozens of millennia of our recent past, and may at first find unconditional unbiased maitrian love and inclusiveness unfamiliar or odd, perhaps hard to grasp.

Each instant, step by step throughout His tapasya, the growing bodh<sup>38</sup>-realisation of Guru's first-hand knowing began with the absorption and handling of the immeasurable pain and suffering of all living beings whilst

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<sup>38</sup> **bodh** – in general meaning first-hand knowing, self-realisation, to realise. Here it means total wisdom within the soul, knowing the truth of creation from first-hand apprehension or inner consciousness; bodh also means consciousness regarding deep eternal unchanging cosmic truths.

simultaneously releasing immense maitri mercy and compassion for all. Throughout that time, Guru continued to regard Himself in deep humility, as very small. Continuing in humble dharma search, His life had no sleep, no hunger, no thirst, no cold, no heat, no days, no nights in ever-thriving untamed wilderness. Each second was consumed – body, heart, mind and soul, in one-pointed union with Paramātma Gurus going through untold types of tests, trials, teachings and practices.

Finally, on the memorable Spring day of the 16th May, 2011, His six-year tapasya for all living beings reached its final day without a single fault, in supreme triumph. The small child become colossus completed His six-year quest in invisible celestial light. Its divine impact began to shimmer worldwide in an immense groundswell of maitri breakthroughs.

*Oh Wonderful! Joyful, reverential cheering bows to our dharma champion! To the shining Guru in glory! To eradicate all ignorance from the world, dedicating each minute of six long years in extreme concentration to completing the unimaginably vast work of dharma - Oh Mahāsambodhi Guru Dharmasangha! You triumphed in bringing us the truths first-hand, You recovered our mārgapaths from their original source – direct from Paramātma Gurus in Heaven! You accomplished realisation of omniscience and created special paths for Paramātma dharma transmission in the form and scope suited to humans of the 21st century, filling the world with Your punya!*

Accordingly in the world today, as the rising morning sun throws light upon the night dispersing the long darkness, does Dharmasangha Guru shine the light of true dharma upon the world, dispersing millennia of long-imbedded human ignorance by His advent, thus the all purifying light of dharma is now beaming its all-illuminating light for all, to accept and to absorb, by dint of His rare and unparalleled attainment through tapasya. Dharma for humanity has reached high noon. The invisible but never-ending brilliant golden rays and gently soothing cool embrace of dharma are now here to stay, and will continue to light the world forever, till the end of Time.



Chilly February dawn, 3 months before completion of the six-year Dharma Recovery. (Halkhoriya 2011.)

At the victorious conclusion of Guru's six-year tapasya, to mark and celebrate the miraculous recovery of the pristine dharma mārgapath for eternal peace, the uplift and liberation of all living beings, the first World Peace Maitri Puja Mahādarshan was offered to the entire world in 2011, from 20th May to

the 4th June, 2011 (Jestha 6 – 20, 2068.) But the huge throngs of pilgrims forming thick queues kilometres long waiting for a chance to come before the young World Guru caused the puja to be extended for 3 more days till the 7th June (Jestha 23).



Completion of the six-year tapasya (15 May 2005 – 16 May 2011) sees the Halkhoriya dais festooned in joyful colours (May-June 2011.)



Pilgrims from the world over and all walks of life gathered to greet the boy meditator turned Dharma Guru, watching to see what kind of new truths He would reveal to the world. (Halkhoriya May-June 2011.)

For the first time in years, He stood up from the Halkhoriya dais, officially declaring the end of His tapasya. He began to walk barefooted towards Ratanpur accompanied by the people, where a large puja was awaiting. For nineteen days, the great and unforgettable celebration continued in the hamlet of Ratanpur, at the first site of the child Guru's tapasya, by the now legendary Peepal Tree. Hundreds of thousands of faithful Nepali and hundreds of worldwide truth-seekers from all walks of life and all religions, came in enormous awe and reverence. Most eyes were moist, glistening in uncontrollable tears of admiration and love. They came to revere the 'child tapasvi' who had defied everyone's worries that He would not overcome the horrendous, tortuous, painful and possibly frightening tapasya hardships all alone through all the seasons and without food or water. And now, convinced by His supreme spiritual triumph, they were eager to receive personal blessing of unimaginable power direct from the new Guru's hand. What many did not know was that dharma was in fact the unrecognised object of the deep life-long yearning that lay at the bottom of every heart, yearning to know the home of their soul, to be touched by the source of their very existence. And the everlasting fulfilment of that millennia-long yearning had been finally attained in full by the young Guru Who was now generously offering it to all mankind in the highly concentrated elixir - that is like fresh life-giving morning dew blessing each heart that was open to take root as dharma and glow as universal all-maitribhāv.



After six years of unbroken meditation, the Mahāsambodhi Dharmasangha Guru takes his first steps of the 6-kilometre-walk to Ratanpur where His epic journey for dharma had begun. Thousands of devotees had gathered from all over to receive blessings from the long-awaited world Dharma Guru. (Halkhoriya 2011.)



His family were all there, Maya Devi and Bir Bahadur remembering life with their little boy who had always been so serene and helpful at home, who had left family to focus his heart and soul in dharma whilst keeping his frail young body in wild jungles for six years in total abstinence that the family had so worriedly been monitoring from a distance, and who was now emerging from His long tapasya like a radiant deity to bless the throngs of worshippers. Deeply moved, they were at the same time a bit perplexed to see their little child as Guru, now grown and glowing in His strange new light. Proud and shy at once, they realised their son now belonged to the whole world. None of the tens of thousands of pilgrims gathered there suspected the deeply purifying effect that that very first Mahādarshan would exert on their lives, forever. For every one who had been there, the experience was completely new and uplifting. All present felt as if they had been transformed from deep within, not knowing that the extraordinary all-loving and universal feeling of peace and happiness was engendered by their exposure to the inexpressible uplift of all-maitribhāv, till then an entirely unknown state of consciousness. Those who had been coming regularly to check on the tapasvi over the past six years knew viscerally that their charge had truly endured incomparable suffering and torment, giving up His teenage years, dedicating every ounce of energy solely to obtain the invisible wisdom that is greater than anything visible, for their sake and for all living beings. Truth-seekers were intensely inspired by His unmatched purity and compassion. And realising without a doubt that this was a divine Soul come for the healing and ascension of the world, most of them returned to Halkhoriya within the year, having decided to renounce their own worldly life and to stay with Guru in the jungle sharing what they could of His work for the world and for humanity at large. They wanted to follow the new mārgapath first-hand and to help uphold the world as the Maitri Guru's lifetime disciples. For them, this had been the greatest tapasya ever, and Guru the greatest ideal they could ever follow.

After concluding the immense first worldwide dharma gathering, Guru walked back to His meditation dais in Halkhoriya and continued samādhi<sup>39</sup> absorption in total solitude and abstinence. After six years of accumulating divine Paramātma wisdom, it would take some time for the 21-year-old new Guru to think, speak and behave in an everyday manner on the Earth Realm here, and He would begin moving back to a fully human life only gradually. The process would take another year.

Within a few months, responding to sangha members' request for a Maitri Divas<sup>40</sup> celebration for the next year, Guru gave instructions to begin preparations for a major World Peace Maitri Puja programme to be held 21-26 March 2012 at the second and last site of Guru's tapasya, in Halkhoriya. Accordingly, devotees gathered together and established sangha chapters in many districts of Nepal. And among the important preparations, a major task was publication of prayers that Guru had composed to the Paramātma Gurus in the essential Maitri Pustak prayer book. Volunteers were continually absorbed in various tasks working hard preparing for the six-day puja for which an historic 30-foot high by 20-foot wide thangka-painting was produced. Thousands of devotees would now have a super chance to receive face-to-face darshan from the Mahā Maitri Mārgaguru through the giant thangka of this standing white colossus.

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<sup>39</sup> **samādhi** – state of consciousness in which the soul is in perfect union with the infinite, with Paramātma. Samādhi is attained through oneness with the object of meditation, to melt into total spiritual absorption, becoming one with the universe and, by dissolving personal consciousness, attain universal consciousness.

<sup>40</sup> **Maitri Divas** – annual Springtime jubilation celebrating the great heavenly Paramātma Gurus who came to Earth to undertake practice for spiritual transcendence to Sukhavati. Mahā Maitri Mārgaguru was born on the 8th of Chaitra (falling usually on the the 21st or 22nd March). All other Gurus were also born during the Spring months, up until the end of Jestha (mid-June). Thus it had been auspicious to hold very joyful pujas (of any length) for all Paramātma Gurus, any time during these three months.



Walking happily towards the World Peace Puja in Halkhoriya, March 2012, Mahāsambodhi Dharmasangha, having spent another year in the jungle and in abstinence. When asked 'Why don't You come out into the world to spread the Dharma?' the Guru replied 'That is a very slow and intimate process that takes time.' Maitri teachings are not given as in schools but obtained from the heart, first-hand.

The last time Maitri Dharma had thrived in the Earth Realm was thirty-five thousand years ago. And now, after this very long interval, the life breath of Dharma was back here among humans again. On the first day of the 2012 March puja, Guru's immortal truths of Dharma were heard on Earth once more:

*A flower lives solely to dedicate all of its own beauty and fragrance to the whole of creation without holding back.*

*Like the fragrant flower, dharma cannot blossom until humanity have freed their lives of lust, rage, greed, desires and attachments, conceit, violence, murder and other impurities, and abide in the rules and regulations of true dharma.*

*The mission of this Gurumārga path is to free the world's countless living beings from suffering, to restore the mukti-moksha mārgapaths to this realm for the countless ages to come, and to disseminate the all-maitribhāv consciousness throughout the world, living entirely in maitri.*

*In order to restore the all-maitribhāv dharma of peace, nonviolence and empathy, humanity must cut out from their lives all adharmic<sup>41</sup> forms of immoral and unethical behaviour like lustful craving, anger and fury, greed, licentiousness and debauchery, jealousy, killing, violence, vanity, disharmony and fighting, hatred, insult, devaluation, dissatisfaction, disbelief, doubt and suspicion, misconception, mendaciousness and lying, self-serving, bad talk, addiction, bad company, crimes, oppression, demons and hungry ghosts, obstacles and impediments, making untruths into truths, and truths into untruths, separation and rifts based on religions, caste, race, ethnicities, that bring disharmony to regions, communities and sanghas.*

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<sup>41</sup> **adharma, adharmic** – here means: untrue, untruth, non-dharmic, anti-dharma.

*To practise non-dharma karma actions like occult magic, killing or violence for selfish gratification in the name of supreme-Paramātma, dharma wisdom, divine guidance or empirical research, and incurring spiritual restlessness by promulgating man-made standards, false customs, rules and regulations that have no place in genuine human civilisation, and to cultivate spheres of delusion to defraud our existence, is to build a formidable wall of division with showy, ostentatious knowhow that only causes fragmentation and separation.*

*Aware of those who for many ages in the past have been spreading delusion, bringing confusion and bewilderment into the world for ages and aeons, I hereby encourage all sanghas, dharma lovers and followers, that is, all those searching for truth, to follow, embrace and share the Gurumārga Path. Following the Gurumārga Path of true Guru and doing true karma activities can wipe out bad karma resulting from previous lives as well as the bad maras like being handicapped, mentally unwell, dumb, deaf or blind from birth or from later illness. These ruinous karma results that may come onto oneself or onto one's progeny, can all be wiped out under the divine influence of living in truth.*

*All who live in faith, full trust, devotion and hope, who truthfully follow the Gurumārga Path, will discover powers from within their own selves and from realms beyond this world, and they will be endowed gradually with omniscience and live everyday in unprecedented bliss in maitri consciousness of loving friendliness.*

Guru then bestowed the Eleven Precepts for mankind to follow:

*1. Never break oneness and equality on account of name, appearance, ethnicity, tribe, religion, colour, class, gender, belief, community, nation, power, position, ability and so forth; this means, give up all discord, be it worldly or spiritual.*

2. *Having found the eternal Dharma, Mārgapath and the Guru, remain respectful to all religions and beliefs.*
3. *Never cause rifts or doubts with untruths, accusations and counter-accusations, belittling or meaningless talk.*
4. *Resist all teachings and paths that lead to separation, rifts or boundaries; stay steadfast in the true mārḡa-practice.*
5. *Resist doing even the least harmful karma-actions throughout life in true Gurumārḡa practice, melt totally into Guru's truth-nature, becoming part of it.*
6. *Before being truly merged in the essential realities and practices of Gurunature and Dharmanature, refrain from expounding it with clever words; while still mired in hearsay, rumour, and propoganda, do not draw others into delusion.*
7. *Avoid any and all demonic behaviour: violence, killing, harming or hurting living beings; choose only pure wholesome nourishment.*
8. *Do not think less of people or countries on account of national identity.*
9. *Rooted in true Gurumārḡa practices, dedicate all karma-actions, thought and speech to the uplift of the whole world, including ourselves.*
10. *When searching for Truth, the Gurumārḡa path begins to take shape within the heart, merging with Gurunature for the well-being of all life in moksha ascension.*
11. *Remain always in the highest and deepest awareness, realising the various precepts in the soul, gaining freedom from all bygone bondage and constraints.*



*'The mission of this Gurumārga path is to free the world's countless living beings from suffering, to restore the mukti-moksha mārgapaths to this realm for the countless ages to come, and to disseminate the all-maitribhāv consciousness throughout the world, living entirely in maitri.'*



The moment Guru sat down, the covering of the giant thangka rolled up to reveal the 20' standing immensity of Mahā Maitri Mārgaguru. The new Guru spoke, slowly and carefully with great patience and gentleness, introducing Maitri Dharma in simple words. The message was heard by all, but few, even among Nepali devotees, could fathom its cosmic scope. (Halkhoriya, March 2012.)





Pilgrims seeking blessing queued by the riverbed to come up to the left side of the puja ground. The silence was palpable, as was the collective sense of awe and reverence. Many could not control their sudden inexplicable tears, finding themselves in a new, unknown but distinctly unworldly environment of total peace and love. It was a divine world there, the Paramātma consciousness resonated throughout. (Halkhoriya, March 2012.)

Everyone present overflowed with bliss. For the first time in their lives, they experienced a deeply penetrating peace that was without boundaries, a new awareness of being united in loving oneness with everything around at the sacred site, animate and inanimate. They felt inseparable from the Guru-consciousness that was now perceived in nature all around, all amazingly maitrified. After the puja was completed and time came to go home, some stood there by Guru's throne, huddling together for a long time unable to leave, feeling that deep connectedness as OneSoul and, in the warm silence, they set roots of loving unity into the sacred puja ground. Others also found answers to those unanswerable life questions like the original purpose of this world or of human life, the most vital things humans should do while in the human body, etc. And everyone began to contemplate the unexpected, divine original purpose of human existence. Some time after everyone reached their various homes in Nepal and the world over, many came back, offering Guru the rest of their life, to serve the world on the Mārgapath of Maitri Dharma.



During the 5-day Maitri World Peace Puja of 2012, monkeys were all over the trees surrounding the puja space, throwing nuts onto the ground. Not once did anyone get hit. The Grey Langurs just wished to share their joyful presence with fellow human devotees.

Meanwhile, shortly after the memorable 2012 puja in the hallowed glowing jungle of oneness, to celebrate Guru's 22<sup>nd</sup> birthday in April 2012 and, as a great blessing to the world, Guru accepted the first taste of food and the first drop of water. This broke His tapasya-fast of seven years. It was an immense surprise to all witnesses who had become habituated to a silent solitary Guru meditating without sustenance. Now, emerging from the previous phase of fulltime absorption meditation without stopping for food or water, Guru now re-entered earthly human life together with the dawning of the Golden Age of Dharma on Earth according to Paramātmā instructions, and began to take food and drink again. The occasion was a major event in the celestial annals of Dharma, and triggered on Earth incomparable outbursts of joy among all the sanghas. It marked an advance in the history of human spiritual evolution on Earth. For until then, at least in our recent bygone Age of the Prāqīn Kal, truth-suppression had people believe that dharmagurus must be celibate, live in poverty, self-denial, and remain ever marginalised in human

society. No, none of that is true! Now the world learned that true dharma does not focus on pain or suffering, does not operate on guilt, fear, wants or regrets, does not diminish or reduce oneself but, on the contrary, fulfils human potential to the absolute maximum, lighting up recognition of the oneness and beauty of the universe.



On His 22nd Birthday (10 April 2012) in Halkhoriya, the Guru comes out fully human, to take His first taste of rice gruel and His first sip of water after seven years. From now on He would think of traversing the world to teach loving friendliness to devotees, dharma-lovers, peace-lovers, and truth seekers.

On that unforgettable day, Guru's nectar-like dharma speech regarding His own birth in the Mālok<sup>42</sup> Earth Realm, introduced the primordial meaning of the Guru:

*Blessing all sanghas and followers with maitri auspiciousness, this New Golden Age is not only a time of joyful celebration, but abiding in the True Path, it is here to spread the Laws of Dharma by planting the world with dharma, peace, mutual understanding, unification, oneness, reconciliation, and the maitribhāv that is loving friendliness, to reveal the mukti-moksha mārgapath to all living beings.*

*To complete the journey of abiding in the true mārgapath is difficult without realising essential true Gurunature.*

*Human life can be fruitful if one is able to search for and to absorb the essential truths hidden in Guru's words.*

*Visible in the world, yet not a worldly guru, is the Pure Dharma Guru released from all worldly, physical limitations or constraints.*

*In order to establish Dharma Law in the world, it is important to be completely faithful and dedicated to the Guru and equally dedicated to all sanghas.*

*And the fragrance of sanghas' moral excellence lies in their maitribhāv consciousness of being in mutual loving amity, that is, being ever in oneness.*

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<sup>42</sup> **Mālok** [Maitri word] – meaning the realm (Lok) of human beings (Mā). Here Mā Lok or Mālok means Earth Realm, that is, the human state of consciousness. Maitri Dharma states that in the Mālok there are only two species: animals and humans, where all animals' souls come from former humans who had not gained a human lifeform in their reincarnation, and that these two species are equal in the eyes of their Creators the Paramātma, albeit quite different in that only humans have the chance to do dharma for mukti-moksha liberation for eternal happiness. (See Chapter IV. Extraordinary Precious Human Life.)

*Interfering and placing obstacles in the work of the Guru is to interfere with Dharma and the Path; as it is also natural for obstacles and hindrances to occur during the spread of Dharma Laws, another personal dharma and duty of every sangha member and truth-follower is to observe and remove the Dharma-opposing Tattvas with true soul/mind, body and speech.*

All devotees rejoiced beyond all expectation, for now the Paramātma is on Earth in full human form and fully human behaviour. A Paramātma Guru taking food and drink raises the human level of eating to the level of the divine. The unknowable age-long distance between human beings and divinity was now closed. How incredible all these events seemed then. How lofty and idealistic those golden utterances sounded! But Guru's sayings are never hyperbole, as disciples have been discovering over the years, but sheer plain unadorned divine truth! In His new teachings, the young Guru spoke on the use of words in human communication, instructing everyone to stay within dharma when speaking, avoiding worldly terms (and thoughts) as much as possible. Speaking gently and lovingly, He gave the caveat:

*But it is best to know the words thoroughly before saying them.*

This is the order of the new Golden Age of Dharma, when the world is maitrified and everyone feels, thinks, and acts in all-maitribhāv. Our vocabulary will change, our heartsoul will be in Maitri, our thoughts will change, becoming free of comparisons, free of judgmentalism, separatism and division. We must assume the responsibility of being aligned in maitribhāv even for the simplest things in our daily life, including our words.

Having successfully established the rare and incomparable wisdom of Paramātma Bhagawān in the human realm through such prodigious efforts, Guru's main mission now was to advance the one and only solution for our thoroughly distraught world. And that is to spread the principles, rules and

regulations of Bodhimārga darshan Maitridharma through the entire world to *all* human beings. Yet in this world wherever Truth exists, Untruth exists automatically as well. When seeing happy, fulfilled dharma devotees with good ripe punya karmafruit emerging purified and ready to devote the rest of their lives to dharma practice following Guru, certain authorities among those who were still immersed in separatism, pride, ill will and self-gratification, unable to nourish their own souls due to selfish, divisive heartsets murky with defilements, turned angry with envy and refused to let devotees remain in the jungle to practise their new dharma in the now sanctified precinct of Halkhoriya. They further decided to remove from the sacred meditation forest all traces of the living Guru and the emergent Dharma.

Against Guru's beautiful and generous intention to make truth the personal experience for all humans of the world, there arose a network of fear, jealousy, antagonism, delusion and cruelty among certain human beings who formed opposition groups to destroy the new dharma. And, as the dharma-obstructors repeatedly threw obstacles to impede His main work, Guru saw no reason to remain in Halkhoriya, and decided to leave the beloved jungle forest to spread dharma across Nepal, until such time as understanding and peace be restored at large.



Reflecting the future as it would evolve when the world and most people are maitrified, when Maitrian has become the common tongue for all ethnicities converging toward divine Maitrian cultures linking humans to Paramātmā, Guru advises avoiding the use of disrespectful forms (and worldly heartsets) that stem from separatism. In this single move the emergent Guru reaffirms the dawn of the New Golden Age of Dharma.



Just as the sun gives off its own light equally to all around the world, so is the duty of dharma to bestow the light of dharma wisdom equally to all, by moving from place to place. Rain falls as much for the wellbeing of all humans as it does for the growth and preservation of all animals, vegetation, trees, and plants. In the same way, the Bodhimārga darshan Maitridharma showers the nectar dew of truth everywhere for the wellbeing, conservation, preservation and mukti-moksha liberation of all living beings, humans, all creatures and all the plant kingdom. Guru informed His followers that the important moment of spreading maitribhāv in person for all living beings worldwide, had now arrived.

When Guru announced plans to visit several districts in Nepal, sangha members from those regions worked out itinerary proposals for Guru's first Nepal tour. With all regional sangha members discussing the proposals, a final consensus was reached for Guru's historic first dharma tour to begin from the district of Sindhuli. Tremendous joy broke out from the Sindhuli sangha. Everyone was wonderstruck. Was it a dream or reality? The sangha members, filled with elation, began to make all sorts of preparations for welcoming the Guru. Rejoicing together as they worked, sangha friends found unbounded exuberance and cooperation. It was the Sindhuli sangha who had first proposed Guru's travel; and Guru decided to begin His first dharma tour from Sindhuli. For this enormous and divine honour, Sindhuli sangha shouldered all duties for providing food, lodging, and protection for Guru and all His disciples. After a few days' waiting, Guru arrived in Sindhuli without announcement on Saturday, 16 June 2012 (2nd Ashad 2069), and stayed on for three months. There He completed important dharma projects. Sindhuli devotees and followers used every means at their disposal to make Guru's visit and journey a fruitful success. Meanwhile, without their beloved Guru, the sacred meditation grounds of Halkhoriya went into a melancholic state of silent desolation.

Human beings are innately able to distinguish between right and wrong, but what happens when they become impotent and helpless having lived with bigotry, greed, anger, pride and self-interest, hatred and brutality for all these millennia? About two weeks after Guru left Halkhoriya on His journey through Nepal, people from surrounding communities, including responsible national agencies and institutions, entered the sanctified forest with the aim of destroying all traces of Guru's historical divine transcendence there. In ignorance of dharma, they broke or removed precious material evidence of the countless numinous phenomena that had sprouted and bloomed in that beautiful Nepali forest jungle, the new source or fountainhead of dharma for the entire world. In fear of change, jealous of a farmboy gaining world recognition, they destroyed and removed Guru's world-famous tapasya meditation dais and seriously damaged the monument containing the tiny underground chamber beneath in which air-sealed space the dharma champion had meditated for six months as well as both sanctified historical monuments near the wish-fulfilling banyan tree where Guru had been rooted the last four years radiating benevolent compassion, mercy and encouragement in self-offering blessing for all. The world should preserve and protect this sanctified jungle where Paramātma Guru had physically lived and transcended from boy to man *and* into Paramātma in total abstinence, requiring nothing at all of the material world. This is the sanctified site where the inner being of the young tapasvi and that of His Guru the immense Paramātma Bhagawān had met and merged into one, where the young meditator became divine Paramātma beyond Earthly cyclical life and death. But those poor people were unable to receive or to accept dharma, and wilfully committed tragic misdeeds in piteous ignorance, unaware of the profound significance that these sacred meditation-grounds would forever hold for the entire world. Unfortunately, during the destruction of Halkhoriya's tapas-grounds, humanity had not yet realised the gravity of erasing precious physical evidence for these world-transforming historical phenomena. No one stepped in to stop the

desecration; no one from the immediate local sangha organisation, not even from national or international organisations tried to protect the historical site from further demolition. It did not occur to humans at that time to preserve all the sacred testimonial evidence of the world's most sacred living quantum leap in spiritual evolution. Everyone was shocked, but the maitribhāv experience and the path were too new for taking action in its defence. People only looked on, detached, as if watching a soap opera while the sad, painful phases of demolition were told and retold over all media. How pitiful and limited was our human awareness in those early days. It seems that at that time, humans could not do much more than try to amend mistakes after the fact. How humanity did expose its weaker aspects here. In spite of Guru having been in plain sight all those years on camera before the world, many observers and reporters were still unable to recognise the Paramātmā Guru come to Earth, the supreme Dharma Guru come to reveal the path, the Bhagawān Guru come to protect and uplift all living beings. Nor could they resonate with the world-saving dharma teachings flowing like nectar with profound truths hidden in simple words.



*Guru's presence remains forever around the wish-fulfilling banyan tree that had been His shelter. In fact, wherever Guru has been, there His compassionate and uplifting existence remains forever.*

It is well known that Mahāsambodhi Dharmasangha Guru had achieved prodigious renunciation and arduous, exacting, intense unbroken meditation before the entire world, evolving over six silent years without eating or drinking, from a shy, withdrawn and meditative boy into the radiant immensity of transcended man as divine Paramātmā Bhagawān now guiding all humanity

away from imminent self-destruction and extending the life of Earth. Hidden from the eyes of the world moreover, were night assaults of stone-throwing and noise-making by detractors determined to destroy the emergent Dharma. There were assassination attempts including armed killers, for example, who came at night and fired rounds of bullets into the meditator's motionless body, causing Him to topple over. When police officials the following day brought groups of journalists and local sangha members into the jungle to retrieve the Body, they were shocked to see Guru seated on the famous round dais in perfect samādhi meditation as always. On the 2nd June 2009, Nepali media had to retract their pre-composed and widely publicised headliner stories describing Guru's death the day before. Many other unsuccessful attempts to kill Guru came in various forms, from people near and far who dreaded the dawning dharma light, the divine transformation they feared would bring radical changes to their habituated lifestyle, power or status. People of the world at the time were not yet aware of how living in total maitri would eventually seem quite normal to everyone, including leaders familiar with the immense joy in doing good, who would never contemplate doing harm to anyone anytime. To one and all, the maitri way would seem absolutely right and natural and not at all radical, but more basic and more natural than any of the corrupted notions of truth that had enslaved humanity for millennia in the bygone age. Oh, Wonder of Wonders! When the heart itself has adopted celestial Paramātma ways and become familiar with divine values, all changes, no matter how drastic, would become totally natural; the Eleven Precepts will sprout and bloom in people's hearts spontaneously, untutored on their own. Maitrified people evolve into ever joyous beings free of any and all negativity. In fact, the divine groundswell is already spreading! The unimaginable is now wondrously thriving and expanding! But before those people still infected with negative heartsets can fully merge into the light to live in it, their long-embedded change-fearing past sentiments will continue to seek destruction of the new era they so dread with the elimination of its leaders, the World Guru and His disciple-gurus. Having attained life beyond death, Guru's invincibility is causing much frustration among all anti-Dharma groups,

raising increasing anger and panic among the spiritually destitute, misguided souls still clinging to bygone heartsets and lifestyles, wealth, position or renown, fixed on the anti-Dharma path. For this early moment in the history of eternal dharma on Earth, the more our world moves into the light of truth, the greater the panic among misguided people still imprisoned in bygone values and lifestyles who would even resort to desperate measures and self-harming schemata to preserve the only deformed world they know and treasure. Guru loves them as He loves the entire world of all living beings as His children and tries to forestall their self-destruction, leaving the sole rescuing path ever open to them.



Many of the remarkable trees and vines are among the older forest residents that have been growing in silence as if awaiting Guru to activate their vitality and significance. Destruction of human monuments notwithstanding, the original meditation tree and such old vines remain as testament to the divine phenomena that unfolded in Halkhoriya. Here they come together in mutual understanding and oneness.

The various surprise raids on the holy Precincts of Halkhoriya, Sindhupalchowk and Sindhuli, the brutal and improper treatment of His disciple-gurus and unwarranted detentions in tandem with high-profile malicious media attacks, turned the early decades of the Dharma Age into a

period of painful confusion all over Nepal, spreading worry and fear among followers worldwide. Whilst the Dharma Guru and His dharma-robed disciple-gurus never retaliated against the violence, being ever in maitribhāv and always compliant with the law, the lay sangha both in Nepal and abroad could no longer tolerate the hostile handling and suppression against Guru and His hundreds of disciple-gurus. By 2020, as secular devotees living in the world beyond the gates of the Sacred Precincts, they banded together to draw the world's attention to the Nepali Government's determined suppression, its unlawful attacks on Guru and His Gurumārga gurus<sup>43</sup> and even on secular devotees living outside of precincts. Collectively, they decided to deploy more worldly venues of Law and Popular Opinion. They publicly advocated cessation of aggression and recognition of Halkhoriya as sacred dharma centre of the world, and of the Guru as the world's dharma Guru.

Like the Nepali sangha, the worldwide sangha holds unfathomable reverence with inexpressible love for their Guru as well as complete faith and trust in Maitri Dharma. They became disturbed by all the attacks and wondered why Guru's own native country could not see what they themselves had clearly recognised and felt in their hearts even from thousands of miles away years ago. They who had personally experienced Guru's unbounded compassion, gentle humour, and His non-negotiable Truth now wondered why Nepali officials could refuse to see what they see so plainly: a young Nepali Guru Who offers His whole life for the ascension of all human beings, Who in only ten years has created a worldwide sangha and hundreds of dharmagurus in Nepal, Who came to humanity to bestow an entirely new dharma and its mārgapaths to the entire world, as well as a divine language complete in speech and writing previously unknown on Earth, an unworldly dharma of

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<sup>43</sup> **Gurumārga gurus** – all followers of the Mahāsambodhi Dharmasangha Guru, who have taken up the Gurumārga Path. At present writing, the Guru has created three orders of Gurumārga gurus, giving each group their distinct mārgapaths or laws, rules and regulations. The three subgroups comprise the Sanyāsi (renouncer) Gurumārga, Mātma Gurumārga, and Secular Gurumārga Paths. (See Chapter III Mārga: The Paths.)

loving friendliness that is pristine and compassionate, brought here directly from Paramātmā of the highest spiritual realm.



People realised that Dharmasangha Guru is the world's greatest treasure, and its greatest gift to humanity, here seen on His 22nd Birthday in Halkhoriya 10 April 2012, as Nepali and worldwide devotees celebrated in full knowledge that the world's future lies in this Guru.

At the endtime following the corrupted and chaotic recent millennia, as the invisible light of dharma began spreading imperceptibly over the world,



growing numbers of people began to feel the light or presence of divinity in their midst, and no longer depended on material, physical miracles or demonstrations of suprahuman powers to recognise the Guru. Many devotees were ready to stand and be counted as followers of the Maitri Dharma now radiating from Nepal to all corners of the world. Since their first transformative experience in Nepal, worldwide sangha members who surrendered their life to Guru's compassionate refuge began sending formal petitions asking that the tract of Halkhoriya's jungle forest where Bhagawān Paramātma had descended for Mahāsambodhi Dharmasangha's complete transcendence, the celestial site of countless transmissions of divine wisdom and sacred teachings – that this greatest holy jungle be designated a Tapovan<sup>44</sup> or Sacred Meditation Forest, to be preserved for posterity as a world-protected pilgrimage zone for truth-seekers the world over.

Instead, Nepali authorities filed charges against the Dharma Guru in Nepal's District Courts accusing Him of major crimes fabricated by anti-dharma detractors, and the media spread false rumours labelling Guru 'wanted criminal' in a concerted effort to dim the dharma light in Nepal and the world. This generated shock and sorrow among devotees everywhere. How is it possible for human beings not to recognise a supra-being, a Paramātma in their midst who had transcended death itself to come among humanity only to save, without bias – and to elevate – all living beings including His tormentors?

These major true events in the dawn of dharma's resurgence in the world are recorded here so that they may never be forgotten, and that harmful misdeeds never be repeated again. All the wrongdoings by ignorant people mired in bygone pre-dharma heartsets, may be erased in worldly histories, but in the annals of dharma's final resurgence in the 21st century, these unfortunate events shall remain forever representing as they do, the colossal

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<sup>44</sup> **Tapovan** or **Tapoban** – Nepali word meaning Sacred Meditation Forest, site of Guru's transcendence through intense world-uplifting tapasya meditation.

resistance to dharma in its early inception, during this, the Creators' last call on Earth.

What impact can such heart-breaking incidents have had on Guru's life and work? In truth, except for delays, physical pain and sorrow for the transgressors, they have had no influence. But such attitudes and behaviours have undoubtedly exerted a huge impact on people attached to wrongful adharmic activities. Guru had given Himself to the world as the founding Guru of the Golden Dharma Age, and He gave us the beautiful Halkhoriya jungle as purified, holy Dharma-Ground sanctified by divine dharma punya karmafruit from His long Presence there, and by the countless divine revelations transmitted in that jungle linking heaven and earth seamlessly for the first time in aeons. It is the responsibility of earthly humans to protect and preserve the live Paramātmā energy and consciousness radiating from these living historical sites, and that hopefully may be designated as the world's Dharma Tapovan (Sacred Meditation Forest) one day.



Guru's advent activated Nature's quickening: The Ratanpur tree expanded its flanges to surround the meditator. And after completing its sacred mission on Guru's departure, it shrank its inner space. Many animals had come and stayed nearby, travelling miles to be near Guru. But misguided humans who upon hearing Guru's unusual teachings, felt their lifestyle being threatened, hastily tried to remove the Guru and His following.



Worldwide visitors fly thousands of miles to be with Guru at one of the Sacred Precincts. Here, they had an extremely rare experience to immerse body and soul in the divine ambiance of Halkhoriya by Guru's wish-fulfilling tree before the site became completely closed to the public in 2015. To the Nepali as well as the world sangha, Halkhoriya is the centre of their heart and of their spiritual world.

Now, whatever Guru had to accomplish has been completed. All that He wishes to give to the world has been given. There is nothing else left for Guru to accomplish or to give. But for us, oh, most blessed recipients and devotees of His blessings, there is Guru's divine mārgapath that we haven't even begun to contemplate, to follow and enter; there awaits the guruness with which we have yet to identify, to merge in order to emerge maitrified. Let us now focus on developing our own maitri consciousness first-hand so that joyful loving friendliness may spring from the heart spontaneously, so that empathising with all fellow creatures, we stop eating the flesh or drinking the blood of living beings in action or in thought, so that we no longer even *think* of harming anyone because the human heartsoul is now kindled only by the passion to bring the entire world into health and balance, to see *all* living beings attain uplift and transcendence.

What dreadful aftermath will befall those confused lost souls who committed such heinous and self-ruining adharmic misdeeds? What will happen to those behind the scenes who had organised the vileness against Guru, who had ordered the desecration and destruction of sanctified sites, oppression of the dharmagurus thus initiating colossal wretched karma outcomes for themselves equal in suffering to their attacks or wrongdoings? For after humans leave the physical body, the soul's resultant realm of consciousness will be fixed without change for an interminable age. Its lot cannot be improved upon in the way we can easily do now on Earth in human form by doing our daily karma practices towards gaining a beautiful place of serenity and peace. How terrible the impact on those who had gone into the sacred forest to direct all the destruction in person! Due to the extreme urgency of alerting the world to such dreadful consequences, light is here being cast upon these sad events for humanity's better understanding. Let there be no more such ignorance, no more such destructive anti-dharma episodes. Dharma is here to help all living beings, including all who live in ignorance without understanding. Neither Paramātma Gurus nor Dharma wish for any human to accumulate such massive negative karma of misdeeds or wrongdoings as to fall into unending wretchedness. All who had wilfully committed such adharmic karma-misdeeds will inevitably bear unimaginably frightful fruit as a matter of course, as it inevitably visits upon each wrongdoer, and in precise measure. There is no third-hand court of judgement, and no one else will suffer the wretched consequences; but all humans should become aware of the perils such colossal wrongdoings automatically activate. During the destruction of the sacred Halkhoriyan jungle forest, the sangha learned of the events from daily presses, journals and the media, and informed Guru. Whatever has happened there, had to happen.

*May those souls of selfishness, greed, temptation, envy, fear or anger now be content and at peace. Whatever they are doing, whatever bad*

*karmafruit may unfold upon their lives has all been created by themselves who alone shall bear the dreadful karmafruit. And no one else,*

said Guru quietly in Sindhuli consoling the sangha when it became clear that for the time being the holy site had to be abandoned.



Mahāsambodhi Dharmasangha blessing *all* living beings.  
(Halkhoriya 2012.)

And so they began to move forward, and thought about future activities. Responding to the local sangha committee's proposal for a World Peace puja, Guru announced the dates of September 10-12, 2012 for the historic three-day Maitri Puja to be celebrated in Sindhuli that Autumn. This exciting news was shared in jubilation with each and every other district all over Nepal. By early September, an enormous gathering of local and worldwide sangha members, devotees and followers made a dense crowd in the quiet little hillside town. On opening day, Mahāsambodhi Dharmasangha Guru gave the world His nectar-like, light-filled message of celestial dharma wisdom, including:

*To realise the living, breathing, non-decaying, ageless, immortal inner realities of dharma's nature and essence, we must single-mindedly absorb dharma and stay within it every moment of our lives.*

*The word Dharma in itself is incomplete and insufficient. How can Dharma be contained in a single word? Dharma's living inner realities, its tattva<sup>45</sup>-essence, are those that hold together and sustain the entirety of all loka-realms or spiritual states.*

*Dharma is not just a set of concepts to be understood, but Truth to be experienced first-hand and absorbed internally, so that we become totally immersed in it.*

*To kill living beings, to display miracles or do occult magic in the name of dharma are merely short-lived means of self-gratification. They are not part of true dharma.*

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<sup>45</sup> **tattva** (tattva or tattwa) – Nepali word usually translated as essence or core principle, also foundation element. Here meaning consciousness, core realities, essential elements, nature or fundamental qualities of any state of being. The important concepts here include Dharmatattwa and Gurutattwa, Dharmanature and Gurunature. (See sections 1.4 on Gurunature and 2.1 Dharmanature.)



*Dharma is only the consciousness that bestows the mārgapath of mukti-moksha ascension to all beings, equally without bias, and in exact correspondence to the karma built up by each soul.*

*Abiding in the laws of dharma to quench the soul-yearning thirst accrued from all karma actions while lost adrift in the ocean of endless emotions, we must wholeheartedly activate the Gurumārga Path in the purest consciousness.*

*Human existence will be truly fulfilled only if we spend our entire lifetime embracing the purest bhāv heartset for the sake of all living beings on Earth, renouncing favoured attachments like greed, 'I, me, mine', self-centredness and possessiveness.*

*Humans roaming the sea of bhāv-emotions have been going astray knowingly or unknowingly for myriad long ages taking up physical human form without purpose or knowing, without ever deeply pondering :*

- What is the purpose of our coming into this human world?*
- What should we be probing for in our quest?*
- What is our dharma, what tasks must we fulfil for all existence including self?*
- What are the bridges or connections between our soul and Paramātma Gurus?*

*All humans should devote their entire life immersed in the boundless joy of such inner searching.*

With these rare and precious words, Guru conferred unto humanity invaluable yet entirely new dharma wisdom. With the presence and support of the entire sangha of disciples, devotees and followers, the three-day Sindhuli Puja concluded with a huge sense of celebration, gratitude and a new type of

alertness affecting all present. After a few days' rest following the puja, Guru together with some Gurumārga guru-disciples, sangha members, devotees and followers left Sindhuli and set forth for Patharkot in the district of Sarlahi, where He stayed for almost a year.

During His residence there in the hamlet of Patharkot, Guru organised and concluded two separate World Peace Maitri Puja programmes in great auspiciousness. First was a four-day puja held in the Sarlahi district from 9-12 April 2013. This was followed immediately by the proposal for another puja programme from members of the Chitwan sangha district in the west, where a five-day puja was held on the 8-12 June. During that Patharkot year, Guru completed other important dharmic tasks and activities as well. Friendly bonds were strengthened among the various Nepali sangha chapters from all local districts dispersed far and wide across Nepal, and these separate groups eventually grew together to form the integrated nationwide Bodhi Shrawan Dharma Sangha (BSDS) Association. Within the Sacred Precinct around Guru, worldwide sangha members from different countries worked together, learning forbearance and cooperation, to form strong internal bonds that extended beyond Nepal. Members from different countries visited each other to help establish various national chapters of the worldwide BSDS Association. In this manner, disciples of Maitri Dharma took on worldly form as registered institutions.



*'Blessed are souls who have surrendered to Guru and abide in true Dharma's Mārgapath and in Guru Himself Who has arrived with dharma laws of the Bodhimārga (Bhagawān) Path that guides the Mārgaguru path of the thousands of buddhas in the past.'*

The life-sparking ambrosia-filled dharma messages delivered by Guru at the worldwide puja gatherings in Patharkot, Sarlahi district and in Sharada, Chitwan district, follow in part below:

*Immersed entirely in following the Great Maitri Dharma of the 'Gurumārga path', 'Mārgaguru path' up to the 'Bodhimārga (Bhagawān)*

*path' and fully absorbed in all its countless bhāv darshans, let all living beings now drink from the elixir of great realisation.*

*Stars look infinite but the sky is one; similarly, the root source of all religions, paths or practices seen in the world, is ultimately one.*

*I am watching more and more people turn away from the root-spirit of dharma and the mārgapath, unable or unwilling to distinguish between right and wrong, dharma-punya karmafruit and adharma-pap wrongdoing, not recognising the dharma Guru or the dharma mārgapath, moving unknowingly into the total darkness of self-destruction.*

*In the previous age, the Buddha who gained realisation here with one heartset, was a Mārgaguru who pointed to but one path.*

*Although at present there is the misconception in the world that the Buddha had no Guru or master, the questions remain about who this Mārgaguru's teacher was, and related true facts.*

*Remaining hidden from this world are thousands of gurus, mārgapaths, and bhāva states of being in this realm that I am showing and will be revealing as needs arise in time.*

*The Gurumārga Path is that practice in which the entire world and all its living beings and plants are illumined in the light of the mukti-moksha maitribhāv when fully following the maitri path.*

*In the Earth Realm, humans have the free will to choose whether to take up dharma or to exhaust life in harmful misdeeds. The meaning of existence in this realm is to distinguish between dharma and adharma (between true dharma and what is not dharma).*

*With our soul as witness, let us humans contemplate the reason for Guru's extreme tapasya and hardships.*

*Some may have hoped to acquire worldly boons and benefits from Guru, but what Guru can give are only dharma-punya mār̥ga-practices and mukti-moksha release from eternal bondage.*

*The deeper realisation of dharma is utterly unfathomable, alive and without bounds. In order to fathom eternal dharma's living reality, we ourselves must first become part of that reality.*

*Let us all remember that it is only as human beings in this Mālok Earth Realm that souls have the unique opportunity to realise dharma tattva-essentials.*

*Even though there are countless buds on any fruit tree, only a limited number will bloom in full and come to fruition; it is the same with humans obtaining dharma.*

*Nonetheless, within the dharma mār̥gapath, even fallen flowers have meaning and importance where all flowers have their own special characteristics and dharma qualities.*

*The deepest root purpose of human existence is to strive for mukti-moksha transcendence for all living beings including oneself while absorbing the ever living dharma realities by following the dharma mār̥gapath.*

*Guru has completed His own dharma for the world in giving the mār̥gapaths to humanity; now, it is for humans to take up the responsibility of walking each step of the mār̥gapath on their own in personal discovery.*

*It is important to determine if the living reality of mukti-moksha exists in the mār̥gapath we wish to follow, or not? This is a very personal enquiry.*

*No matter how much we have done in the name of dharma or in whatever practice, it is impossible to gain the realities of dharma's essential nature when straying far from maitri wisdom.*

*Of the mārga-guidance being bestowed by Guru, the truths that each soul can bear, and the dharma essentials that each soul can obtain on the mārgapath being transmitted, are precisely determined according to the dharma punya karmafruit we each accumulate.*

*Being now aware of egoism and habits of misdeeds or wrongdoing, and overflowing with qualities of living dharma, we can be released from all worldly constraints. And for obtaining this state, humans must practise dharma diligently till the very last breath.*



*'Guru has completed His own dharma for the world in giving the mārgapaths to humanity; now, it is for humans to take up the responsibility of walking each step of the mārgapath on their own in personal discovery.'* (Patharkot, 2013.)

In order to write down key aspects of the Bodhimārga darshan Maitridharma Guru had obtained for the world and all living beings, urgent need arose for a suitably quiet space, and the search for a solitary, peaceful and serene site began. And as soon as information about a good site arrived,

Mahāsambodhi Dharmasangha Guru, together with a few disciples, sangha devotees and followers set forth on the 20<sup>th</sup> September, 2013 in the direction of the beautiful Todhkebari mountain in Badegaun 5, in the district of Sindhupalchowk. Once settled, Guru undertook the world-transforming writing project, and stayed in the mountains for two years and seven months, until He completed the writings on dharma wisdom. Today, the site of Todhkebari's mountain Precinct in Badegaun has been established as a sacred dharma punya ground for the world.



The Badegaun Precinct high up in mountainous Sindhupalchowk District is a remote place 45 minutes' rocky climb to the nearest road with vehicles. In 2013, there were only tents covered by giant tarps. Puja site seen top right. Pristine jungle still, with fragrant fresh air, wild animals including deer and cougars, monkeys, snakes and birds.

During the time Guru lived there, He accomplished many other important historical works of Maitri Dharma. On 19 October 2013, Guru bestowed blue coloured robes to His disciples for the first time, together with the title of Sanyāsi<sup>46</sup> Gurumārga gurus. Sanyāsi Gurumārga gurus are celibate male and female gurus who renounce all worldly identities and associations, all erstwhile activities, friends, family and relatives, wealth and possessions, pleasures and comforts, in order to adhere fully and only to dharma and to Guru.

They adopt the Gurumārga Path not only for personal advancement on the dharma path, but for the welfare and benefit of all living beings of the entire world.




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<sup>46</sup> **Sanāsi, Sanyāsin, Sanyāsini** – Nepali words coming from the Sanskrit word **sanyās**, renunciate, here meaning male and female celibate gurus who have renounced all their worldly identifications, possessions, attachments or desires, to devote themselves entirely to Paramātma and the spiritual life, usually by joining a religious or spiritual order. Here the term is used to describe the male Sanyāsin Gurumārga gurus (in Maitri – Nyengyun) and the female Sanyāsini Gurumārga gurus, (in Maitri – Nyennin) who follow the Paramātma Dharma for the benefit of Earth and the uplift of all living beings including self.



In typical Maitri blue, Sanyāsi Gurumārga gurus in awe and reverence, come for Guru's blessing at the beginning of Pujas. This shade of blue signifies Heaven, Paramātma and Peace and is standard for all Maitri orders.

During those two years and seven months in Sindhupalchowk, World Peace Maitri Pujas were held three times. Responding to the proposal for a programme in Lamjung on the Himalayas, Guru announced the 9th World Peace Maitri Puja, to be held in the town of Khudi, Lamjung district, for 22-27 February, 2014. When the time came, Guru set forth together with disciples, sangha devotees and followers who had organised a massive convoy for the long drive to Lamjung in the northwest. By nightfall when the convoy reached the largest town, thousands of devotees and truth-seekers were already standing there flanking the main road, holding lights or candles in the darkness amidst indescribably joyous love and warm welcome.

Dharma teachings given at Lamjung include:

*Dharma is the single, sole true tattwa-essence standing on the ground of which it is possible to meet directly with Paramātma.*

*Like shifting winds without direction, may the wandering human souls unable to feel maitribhāv heed the great divine maitri blessing and become freed from bondage as quickly as possible.*

*The value of dharma for human life is like the value of water for unbearably thirsty (souls), and is proportional to humanity's steadfast compassion, non-violence, faith, hope, devotion, trust and mārga-practice.*

*To enter into dharma means to be immersed in the mārgapath of the practice of mukti-moksha transcendence.*

*A mārgapath or practice without the essential core elements of mukti-moksha cannot be accepted as a true dharma mārgapath or practice.*

*Dharma provides the overflowing maitri wisdom which is the connecting bridge that links human souls with transcended Paramātmā. Such a bridge cannot exist in separatist, fractured cultures.*

*For those remaining far from maitri wisdom, no matter how much they do in whatever practice, it is impossible to gain true tattva-reality or the nature of dharma.*

*Dharma is the rising and setting of the sun, it is the scintillating of moon and stars in the sky, it is the blooming of flowers in nature.*

*Dharma is to wake up from the horrifying pangs of a nightmare to find oneself in fact quite safe in reality, and to realise the evanescent frailty of this ephemeral world.*

*Are mukti-moksha essentials included in the mārgapath we wish to follow, or not? This vital enquiry is entirely personal.*

*Of the mārga-guidance being bestowed by Guru, both the truths that each soul can bear, and the dharma essentials that each can obtain on the mārgapath we traverse, are determined precisely according to the dharma punya karmafruit we each accumulate.*

*Standing on earth and sustaining the heavens even while remaining in human form, in full realisation of Maitri Dharma, in darshan obtaining the colossal Paramātmā cosmic light, knowing who oneself is, fathoming the mysteries of all realms, countless emotions from heart-mind consciousness are released from the oceans just like waters evaporating into the wide open skies.*

*Maitri Dharma is the truth that eradicates previous confusion and delusion throughout the world, bestowing the highest tattva-essence nature consciousness of divine wisdom.*

*In the mārgapath of Maitri Dharma, humans must do true dharma practices whole-heartedly till the very last breath. Only then will the completed punya of dharma be attained.*

*Not wandering in arrogance after worldly possessions, name or fame, humans abiding in the Maitri Dharma mārgapath, their consciousness ever open to all maitribhāv, will always remain in remembrance of the Creator-Paramātma Bhagawān.*

*After an interval of yugas<sup>47</sup>, the Gurumārga Path has descended to restore Dharma in the human realm.*

*Like all living creatures and plant life now recognising the golden dawn of Maitri Dharma, may all human beings instantly realise the Great Maitri Dharma mārgapath, and persevere without the spiritual burden of past habits.*

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<sup>47</sup> **Yūga** - means ages, long stretches of human time in terms of tens of millennia.



Guru in Sindhupalchowk, 2016 walking to the puja tent to deliver new Paramātma Teachings on the Twenty-One Realms or states of consciousness among the infinite realms where departed human souls may find their eternal niche. This divine knowledge has finally reached humanity, having been obtained by Guru first-hand during the many meditative communions with Paramātma Bhagawān in Halkhoriya.

In that manner the ninth puja programme ended with immense joy and gratitude for the Guru's amazing and inspiring Teachings. Now, after returning to the Sindhupalchowk mountains, a 10th Puja was held in 2015 without Guru or Teachings, where all gurus and followers gathered together for day-long prayers and mālā-mantra meditations led by the Sanyāsi Gurumārga gurus.



In the heavenly mountain Precinct of Badegaun (right-centre under orange tarps), there are no houses for miles around, the air is pristine and the soul at peace, all resident devotees in their tents felt blissfully at home in the mountain among the wildlife including many beautiful insects, snakes, monkeys and incredible birds. They felt themselves melting into the special bell-like cicada songs of Sindhupalchowk that went on in antiphonal choral fashion resonating from mountain to mountain in mutual response.

After a few months, Kathmandu sangha members reverently suggested that Mahāsambodhi Dharmasangha Guru organise a World Peace Maitri Puja in the capital of Nepal, in Lalitpur of the Kathmandu Valley. The Guru agreed within a few days, and in September announced a 13-day Mahādarshan Maitri programme for the upcoming year 2016. For that one-off major event, Guru requested an 85-foot thangka painting to be made, depicting the colossal standing Mahā Maitri Mārgaguru robed in white, radiating golden starbursts. Sangha devotees and volunteers rejoiced at the chance to participate in such a

beautiful and exalted project, and constructed a 100ft bamboo scaffolding on top of a hill in the Maitri Centre at the mountainous Badegaun jungle. They procured hundreds of metres of coconut-leaf ropes and bamboo to erect a giant towering structure amidst the pristine forest, with an immense white canvas sewn together to be stretched over the mammoth scaffold.

The thangka painting was to be of a size rarely ever seen, and at first regarded as an unimaginable task of tremendous difficulty and countless high risks, was completed in 3 months with the help of volunteers used to making scaffolds albeit never of that size, and by many volunteer painters including artist-devotees from abroad, where, in spite of enormous dangers, the entire project proceeded from beginning to end without a single accident. Everyone worked blissfully under the care and protection of loving Paramātmā. But due to the large 8.2 magnitude earthquake that in May, 2015 had shaken the entire Himalayan region including Nepal, causing huge instances of deaths and disruption in many areas, the great Maitri Blessing Programme scheduled for 2016 was postponed for a year. Therefore, when the giant thangka painting was completed, it was carefully removed from its scaffolding, gingerly rolled up and kept dry in safety for the coming long season of monsoon rains.



The 85-foot Mahā Maitri Mārgaguru thangka was affixed to this 100-foot bamboo scaffolding erected on a hillock at the Badegaun Maitri Precinct, where painters climbed up each day to work on their respective areas. (Sindhupalchowk 2015.)

Next, on the occasion of the 11<sup>th</sup> World Peace Maitri Puja of 21-23 March, 2016, Guru created the new order of Mātma<sup>48</sup> Gurumārga gurus. There, He bestowed the spiritual path for all secular women and men who wish to focus more intensely on life in dharma but without leaving their job or family, remaining active in society. In bestowing the Mātma Gurumārga Path to the hundred-odd disciples gathered from various districts of Nepal, initiating them into the Mātma Gurumārga or EarthLight Path, Guru opened wide an entirely new door to all worldly, secular followers who wished to practise maitri dharma in a more proactive manner from their own homes.

Following the three-day puja, Guru organised for the new gurus an intensive period of five-weeks' training and initiation into Maitri Dharma. The training programme was accompanied by the publication of the prayerbook *Bodhimārga darshan Maitridharma* containing basic prayers as well as concise descriptions of the Twenty-One Realms or states-of-consciousness that Guru had selected from among the infinite states or realms in the universe. In that dharma book, every one of the Twenty-One Realms is described and explained, as human souls would most likely arrive at one or other of these distinct domains upon leaving the body. Which of them must humans attain in order to transcend the life-death cycles and gain immortality? Which are the realms for souls that have earned their passage to eternal mukti-moksha freedom? And what are the particular types of dharma karma actions that must be practised whilst humans are living on Earth, that would lead us directly to one of these realms? Such information was given by Guru during the training.

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<sup>48</sup> **Mātma** [Maitri-Sanskrit compound] (a combination of Mā, human and ātma, soul; Mā + ātma, but pronounced with only a single long ā: Mātma) – This compound Mātma means Soul of the Human Realm, Dharma Light of Earth, and translated as EarthLight. The name for this entirely new and unprecedented dharmaguru category has been given to the house-holder community-based order of Maitri Dharmagurus called Mātma Gurumārga gurus. They are the teachers of all Secular devotees and shall be training them worldwide.





Newly trained Mātma Gurumārga gurus chanting entirely new prayers and mantras on the Twenty-One Realms at the Sindhupalchowk puja of 2016. The first set of Mātma robes was striped in red and yellow.

The Mātma Gurumārga gurus received their own distinctive Maitri robes with yellow and red stripes, their own set of rules and regulations, rituals and special conduct for officiating at their communities' rites of passage for secular devotees including birth, marriage, death, and other extremely important dharma karma-activities occurring in human life. With all that, the Mātma Gurumārga gurus spread out among the sanghas over all Nepal, and began to provide support and guidance to people suffering or in confusion, helping them maintain positive happy daily dharma karma actions, forging ahead in the development of Maitri Dharma as a precious divine practice accessible only to human beings on Earth. Mātma Gurumārga gurus may be married and maintain their worldly activities, even as they take up the dharmic duty of upholding and protecting the world, uplifting and bringing liberation to all living beings. These are the Mātma Gurumārga gurus now living proactively in various communities. They are the dharmagurus for the world at large. They are united in one heartmind for the welfare of all living beings, and ready at all times to bestow help and deep, unswerving confidence.



After completion of their five-week training, the one-hundred newly initiated Mātma Gurumārga gurus from all districts of Nepal stop for a photo before returning to their home communities that were waiting to welcome them with great fanfare, gratitude and pride. (Sindhupalchowk 2016.)

Throughout 2016 and 2017 at the Badegaun Maitri Centre, Guru put into writing the introductory, rudimentary part of Maitri gyāngun - the omniscient wisdom of the Bodhimārga darshan Maitridharma Path - obtained in His prodigious 6-year intense and eventful tapasya meditations. These were then organised in the form of scripture according to Guru's direct instructions. The writings were composed and edited into the first *Book of Maitri Dharma* written in Nepali that was issued in March 2017.

In October of 2016, Mahāsambodhi Dharmasangha announced the long-awaited 13-day Great Maitri Mahādarshan blessing programme for the capital of Nepal to be held from March 21st to April 2nd 2017. Now, jubilant sangha and devotee-volunteers from all over the country began their various preparations for the Lalitpur Mahādarshan, construction of all the basic facilities including a 21ft wide altar and a 110ft high scaffolding for the giant

Mahā Maitri Mārgaguru thangka so joyfully and masterfully completed 18 months ago in mountainous Sindhupalchowk.

In response to devotees' invitations from distant hills and the Himalayan regions for spreading maitribhāv and unifying Nepal's different regional maitri sanghas, Guru decided to visit the northern districts of Nepal. Between the 1<sup>st</sup> November and the 5<sup>th</sup> December 2016 He visited Solu Khumbu near Mount Everest, Rasuwa, Manang, Mustang, Makwanpur and eastern Ilam, bestowing peaceful darshan blessings to all local peoples. In December, Guru directed sangha followers to prepare all the facilities that would be needed for the coming meditation training programme for the Mātma Gurumārga gurus to continue on their newly established unique Maitri Mārgapath.



In 2016, Guru gave blessings in the highest Himalaya districts on the Chinese border and around the frozen waterfalls in upper Mustang.



At the beginning of the 2017 new year, Dharmasangha Guru, taking some disciples, arrived once more at the Patharkot Maitri Precinct in the southern Sarlahi district. Here, between 3rd January and 4th February He conducted the second intensive meditation programme for the Mātma Gurumārga gurus. Over 100 gurus previously initiated in Sindhupalchowk now came again under His direct guidance to follow the strict rules of the Mātma gurus' particular maitri practice, with daily mālā-jap<sup>49</sup> meditation of chanting mantras<sup>50</sup> in the heart while moving the mālā beads in the hands. The newly composed sacred Paramātma mantras, were now written and pronounced entirely in the sacred Maitrian language. This marked the first time that the divine language was

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<sup>49</sup> **mālā-jap** – the practice of mantra-chanting or mantra-meditation; voiced or silent-chanting of sacred mantras while moving the mālā beads along the string. (See Section on Daily Practices, Section 7.3.4 on Mālā-Mantra Meditation.)

<sup>50</sup> **mantra** – sacred or numinous sounds or utterances with spiritual powers, with or without literal meanings. In Maitri Dharma the mantras are invocations in the Maitri language, and chanted or silently uttered in the heart. Being sacred conduits to Paramātma, mantra-recitation is an important part of daily dharma practice.

officially introduced on Earth. Throughout this course of ascetic practices, each and every Mātma Gurumārga guru kept strict silence in solitude, living alone in simple bamboo huts. After one month of uninterrupted training, the gurus emerged from Maitri meditation enriched and blessed with incomparable dharma punya karmafruits for all living beings.

Soon, on the 18<sup>th</sup> of March 2017, hundreds of sangha friends from all over Nepal and the world gathered at the holy Patharkot Precinct to form a massive convoy and to assist Mahāsambodhi Dharmasangha Guru on His journey to Chunikhel in Bungamati, Lalitpur in the Kathmandu Valley for the historic Mahā Puja. Early in the morning, over 100 private cars, buses and 50 motorbikes moved in one line following the Guru's vehicle, arriving in splendour at the Lalitpur site after a beautiful and exhilarating cavalcade on the road. The puja site was the largest ever, festooned with colourful pots of flowers all along the yellow carpeted path leading from the road to the front of the enormous blue-and-white puja tent, tall blue-white banners flying in rows, and the large puja ground neatly flattened providing room for the countless followers and visitors. On the first day of the Great Mahādarshan, thousands of devotees in their new Maitri outfits of pink, purple, blue or green colour, watched in awe and reverence with both hands clasped as the Sanyāsi Gurumārga gurus in blue robes took their places in the giant tent, while the Mātma Gurumārga gurus in their red-and-yellow striped blue robes lined the path from the main street leading up to the giant puja tent, bowing and kneeling in deep reverence and happiness, welcoming the Guru Mahāsambodhi Dharmasangha in their wide open hearts. The air was filled with tremendous excitement and energy together with overwhelming joy and reverence.



Fluttering Maitri banners, Mātma and Sanyāsi Gurumārga gurus await Guru's arrival at the Mahādarshan World Peace Maitri Puja in Bungamati, Lalitpur, Kathmandu Valley (March 2017).

Inside the oblong blue-and-white tent in the middle of the whole area, hundreds of international devotees from 33 countries and five continents were on the aisle to the right of the Mātma Gurumārga gurus, all kneeling in reverent contemplation, awaiting the Guru's arrival. As He passed by and walked towards the beautifully carved pure white wooden floral throne at the front, everyone bowed low, touching their heads to the ground. Just as Guru in His swift youthful movements dropped Himself into lotus posture on the throne, the giant blue curtains covering the 110ft scaffolding outside drew open, revealing to the world at last, the immense thanangka painting of the glowing Mahā Maitri Mārgaguru standing between heaven and earth, glowing amidst golden starbursts.



Mātma Gurumārga gurus worshipping the immense white Mahā Maitri Mārgaguru. Everyone was inspired by this new world of deep awe and reverence, of peace and mutual love among all attendees, the collective feeling of serenity and mutual respect, ease, assurance and bliss. (Mahā Puja Kathmandu Valley, 2017.)



Chunikel Bungamati entrance to the Maitri Puja site, 2017. A Maitri sight never seen in the world before, the predominant blue and white colours of Maitri radiated an unforgettable sense of oneness and peace.

Opening the historic puja, Guru delivered His breathtaking, definitive public message confirming the role of Guru and the rule of Maitri Dharma in the world. The main points include:

*Having maintained the purest state of pristine consciousness since ages upon ages past, abiding in the dharma standards and regulations vested in this authority, I came into this world to reveal the Bodhimārga darshan Maitridharma directly to this realm and to all living beings, dedicated solely to igniting the countless dharma truths for the entire sangha, all dharma lovers, all faithful devotees and followers.*

*But all humans of this human realm being alienated from intimate communion in Truth, bypassing the true Mārga, now act as if seeing nothing when it is plainly visible.*

*The main mission of the true Guru is for all living creatures to have all-dharma in one integrated maitribhāv awareness without split or*



*separation and to remove from humans the corruptions remaining in the depths of the soul, in order to bring out and unveil the true Dharma mārga long buried at the bottom of every heart.*

*Dharma is the invisible, living truth-reality that imparts the mukti-moksha mārgapath of ascension, the realm where all Paramātma Bhagawān dwell, the Paramātma Realm or the 'all-Guru' state of divine consciousness.*

*The essence of dharma is empirical first-hand realisation of true wisdom, that is, having thoroughly searched for and found the true mārga, to live it. Dharma is light, the great brilliance that makes all lights shine; it is dharma essence that sustains all realms in the universe.*

*Not a self-serving path, the path-guidance of Dharma is the active mārga-process that uplifts all living beings into mukti-moksha transcendence. That is, dharma in the world is the true essence that remains forever untainted.*

*True dharma is realised (by humans) gradually in measured increments. For the fruits of our karma actions therefore, we must rely solely on our own choices. The very meaning of this human realm is the punya karmafruit resulting from our choices between truth and untruth, wrongdoings and punya light.*

*After an interval of ages in time, all beings of the world doing true dharma and true mārga darshan came blindly to follow artificial man-made traditions and rituals as if following true dharma, sinking their empirical cognition of pristine mārga guidance deep into the whirlpool of confused delusion. Lost aimless in the material world without truth, pressured, they spin in search for true mārga. But before, since the previous age, the world's living beings themselves had been embracing true dharma on their own, and came into sublime purity having searched*

*for truth, created maitribhāv, living the laws and regulations of eternal dharma in infinite awe and reverence for the Gurus, releasing the bhāvana of devotion and faith in mind and speech filled with full trust and hope. In the end it is from just this that dharma will be realised.*

*Dharma is not this: it never engenders behavioural traits like anger, greed, seduction, selfishness, exploitation, bias or separation, accusation and counter-accusation, mistrust, doubts and suspicion, or advocates mārgapaths of world destruction.*

*Dharma dwells only and solely in maitribhāv and in true karma. That is why dharma does not have the least hint of separation or discord.*

*To know the real nature of suffering of all the world's living beings including self, exposing all disguises of evil poisons to erase them from the heart's inner core, is to be in joyful divine blessing not only in this world but also in celestial spheres.*

*In order to establish dharma and maitribhāv, giving maitri nectar-juice in full-hearted union, not only oneself, but the world must be awakened first-hand to dharma's inner experiential realities. Now at last, the auspicious time for the world's dharma-transformation is here.*

*Although dharma is laid down in the material physical world, its essentials are subtle, rare, invisible and hard to experience first-hand.*

*It is not that the Guru opposes dharma; it is rather that, arriving in the world at this present age when human beings themselves are entirely mired in self-serving mārgapaths of harmful seductive standards, glimpses of true Maitri Dharma mārgapath guidance can be revealed only bit by bit.*

*The Guru's manifest form exists in both human and suprahuman states, and the true Guru sighted in the world is the actual form of the Paramātma Gurus.*

*For those in falsehood, evidence of Truth is perceived as if looking at oneself in a trick mirror.*

*Although human nature is entirely nurtured by living, peace-giving plants, humans' refusal to stop killing animals, to stop greed, pride, defilement, violence, commerce and exploitation has propelled them to rush toward world-annihilation in the end. In this present Age, even whilst dwelling in the ocean of truth, humans not following true dharma remain in a state of spiritual paralysis.*

*Not forsaking conceit, anger, greed, seduction, envy, violence, commerce and exploitation is making world-annihilation inevitable. Now in this end-time, humanity must wake up to this great challenge.*

*During the Prāqīn Kal Archaic Age after the Satya Yug<sup>51</sup> Age of Truth, when the entire human race, rendered helpless by illness during the great plagues, hungered in agony for remedies, the entirety of living healing herbs were bestowed onto the world by the Paramātma Bhagawān Gurus in the form of nectar to redeem the toxin-filled world and all its beings.*

*Now, abiding in all the standards and laws of Maitri Dharma, invoking invincible soul-consciousness, practising true karma to gain mukti-*

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<sup>51</sup> **Satya Yug** - Age of Truth that manifested as Creation by the Paramātma Bhagawān Gurus. During this long first stage of Creation on Earth (MāLok), the world was intricately interlinked and interactive as dharma was all-pervading without the slightest separation. Everyone lived in serenity and security among all living beings, in awe and wonder of Creation's magnificence in all ways, grateful and happy being one among others with a feeling of inborn humility, without the slightest sense of fear or want, of jealousy or suspicion, rejoicing in others' happiness, and living in full empathy as part of one world, one dharma and one soul in the wisdom and the attitudes of the Satya Yug that Mahāsambodhi Dharmasangha Guru is bringing back to mankind today.

*moksha freedom not only for oneself but for all beings, with infinite awe and reverence for the Paramātma Gurus to create the heavenly realm flourishing like Paradise, in trust filled with faith, devotion and hope in direct, first-hand knowing and in light, building harmonious connections between human souls and Paramātma Bhagawān to their fullest, most glorious apotheosis – this is the Bodhimārga darshan Maitridharma.*

*Whoever in the world still remains weighed down by evil thoughts, speech and harmful deeds, is doomed to certain perdition from which there is no recourse. Even Guru Himself and Dharma cannot help wherever the blessing light of punya karmafruit has been exhausted.*

*In fact, truth-essentials of dharma are realised to the exact extent that importance is given to them; human beings must urgently, seriously and full-heartedly undertake their own vital tasks.*

*It is not just for the Guru to be giving mārgapath directions and instructions, the journey of walking and living the Path is one's own, and must be fostered with mercy, compassion, trust, faith and devotion, pure living, pure nourishment, pure views, pure speech, all the sacred precepts, samādhi, heartfelt reverence and wisdom.*

*Since all the world's living beings are sustained by the plant kingdom, and since both the world's living beings and the entire plant kingdom are creations of Paramātma Bhagawān Gurus, in the end the chief sustainer of the world is Dharma.*

*May all the world's living beings unerringly and swiftly absorb true dharma's purest rudiments, precepts, dharma essentials and omniscience for the joyful inner transformations leading to supreme crowning revelations.*



*...I came into this world to reveal the Bodhimārga darshan Maitridharma directly to this realm and to all living beings.... At this Mahādarshan in Nepal the Guru, no longer child meditator, spoke with the dignity and authority of the Paramātma Bhagawān designated to launch the Golden Age of Dharma in this the sole transition-realm of the entire universe. (Kathmandu Valley, 21 March, 2017.)*

Throughout those thirteen unforgettable days, thousands upon thousands of new pilgrims from all districts of Nepal as well as devotees from the whole world received blessings directly from Guru's hand, gaining darshan insight into hitherto unknown immortal mukti-moksha states of being overflowing in maitribhāv. For many first-time world visitors, this was the rare and precious chance to become fully absorbed in the great peace of maitri contemplation, to experience its transformative ambiance first-hand in the presence of Guru Himself. They had read about the child tapasvi disappearing into the jungle for meditation, but had no idea if it was completed or what had been attained. Now they heard Guru's phenomenal speech of dharma principles and teachings as if witnessing an immense foundation stone being set into Earth for eternity. Guru revealed some of the Bodhimārga wisdom gained from His six-year tapasya, introduced specific Maitri practices, and bestowed new mantras in the unknown celestial language of Maitri, as well as the first book revealing the basics of Maitri Dharma. In this way, Guru announced the arrival of world peace.



Inside the blue tent, Mātma Gurumārga gurus receive Guru's blessing as worldwide visitors await their turn. The air is filled with love and awe. Outside, thousands upon thousands of people from Kathmandu were lining up throughout the day, sometimes deep into the night, for the precious chance to approach their own Guru now revered worldwide. (Mahā Puja Kathmandu Valley, 2017.)

For the first time in their life, everyone heard celestial Maitrian as it wafted through the air in the music of chanted mantras then being broadcast for the first time in the world. The utterly new sounds brought everyone into profound resonance of pure bliss and deep gratitude. All attendees received detailed instructions on daily practices with illustrated asana postures; they thronged to buy the world's first book in Nepali on Maitri Dharma, *Maitri Dharma Pustak*. They received invaluable lockets created and blessed by Guru and assembled by praying gurus. And for the first time, thousands of secular Nepali devotees appeared in Maitri outfits of pink, green, blue or purple. All in all, an entirely serene ambiance pervaded the puja site: to everyone there, all felt brand new, vibrant, sacred and human, solemn and exhilarating at the same time, in Maitri serenity. This was living dharma manifesting in palpable forms. Worldwide and Nepali devotees came together for the first time in

unspeakable love and respect; they worked as One across language barriers, experiencing tremendous joy in being close and sharing in maitri oneness. This sense of union, and integration was experienced by everyone first-hand.

Several Nepalese journalists and TV station crews came to document the historic event. The state's main TV station carried live transmissions worldwide. It turned out to be one of the longest and most massive public Blessing-celebrations ever held in all Nepal, where 160 thousand devotees and truth-seekers came for individual blessings from the hand of the Dharma Guru who, without moving His position, without food or water, gave blessings continually from eleven o'clock in the morning to the end of the day and, on several occasions, extended to way past midnight near one o'clock of the next morning. Oh, how deep was ordinary people's thirst for refuge in Dharma! How infinite the Guru's compassion and selflessness! For everyone there, this Mahādarshan reinforcing all the previous Teachings received over time, began to unfurl in the heart to be digested steadily with growing inner awareness. For ten years, people had been contemplating Maitri Dharma, and the revelations at Bungamati came as the most penetrating, most inspiring, most uplifting and reassuring, crowning Guru's Teachings in Nepal. The Guru had spoken Dharma's golden realities, of and in no uncertain terms. This was Paramātma Dharma come to stay.

Soon after that memorable programme, Nepali sangha members and Mātma Gurumārga gurus from other districts eagerly invited Guru to visit their distant homes in the various mountainous regions. And so, from the end of May into June of 2017, Guru made short trips to the steeply mountainous districts of Dolakha, Ramechap and Makwanpur where He gave darshan blessings to new devotees, their families and children.

With the steady increase of sangha members, devotees and followers in Nepal over recent years, the need for a dharma centre more easily accessible to all Nepal's dharma seekers became increasingly urgent. Since the mountainous Badegaun Maitri Centre is in a remote location without sufficient capacity or



facilities for massive numbers of dharma pilgrims and the newly initiated Gurumārga gurus, the search for a precinct in a more centralised location became top priority. Within some months sangha members came to Guru with proposals for a possible new central dharma site that would be easily accessible from all Nepal. After several meetings, the Guru decided for the new Dharma Precinct to be built in the jungle forest area of Besare, Sindhuli District, near the town of Sindhuligadhi, in the hilly terrain of central Nepal. With immense support of thousands of Nepali sangha and devotees, the land was gradually purchased and, by the end of August 2017, legally registered with the local administration in the name of the Bodhi Shrawan Dharma Sangha Association (acronym BSDS).

On the 6<sup>th</sup> of October 2017, Mahāsambodhi Dharmasangha Guru together with a few disciples and some sangha members, set forth for the mountainous jungle wilderness in Besare. This would become the new Sindhuli dharma centre in which to complete Guru's mammoth, world-transforming dharma tasks, including teachings and the specific rules and regulations for non-robbed secular dharma-lovers worldwide, that is the mārgapath for Sarva Sadharan Gurumārga Srīstikarta<sup>52</sup> the All-Secular Gurumārga Creators among devotees and followers the world over, as well as for their teachers: the householder Mātma Gurumārga gurus. Details of the Eleven Precepts were now given greater depths and detail. Also on the agenda was the colossal task of writing down and transmitting the Paramātmās' sacred language of Maitri for all human beings.

Besare is vast and spacious with large trees, and a river flowing at the bottom, turning between the two hills, reminding many of the pristine jungle

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<sup>52</sup> **Srīstikarta** - Sanskrit word for Creator. In Maitri the word has a special sacred meaning that applies to every Maitri follower. Whether in robes or in everyday wear, with every thought, word or action, the Maitri devotee undertakes at all times to create joy and peace for all. In Maitri, 'creator' means only to generate peace and happiness, welfare, the anxiety-free sense of affirmable belonging, and excludes any negative implications. Maitrians never 'create' discord, hostility, suspicion or wars. Such actions fall under the category of 'destruction' and do not belong to 'creation.'

forest of Halkhoriya. Before the new programmes could begin, however, it was essential to provide basic living facilities for all the gurus and disciples residing at the new Dharma Precinct. Construction work began right away, and within months, the new Maitri Dharma Centre was completed and ready.



Guru's arrival at the remote jungle forest of Besare in Sindhuli, was greeted by the fluttering Maitri standard planted by local sangha doing preliminary management. There were also mature fruit trees including local malpu bananas. (Sindhuli, October 2017.)



The wilderness of the large Sindhuli Precinct stretches from river bed to the top of large hills, with very tall deciduous trees glistening in sunlight.

Now, two remarkable major dharma training programmes filled the holy agenda. First was a three-day training programme for all Nepali sangha and devotees during the Maitri Divas Puja celebrations, 21-24 March 2018. During those historic days, while hundreds of dharma lovers, seekers and followers arrived at the new Precinct from Nepal and the world, Bodhimārga darshan Teachings were given for the first time to sangha and devotees by the Sanyāsi Gurumārga gurus who had been trained by Guru Himself. Instructions of dharma's rudiments, Maitri rules of conduct and descriptions of the 21 Realms were revealed with extreme clarity and precision, where sangha members received the unusual knowledge that filled their open hearts with profound awe, reverence and gratitude. There may have been some misunderstanding in the world that dharma can be fully practised and attained only by ordained gurus or monks and nuns cloistered far from worldly life, living in celibacy and renunciation of all worldly attachments. This however is not true. In Maitri Dharma, all humans are equal whether they are robed gurus or secular practitioners engaged in worldly life. Every single soul whose heart comes in direct contact with Paramātmā in true faith and reverence, can equally obtain mukti-moksha wisdom.



For auspicious dharma occasions like public pujas, meetings with Guru or Mātma Gurumārga gurus, at civil Maitri weddings etc., the Maitri outfit colours of secular sangha devotees are blue or purple for men and light pink or green for women, to express their respect and feeling of solemnity during such spiritual occasions, where secular devotees feel as deeply maitrified as the blue-robed gurus.

This maitri wisdom was further extended and defined when Mahāsambodhi Dharmasangha Guru made the new Secular Mārgapath Teachings officially available to individual secular sangha devotees wishing to advance further on their maitri dharma path. This transmission came in the form of the Thirty-Two Guidelines that the Sanyāsi Gurumārga Gurus presented to secular seekers in Sindhuli on the 11<sup>th</sup> of January 2019. The ***Guidelines for Secular Gurumārga Path Creators*** (Sarva Sadharan Gurumārga Srīstikarta) include:

*In Maitri, beginning with maitri dharma wisdom, men and women are entirely equal in their dharma knowledge, including the wisdom of life-conduct and how to behave throughout life. On the basis of this*

*equality, marriage plays a most important positive role in spreading the true dharma path throughout human society.*

*1. A wedding day is truly complete only when families of both bride and groom abide by Maitri Dharma rules, in agreement and full cooperation between the two families. Maitri Dharma recognises only weddings concluded in such Maitri communion. According to the rules of Maitri Dharma, men and women marry only once. A second marriage is strictly forbidden. Except under unforeseeable circumstances: only if one of the partners has died, or has moved away for good (where separation is unavoidable and carried out in loving terms without hurting anyone in either family).*

*2. There has been a certain bias or delusion in the world that women cannot be better than men. Transforming that mistaken idea, women in fact can be the greatest. And it is so. Dharma laws do not permit disrespect for women or keeping women in low esteem. We must all adopt and spread the correct dharmic worldview where men and women share equal honour, respect and deep esteem. In His immortal words, Guru says that the Paramātma Bhagawān have given these noble guidelines for all peoples to cultivate lofty mindsets and heartsets, to gain dharma punya (dharmic karmafruit), to gain Guru-labh<sup>53</sup> (merging into Guru), as mukti-moksha is possible only for those who treat all men and women with full respect and equal trust.*

*3. Not only when engaged in karma activities like mālā-mantra meditation or prayers, pujas for marriage, funeral, world peace, for reducing obstacles, etc., but in every moment of life, whenever possible while walking, sitting, eating together with family and friends, we must completely renounce any and all karma activities that reduce dharma*

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<sup>53</sup> **Labh** - to gain, to obtain, to merge into. Guru-labh means merging into Guru gaining gurunature.

*punya such as needlessly saying whatever comes to mind, teasing, taunting, flirting, excessive laughter, focusing too much on worldly affairs or entertainment, etc.*

*4. Invite family, village and community into dharma by kindling their dharma heart with inspiring truths such as universal equality, protection of all living beings including animals and plants, consuming pure nourishment and, when warranted, providing Guru's Teachings in His divine words.*

*5. Forsaking all self-centredness, advance in dharma by remaining in lofty thoughts at all times full of all-maitribhāv solely for the happiness and welfare of the world and the liberation of all living beings.*

*6. The countless lost wandering spirits of departed ancestors and heroes that had been unknowingly trapped for millennia as objects of worship, should now be released. May they be freed at last from our human world, may they attain their peace, and no longer hinder our dharma path.*

*7. Instead of dwelling on the past, regretting wrongful actions committed knowingly or unknowingly, having now become a Maitri Sangha follower dwelling in the highest Laws of Dharma, we must let go of our past and, in the coming days, search profoundly for how our dharma practices can deepen for the welfare and happiness of all living beings.*

*8. When absorbed in meditation, studying Maitri wisdom, doing mālā-mantra meditation in the Maitri state of serenity and peace, we must be single-mindedly immersed in devotion, remaining silent without talking or chit-chatting.*

*9. Renouncing negative thoughts, negative speech, anger, rage, hatred, envy, arrogance or mockery, taking up the serene Maitri bhāvana*

*(heartset) of universal loving friendliness and oneness, we must always remain in togetherness, being mindful and attentive.*

*10. Whenever in the presence of (Sanyāsi and Mātma Gurumārga) gurus, in any and all situations, standing or sitting, walking, conversing, eating etc., activate the state of deep heartfelt reverence, serenity and peace that is the very core of dharma.*

*11. Having become a proactive sangha member on the path of Maitri Dharma, being steadfast, unwavering in Truth at all times, we must establish peace by inspiring others through our transformed ways of maitri behaviour starting from home, town, village, country, progressing towards our worldwide human society.*

*12. We must gradually guide village, town and society, gently steering toward True mārga, away from the entrenched ancient bygone superstitions that we have cherished in blind faith up to this day.*

*13. In matters of race, society, belief, dharma, religion, country, never use words or say things that create separation, bias, discrimination or differences of opinion.*

*14. To regard, treat or use Maitri Dharma in the manner of politics is a serious adharmic misdeed. Dharma is neutral and utterly impartial in the world, engaging only in benefitting all, and equally.*

*15. Do not blindly believe or trust in worldly trends or opportunities. We must examine them ourselves to understand them first; and if they harm dharma or ourself, avoid them at once.*

*16. If family members take up activities that go against true dharma, stay firm and resolute on the true mārgapath without wavering no matter what difficulty may arise; and if utterly necessary, be strong enough to renounce family ties.*



17. *Harming any living being is the same as harming all Paramātma Gurus. Causing any living being to shed tears is the same as causing all Paramātma Gurus to weep.*

18. *It is forbidden to engage in any activity that harms any living being.*

19. *We must fully renounce all adharmic, un-maitri foods, keeping to shuddha āhār<sup>54</sup> wholesome eating.*

20. *If we outwardly perform dharma practices but knowingly commit wrongs, we will inevitably get trapped into the terrible Realm of Wilful Wrongdoing from which there is no release.*

21. *Harbouring negative thoughts and mistrust that lead to mahā pāp (great wrongdoings) like trying to destroy Dharma, accusing or blaming Guru and the gurus, is the same as accusing or trying to destroy all Paramātma.*

22. *Finally, committing the mahā pāp (great wrongdoing) of abandoning Guru or Dharma, we will surely end up in the Realm of Great Misery.*

23. *We will bear the torment and suffering for committing such adharmic wrongdoings not only after we die, but also whilst still living on Earth.*

24. *Renounce forthwith all practices that may lose ourselves in material concerns for worldly benefits, tempted only by greed for name, fame, wealth or power, deceiving or tormenting others, making others weep in the heart or spreading spiritual decay at home, village, or society.*

25. *Forsaking vulgar, evil and cruel words, our speech should always be filled with courtesy, gentleness and modesty.*

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<sup>54</sup> **shuddha āhār** – Nepali words meaning wholesome nourishment where food consumed is nutritious, and does not harm any living beings from air, land or sea and is free of intoxicants or stimulants. (See Chapter 7.4.2. Wholesome Vegan Foods.)

26. *Having completely renounced quarrelling, causing ill-will and malice, or not talking with each other, now establish reconciliation and harmony with all. Talk with those we have avoided even if there is disagreement and, as dharma followers, keep the same Maitri behaviour with everyone equally, young or old, great or small.*

27. *Living at home, remain firmly in the principles and rules of Maitri Dharma and, whenever time avails, practise the dharma discipline of mālā-jap or mālā-mantra meditation, puja worship and prayer. This practice will obtain release from possible obstacles and impediments to our self, possible torment and suffering coming to the family, and possible occult spells, or oppression from mara (ruinous influences).*

28. *The chief guides for sangha, devotees and followers on the path of mukti-moksha are the Mātma Gurumārga Athoahas<sup>55</sup> and Thapowa<sup>56</sup> (male and female Mātma Gurumārga gurus). Regarding them as manifestations of Paramātma Gurus, we offer them unbounded reverence born from our heart together with trust, faith, devotion, hope and deep-rooted confidence.*

29. *To advance on our Maitri Mārgapath, accept all the methods of daily karma practice useful for life, under the guidance of Mātma Gurumārga gurus.*

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<sup>55</sup> **Athoahas** [Maitri language] (atho'ahas) – maitri name for the male householder Mātma Gurumārga guru. Athoahas can be single or married, raise families and hold jobs as they serve in communities, teaching and officiating at various Maitri rites. Those who choose the Mātma Gurumārga Path and become celibate renunciators after having raised a family are called Mahā Mātma Gurumārga gurus and are called Nganyug in the Maitri language.

<sup>56</sup> **Thapowa** [Maitri language] – maitri name for the female householder Mātma Gurumārga guru. Thapowa can be single or married, raise families and hold jobs as they serve in communities, teaching and officiating at various Maitri rites. Those who choose the Mātma Gurumārga Path and become celibate renunciators after having raised a family are called Mahā Mātma Gurumārga gurus and called Nayung in the Maitri language.

30. In Maitrian, address the wife of a Mātma Gurumārga Athoahas as Eyrin, and address the husband of a Mātma Gurumārga Thapowa as Nyangrin.

31. The Maitri clothing of secular sangha devotees are light pink or (forest) green for women, and blue or purple for men.

32. After having adopted these Guidelines, if we should ever fall into doubt, mistrust, bhram<sup>57</sup> falsehood or, break our own promise by Great Wrongdoings, we ourselves must inevitably bear the consequence of such adharmic karma action and our soul, unable to reach mukti-moksha, will wander aimlessly, lost till the end of the world. Moreover, our misdeeds against dharma may also impact the future of our progeny, like being born deformed, mentally disturbed, or sudden death, etc. But, if we live in dharma wholeheartedly, our lives and surroundings will bloom and bear fruit of unearthly radiant joy, fragrance and light, to lift our souls up to transcendence.



The worldwide sangha present in Sindhuli in January 2019 received the very first set of Guidelines of their amazing Secular Gurumārga mārgapath order.

<sup>57</sup> **bhram** – falsity, untruth, delusion, illusion. Bhram can be generated by rumours spread out of ignorance or malice; false ideas, erroneous concepts affecting other people's thinking, heartsets and mindsets, leading to wrong behaviour and actions.

In this way the largest group of Guru's disciples, the worldwide all-Secular Gurumārga Creators, was formally identified and their own Mārgapath bestowed. It is precisely for all living beings, for all humans here in the Mālok, that the Guru is manifest today. Now, every secular human is called upon to do dharma proactively for the benefit of all living creatures, animals and plants. Among all the infinite galaxies teeming with life in the universe, only this tiny blue Mālok Earth has been designated for such ultimate soul transcendence.

Aside from the Thirty-Two Guidelines for serious secular devotees who wish to make dharma their daily practice, Guru's other major dharma task was to advance the Mātma Gurumārga gurus. To master meditation in tap-concentration and mālā-jap mantra-recitation He scheduled their intense three-month training programme for the winter months from 16th October 2018 to 15th January 2019. For this highly gruelling training, it was arranged for the blue-robed Sanyāsi Gurumārga gurus to support the Sanyāsi Renouncer and Householder Mātma Gurumārga gurus with meals and encouragement, providing thereby a rare and priceless chance to gather tremendous divine punya karmafruits within this short time in their life on Earth, to gain perfection in complete mukti-moksha wisdom that they would later share with all living beings. It was an immensely precious and fruitful training in divine spacetime.

The Mātma Gurumārga gurus, some 100 strong, included those who had received previous Mātma Gurumārga path-training in mountainous Sindhupalchowk as well as in the plains of Patharkot. Now came another hundred new lay persons filled with great enthusiasm and confidence wishing to join the Mātma Gurumārga path. Among the new aspirants, females included mothers, grandmothers and single young women; and males included fathers, grandfathers well into their 80s, and young men in their twenties. All

these new initiates now joined the existing experienced Mātma Gurumārga gurus in the beautiful new hilly Precinct of Sindhuli.

On one most auspicious evening, Guru bestowed direct teachings for the first time on the rules and regulations of the Mātma Gurumārga path, and all the trainees received new Mātma Gurumārga guru robes. Two years previously, the blue Mātma robes had red and yellow stripes, more advanced, the old Mātma Gurumārga gurus' stripes now gave way to green panels, highlighting the Mātmas' direct connection with Paramātma and the ecological glow of the Maitri Mātma Gurumārga Path: to avoid any and all killing, to protect and preserve all life forms, to sustain and support Earth as an integrated whole. Now the peaceful pristine jungle of Besare became the highly energised site of their silent and solitary *mālā-tap*-meditation and their dharma absorption.



Male and female Mātma Gurumārga gurus end three months of hard training through the coldest winter months. (Sindhuli, Jan 2019.)

Inside each of their simple huts dotted over the mountainous jungle of the Sindhuli Centre in Besare, the Mātma Gurumārga gurus sat silent in intense meditation without interruption under the tremendous, unfailing support and encouragement of the Sanyāsi Gurumārga gurus who were on hand at all times to look after their physical sustenance and safety. Thus protected, the trainees confidently immersed themselves in the infinite maitri state of being, bravely persevering through the cold winter months, enduring all sorts of inclement

weather, physical discomfort and untold spiritual challenges. Gradually, they settled into an increasingly profound upward extension of the soul, now quickened in evolution to realise direct connection with eternal Paramātmā. In these three months, they absorbed first-hand and in depth the indescribable hardships of dharmagurus carrying the responsibilities for all living beings on Earth. And Dharmasangha Guru Himself often came over to bestow sacred Teachings in the woods, dispensing mukti-moksha wisdom. He also bestowed on them their new form of address in the Maitri language: male Mātma Gurumārga gurus became 'Athoahas', and the female Mātma Gurumārga gurus became 'Thapowa'.



The two hundred Mātma Gurumārga gurus having completed their arduous three-month winter dharma training, emerge from their huts and gather by the outdoor altar to be photographed by happy families and friends (Sindhuli, Jan 2019).

After the gruelling training, the Mātma Gurumārga gurus emerged on the 15<sup>th</sup> January 2019, jubilant and accomplished, ready to return to the world. Now they were fully transformed, purified by the immense power of their tapas, fortified by the deep punya blessings accumulated through that intense practice, and held a broadly expanded awareness through which to serve their respective communities. Now all of them were fully prepared to conduct rites

of passage including births, weddings and funerals as first-hand teachers of Maitri Dharma, to give comfort and life-guidance to all seekers, to generate the state of hope, confidence, inner peace, light and wholeness wherever they go. Throughout Nepal these newly trained Mātma Gurumārga gurus are now spreading the heartset of selfless love and the deep respect for all life forms to bring about genuine, lasting world peace in universal equality.



Following their 3-month tapas in the jungle hills, all the accomplished Mātma Gurumārga gurus, now in their blue-green robes, came out to celebrate in a 3-day puja of profound gratitude and joy, to worship Guru and all Paramātma together, like a graduating class offering thanks to their school and teachers. (Jan, 2019.)

Since mid-October 2018 when the Mātma Gurumārga gurus first began their 3-month tapasya meditation in Sindhuli, Dharmasangha Guru was also deeply involved in a new project, to write down and arrange the celestial Maitri language that He had received from Paramātma Bhagawān during His own tapasya meditation in the Halkhoriya jungle. Now when the Mātma gurus had accomplished their most rigorous, challenging meditation trials on their mārgapath and were able to hold their dharma unwaveringly, the time had come to imbue them with the wisdom of the sacred language of Maitri. The



Mātma gurus will eventually disseminate Maitrian in the world, for all humanity.

Much as language is the expression of its culture, Maitri as verbally expressed brings humans to the foundation of Maitri Dharma. Maitrian will generate its own culture amongst humans that will radiate an entirely new perspective. Once in use, the universal all-maitribhāv state of being in Maitri will bud and blossom in all human souls, since the language animates the loving egalitarian friendliness at the root core of Maitri Dharma. This pristine language has not been known among humans before. Not man-made but the divine gift of Paramātma Bhagawān Creators. The special quality of Maitrian, not being a human language, is that it has *no* divisive, separatist, plaintive or accusative elements. Implicit inferences stem from experiential oneness in the empathetic integration of all beings. The entire structure of Maitrian, the quality of its sounds, the nature of its vocabulary, grammar, and syntax as well as its extraordinary writing system were all imparted to Guru in Halkhoriya during those extraordinary days of continual direct transmission when He received thousands of gyāndarshan instructions in sacred mukti-moksha knowledge and wisdom. Before Guru, no one on Earth had ever heard such happy celestial sounds.



Maitrian was imparted to Guru during those extraordinary days of continual direct transmission in the Halkhoriya jungle when Paramātmā Bhagawān bestowed upon the tapasvi by the Banyan tree, thousands of gyāndarshan instructions in sacred knowledge and wisdom, including the entirely unknown celestial language of Maitri.

Even if followers cannot yet communicate with each other in Maitri on a daily basis, all are already learning to address the Paramātma Gurus above using only this our future common language in all mantras, and in all prayers long or short, gathering unfathomable punya karmafruit in the very process. To utter or to hear the sound of Maitri language is an ever-smiling experience, as this soothing, joyful and loving language activates the uplift and transcendence of souls. Through its in-built total maitribhāv, all living beings including all animals and all plant life gain benefaction in the very resonance of its sacred sounds, as humans enter a new dimension of trust and confidence in the divine maitribhāv that triggers inexpressible loving gratitude in the heart and unfathomable reverence to all Creator Paramātma Gurus. Its peaceful, joyful nature instantly fulfils the yearning of human souls for the long-lost sense of togetherness, inner security, for the certainty of an eternal home, that is, the assurance of belonging directly to the root-source of life itself.

Accordingly, on the 16<sup>th</sup> of May 2019 during the puja celebrating the 14<sup>th</sup> anniversary since Guru began His six-year tapasya, at the same time honouring all families of the successful Mātma Gurumārga gurus, the first precious nectar-like Maitri words were bestowed on awestruck devotees and sanghas. 'Guru' became 'Lopam', 'Pranām'<sup>58</sup> became 'Nyenges' or 'Nungnyen', and 'Maitri Mangalam'<sup>59</sup> 'Shaigi Wayinkya,'<sup>60</sup> female Sanyāsi Gurumārga gurus

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<sup>58</sup> **Pranām** – Nepali word as sign of heartsoul reverence, with hands joint, heart full of pure, unfathomable awe and reverence, faith of total trust, devotion, hope and profound confidence, devotees pranām to Guru with countless prostrations and prayers; to offer pranāms with the most basic gifts from Earth and kindling lights.

<sup>59</sup> **Maitri Mangalam** – Favourite greeting used by devotees in the early Maitri years in Sanskrito-Nepali, meaning 'May we enjoy happiness, peace, auspiciousness, all of us together', as a sign of deep respect with embedded wishes for mutual understanding and empathy, harmonious support, hope and trust, sharing and forgiveness. This greeting is now replaced in the Maitri language as Shaigi Wayinkya.

<sup>60</sup> **Shaigi Wayinkya** – Maitrian word meaning auspicious greeting replacing the early Sanskrito-Nepali greeting Maitri Mangalam (q.v.).

became 'Nyennin,'<sup>61</sup> male Sanyāsi Gurumārga gurus became 'Nyengyun,'<sup>62</sup> male and female Sanyāsi Mātma Gurumārga gurus are, respectively, 'Ngayug' and 'Nayūng' with many other new words of daily use added, like 'Mother'-'Shronyang', 'Father'-'Ongyap', 'Son'-'Nyeng', and 'Daughter'-'Nengrin,' 'Read or Study'-'Dhripan', 'All'-'Qiathof'<sup>63</sup> etc., reflecting Guru's prescience that eventually Maitri will be the universal language on Earth for all humanity. These with many other reverential and ordinary Maitri utterances were received by one and all in happy amazement (see Glossary of classical Sanskrito-Nepali and new Maitri words). To express their deep gratitude to the Mātma Gurumārga Thapowa and Athoahas and their families, thousands of sangha members filed by the 200-some gurus who had been placed in seats together with their families. There they all sat, robed gurus and their secular relatives, solemn and blissful at once, receiving deeply moving public tributes of gratitude and respect from all devotees and followers, thanking the Mātma gurus for donating their life to serving mankind, and their generous families who gave their loved ones to Maitri Dharma for serving the world. Sangha and followers were profoundly stirred by the sight of such

<sup>61</sup> **Nyennin** [Maitri language] – Maitri word meaning female celibate renouncer sanyāsi Gurumārga gurus.

<sup>62</sup> **Nyengyun** [Maitri language] – Maitri word for male celibate renouncer Sanyāsi Gurumārga gurus.

<sup>63</sup> **qiathof** [Maitri language] - meaning all. The **qi** sound here is from the common Indic consonant spelled as चि in Devanagari (in Nepali words like चिया, *qia* or 'tea'), as ち in the Japanese syllabary, and romanised for Chinese as **qi** (as in '**qigong**' practice in Chinese martial arts). To make this sound, first hold the mouth in a smiling position with tongue lifted touching the roof behind the teeth, and say 'cheese' while holding the smile wide. This brings the tongue back a bit from the teeth and roof, producing the sound चि, ち or **qi** that does not exist in English or many Western European languages. One must smile first and then, with tongue flattened, say the **chee** sound of 'cheese', the **cha** sound of 'charcoal', or the **chu** sound of 'choose.' You'll notice that smiling invariably inserts a smiling 'i (ee)' sound before the main vowel, so that **cha** of 'charcoal' sounds like **qia**, **chu** sounds like **qiu** (a smiled **chew**.) The ringing consonantal sound of **ch** in the English cheese or tree (where the tongue is curled back toward the mouth roof), will give way to a more muffled sound that is entirely different: less metallic as the tongue flattens and pulls back slightly from the teeth and roof. For Maitri sounds, this more aspirated smiling sound, is romanised as **qi**.

silent and heartfelt reverence flowing out from all the devotees coming by each chair, offering deep pranām bows with joined hands and flower bouquets, everyone speechless in a new state of veneration. Most onlookers could not hold the tears welling up from hearts so moved by the deep emotions felt all around. The Dharma Precinct became a corner of paradise, with all people swimming in continual resonance of maitri veneration.

During that memorable day, everyone was also in the embrace of Maitri, the heavenly tongue hitherto unknown on Earth, a smiling warm speech the very sounds of which bring happiness to the heart, a language for all human beings that issued from the single source of our Paramātma Bhagawān Dharmasangha Guru in human form. The musical cadences of Maitri feel like a silken rope on which to climb heavenward, to reverence the divinities directly, at close range and without boundaries, in the intimacy of loving maitri friendliness free of all bias and negativity.

How wonderful for the world to have thus gained hundreds of new dharmagurus! The new communal dharma culture has been launched for all humanity. Before this, there had been only one giant tree, Mahāsambodhi Dharmasangha the transcended Paramātma Guru alone. Now that immense tree has created hundreds of branches bursting in full flower, as hundreds of Mātma Gurumārga gurus, and in their wake, thousands of sangha members as secular Gurumārga gurus are being created in turn. Filled with reverence and joy, human beings living in this Age are immensely fortunate to be receiving such abundance of Paramātma treasures.

Beginning in the total wilderness of the Halkhoriyan jungle where countless unimaginable spiritual manifestations and transformations had occurred and maitrified all living beings including all flora and fauna, the light of dharma expanded steadily throughout the land embracing all of beautiful Nepal, as thousands upon thousands of new devotees emerged from dozens of districts. Mushrooming as if after divine rain, bedewed in maitribhāv and new serenity, they now include the next two human generations, down to toddlers

who joyfully do their pranāms, some calling out 'Guru Apa!' (Daddy Guru!) at the sight of His beloved face in photos, placards or in person. Deeply maitrified, people from villages, towns and cities now faithfully abide in the mārgapath of non-violence with heartsets purified and bias-free, with expanded forbearance and compassion. Feeling clean and anxiety-free, their daily lives are now filled with an unusual sense of contentment, gratitude, and deep, loving reverence. Together, they are the first Maitri Peoples from which dharma and the future universal language is spreading worldwide.

On the 16<sup>th</sup> June 2019, Guru returned to a three-year silent solitary retreat in the hilly jungle of Sindhuli. He had trained more than 200 Mātma Gurumārga gurus in the knowledge and perfection of the mukti-moksha path of the all-encompassing Bodhimārga darshan Maitridharma. He had also given all essentials of the Maitri language in its most important prayers and mantras to the Paramātma Bhagawān and the Twenty-One Realms, and where henceforth, any and all mantras and prayers recited, rituals conducted, daily prayers of all the Gurumārga gurus were offered in Maitrian by all dharma followers in Nepal and the world over. Guru's basic tasks on Earth had been completed. Now He began a three-year wait for humanity to awaken, to receive, to absorb dharma and to live it. The time had come for all humans to begin to see and to recognise the Guru, to heed the Dharma, and to follow the Mārgapath that alone would bring Earth and its creatures back from certain annihilation into eternal joy and peace.

On the 5<sup>th</sup> of July, 2019, all Mātma Gurumārga gurus returned to the Besare Centre in Sindhuli to undertake yet another long period of training. This was six-months of intense, concentrated training in the Maitri language. Under the helpful guidance of Sanyāsi Gurumārga gurus, they sat every day for ten hours reading aloud the cycle of prayers and recitations offered directly to the Paramātma Bhagawān Gurus in pure Maitrian. These long prayers were subsequently compiled into a prayer book published for the gurus in 2020.

All phenomenal gyāngun wisdom including all living qualities of Bodhimārga darshan Maitridharma, the most intimate insights as well as all the most exalted sacred truths, can be verbally expressed in any and all languages quite effectively. They are never bound to any specific language. Throughout the early years following completion of Guru's epic six-year dharma-retrieving tapasya, came the evolution of His transformative Dharma Teachings. The process of bestowing these teachings onto humanity was incremental, but from the very beginning, the nectar-like elixir of Maitri wisdom had been already fully ripe, both in content and in form. When first emerging from His long tapas-meditation, the young Guru had spoken in languages familiar within Nepal's existing cultures and traditions. This caused His Nepali followers, and even the worldwide devotees reading His Teachings in translation, to misinterpret His meanings when they recognised certain words already used in some cultures. Thinking at first that the familiar terms were linked to well-known traditional wisdom and practices, deep within they somehow felt that the meanings hidden in Guru's words were different, and oddly new. Most devotees had at first believed that He was a reincarnation of the Shakya Buddha, or a bodhisattva, a famous rinpoche or some Mahāpurush great being. They only considered well known figures long celebrated in history. But no one really resembling Mahāsambodhi Dharmasangha Guru could be found in any surviving histories or in newly excavated archaeological texts. Before this present Age, the world had not been aware of this kind of Bhagawān Mārgapath or Bodhi Mārgapath. Today the Dharma Guru is finally recognised by truth-seekers as the transcended Bodhimārga Guru. For after some time, it became clear to close disciples that Guru's amazing first-hand wisdom gained through direct in-person darshans with divine beings of the highest of realms, was in fact completely unlike any bygone spiritual tradition humans had ever known in surviving documents, or like any practices surviving anywhere in the world today. Now disciples realised that they were facing a watershed clearly dividing the past from the present and future,

having at last experienced the previously unknown bhāv-consciousness, that new state of being, as well as having finally learned the directly practicable first-hand methods of nourishing the soul for ascension. For the first time, every human was now being invited to make the transformative choice between complete and in-depth basic transformation or maintaining the bygone status quo. This choice involves fundamental life-changes, and generated resistance in some quarters where fear and anger eventually turned into hatred, even violence. But all those who had been searching for truth immediately recognised the new dharma tenets as if from some ancient forgotten past, and rushed towards Guru like the thirsty seeing water. Throughout those early years, Guru in His infinite loving compassion was giving the Bodhimārga darshan Teachings most gently, step by tiny step, at first using familiar terms to avoid worry, for peace and unity, confining the Great Teachings within familiar names and terms that could be accepted and absorbed by most humans at the time. And then, inching very slowly over the years, Guru led humans toward ever-greater dharma depths to reveal the Dharma Mārgapath and practices in their original form as devotees grew to accept more and more.

Mahāsambodhi Dharmasangha Guru established the Dharma Realm on Earth by revealing the Paramātma Gurus' primordial root dharma principles and culture for the everlasting uplift of the universe and all living beings. This revived the original world that Paramātma had created. Now the jungle-dwelling Green Guru, having been sent down, was bringing Earth back to its original vibrancy, wholeness and oneness. The entire experience of dharma transmission was instilled into disciples not as passed-down tradition, but as first-hand, experiential inner knowledge capable of distinguishing between truth and untruth. Its purpose is to release humans from the net of delusion and confusion built up over the aeons now long past, for human souls to find their way to celestial realms after leaving the body and not return to Earth of cyclical reincarnations.



The present Golden Age of Dharma is becoming much closer to the fully transcended Paramātmā divinities than ever before in recorded memory and, with a supreme Mahā Sambodhi right in our midst, humans now receive an entirely new celestial language out of an entirely new dimension in dharma consciousness. And the basic construct and content of this divine language will free humanity from separation or greed, egoism tainted with negativity, to receive eternal values of loving friendliness, selfless service for all living beings, ascending to ever-deepening levels of empirical wisdom and universal equality.

Earthbound human beings at the dawning of this Golden Age of Dharma still tend to perceive and to relate to Guru only in the familiar way of bygone habits: as a physical, material leader directing worldly activities and dispensing self-benefiting physical, materialist rules of conduct. Many humans are not yet able to fathom the Guru from the heart as the unearthly Guru, as the divine phenomenon simultaneously affecting all spheres and all dimensions, that is bestowing the profound and world-transforming resonance in light.

As we enter the Dharma Age and watch all around us, we find human beings, agencies, institutions, organisations and governments all yearning for regeneration. For visible materialist reinvigoration, and for invisible omniscience – all in order to gain control over the energies and resources of our realm and universe. All our wishes for increased power so far have been only for the sake of gaining more material benefits. The Mahāsambodhi Guru Dharmasangha is not an earthly spiritual guide but the purest pristine transcended Guru of Dharma, the Dharmaguru. This is why humanity's genuine relationship with Him will always be on the invisible, immaterial, dharmic plane where disciples, sangha, devotees and followers filled with unfathomable awe and soul-penetrating reverence, surrender to Him in complete faith based in full trust, devotion, joy and unshakable confidence, and who in return gain invisible punya for the world and all living beings. We see Him as the Bodhimārga Guru Bhagawān of the world, the embodiment of

Peace. We understand Him as the exalted Dharmaguru who reveals the hitherto unknown but most central mārḡapath of mukti-moksha practices for eternal freedom. He bestows the world-saving wisdom now being followed by sangha, disciples and devotees, from Nepal to the whole world. With our new understanding and unbounded veneration, dedication and trust, followers are crawling steadily toward ever deeper first-hand experiences of living in maitribhāv. Growing day by day, receiving Guru's unbounded dharma punya karmafruit, adherents of Bodhimārḡa darshan Maitridharma on the mukti-moksha mārḡapath progress steadily toward eternal higher Sukhavati<sup>64</sup> realms of heaven. It is a mistake to see the Guru in polarised worldly perspectives, relegated to this or that religion, or to try to oppose and refute Him out of fear or bias without giving ourselves the chance to feel out the truth from the depths of our own hearts. Humans must accept in peaceful awareness that Truth means transformation through the all-Maitri state of loving friendliness, and that Guru is Truth incarnate come to expand our souls with higher consciousness. No ordinary human being, Guru is the immensity of an embodied Paramātma Dharmaguru, ever accompanied by the colossal Paramātma Gurus abiding in Him (hence his unusual and encompassing name Dharmasangha, where 'sangha' means assembly). Those clinging to the mindset of bygone days, having failed to gain material benefits from Guru to satisfy selfish attachments or greed, in anger, envy or hatred, now tried to incite disrespect for dharma by laying fabricated charges against Guru. In this way they hoped to weaken dharma through schemes of false allegations,

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<sup>64</sup> **Sukhavati / Sukhawati** – in general, Sukhavati or **Svarga/Swarga** means paradise, heaven, place or state of eternal happiness. Here it means the highest of the loka realms, the abode and dwelling place of the Paramātma Bhagawān who have complete realisation of mukti-moksha wisdom of full omniscience. The Sukhavati Realm or highest state of consciousness is the source of Dharma creation. Here the word means eternal serenity where souls transcended from mukti-moksha liberation dwell free of all types of negativity that had been testing humanity on Earth. In Sukhavati the state of just being enjoys infinite contentment, omniscience, omnipotence and infinite bliss forever.

invasions of the Sacred Precincts, terrorising His disciple-gurus with life-threatening actions, thinking that violence and blasphemy could vanquish truth. But standing before Truth is standing before living dharma itself. As in the well-known saying, 'Truth cannot be concealed, untruth doesn't last,' one after the other, those attempts fell through in time. More importantly, Guru has revealed that dharma is the central element, the pivot of all creation, preservation and demise. Dharma is the sole binding force that sustains universal life in integrity and in oneness, that transforms the physical world of nature and human conditions for better or for worse, exactly matching human beings' individual and collective heartsets and behaviour. Paramātmā Dharma is not sets of rules or practices to be passively followed by specified castes, religions, genders, colours, societies or countries. It is the fragrant, blooming life-source of the entire universe including all beings of all races in our entire world Family.

In retrospect, from the viewpoint of dharma, since the beginning it was and is Dharma that has created, sustained and nurtured the myriad worlds and universes of phenomena and of living beings as numerous as stars in the sky or sand grains on Earth, all functioning smoothly within its divine order. It is only in this tiny Mālok state of human perception, in this realm we call Earth, the testing ground for any and all would-be recipients of eternal Paramātmā life, that dharma gives human beings the freedom of this unparalleled and supreme choice. Humans are the only species in the entire universe of infinite lokas, realms or states of perception that can choose their own soul-future: whether to heed dharma, to ignore dharma, or to work against dharma, where each choice bears corresponding punya karmafruit in exact measure that inexorably creates the soul's subsequent situation. And it has been here in this pivotal realm that humans for the past dozens of millennia have failed to keep true dharma intact, have succumbed to the egoism, separation and mutual violence that led to the eventual loss of dharma truths and dharma's true consciousness of loving friendly maitri oneness. It was this loss of dharma that

had plunged Earth consciousness into the darkness where humans killed living beings and each other - for sport, greed or revenge. Human leaders then abused the name of dharma to build self-serving empires with corrupting principles, rules and regulations veneered and glorified with extravagant rituals, doctrines and materialist practices that led human souls away from dharma's tight-knit and interconnected spiritual oneness into total estrangement from the Paramātmā, from dharma, toward fragmentation and final self-annihilation with natural calamities and pandemics that ended the Prāqīn Kal Age. That is, until Paramātmā Creators, out of infinite compassion and benevolence, sent down the colossal Dharma through the Dharmasangha Guru at the eleventh hour of humanity's Earthbound endtime. No ordinary sun, this bright immensity in the shape of Guru had been training for Earth's final rescue for thousands of years and has now burst upon our dark, man-made delirium and corruption like a solar flare of dharma wisdom shooting down to kiss the earth, ablaze with cleansing fire of purification and uplifting light of soul ascension. He - as dharma - has come to bring Earth back into harmonic balance, wholeness and its erstwhile vitality, to reinstil Truth among humans in a heavenly atmosphere, bringing humanity back on track to the mukti-moksha path leading to divine states of eternal happiness.

How extremely blessed we are today. Oh bliss! Oh joy! Never before have humans been so thoroughly, massively and tenderly rescued! This time around, the guiding Spirit descending on Earth as Dharmasangha Guru embodies not one individual but a host of Paramātmā. Our hearts are newly ignited by dharma's light of loving friendliness in absolute purity, to resonate with joy in harmonious celestial maitribhāv, where we shall radiate sheer bliss in this expanding Dharma Age of universal peace, equality and oneness in our Earth Realm of human consciousness.



## 1.2. To Mahāsambodhi Dharmasangha

In joy we reverence our shining 'Mahāsambodhi Dharmasangha',  
 lovingly worshipped omniscient Paramātma Guru  
 Who has garnered all true consciousness of dharma-reality there is,  
 all dharma knowledge of existence beyond which  
 no higher living realities of dharma essentials exist, that is,  
 the rich and ripe omniscience of maitri consciousness, peace and compassion;  
 in bliss we surrender to Your benevolent holy lotus haven,  
 beginning with our body, heart and speech,  
 in unending obeisance and veneration  
 as You lead us onto the mukti-moksha mārgapath.  
 Taking refuge in Your blooming lotus shelter we bow,  
 head touching ground in unfathomable gratitude and awe,  
 cheerfully tossing up all the flowers of our matrified souls  
 to glimmer in the skies, lining the path of Your celestial lotus feet.

You guide all life, and for us humans  
 just begun to live in dharma truths  
 with endless faith, unbounded awe, devotion,  
 empathy, trust and reverence,  
 You bestow overflowing nectarous insights of living maitri dharma wisdom  
 in loving friendliness, the nature and weight of which  
 will gradually be reflected in us in quality and measure  
 fitted precisely to our individual capacity, ability, time and situation.

Radiantly beautiful, gentle, majestic and exalted Your sacred body and soul,  
 Your ambrosial speech and all-loving friendly heartset as One  
 where all divine beings in nature interrelate in unbreachable unity, quietude,  
 simplicity, coolness, serenity, immutability and omnipotence.  
 Let us who enter Your luminous shelter full of faith, devotion,  
 and selflessness melt into Your invincibility and fearlessness,

Your divine peace, immortality and bliss in Sukhavati forever...  
 O Guru, champion of dharma!  
 Palpable is Your nearness, infinite Your kindness and purity!

O revered supreme Omniscience of past, present and future,  
 immense bestower of compassion, You are  
 Master of all Paramātmā Bhagawān divine powers,  
 O great Creator of Light chosen to manifest in human form,  
 to remove all misery and sorrow for the welfare of the universe,  
 You, glorious Guide who stays on Earth to help and guide all creatures  
 that we may rejoice in Your divine shelter, our supreme Home,  
 Mahāsambodhi Dharmasangha Guru, forever!

Over six years without water, without food in total renunciation  
 and unbreakable deep-probing tapasya meditation,  
 You have retrieved the ultimate wisdom the root essence of which,  
 O most beloved Mahāsambodhi Dharmasangha Guru,  
 is the unparalleled, all embracing Bodhimārga darshan Maitridharma!  
 Filled with genuine wisdom and truths of all dharma  
 personally realised first-hand;  
 heart core of all Bhagawān Gurus' collective knowledge,  
 with the brightness of a thousand thousand suns,  
 O mighty Guru! Destroyer of ignorance,  
 spreading the peaceful Light of wisdom equally among all!  
 O, great sorrow-removing radiance, towering and fierce!  
 Shining immense Light into the world darkened by ignorance,  
 in nectarous dharma wisdom, seeing through all past, present and future.  
 Bodhimārga darshan Maitridharma is steady as the sky,  
 O beloved Dharmasangha Guru,  
 Its sacrosanct Paramātmā Laws and Your knowledge  
 are unbounded like the heavens,  
 Your nature is cosmic and immense without end,

Your parental Being filled with all-loving friendliness,  
 glitters bright and clear like endless skies.  
 Your kindness, love and compassion are deep as oceans.  
 In temperament, You are peaceful and calm like the heavens.  
 Immaculate, beautiful, young, colossal and vigorous like the earth.  
 Filled with all the living dharma essentials,  
 O divine Bodhimārga darshan Maitridharma,  
 the entire created universe is Yours to preserve  
 as manager, saviour, and sustainer. We worship You,  
 O bearer of all essential truths, bestower of soothing serenity!

Within the mountain there soars a greater mountain,  
 O Dharma of myriad mysteries!  
 Within the ocean there rolls a greater ocean, O Source of life,  
 that no human can reach, where no human can remain, and none attain.  
 In Your simple language hides unfathomable joyful eternal wisdom.  
 In the same way with all the core essentials of knowing,  
 O supreme Mahāsambodhi Dharmasangha Guru  
 liberated from all worldly constraints of life and death,  
 free of all maras and fears, complete with all the authority of dharma,  
 You affirm the Bodhimārga darshan Maitridharma,  
 bestow dharma punya karmafruit  
 for our joyful mukti-moksha ascension to eternal bliss.  
 O happy are we who can live in You forever!

Endowed with genius and virtuosity  
 in suprahuman prescience and finest precision,  
 to free all worldwide human souls  
 from protracted deprivation of true light,  
 You lead us to the Laws of Bodhimārga darshan Maitridharma,  
 bestowing insightful wisdom at the precise auspicious moment.  
 Each second, You glance upon all the world's living beings



with equal mercy infinite, showering essentials  
of Bodhimārga darshan Maitridharma as joyful nectar,  
sowing seeds of dharma into human souls  
for the sake of our release in mukti-moksha ascendance,  
You bestow dharma punya karmafruit to lift us out of ignorance  
into Your dazzling embrace of all-loving friendly oneness.

Beloved champion, Mahāsambodhi Dharmasangha Guru  
here manifest in human form for humanity's countless beings,  
in order to uproot our ignorance full of harming misdeeds,  
radiating Your joyful Light of nectarous dharma wisdom  
based on principles, laws and regulations  
of the Bhagawānmārga, Mārgaguru and Gurumārga dharma paths  
of Bodhimārga darshan Maitridharma created for this human realm,  
You have come, O bliss-bestowing Dharmasangha Guru,  
to destroy the roots of evil-filled ignorance,  
to preserve all creatures of the universe,  
to reveal transcendent mukti-moksha wisdom for countless living beings  
of this human civilisation near the brink of self-destruction and extinction,  
who have for millennia remained wandering in the tight crevices  
between mistaken gurus and practices,  
estranged from true dharma and true gurus...  
Now at last in true light, we leap into Your open Palm,  
with irrepressible joy and deep gratitude, to merge into Your divine Peace.

### **1.3. About Bodhi Shrawan Dharma Sangha**

The mukti-moksha mārgapath for the eternal well being of the world and the uplift of all living beings has been re-discovered and brought back to humanity by the Earth's Dharmaguru, Mahāsambodhi Dharmasangha. For this triumphant and joyful recovery, He underwent six years of arduous, uninterrupted probing with extreme diligence, unfathomable faith, massive

hard work, total abstinence and complete renunciation. He laboured without a break in intensely dedicated tapasya meditations, heart and soul focused without the least wavering, absorbed day and night in samādhi of the loving friendly maitri state of consciousness without food, water or sleep, sitting alone in the wild jungles in southern Nepal from the 15th May 2005 to the 16th May 2011 (2nd day of Jestha in the Nepali year 2062, to the 2nd day of Jestha, 2068), gloriously surmounting terrible obstacles and antagonism, the Paramātma descended as the true Gurumārga path that is Bodhi Shrawan Dharma Sangha.

The most important mission now is to bring about universal flowering in the world of sarva maitribhāv, that is, first-hand knowledge of all-loving friendliness starting with human beings, to bring benefit for countless creatures including all plant life, to activate and to protect all essential elements of this perfected and beautiful Creation, to recover the harmonic balance of the world, to preserve and save the world from self-annihilation, to help the human species experience and know true dharma and its mārga-paths, to dispense for the final time the ultimate mukti-moksha dharma path for the world to flourish in purity and bliss, till the end of time.

‘Bodhi Shrawan Dharma Sangha’ is the living root source of all essential dharma elements. Paramātma Bhagawān Himself is ‘Guru Dharmasangha’; and ‘Bodhi Shrawan’ means true realisation of Gurunature, of Dharmanature, knowing of true living Paramātmanature endowed with all the most excellent qualities and realities of living wisdom. In this way, ‘Dharma Sangha (Dharmasangha)’ is the name by which Guru is addressed, and means all the Gurus from this world and all transcendent worlds in the entire cosmos. Related within ‘Bodhi Shrawan Dharma Sangha’ are the three paths of Bodhimārga Srīstikarta Creators, Mārgaguru Srīstikarta Creators and Gurumārga Srīstikarta Creators. Since all gurus attain their inner knowledge of living wisdom from one of these three paths first-hand, this dharma root source is named ‘Bodhi Shrawan Dharma Sangha’.

Fortunate and infinitely blessed are we who are within Bodhi Shrawan Dharma Sangha here together in Your Time, O Bhagawān Dharmasangha, our beloved Mārgapath Guru and Champion!

You, O beloved Father-Mother Dharmasangha Guru, have also bestowed the name 'Bodhi Shrawan Dharma Sangha' to Your dharmic association by which we now live. This 'Bodhi Shrawan Dharma Sangha' Association enfolds us all equally without bhedbhāv bias, as one union without division according to the highest standards, rules and regulations of Bodhimārga darshan Maitridharma, through the gentle loving all-maitribhāv, helping us embrace the mārgapath that builds dharma punya karmafruit from our daily joy-filled karma actions for the welfare and happiness of the universe and all livings beings, freeing all souls from all worldly bondage, restoring dharma laws for all times to come, preserving Maitri Dharma, to bring lasting peace to the entire world.

The organisation by name, 'Bodhi Shrawan Dharma Sangha' is not a regular worldly organisation, but a purely dharmic association. Even though it has been registered as a religious organisation according to the Constitution of Nepal, it is extremely important for humans to know that in reality all its standards, laws and regulations are not earthly or worldly, but embody divine laws bequeathed by Paramātma Bhagawān Creators themselves, including all essential dharma truths as well as all standards, rules and regulations that uphold the cosmos. For this reason, human communities should not regard this organisation in any materialist worldly manner but as embodiment of the Paramātma Bhagawān consciousness and as the dharma precept-based foundation for the spread and preservation of all gyāngun qualities of divine wisdom throughout the world. All devotees from the worldwide sangha entering this dharmic organisation, must each reach out from the inner heart, and merge into the overflowing all-maitribhāv, with awe and profound Guru-reverence in infinite joyful trust and gratitude.

## 1.4. Gurunature

Words cannot express the living realities of Gurunature. Gurunature characterises all Paramātma from the highest Bodhimārga Dharmaguru Bhagawān of all universes in the entire cosmos down to all genuine terrestrial dharmagurus. The dimension of Gurunature is vast beyond measure. How can our human, mind-generated words contain or attempt to explain the infinite aspects of Guru's divine nature? The nature of the Paramātma Guru state of being cannot be understood through words of explanations. It is the supreme living truth to be self-realised from within through complete immersion in Gurunature. Whatever explanations coming from our worldly mindsets and notions, from our intellect and logic, exhausting all human words, whatever our human nature can glimpse and express is but a small measure of the unfathomable immensity, profundity and radiant glory of living Gurunature. No human encyclopaedia or lexicon can convey Gurunature or Paramātmanature. No matter how many special terms, definitions, explanations we may offer, no matter how in-depth and detailed, any human analyses or labelling of Gurunature would inevitably be incomplete and imperfect. It would be like trying to empty the ocean with a teaspoon. There is no end, no gap. It is futile. Simply because Gurunature is very different from human nature, from our human thinking.

In the nectar-filled words from the lips of the most venerated omniscient Mahāsambodhi Dharmasangha Guru, *gurutattwa* or Gurunature, is the special living reality of Maitri dharma in which the highest Paramātma Bhagawān of all supra-terrestrial worlds in the entire cosmos and all genuine dharmagurus of terrestrial Earth, converge in loving friendliness of maitribhāv that dissolves boundaries and radiates communion. The divine and the human come together in this very special condition where humans begin to sense the glow of Gurunature, become part of the Gurulight as, gradually, divine light begins to

radiate from humans deeply immersed in maitribhāv, having lost self-separation and experiencing more and more Guruness.

Gurunature is this world. Thinking of Guru means remembering the whole world and all its beings. Just as all living physical beings of the animal and plant kingdoms need Earth's essential elements to live, similarly, our immaterial human souls seeking peace, serenity, confidence and ascendance, need Gurunature that brings our dharma karma practice to fruition. Guru is the medium that reveals the divine nature of Paramātmā Bhagawān for the well-being of the world. Such power dwells in the Guruform, with Whose support pure souls can attain realms of supreme happiness. Here, this is clear. Without Guru's quiet help and gentle assistance, it is impossible for any human soul to attain lasting bliss of Gurunature or Guruness. In this sense, for human life, aquatic life, terrestrial life, airborne life and plant life existing in this perfectly created Earth Realm, Gurunature is 'Home.' Happy jumping in His hand, rolling in His lap, human souls feel like being in the all-enfolding protective and nurturing Paramātmā womb, glimmering in total security and belongingness, enveloped in intimate maitribhāv, growing and purifying in Gurulight and Gurujoy, till we are at last ready to attain the supreme state of divine consciousness.



Gurunature of the Bodhimārga Bhagawān Gurus is the omniscient realisation of the infinite nature of the endless wisdom, and is ever expanding. It is the greater ocean within oceans, the greater sea within seas. Such are the immeasurable dimensions of the Bodhimārga Paramātma Gurus. No ordinary person can comprehend its totality, nor should anyone try to follow it or be in it. How can human consciousness even fathom the huge depths and extreme cold of the greater oceans and greater seas of infinite Gurunature Consciousness? How can we with earth-bound human consciousness survive

in such different states within the infinite Bodhimārga Gurunature Consciousness, such as those with only great darkness, great cold, crushing pressure and no air? Or states of extreme heat like the sun? From the human perspective, these examples enable us to grasp only a tiny glimpse of the immensity of 'Gurunature, *gurutattwa*'. Gurunature is like the sun. We might ask, how high is the temperature that heats it, what is the energy that activates it? Human beings with human consciousness cannot possibly assess or imagine being there without getting blinded or burnt. Gurunature is like a thousand suns, the immense radiant all-pervading blazing light. Through such conditions did all the Paramātmā Bhagawān attain incomparable, complete and seamless essentials of living wisdom. Without end He, Gurunature the Compassionate One, ever glowing with the most precious eternal treasures of all celestial wisdom, is Bhagawān. Bhagawān activates and sustains all living essentials of Creation. Imagine, what would be the condition of the world without sun for a time? What happens then? What if there is air, but no oxygen? Will it be possible for terrestrial life to exist? On Earth, it is imperative to maintain equal balance and harmony of all our basic elements. Missing any of them, life becomes impossible.

Thus with awe and joy we gratefully realise that Gurunature is Paramātmā Bhagawān; Gurunature is expressed and seen in maitribhāv; Gurunature is Creator of all matter, all energy, and all existence. Gurunature is distinct from the nature of any and all *created* elements and is everywhere. On Earth, True Guru is the sum total of all Paramātmā Gurus. Here, all Paramātmā Bhagawān are embodied in True Guru. Guru represents all Paramātmā Gurus. In this sense, Gurunature is ultimate, eternal Truth. Guru is omniscient, all-wise and all-knowing. Through Gurunature all Dharma forms in the world come into being and bloom. Guru is the entirety of Dharma. Without Guru, Dharma is inert, non-functioning. Dharma is activated by Guru. Dharma's entire life-motion exists in Guru. All qualities of living Dharma are developed by the very Gurus. In this sense, Guru is Dharma, and Dharma is Guru. These

two living realities are never separate. Therefore, wherever Guru is, there is Dharma; and wherever Dharma is, there is Guru. Guru and Dharma are direct manifestations of each other. Just as sunshine does not exist without light, Dharma does not exist without Guru. Where Guru is light, Dharma is the radiance created by that light. Paramātmā Gurus are ever radiating Dharma, Mārgapath, karma actions and happy punya karmafruit, divine wisdom, and their undying light, i.e. all the indispensable ingredients for attaining mukti-moksha liberation. Without a True Paramātmā Guru in the world, it is impossible for anyone to obtain these supreme treasures of human life. Like the sun, Guru scatters the light of dharma wisdom onto the whole world. The light in which we are purified breaks the darkness of ignorance and gloom with joy.



In the very words of Mahāsambodhi Dharmasangha Guru,

*The main mission of the true Guru is for all living creatures to have all-dharma in one integrated maitribhāv awareness without split or separation, and to remove from humans the corruptions remaining in the*



*depths of the soul in order to bring out and unveil the true dharma mārga long buried at the bottom of every heart.*

Guru is the spiritual custodian who preserves, dispenses Dharma and upholds its Laws. Guru dwells in the hearts of all living beings as our incomparable and closest friend, our most kind, helpful and generous companion. Close and dear to each of us, Guru is all-loving and all-caring, the source of inspiration for all creatures. Guru is our power and enthusiasm as we walk the spiritual Dharma Mārgapath. He is our strength, rapture, courage, perseverance and deep self-confidence every step along our progress. Until we attain our own mukti-moksha liberation, Guru is there to give guidance and encouragement as our powerful coach, fellow-traveller and sustainer, removing all difficulties like impediments, ruinous influences or obstructions that may come our way. He is a Rescuer-Guru who happily uplifts the souls of all the world's living beings. Guru is engaged every second in saving us, treating us all as His own children equally, with great boundless Maitri loving friendliness, gentle kindness, compassion, affection and love. Guiding the progress along our mārgapath, He bestows on us divine dharma punya karmafruit, living wisdom and blessings, all at the appropriate time and place according to our personal capacity and needs. Gurunature is the endless source of nectarous living wisdom that is indestructible. It is within this vast profundity of divine consciousness that humans dive with trust, faith and devotion, plunging deep for the supremely joyful realities of Gurunature.

Through Guru's divine wisdom, we are able to uproot and destroy ignorance, despair and evil accumulated in our souls from all previous ages to the present. Gurunature is the source of supreme joy, peace and eternal mukti-moksha ascension. It is as humans in this Earth realm that we can attain all the incomparable heavenly treasures of Dharma. Only the pristine, transcended Dharmaguru has full command of the ways and means, of the genius and virtuosity for helping human souls ascend. So far in the human

world, no one is asking or able to respond to queries such as, *Who or What is Guru? How deeply is He rooted in the Earth Realm?* As long and as much as we are willing and able to immerse ourselves in Maitri, to probe and seek to great depths, we will find every type of living truth and genuine wisdom right there, within Gurunature. The search for these spiritual truths is informed entirely by our own profound and selfless inner probing. Within the Guru there dwell all types of wisdom that free mankind from all the worry, fear, regret, guilt, self-loathing, anxiety, terror, dread, ruinous influences and restlessness that afflict us. In fact, a type of long-term illness has been tormenting humanity continually since ages past. We have been infected by negative heartsets like greed, anger, desire, fury, boastfulness, pride, egotism, selfishness, hatred, wrath, delusion, jealousy, killing, violence, quarrelling, envy, undermining, discontent, contempt, suspicion, doubts, enmity, deceitfulness, addictions, crimes, turning truth into falsehood and falsehood into truth. Here only Gurus have the ways and means to purge our hearts of these diseased conditions. Once Their divine methods are activated, the release and healing processes begin from within. The resulting purification and freedom will be everlasting. And because of Guru's merciful kind outlook and inexhaustible dharma punya karmafruit, the will to do dharma will arise, even among humans with cruel and evil temperaments.



Guru's form exists in both human and suprahuman states, and True Gurus sighted in the world are the actual form of Paramātma. By remaining strictly within Dharma Laws, They represent all Paramātma Gurus. The word 'Gurunature' points to the gathering of all the spiritual, unearthly Paramātma Gurus from the supra-terrestrial realms high in the entire cosmos, as well as all physical, terrestrial true gurus freed and not-yet-freed from all bondage in the Earth Realm, including all the robed Gurumārga gurus, and all those on the 'Secular Gurumārga Creator Path'. In fact, the actual maintenance of dharma and guidance of people in the world are done only by these above-mentioned dharmagurus, who are ever in truth, who always abide full-heartedly in all Laws of the Dharma Path. According to the canon, dharma-guidance is transmitted from Guru to Guru. The heartset, mindset, objectives and actions of *all* Gurus are one and the same: uplift of all living beings, wellbeing of the

entire world, and guidance of all to reach the special, happy, great summit of Dharma. The levels or positions of transcended Gurus and not-yet-transcended gurus are determined by their respective attainment and first-hand realisation of the *gyāngun* qualities of dharma wisdom<sup>65</sup>. Gurus can bestow onto their disciples, devotees and followers only and exactly as much realisation as they themselves have attained according to their respective abidance in dharma. It is therefore vital for seekers to find refuge in Gurus who have been entirely released from all bondage, and have already attained full *mukti-moksha* transcendence. For myriad millennia to date, such sublime Gurus have been very rare. After an interval of thousands of years, the world is now receiving a perfected supreme being in a perfect and sacred Guru form, with nectar-like speech, serene and tranquil heart, universal all-*maitribhāv* consciousness and boundless kindness and mercy Who is here to create strong, powerful and direct links between humans and *Paramātma*.

Gurunature looks upon human beings as individual souls, each complete with its particular traits and histories, each emanating its own worth, dignity, its unique and precious qualities. Guru has intimate knowledge of our special talents and capacities, far more than we ourselves. Appreciating His creatures as equals, as His intimate friends and as His children, Guru regards us with loving amiability and respect, as well as with patience and total compassion. Actually such profound intimacy is far beyond what humans have ever experienced with each other. It is a closeness of merging, in Guruness, becoming one in understanding and happiness. It is a primordial relationship from past times revived once more, where appreciation, gratitude and joy render this intimate union and communion divine.

None of our ancestors in thousands and thousands of years had been so blessed, none of them were aware of humanity's fantastic life-purpose of universal transcendence and eternal happiness. O Wonder of wonders! We are now at such a new and most important threshold, as we enter the Golden Age

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<sup>65</sup> See section on *mārga* in Chapter 3.1.

even as our long-desecrated Earth transforms into the Dharma Realm where all humans are given the celestial paths especially prepared for us by the glorious descended legate of all Paramātmā Bhagawān in the very embodiment of Gurunature – our own Mahāsambodhi Guru Dharmasangha!

## II. Dharma

### 2.1. Dharmanature

In the precious words of our most revered and beloved Mahāsambodhi Dharmasangha Guru,

*Dharma is the invisible living truth-reality that imparts the mukti-moksha mārgapath of ascension. Dharma is the realm where all Paramātma Bhagawān dwell, the Paramātma Realm or the 'all-Guru' state of divine consciousness.*

Eternal 'dharma' is living Gurubreath: everlasting, ageless, nondecaying, nondying, timeless, immense, pristine, immaculate, beautiful, soothing, calm, ever fresh, ever new, fragrant and brilliant; it is supreme truth, all wisdom, all-maitribhāv, all power and might, infinite joy and serenity. Dharma is thus flourishing in full bloom. For human souls to flower, Dharma is the sun that bestows day and night, the dew that brings wakefulness, the earth that provides strength, the sky that reveals depths and heights, and the very fragrance of ecstasy.

'Dharma' is the brilliance of the immense and all-illuminating light. The scale of dharma is far beyond this world. All the realms, and all universes, are held together in living 'Dharma' Nature (Dharmanature). It is the single living life-source of all universes; and here in the Human Realm, dharma is the source of Earth itself and all its creatures, terrestrial, aquatic and airborne. Without 'Dharmanature', nothing is possible and no being can ever live. Everything and all creatures come out of 'dharma'. Through dharma any and all creation has been made possible. Dharma is not a set of dicta or concepts but divine eternal processes created in heaven by all Bhagawān. Dharma is the living, animate, all pervasive and all permeating supreme consciousness that creates, sustains and maintains all life, causing all things animate and

inanimate. Dharma's cosmic principles and order activate all living beings of the universe visible and invisible everywhere, and at all times, with equal perfection. In this human world, the Earth Realm, dharma's primary goal is the mukti-moksha uplift of all living beings. This means that all human souls are here to do the Paramātmā Bhagawān dharma for the uplift of the whole world and all creatures with every thought, word and action, without break. In fact, the very Earth has been created specifically for this human phase of communal transcendence. When we do dharma, we join all Bhagawān Creators in caring for Creation and all creatures that They have brought into being. And when we practise the heavenly Paramātmā dharma, our lives on Earth are transformed in wonderful miraculous ways beyond all imagining.



Through devotion, trust and faith, purifying body, mind and speech by living in dharma, humanity will attain complete, divine joy and fulfilment within this lifetime. We will definitely attain as much realisation and wisdom as we are able to follow the laws of dharma full-heartedly. Dharma is hard to perceive at first. It feels utterly new, even strange. ‘Dharma’ is not anything to be understood, but Truth to be experienced from within, realised first-hand from the heart, from the soul, and lived till our last breath. It is knowing nature and the mysteries of our perfectly created human world, of the Earth, of all its



creatures, and of all supra-terrestrial worlds beyond. Dharma is the ‘heart’ of Guru and the very expression of Paramātma. Dharmanature is our eternal home.

Dharma dissolves boundaries and kindles communion. Dharma is the vast Creation that is one indivisible, inseparable whole. All the myriad entities, animate and inanimate, interrelate and interact seamlessly within Dharma oneness. Being of the same oneness when with one another, friend or stranger, being one within maitri’s wholly unified timespace, being one with all nature and creatures, human souls are able to understand and know each other’s feelings and thoughts as their own, without the use of words.

In this Earth realm, Dharma holds two essential realities. These are ‘punya’ (karmafruit) and ‘pap’ (evil, misdeeds); also known as ‘dharma’ and ‘adharma’, the two poles of positive dharmic and negative adharmic karma heartsets. Here, as ‘punya’ karmafruit is from one pole of dharma, ‘pap’ evil wrongdoing is from the opposite pole of dharma, hence called adharma. Without the two opposites, humans would not be able to realise Dharmanature. In Dharma, heaven or hell, wisdom or ignorance, omniscience or oblivion, immortality or annihilation, joy or sorrow result from our respective karma actions and activities. The blessing for humans is that Dharma can uproot all negative aspects. Here, on Earth, able to discern positive and negative, humanity has been given the freedom to choose between truth and untruth. In this way, by staying in truth, doing karma actions that bring dharma punya, we humans can gain extraordinary divine dharma qualities of Paramātma while still in this lifetime here on Earth. Otherwise, there is no release from constrictive bondages or from the myriad miseries of ignorance. While dharma punya karma actions bring Paramātma and immortality, adharma ‘pāp’ wrongdoings bring destruction and annihilation, and removes all previously acquired punya karmafruit. For those trapped in the world being weighed down by evil misdeeds, there is certain annihilation from which there is no

release, since even Dharma or Guru Himself cannot give help where punya karmafruit has been exhausted.

Dharma is not a personal self-elevating path and does not seek to rescue or upgrade oneself. Dharma is the active mār̥ga process of wisdom-guidance that uplifts the entire world and *all* living beings through mukti-moksha transcendence that radiate from dharma punya. Dharma is is not ego- or self-centred, and does not accommodate selfishness, wrath, greed, delusion, guilt, fear, jealousy, hatred, harmful attachments, addiction or egoism. Dharma always inspires uplifting, selfless karma actions that free humans from all negativities. Dharma is stranger to demonic exploitation, violence, revenge, mass killings or wars. Dharma only moves in faith, devotion and unshakable confidence in Dharmanature, sprouting universal loving friendliness that is filled with maitribhāv, goodwill, overall respect, open trust, and harmonious reconciliation. Dharma is the peaceful light that never harms any living being. Dharma admits no bias, separation or discrimination, discord, charges and counter charges, doubt, suspicion, dishonesty or mistrust. True dharma is solely and purely outward-directed for the benefit and transcendence of the entire world and everyone in it. Dharma nurtures sincerity, empathy, compassion, mutual understanding, trustworthiness, solidarity, equality and egalitarianism to full blossoming. Dharma is Oneness.

Dharma rejects mār̥gapaths that corrupt and destroy the world or that defile Dharmanature. Dharma rejects all principles opposed to true Paramātma dharmamār̥ga. Dharma takes up true mār̥gapaths that heal and brighten the world and all living beings, and thrives on living universal-maitribhāv. Cherishing and revering this wonderful, precious dharma bequeathed to us, let us daily do maitri karma actions that truly benefit everyone.

Dharma never seeks to convince or win over others with wordy webs of explanations. It never seeks to justify with arguments, assumptions, estimates or logic because ‘dharma’ can only be experienced first-hand in genuine heartfelt maitribhāv through personal karma actions of loving friendliness

toward all living beings. Dharma lives in plumbing for truth, in faith full of trust, devotion, and unending joyful gratitude and reverence toward Paramātma, and in following all laws and regulations of the eternal mārgapath with our body, heart-mind and speech. In this manner we realise the very truth of Dharma first-hand.

## **2.2. Bodhimārga darshan Maitridharma**

‘Bodhimārga darshan Maitridharma’ is the Maitri Dharma created out of the Bodhimārga, that is, the ultimate path of Bhagawānmārga, creators of the universe. It is the unsurpassed and sacred gift that Mahāsambodhi Dharmasangha Guru brought back first-hand for the world, not for any specific race, religion, gender, ethnicity, society or nation, but for the entire Family of all human beings rich and poor, one human society and one world. This means everyone. It is without bias based on name, appearance, caste, religion, colour, class, belief, community, nation, power, position, ability etc. It is a green dharma, created for the protection, preservation, enhancement and full flowering of all the greatest potentials inherent in the Bhagawān Creators’ creation of human beings and the human state of consciousness or Earth Realm, together with all Earth-bound domain of animals and the plant kingdom. It is a Sukhavati dharma that aims at endowing humans with the wisdom of dedicating themselves to the mukti-moksha liberation of all living beings, so that they all attain Sukhavati states of consciousness. It makes all living beings unfurl their innermost treasures for the welfare of the world and of all living beings. When each human is dedicated to the transcendence of everyone else, the world evolves into a paradise of eternal serenity and peace.

Bodhimārga darshan Maitridharma further tightens and strengthens the harmonious bond between human souls and Paramātma Bhagawān. Here in trust filled with faith, devotion and hope, we experience unending gratitude, awe and reverence for Paramātma Bhagawān together with universal empathy

and boundless dharma confidence. When we live by all standards and laws of Maitridharma, invoke invincible radiant all-maitribhāv soul-consciousness, do true daily bright karma actions with the heart-soul sincerity that bring mukti-moksha freedom for all beings, vigour and wholeness to Earth, and expand genuine living dharma in the world for all ages to come, then the world flourishes in joyous abundance as in the heavenly realm of Sukhavati. This is the Bodhimārga darshan Maitridharma.



### **2.3. The Living Nature of Universal Maitribhāv**

The ordinary meaning of ‘Maitri’ is friendliness or friendship. The maitribhāv state of being in ‘Maitri Dharma’ however, is not limited to this view alone. It is the essential living force that radiates outward from all maitri

hearts ceaselessly toward all living beings. In reality, the qualities and special traits of maitribhāv are infinite like rays of the sun. Here ‘Maitri’ is the quintessence or the activating ‘juice’ of Dharma. It embraces the essential primary roots of Dharma Itself, and is the distillation of all bhāv states of consciousness, all gyāngun qualities of wisdom, being all living, selfless, nurturing and elevating realities in one. All-maitribhāv includes friendship, loving kindness, affection, tenderness, caring, motherliness, trust, belief, faith, hope, deep-rooted confidence, helpfulness, generosity and benevolence, courteousness, empathetic mutuality, peacefulness, patience and tolerance, endurance, unity and oneness, equality, egalitarianism, openness, inclusiveness, peacefulness, togetherness, cooperation, dependability, diligence, non-violence, forbearance, fairness, righteousness, truth, justice, dedication, firmness, honesty, fearlessness, courage, selflessness, alertness, mindfulness, attentiveness, discernment, forthrightness, steadfastness, determination, conscientiousness, purposefulness, perseverance, loyalty, serenity, joy, happiness, cheerfulness, exhilaration, inspiration, sagaciousness, eco-consciousness, protectiveness, reliability, trustworthiness, mercy, compassion, sympathy, union and communion, selflessness, devotion, unfathomable awe, reverence, respect and heartfelt gratitude, etc. In short, humanity’s most instinctive concerns transform from self-centeredness to world-centeredness. Universal all-maitribhāv is all these qualities merged into one. Sarva (all-)maitribhāv is a special term used only in Maitri Dharma, and signifies that totality of myriad aspects where it is the mother and all these qualities are the children. Like all frequencies spread across the light spectrum where each hue is of a different wavelength, they make One Light when all together: White. Or like the many scintillating facets of a single diamond throwing out different colours from the same rock. All-maitribhāv means all the wonderful qualities of the Maitri state of consciousness. These countless qualities are mutually different but all function toward the same goal of bringing benefit, happiness and ascension to all living beings. Here it is a vast

array of feelings, attitudes and heartsets, all of which glow in their respective hue for the welfare of the entire world and all beings. It is the all-embracing and all-inclusive state of consciousness that unifies the world. Without maitribhāv, Dharma dries up and loses all meaning. For dharma to be complete and alive, there must be maitribhāv.

In this way, when universal maitribhāv consciousness germinates and sprouts in the human soul, all negative, selfish or separatist elements like anger, rage, enmity, jealousy and envy, selfishness, greed, lust, self-pity, guilt, unworthiness, delusion, meanness, antipathy, deceit, self-aggrandisement, arrogance, bad behaviour, oppression, vileness, villainy, violence and depravity, evil nature, cruelty, stubbornness, possessiveness, hatred, malice, strong attachments and addictions, abuse, bias, discrimination, separation, discord, accusation, criticism, bad company, evil thoughts, quarrelsomeness, conflict, aggressiveness, inequality, animosity, disunity, intolerance, brutality and killing, etc. will be destroyed and vanish, leaving the devotee pristine and pure, fully immersed in dharma.

Maitribhāv is the activating power of dharma that is Creation. If we stray from the lively dynamism of maitribhāv, we will never obtain the true essential realities of dharma for all living beings, no matter how strenuously or diligently we practise our inward probing search, our renunciation or intense tapasya meditation. Not even if we spend our whole life in profound meditation without food or water. Because the only way to gain these extraordinary divine essentials of dharma for all beings, is to follow the laws and regulations of dharma while immersed entirely in the unified and unifying all-maitribhāv.

Universal maitribhāv is a new and vast dimension of existence here on Earth. It acts like a soothing balm. Human beings need all-maitribhāv more than anything else. Without all-maitribhāv all dharma karma activities will not bring the desired dharmic results for all living beings or to ourselves. Maitribhāv exists on behalf of the whole world and for all living beings. It

develops our physical and spiritual endurance, our strength and determination in daily practice. In dharma, there is much hardship, much to overcome; maitribhāv makes humans grow in their capacity to enfold the world more and more, and to take on hardship gladly for all living beings. Consciousness expands exponentially from self-development, to enfolding the world, and becomes something else entirely, shifting our focus 180° from ‘I, me, mine’, to ‘the world and all beings’. Without such strong all-enfolding maitribhāv, Guru could not have achieved what He had. Maitri means ‘for all living beings’. Sarva-maitribhāv or all-maitribhāv, means all the qualities activated in maitribhāv. The special quality of maitribhāv is, rather than aiming for self-perfection, it is for the purification and ascension of all living beings. That is why this dharma is called Maitri dharma.

In this way, when we invoke the ‘all-maitribhāv’ state of being from within, plunging deep into the ocean of Bodhimārga darshan Maitridharma, following its dharmamārga path, quenching our soul with the elixir of Maitridharma, becoming endowed with Paramātma wisdom, then boundless divine bliss and peace will sprout from the heart, from within, to radiate outward. The sphere of all-maitri bhāvana in dharma is infinite, without limits. To be immersed in all-maitribhāv consciousness is to be immersed in full union with Paramātma Gurunature, or being in the deepest samādhi consciousness. Paramātma radiate all-maitribhāv consciousness from their every pore. They are all-maitribhāv. Without maitribhāv, all Paramātma could not have reached the vast wisdom needed for Paramātmahood. That is to say, They attained Paramātmanature through the impact and influence of Their practice in all-maitribhāv. In dharma, no one can attain anything without maitribhāv, be it Dharmanature or Gurunature because dharma without maitribhāv remains completely inert. But through all-maitribhāvnature, all souls become capable of obtaining Paramātma consciousness. Therefore, it may be said that the totality of Paramātma is all-maitribhāv.

For obtaining the highest levels of sarva-maitribhāv on the Bodhimārga Bhagawānmārga Path, the adept must be able to experience the pain and suffering, the fear and torment of all creatures first-hand. For only then can souls attain the infinite maitribhāv of the Bodhi or Bhagawān state of consciousness. Such mighty souls will gradually realise first-hand all the infinite subjects and matters of dharma. But for us humans, maitribhāvana cannot develop so totally or fully as in Paramātmā Bhagawān, even if we are practising all our daily karma activities in the state of total immersion in all-maitribhāv every second. For among humans, the bhāvana may not be entirely pure due to the positive and negative distractions that come into our consciousness, into our thoughts and actions; and our pristine maitribhāv cannot be sustained consistently to remain steady as in Paramātmā but wavers more like rivers that meander hither and yon. Because in most ordinary humans, less intimate with dharma, engulfed in their personal goals and achievements, their bhāv may shift or transform at any time. And as long as we are not full-heartedly doing dharma-karma work following the dharma-mārga, we cannot build or nurture strong and binding all-maitribhāvana from within. Even sangha devotees who do dharma practices daily but do not follow the mārgadarshan pathguidance from deep within the heart, however hard they may try, however much they may do, their heartset will waver without depth or certainty.

But it can be very easy for humans to develop all-maitribhāv. If we adhere to the dharma rules and regulations with our hearts fully open and alert, then maitribhāv can easily be obtained without difficulty. Ordinary humans don't need to do any severe practices or austerities.

Sarva-maitribhāv is to be in supreme happiness and gratitude as we realise we are among the fortunate souls to have received human life at this historically significant time, to know Maitri Dharma and be among the blessed devotees who manage to receive mukti-moksha wisdom leading to the final release from life-and-death cycles. All-maitribhāv is the bright warmth of



loving friendliness, of serene, selfless peace and equality in our highly diversified, amazingly beautiful human world of countless cultures and traditions. It is with an inexpressible sense of awe, reverence and gratitude that we realise we receive this divine state of being from the Mahāsambodhi Guru, Dharmasangha Himself, and that in Him we are blessed to commune with heavenly Paramātmā.

Just as flowers exist to offer all their scent and beauty to the universe, so may we all, in this world as human beings, come into full flowering to offer all our fragrance and beauty. When we invite the true dharma to sprout in our heart, to grow and to stretch outward, releasing to the world infinite Maitri love, compassion, cooperation, intelligence, energy, joy and wisdom, we are fulfilling our original purpose as human souls on Earth, our primordial function as we, like flowers, bloom to bring blessing and happiness to the world. When we surrender to dharma, immersing ourselves entirely in dharma and become permeated in dharma through and through, then our inherent attribute of blossoming will gradually become moistened by Guru's nectarous words of maitribhāv, will sprout and begin to blossom, and release all our innate goodness exactly like flowers. The process of blossoming in plants and humans alike is essentially the same: it is a gradual upward and outward unfurling of the Heart's innermost dharmic qualities, dispersing its innate wisdom, compassion and beauty. Here its inherent qualities manifest as self-dedication to the universe and all living beings whose happiness opens our own, whose wellbeing sparks ours in symbiotic sympathetic vibration of universal harmony and union.

Each one of us is born with an inherent, unique and irreplicable spiritual beauty and scent that can light up a room, bring joy to a group, calm the fearful, and comfort the careworn. Our greatest mission and deepest joy is the endless outpouring from the depths of our heart of loving compassionate, kind, gentle, caring and yet humorous maitribhāv, to give the world a grateful smile, to lessen its burden by an ounce, to advance its realisation of mukti-moksha by

a hair. Each of us releasing our growing maitribhāv will revitalise Earth gradually but surely. We can help revert physical Earth to its pristine vibrancy as at Creation. We can do this with full confidence and deep joy, once we are immersed entirely in the inexhaustible all-maitribhāv that is the Guru.

## 2.4. Mukti and Moksha

In ordinary parlance, mukti means to gain release from any sort of bondage. But in Maitri dharmamārga, the ultimate state of freedom is attaining complete moksha-wisdom. Following death, the human soul is not only released from the physical body but also must be freed from all its worldly ties and bondages. Only then can the liberated, unattached soul achieve moksha transcendence. According to Dharma, it is vitally urgent for the newly released soul to attain moksha wisdom, for only when it has obtained *both* mukti and moksha wisdom can the process of ascension be completed. Here moksha is perfect and complete realisation, tremendous peace and happiness. It is where the soul activates myriad qualities of living cosmic wisdom for eternal ascension far beyond ignorance and suffering. For it is only when moksha consciousness has transcended beyond cyclical births and deaths, that the soul becomes immortal forever. That is, whilst mukti means the physical detachment of the soul from its mortal body, moksha is the living wisdom and all-maitribhāv that provides direction and assurance for the soul's complete and final liberation and happiness. For this reason, in the Dharma mārgapath, together with physical mukti release, it is absolutely necessary for the soul to obtain spiritual moksha transcendence.

## III. Mārga: The Paths

### 3.1. Mārga – The Paths

Dharmasangha Guru has bestowed upon all humanity the standards, laws, regulations and methods of Maitri Dharma, that is, the 'mārgadarshan' or pathguidance that will enable us to attain eternal mukti-moksha release from cyclical births and deaths, to realise the eternal nature of Maitri Dharma, to be perfectly endowed with qualities of Paramātma wisdom and to be in direct connection with Paramātma Bhagawān; to obtain all these essentials of Maitri Dharma by abiding in its divine mārga full-heartedly, moving step by mindful step with diligence and ever-watchful care.

According to Dharmasangha Guru, there are altogether three distinct mārgapaths in the world. These paths are Bodhimārga, Mārgaguru, and Gurumārga. In the past, Paramātma had gained their full divine wisdom from these three paths during their lifetimes on earth, according to their respective capabilities and their abidance in dharma. In dharma, mārga pathguidance is most important for gaining the living qualities of essential divine wisdom. Dharma without mārga guidance is like walking on the journey but straying from the path.

For souls to obtain a permanent place within dharma, the only way is to follow the mārga pathguidance in full devotion, diligently. 'Mārga' or 'Path' is the heart thrust of dharma. Without following the 'mārga' in reverence and gratitude, it is impossible to attain mukti-moksha transcendence. It is dharma's 'mārga' path that creates the dharma karma actions specified for each individual. Mārgadarshan pathguidance provides the very foundation for gaining dharma punya karmafruit that in turn reveals the essential qualities of living divine wisdom for full samādhi absorption in the dharma. Only in realisation of divine wisdom does humanity gain the immortal ingredients for mukti-moksha liberation. Here, all essential dharma elements are shaped and brought to life in the mārgapath. All pure souls entering Maitridharma receive

their mār̥ga pathguidance directly from Dharmasangha Guru, arising as it does from within, according to each soul's capacity to follow and hold the mār̥gapath. Similarly, these same criteria define the respective divine wisdom they will each realise, and subsequently their respective places in Maitri Dharma. All devotees who remain resolute and unwavering in faith and belief in Maitri Dharma in accordance with their mār̥ga pathguidance will attain the Gurulok, the Guru Realm, the joyful heavenly Realm of Sukhavati.



Each of Dharmasangha Guru's nectarous sayings is pure mār̥ga pathguidance. 'Mār̥ga' is the invisible but essential path of dharma that provides the divine wisdom leading to mukti-moksha liberation. To travel this mār̥ga, walking on this journey's final path of release from ignorance and cyclical Earth-lives, is the wonderful special privilege and the unique right – as well as the pivotal, decisive responsibility – of each human soul born into this

Earth Realm. No one else can be responsible for our personal spiritual mārṅa-journey. Guru fulfils His own dharma by giving humanity the mārṅapath; but taking up the journey of our individual paths is our own blessing and personal duty. With Gurus guiding us, we build up boundless dharma punya karmafruit doing the essential daily practices on our dharma mārṅapath without flaw. The end result depends *entirely* on the nature and quality of our obeisance, abidance and maitribhāv. Most important within our mārṅapath, is 'karma' (actions in thought, words and deeds). It is through karma, daily doing all sorts of activities needed on our divine personal mārṅa path, that we accumulate dharma punya karmafruit. This process continues till the last moment of life.

According to the mārṅadarshan pathguidance of maitridharma, we humans are perfectly capable of incorporating all required dharma karma practices into every bit of our ordinary daily activities. Human karma is accomplished through two basic means, the physical and the spiritual, where invisible bhāv currents manifest through the all-directing soul in positive or negative states of consciousness, thoughts and emotions. All the visible physical karma actions performed by the body are controlled by currents of consciousness created by the soul, and will be either positive or negative karma. In fact, dharma karma actions can be created only through these two, physical and spiritual means. Above all, the dharma mārṅapath is truly being followed only when we probe for the truth in profound reverence, with awe and gratitude toward Paramātma Bhagawān, Guru and Dharma, with equal all-maitribhāv loving friendliness toward all beings, in mutual understanding, empathy, cooperation and unshakable confidence. If we do true karma, following the dharma mārṅa pathguidance fully endowed with all the above essentials, then we will receive Paramātma Gurus' profound confidence, Their inexhaustible mercy and blessings; and our Maitri dharma mārṅapath will meet no obstructions or negative influences. In this manner, the entire journey can be traversed easily and smoothly.

All the world's living essentials of Dharma come into being through the true Gurus. Where there is no following of the true Guru, there cannot be true dharma. Where there is no dharma there cannot be true mār̥ga. Where there is no true mār̥gapath, there cannot be true karma practice. Where there is no true karma practice with the purest of our deepest heartfelt intentions, there cannot be dharma punya karmafruit. And, where there is no dharma punya karmafruit, there cannot be dharma karma benefits. There won't be any dharma punya without our genuine surrender heart-and-soul, without our most ardent *intention*, even if we work diligently throughout life with profound reverence and gratitude, trust filled with faith and devotion, hope and deep-rooted confidence in Bhagawān, Maitridharma and all true dharmagurus. Without truly heartfelt maitribhāv and genuine obeisance in following true gurus, all our efforts go only into worldly material karma that can bring mere momentary physical punya karmafruit that cannot transcend with our spirit when we leave our body. There will then be no liberation from our complicated worldly bondages and attachments. Finally, when dharma punya is reduced to zero, the soul will wander lost in the world without true purpose. And most important for our *truly engaged* spiritual life, therefore, is the Guru who bestows true mār̥ga pathguidance. We obtain all essential living truths of dharma through Guru. Without Guru, it is impossible to find the divine qualities of dharma wisdom. Just as there is no light or warmth without the sun, there are no dharma essentials without Guru. And Gurunature is that immensity which, in intimate relationship with all Paramātma Gurus, is constantly freeing all living beings from ignorance and suffering.

Based on 'Bodhimār̥ga darshan Maitridharma' that so lovingly enriches all the world's living beings including humans, the glorious omniscient most revered Mahāsambodhi Dharmasangha Guru has revealed the Bodhimār̥ga or Bhagawān mār̥gapath that is also called the 'Bhagawānmār̥ga Creator' Path. Here He also reveals other major mār̥gapaths including paths of the Mār̥gaguru Creator, and Gurumār̥ga Creator. And within the 'Gurumār̥ga

Creator' Path there are four streams of: 'Ascetic Gurumārga Creator', 'Ascetic Mahā Mātma Gurumārga Creator', 'Householder Mātma Gurumārga Creator' and 'Secular Gurumārga Creator'. Each mārgapath has its specific discipline to be followed according to the aspirant's capacity, interest and skill. The table below lists all the mārgapath disciplines in order, from the 'Secular Gurumārga Creator' up to the 'Bodhimārga Creator', some with short details, all in the ambrosial words from Guru's own lips. Beginning at the zenith, there are:

Bodhimārga (18)		
18	<i>Bodhi- (Bhagawān-)mārga Srīstikarta</i>	Bodhi-(Bhagawān-)mārga Creator
Mārgaguru (15-17)		
17	<i>Mahā Sāmyak Mārgaguru Srīstikarta</i>	Great Perfected Mārgaguru Creator
16	<i>Sāmyak Mārgaguru Srīstikarta</i>	Perfected Mārgaguru Creator
15	<i>Mārgaguru Srīstikarta</i>	Mārgaguru Creator
Gurumārga (1-14)		
14	<i>Mahā Bhikshuwan Gurumārga Srīstikarta</i>	Great Radiant Anchorite Gurumārga Creator
13	<i>Bhikshuwan Gurumārga Srīstikarta</i>	Radiant Anchorite Gurumārga Creator
12	<i>Mahā Bhikshu Gurumārga Srīstikarta</i>	Great Anchorite Gurumārga Creator
11	<i>Bhikshu Sanyāsi Gurumārga Srīstikarta</i>	Anchorite Ascetic Gurumārga Creator
10	<i>Mahā Uddharwan Sanyāsi Gurumārga Srīstikarta</i>	Great Liberator Ascetic Gurumārga Creator

9	<i>Uddharwan Sanyāsi Gurumārga Srīshatikarta</i>	Liberator Ascetic Gurumārga Creator
8	<i>Mahā Kripawan Sanyāsi Gurumārga Srīshatikarta</i>	Great Compassionate Ascetic Gurumārga Creator
7	<i>Kripawan Sanyāsi Gurumārga Srīshatikarta</i>	Compassionate Ascetic Gurumārga Creator
6	<i>Mahā Shuddha Sanyāsi Gurumārga Srīshatikarta</i>	Great Pure Ascetic Gurumārga Creator
5	<i>Shuddha Sanyāsi Gurumārga Srīshatikarta</i>	Pure Ascetic Gurumārga Creator
4	<i>Sanyāsi Gurumārga Srīshatikarta</i>	Ascetic Gurumārga Creator
3	<i>Sanyāsi Mahā Mātma Gurumārga Srīshatikarta</i>	Ascetic Great Mātma Gurumārga Creator
2	<i>Grihasthi<sup>66</sup> Mātma Gurumārga Srīshatikarta</i>	Householder Mātma Gurumārga Creator
1	<i>Sarva Sadharan Gurumārga Srīshatikarta</i>	Secular Gurumārga Creator

### 3.2. Srīshatikarta – Creator

The word *srishtikarta* or 'creator' is usually explained as 'the doer' or 'constructor' of some (physical) objects. In Maitri Dharma, however, the 'Creator' means those who have searched for, found and absorbed the true essentials of living dharma realities, are now creating peace and happiness in the world, bringing happiness and welfare equally for all living beings. The meaning of 'Creator' here is only positive, joyous and uplifting. Anything negative is 'pap' or wrongdoings and does not belong to the Maitri 'Creator'. By nature, being part of the world, all living beings have the capacity to create

<sup>66</sup> Grihasthi means job-holding householder gurus living in a secular community, some of whom are married and have families.



something uplifting for the world. Hence we atma-souls, are all 'Creators'. Every day, we maintain and enhance Creation by creating things that in one way or other prolong life, benefit the world and delight living beings. In Dharma as well, we can through immense probing and cheerful loving practice, create joyful dharma wisdom for the world and for all beings to attain the happy inner transformation with crowning revelations.

### 3.3. Bodhimārga (Bhagawānmārga) Creator

At the supreme Bodhimārga Guru Creator level, the totality of living Dharma's divine wisdom-qualities has been fully attained. Bhagawānmārga or Bodhimārga Creators are the *source* of *all* dharma and all dharma punya. Bhagawān dharma punya is unceasing and inexhaustible and flows to all through all Mārga Gurus and Gurumārga gurus. The Bodhimārga or Bhagawānmārga Creators create and guide all other mārgapath Creators listed here. Whilst all other gurus are teaching the Bodhimārga darshan Maitridharma, Bodhimārga is not only the creator of all Creators, but the creator of dharma itself. It is the most gruelling path, obtained with the most arduous difficulty by intense probing with immense pain and suffering. Full attainment practising this path is possible only through unbounded all-maitribhāv produced in soul-consciousness, enforced with complete determination by dedicating the self solely to the benefit of all living beings, with willingness and capacity to bear more pain and suffering than all creatures, to be in total renunciation, and in the most arduous tapasya of unrelenting hardships that sometimes may lead to death.

Of all the mārgapaths, this supreme mārga is attained only by the most rigorously prepared adepts. Guided by Bhagawān Bodhimārga Gurus, these unmatched brave souls take on full responsibility for their own survival and success. They struggle on their own, alone, merging with the universe completely, entirely, in solitary practice with no human support whatsoever.

There is no other way, for who can touch or know the sun without being the sun oneself? Who can know the deepest and coldest depths without being the ocean oneself? It is impossible to follow and attain the Bodhimārga level, neither through meditation-gained empirical knowledge, nor through intense studies of dharma. For this is the realisation or attainment of *all* omniscient qualities of living divine wisdom through extreme solitary hardship and supreme effort. Such is the Bodhimārga or Bhagawānmārga.

The word Bodhi means all Bodhimārga Gurus of the supreme Bhagawān mārgapath. This is also Their title or form of address. There has never been any realm, any dharma wisdom, any essential realities, nor any dharma mārga existing anywhere in the past or present that supersedes the Bodhimārga or Bhagawānmārga level. Bodhimārga is the ultimate path, rooted in all omniscient qualities of active divine wisdom from which all other mārgas are founded. Bodhimārga Gurus create the laws of true dharma for the world, bestowing *all* the punya, including *all* the principles and living dharma wisdom of the Mārgaguru and Gurumārga, and also the Secular Gurumārga paths. This is how dharma is established and upheld in the world. Bodhimārga (Bhagawān-mārga) is the root-source of all Creation. When activating, animating and sustaining this perfectly made world, it is Bodhimārga-nature that creates the environments favourable for all life forms, that silently and invisibly regulates the world and the proper times. Ordering night and day, the seasons, sunlight, wind and rain, Bodhimārga Bhagawān provide the very *prān* life-breath for seeds to sprout, for grains to mature to harvest ripeness, for souls to take human form, and to bestow life to all creatures. Always revealing indescribable beauty and wonders and bountiful nature of Earth that kindle so much delight, joy, awe and overflowing gratitude.

### 3.4. Mārgaguru Creator

The glorious all-transcended Mārgagurus of infinite compassion gaze upon all living beings with boundless mercy, treating all equally and tenderly

as their own children. Mārgagurus motivate and encourage human souls to take on the dharma mārgapath with enthusiasm and zeal. Shining in immense empathy, unlimited love and kindness, Mārgagurus are the great protectors of all living beings. With pristine bodies, speech and heartmind free of the least stain, in serene bliss they are constantly helping all maitrified beings in distress without any delay. They are fearless, and spend every moment bestowing all living truths of gyāngun wisdom to the world through immense selfless dedication. Lovingly, They protect humans immersed in dharma by removing ruinous mara delusions and the myriad obstructions that may come onto their Dharma path, their personal mārga. They release all maitri beings from spiritual dread and fear. These are the Mārgagurus. Ever under the guidance of Bhagawān Bodhimārga in accordance with the laws of Dharma, the all-compassionate Mārgagurus bestow dharma principles, standards, laws and regulations onto all Gurumārga gurus, from the Secular Gurumārga Creators to the Great Radiant Anchorite Gurumārga Creators. Having shown the mārgapath, Mārgagurus take joy in providing support and self-confidence to all devotees in the face of every difficulty on the Dharma journey, making the Mārgapath pellucid for all.

At all times, they provide deep-rooted confidence to all guru creators up to the Great Radiant Anchorite Gurumārga Creators of whom we already know the Ascetic Gurumārga, Ascetic Mahā Mātma Gurumārga, Householder Mātma Gurumārga, and the Secular Gurumārga gurus committed to their special mārgapaths, and all ordinary followers who, showering them with the ambrosial light of living divine wisdom. The primary duty of the 'Mārgagurus' is to uphold all the realms including this world. These radiant and compassionate 'Mārgagurus' watch over the universe in ceaseless loving benevolence in order to free all living beings.

### 3.5. Ascetic Gurumārga Creator

Forsaking their worldly occupations, their society, clan, family, wealth, property as well as all pleasures and comforts of family life to follow the Paramātma True Dharma and, surrendering to the Guru, these dedicated earthly gurus take up the lifepath of 'Gurumārga,' immersing themselves in working day and night for the mukti-moksha liberation, happiness and welfare of all living beings in the world, including the self. Based in the Sacred Precincts, these very dharmagurus are the Ascetic Gurumārga. Ascetic Gurumārga gurus are under the guidance of Bodhimārga and Mārgaguru Creators. Like a bright shaft of dharma radiance, their role is to disperse and to maintain the light of Dharma's living qualities of universal wisdom and realities in the world. They teach the Dharma rules and support all Mātma Gurumārga Creators and all Secular Gurumārga Creators. Remaining within dharma's laws, regulations and practices while spreading living gyāngun dharma-wisdom in the world, their primary duty is to uplift spiritually tormented living beings, and to save the world from destruction. In this way, the primary duty of the Ascetic Gurumārga gurus is also to guard and protect the dharma.

### 3.6. Ascetic Great Mātma Gurumārga Creator

Like the Ascetic Gurumārga, the Ascetic Great Mātma Gurumārga gurus forsake their worldly occupations, their society, clan, family, wealth, property as well as all pleasures and comforts of family life to follow Paramātma True Dharma and surrender to the Guru. These dedicated earthly gurus take up the lifepath of 'Gurumārga,' immersing themselves in working for mukti-moksha liberation, happiness and welfare of all the world's living beings including self. Based in the sacred Precincts, these very dharmagurus are the Ascetic Great or Mahā Mātma Gurumārga gurus. Mātmas (*mā*-humans + *ātma*-soul) means 'Soul (or Light) of the human Earth (Realm)'. And soul being light,

Mātma Gurumārga gurus are the radiant dharma light of the human world, or Earthlight. These very dharmagurus follow the Ascetic Mahā Mātma Gurumārga Path. Even after having had a family with spouse and/or children, these Ascetic Mātma Gurumārga gurus wishing to devote the rest of their life to the dharmamārga, renounce all family ties (with the consent of all members), and like the Ascetic Gurumārga gurus, practise dharma full-time residing in a Maitri Precinct. The only difference from the Ascetic Gurumārga is that even after having been married and having created a family, all male and female aspirants achieve the position of Mahā Mātma Gurumārga through the renouncing process of forsaking all their erstwhile worldly ties according to Dharma's mārga pathguidance. From Ascetic Gurumārga onward, they follow the Mārgaguru and Bodhimārga Gurus. Like a bright beam of dharma light, the role of Ascetic Mahā Mātma Gurumārga Creators is to disperse and to maintain the light of dharma wisdom in the world. And glowing with living wisdom, they bestow deep-rooted confidence to all Householder Mātma Gurumārga gurus and Secular Gurumārga guru devotees and followers. Their primary duty is to spread and teach the canon, the standards, laws, rules and regulations, as well as all the practices and methods of Dharma. This mārgapath has been bestowed by Dharmasangha Guru Himself to give all married men and women this precious chance to enter Dharma through inner processes of renunciation. This is how He reveals the wonders of dharma in the world, the rights, joys and responsibilities of the divine mārgas, to all members of humanity equally.

### **3.7. Householder Mātma Gurumārga Creator**

Keeping their regular worldly jobs or work, the Householder or Familied Mātma Gurumārga gurus are engaged in sustaining and protecting the world as well as uplifting all living beings. To spread the brightness of dharma's light. To disperse the fragrance of divine wisdom. To bloom the flowers of Dharma.

To seed true dharma in human souls. To sprout dharma minds by sprinkling dharma nectar on human souls. They bestow inspiration, encouragement, enthusiasm and rapturous zeal to help all sangha, devotees and followers walk the dharma mār̥ga in joy. Householder Mātma Gurumār̥ga gurus remove obstacles and ruinous mara delusions that harm all living beings from humans, to aquatic-life, terrestrial-life to plant-life while preserving and protecting all creatures with the help and support of Bodhimār̥ga, Mārgaguru, Ascetic Gurumār̥ga and Ascetic Mahā Mātma Gurumār̥ga gurus. They are the 'Green' gurus who help reforest the earth, planting trees wherever possible. They release souls from pain and suffering. They spread peace in the world and protect the dharma. Masters of myriad dharmic activities, rituals, methods and techniques for any and all happy or unhappy karma events and life-marking occasions in the lives of human beings. They are part of society and live in villages, towns, cities and town-centres for easy access by one and all. Their principle duties include driving pain and suffering far away any and every time, leading devotees to true Paramātma Dharma and Maitri mār̥ga practices. The Mātma Gurumār̥ga gurus spread dharma by bestowing qualities of living divine wisdom onto all pious souls among the Secular Gurumār̥ga Creators and ordinary followers.

### **3.8. Secular Gurumār̥ga Creator**

Completely engaged in worldly life, work and activities, Secular Gurumār̥ga Creators also surrender their hearts to true Paramātma Gurus, Dharma, and diligently follow their specific mār̥ga pathguidance. They too are able to attain full punya karmafruit for mukti-moksha transcendence in their lifetime. Secular Gurumār̥ga Creators can garner the highest divine qualities of living dharma wisdom, just like all robed Gurumār̥ga gurus. This is because

they live the dharmapath exactly as instructed, in complete sincerity, with all their heart. It is new for the world to have gurus from ordinary human life looking no different from everyone else. In Maitri dharma they follow the new path created especially for Secular Gurumārga Creators, who thereby become the blooming flowers radiating the fragrance of pure all-maitribhāv toward the entire world. By far the largest group of Gurumārga gurus, every human soul is included here. Guru bestowed this immense gift upon mankind: the radiant right to take up this proactive, exhilarating mārgapath, by anyone, for everyone. It is born of the inseparable oneness of all human beings with Paramātma's Creation, to share in its loving care. Abiding in the dharma standards, laws and regulations, Secular Gurumārga gurus have received their own secular practices in worship guided by Ascetic Gurumārga, Ascetic Mahā Mātma Gurumārga and Householder Mātma Gurumārga gurus. They pray in full surrender to all Paramātma Gurus, accumulate boundless punya benefits for all living beings including self, and gain dharma punya karmafruit to benefit the entire world. They are committed to doing 'worldly spiritual karma' activities to create all-maitribhāv in soul-consciousness. The primary duties of 'Secular Gurumārga Creator' gurus include: not to cause the least pain or harm knowingly to any living creature or plant, to protect innocent ignorant beings continually, to safeguard the world by doing bright daily dharma karma actions, to protect and preserve animal and plant life by saving them from intentional and ecological distress, to protect the Earth Realm by supporting all its lifeforms; happy always to give boundless reverent service to the Gurus, and spread universal peace daily, in their every shining action. Without special robes, these gurus always radiate kindness and joy in the empathetic spirit of mutual collaboration. All human beings and animals around them rejoice and relax in their company, feeling happy and safe when they are near. All Paramātma Gurus take joy in them and will bestow unfathomable dharma punya karmafruit and blessing that will reserve a place for them in the Heavenly Realm of Sukhavati heavenly consciousness.

## IV. Extraordinary Precious Human Life

Human life shines among the greatest miracles of all Paramātma Bhagawān Creations. With its countless facets, this exuberant reflection of Bodhimārga Bhagawān Gurunature holds within a single human body and soul all the senses to enjoy the immense beauty of Their extraordinary creation, the Mālok (human realm) we call Earth. This is by far the best place in the universe for any soul to be born. As humans, we are given eyes able to gaze at their majestic massifs, the unfathomable oceans, flowing rivers, lush forests and boundless varieties of wildlife and flowers; ears to hear the myriad sounds of divine nature that in symphonic joy enliven the woods and fields, mountains and streams. We inhale the energising air, play in the sunlight, dance with the winds, splash or swim in the clear waters. We can actually *feel* the coursing of *life* itself - through the fragrant breath of flourishing plants, in simply 'being'. Creation. Ever extraordinary and all-pervasive. We are blessed to eat and drink of countless tastes and textures Paramātma have freely given throughout the magnificent plant kingdom. And we are blessed with the transformative gift of love, to love and to be loved and to partake in Creation's miraculous processes. Besides all these gifts also being enjoyed by all other creatures, human souls *alone*, among all living beings in the cosmos, are further blessed with the unique chance to attain the wisdom leading to immortal realms of eternal happiness and bliss. In this perfectly crafted world, humans are the finest creation of Bhagawān. Endowed with high mental powers, the ability to distinguish between right and wrong, between good and bad, we humans have received the incredible gift of this life on Earth, the glorious purpose of which is to work for the eternal uplift of all living beings, gaining enough dharma for heavenly moksha-transcendence in this life. Human life manifests the love and blessing of Bhagawān resulting from all good karma work for the world and all beings that our souls had offered in previous lifetimes. Thus the unique gift of a human soul, mind and body, has been granted to us once more, this time,



to be able to work diligently for the ultimate liberation of all beings from all bondage, from all ignorance and all suffering, to achieve final ascension of all purified souls into realms or states of unending bliss. It is only since the arrival of Paramātmā Gurus bringing New Dharma onto Earth, that we humans can work for this new stream of radiant punya light that expands and deepens our dharma, the dharma that each of us needs to complete to attain mukti-moksha transcendence. We are at last able to focus on benefitting Earth and activating the ultimate liberation of all living beings. Nowhere else in all realms of countless universes large and small, old or new, is there an environment so beautiful, so diversified and precious that can let us live so easily, happily, and help us attain for all living beings (including self) unbounded happiness and eternal freedom from ignorance. For each and every soul being born in this brief transitory Mālok, including animals and plants, can be helped and uplifted. At last we can wake up with joy and aim our energies full-heartedly to and for our beloved Earth. To attain this golden unfurling of wellbeing and serenity for everyone, we offer our entire self through our every breath, every thought, our words and deeds, ever mindful in reverence, ever conscious of the immense Oneness that equally enfolds all living beings, all of us creatures of Bhagawān. To Them our Creators, we happily surrender all our trust and faith in overwhelming gratitude that wells up from the heart in the profound awe of just standing before Them... coming face to face with Life Itself. Just as when we, like tiny ants, gaze up and behold mammoth mountains like Yosemite, majestic Mount Hua, the shining Alps or the divine Sagarmatha, Mount Everest. There is no other realm with such favourable and marvellous conditions to earn dharma punya for all through daily dharma karma actions. For those already introduced to Maitri Dharma and the freedom of choice, *this* our very special lifetime, provides the very precious privilege – and divine responsibility – for us humans to help attain eternal transcendence for everyone everywhere. The new world dharma of Maitri has been in effect since the early 21st century, and in time when all humanity know the

mārgapaths, most will carry out their respective positive karma actions. To embrace maitri dharma, following the mukti-moksha dharma mārgapath guidelines is most important for the liberation of all living beings, regardless of which mārgapath in the world our heart follows. But being ignorant of the essential principles of maitri dharma will not lead us to the shining wisdom of mukti-moksha transcendence, even if we live as completely 'good' humans without harming any living being. Such souls, aware of Maitri Dharma but side-stepping it deliberately, may never return to Earth or attain the divine state of Svarga paradise, but be in one of the infinite other realms or states of consciousness. Spending our lifetime knowingly engaged in selfish, egotistical and harmful adharmic activities out of greed, fear or anger, ravaging the world and living beings, we create the soul-path that goes into self-destruction, even self-annihilation. Now at last understanding the workings of karma actions, with our unique freedom of choice, we are given the creative and decisive power where we can knowingly, consciously design and shape the nature and quality of our long-term, permanent spiritual life after we leave our bodies.

Here and now! Let us grasp the time left to us and do the brightest dharma karma actions to attain our brightest punya karmafruit creating the brightest future for all living beings, among whom we exist. Entering True Maitri Dharma, our life journey gains direction and momentum the minute we embark full heartedly on our exhilarating Maitri Dharma mārgapath.

What we experience after dropping our mortal body on earth is the greater and far longer spiritual life of the soul. It is the same for everyone, no matter how and in what spiritual condition we die. For it is only *after* our physical karma choices on earth that we enter the far larger life we are creating right now through our every thought, word and action. The nature and quality of our future spiritual life are only created by humans, and only whilst here on earth, for activation now within our lifetime. It goes into full swing the minute our soul steps out of the physical body to take form and direction in accordance with the thoughts, words and actions we activate in-body, every minute, each

day. These earthbound karma-actions shape the nature and quality of our soul for one of the eternal realms. Our living daily actions can be positive dharma karma in fervent dedication to the uplift and transcendence of the world and all living beings, as this heartset will speed us onto the mukti-moksha path heading straight for the realm of Sukhavati Lok or heavenly state of consciousness. Or our negative adharma pāp or wrongdoings may be in the opposite extreme, where we cling tightly to bygone heartsets and mindsets, to habits born of attachments, greed, lust, envy, anger or hatred. The negative actions generated and activated daily by such extreme negativity, accumulate in us every minute and lead our poor deluded soul to destruction. There are infinite stages in between these two extremes we may create for our souls, sending them to one of the infinite loka soul realms or states of consciousness existing in the universe. In this, our new Golden Age of Universal Dharma, the results we create will last for the eternity that follows our physical demise on Earth. The soul will proceed toward eternal bliss, freed from any and all suffering and ignorance, toward any other of the myriad as-yet unknown heavenly realms, or toward unending wretchedness, some even to total annihilation. One of all these states or realms for the detached soul, will be ours throughout the long spiritual life to follow, in the exact quality and precise measure in which we now commit our dharmic or adharmic actions, this and every minute on earth.

The effects, the fruits of our daily human actions are so exact, so powerful, and totally decisive – they are inescapable, shaping the future life of all human souls upon physical death. Each and every human action is registered in the soul and can be neither erased nor changed, and their effects will occur in exact measure either some time later during our brief earth-life or in the long, long soul-life thereafter. No one else can alter our actions. Not even Paramātmā. The totally *automatic* result of karmafruit is a precise process created by Paramātmā Gurus whereby human souls fashion their own fate single-handedly with their thoughts, words and actions that, all together

over the years, shape the kind and quality of their respective futures precisely. However, realising we had committed a grave misdeed, we can go ahead and stop that kind of heartset, and never look back again or miserate on past misdeeds, but instead, immerse our heart-soul more deeply into maitribhāv, and happily do helpful maitri actions with all our heart, creating wellbeing and happiness for the world and living beings. We must quickly earn new dharma punya afresh, ceaselessly, every day in full and joyful knowledge that we are upgrading ourselves, becoming ever more maitrified, looking forward to a bright karma future.

So, no matter where we were born, at which stage we are on our dharma path, no matter what we have done or what we plan to be doing – know *now* that *this* is the moment, the very moment in which we begin to shape our destiny in Dharma. When we follow the Bodhimārga darshan Maitridharma bestowed by Mahāsambodhi Dharmasangha Guru from this time forward, mukti-moksha transcendence will definitely be attained! For this divine transformative process, it is vital to *feel* Guru’s profound, heart-filling compassion, acceptance and confident encouragement for us to advance on the heavenly path at once. Such cosmic love and infinite inclusiveness trigger in us the unfathomable awe, reverence and gratitude towards Bhagawān our Paramātma Creators in total trust filled with devotion, faith and hope in the happy confidence that wells up from the deepest recesses of our heart. And it is this heart-born awe and reverence that connects humans directly to Paramātma, earning massive punya light.

Humanity alone, souls with both human and Paramātma attributes in our beautifully supportive Earth environment, are especially bequeathed with the choice and the chance to create our own long-term spiritual life in one or other of the infinite realms. Our purely spiritual long life has been placed in our own hands, to be designed and shaped by us humans right *now* from the moment we receive and accept Dharmasangha Guru’s happy gift of Dharma, with its lovingly explicit Margapath guidance (in the Eleven Precepts and Thirty-Two

Guidelines), and all His wondrous, patient and encouraging Teachings. Moreover, everyone may be taught by Mātma Gurumārga Teachers especially trained by Guru as our human guides. And so, knowing our mārgapath in clear detail, it should be easy, even exhilarating to sail ahead to our blissful eternal destination. No other living form in all the universes of the cosmos is endowed with this unique sacred privilege and divine responsibility. We are living in the warm, all protective and most auspicious Golden Dharma Age as it unfurls over the whole world budding and blossoming with the Paramātma Bodhimārga Guru, Mahāsambodhi Dharmasangha among us as Teacher and Exemplar. We are blessed with unprecedented fortune to have witnessed the divine descent into our midst of Supreme Paramātma Bhagawān manifesting in both human form and His heavenly state embodying the host of heavenly Paramātma here on Earth. This event is without precedent and of the highest divine magnitude. Everyone alive these days is uniquely blessed to be touched by the historic and transformative dawning of the New Golden Age of Maitri Dharma. Each of us is in a human body and is gifted with the divine qualities that enable us to carve out our own blissful future in celestial realms! This entirely new reality in which we now find ourselves is filled with celestial light. And our every tiniest thought, word or deed can be lit up, all bright and clear, creating step by divine step the spiritual future for which we are both pathfinder and architect. How incredibly splendid and exhilarating it all is! Our present time as humans here is completely different from all previous times. It glows with a celestial radiance unknown in previous eras. And because Paramātma Gurus are here among us in this new Age of Dharma, the doors to the heavens and the celestial language of Maitri are now being opened to the entire world.



Here and now is where loving Paramātmā Gurus can watch Their processes of cause-and-effect being activated in full swing. They see our souls birthed as humans, nurtured, taught, and grown in the material world; They watch us make our own karma choices and decisions as embodied, discerning,

and fully conscious human beings. They then watch how our choices create our future throughout our brief earthly sojourn, accumulating dharma karmafruit to expand our guruness and dharma for the world and all living beings, bit by bit, each shaping our own unique future spiritual life.

We are absolutely, utterly free to do exactly as we want. We are free to focus on the divine future of all living beings, or to veer towards dualistic egoistic greedy attachments, or anywhere between the two. Whatever we do, there are only two general aspects of our mortal life (punya and pāp) that shall remain with the soul after we leave our body and enter purely spiritual life. Truly doing dharma karma actions earns dharma punya and heavenly realms, doing the adharma misdeeds earns adharma pāp and unhappy realms.

So now, dear Maitri Dharma Family, what to do with our limited lives as human beings in this decisive and beautiful world? To accumulate wonderful karmafruit through conscious devout dharmic living and bright karma actions to obtain mukti-moksha release for all living beings? Or shall we rake up dark putrid fruits of adharmic harmful actions of greed, envy or violence? Or shall we half-unknowingly muddle through, somewhere in between? We have been given the wisdom and the invitation to benefit from our most unique and privileged circumstances as humans on Earth, to search for the ultimate truth on our own, to choose on our own, and to work out our destiny on our own in full possession of Guru's parental encouragement and detailed Margadarshan Path-guidance. It is for our purification and ascendance that Paramātma have given us this unique earthbound life in a human body again. This is however the last call and guidance from above. There won't be another Paramātma Dharma Path coming to guide Earthlings. The new Dharma Age is doing the final selection. In the expanding Dharma World, humans must distinguish and choose between dharma and adharma, between truth and untruth, between loving, beneficial activities and greedy, selfish and divisive actions. The human state of consciousness can easily identify these two spheres of consciousness first-hand. And we have been born here to choose and to create

our future state in bliss or in misery, consciously to design and build our certain path, and for all times.

In this Earth realm as human beings, we receive one of countless types of existence according to our specific karma. Some of us are born into rich contented families, some into poor suffering families, some with sight, some without sight, some able to talk, some mute, some with a hand not functioning fully, some without a leg, others physically perfect; some with great beauty, some lacking in good looks, and so forth. But in essence all of us, except for those born without adequate mental facilities due to previous adharmic actions, have the intrinsic capacity to distinguish between good and evil, right and wrong, true and untrue. With this divine gift, we must now each forge our future and make our choice.

Dharma has no preference or prejudice, the only difference among humans is in the individual choice of karma actions and to reap or bear their precisely measured consequent results. Now let us understand this, it is important to engage and to merge our bodies, hearts and minds in True Maitri Dharma without delay. Let us uplift all living beings, including all those suffering from physical or mental disabilities, thinking of them as ourselves. We humans are the most important and most gifted of Bhagawān's creatures: highly intelligent, rational beings who through the human body-mind and soul can accumulate dharma punya karmafruit and help achieve mukti-moksha liberation for the whole world and all living beings. We have the absolute *choice*. Why then do some of us – all uniquely blessed with freedom in choice and action – still behave like ignorant animals who have no choice and who can never do dharma?

It is a shame that having the great gift of a human birth with such an exceptional soul, mind and body, we neglect our own innermost heart-soul quest for the true Guru and true Dharma. We are the most rational and intelligent of living beings, but why do we continue ignorant, fully unintelligent behaviour? Whilst all living beings are Bhagawān creatures,



equally loved enjoying equal rights to life, humans alone are designed by Paramātmā Bhagawān as the single species among all creatures destined for moksha-transcendence, potentially able to behave like Paramātmā Bhagawān, to attain greater Gurunature. Our human wisdom, mercy and compassion and karma actions can certainly affect all beings positively, including animals and plants that can be blessed and uplifted. Our love, physical touch, our gaze, can lessen and reduce some of their burden of negativity. But our human choices in behaviour and actions so often sink to the adharmic level of wild animals. Let us not remain in such numbed states of ignorance, indulging only in short-lived worldly pleasures or comforts. Let us awaken, become alert, and start merging into true Maitri Dharma in heart, mind, speech and action. Let us uproot all remaining defilements with the diamond sword of our powerful dharma Precepts and Guidelines, and awaken our full concentration and wisdom! The time for choosing is *now*, every minute of our life! So let us choose dharma without hesitation and enjoy our bright and happy, divine dharma mārgapath!

Paramātmā Bhagawān created for us this unique human world with its opposite attributes of truth and untruth, joy and sorrow, pleasure and pain so that human beings may realise first-hand how dharma punya karmafruit and adharmic evil pāp misdeeds are direct causes of happiness and suffering. We should not let this beautiful flower of human life waste away into meaninglessness. By absorbing dharma's nectarous maitri wisdom, we help our rare and precious life burst into full flowering and mature fruition and create happiness for all beings including self, even in our present life on Earth. We shall be advancing toward universal mukti-moksha liberation for our final spiritual life among eternally blissful realms.

But once we super-fortunate creatures forget our dharma identity, we will lose reflection on who we really are, why we are here in human form, what our major mission is, and what our karma work is in life. And we fall into ego-tripping traps, ever side-tracked by trivial entertainments, seductions and

deceptive temptations, having forgotten the difference between right and wrong, truth and untruth. In such a state, humans will be sucked into the fatal abyss of attachments down the whirlpool of delusion, losing our ability to distinguish good from evil as we spiral downward towards self-annihilation. So, dear Family, in this brilliant maitribhāv that is even now kindling our very *prana* breath with the golden light of Paramātma blessing, there is no time to be lost. We must use every precious waking moment to build our spiritual destiny by physically living a totally conscious dharmic worldly life here on Earth. We have only very few precious years to be in a human body. After this present lifetime, the chance to build our future is gone because we are then already *in* the future for which we have not properly prepared. Realising the enormous importance of human life, let us take care from now on. Because we won't get any more chances to deepen our dharma. Only *now*, can we as living human souls on Earth do dharma for moksha-transcendence. All Paramātma Gurus had come to Earth in the same way as humans, just for this transformation. Human life on earth is the one and only mode of transcendence.

To be engaged in truth or stuck in falsehoods, each choice depends entirely on ourselves. It is strictly our free and divine gift of choice, our personal responsibility and no one else's. When we do true dharma, divine Paramātma will always be supportive and present near us, and this precious human life will certainly bear wondrous fruit in this present life and ever afterwards. Know that until we fully surrender to the true Gurus, fully wishing to immerse ourselves in Maitri Dharma, we will never attain transcendence from worldly cyclical life. We had come to Earth with the best human nature. During this fleeting lifetime, therefore, our job is to head straight for dharma to attain mukti-moksha wisdom for the wellbeing of the universe and all living beings including self. Doing true karma action immersed in universal all-maitribhāv, we shall surely fulfil our mission and reach our destination of everlasting bliss.

Here is where our new Golden Age of Dharma differs from all previous ages. We have entered the time where New Maitri Dharma has come to Earth and the Creator-Paramātma regulations are now taking effect. Now we have only One Law. One New Dharma. All the divine Paramātma Gurus together have created and built the divine Dharma Laws and mārgapaths specifically for humans of this Age that is unlike any previous Age. Much as there are standards, rules and regulations in the material world, so are there standards, rules and regulations in Dharma that must be obeyed throughout life in order to obtain mukti-moksha transcendence for all. These standards, laws and regulations apply equally to everyone. Maitri Dharma knows no division, no difference among Paramātma, none among human beings, genders, races, none among societies, belief systems, karmas, and none among ethnicities or nations. There is no split, no high and low, no good and bad souls among living beings. Differences are revealed only in their individual choice between dharmic (positive, constructive) and adharmic (negative, destructive) *behaviour* or *actions*. All *souls* are created by Paramātma as equal – each with equal freedom of choice in *behaviour*. It is the human choices of actions that create the differences between dharmic and adharmic behaviour which is either dharmic punya or adharmic pap. Only good and bad *actions*. All humans have the same right to take up the Maitri Path toward mukti-moksha to benefit all living beings, whether rich or poor, educated or, unschooled, healthy or lame, happy or miserable, famous or neglected. In Maitri Dharma there is no difference. It is One, single dharma world. It is held together with one divine Law of the Maitribhāv. Differences are only created by humans in their personal and freely chosen *actions*.

It is truly a most exquisite, rare and divine gift, this Human Life we all have here, all of us. Take heart and reflect on our blessings. Just imagine the trillions of countless living beings in all the different unseen lokas or soul-realms, they are as many as the uncountable, endless numbers of stars in the sky – that's the number of living souls there are at this moment dispersed

in the universe. Among these, we humans are as rare as the star that remains visible in daylight – a virtual impossibility, but truly there. Among all these uncountable living souls, human souls count as less than one-trillionth of a trillionth percent. And it is *we*, the most blessed, the rarest, fortunate few, who have total control over our personal future life. We have only these few precious if unknowable years of earthly existence in which to make our choice and build our karma results. We cannot know where and when this unique and marvellous human life will come to its end. But the clock of human fate ticks on as ever in this earthly realm, minute by vanishing minute. So awake and arise, O Maitri children of humanity! Let us make the most of this marvellous, totally decisive time we still have, and create the most glorious divine and happiest karmafruit for the uplift and ascension of the world and all living beings. That includes ourselves who are a real and inalienable though infinitesimal part of this magnificent beautiful Oneness.

For those mighty Maitri human heroes who have recognised the True Guru, Mahāsambodhi Dharmasangha, and have surrendered joyfully to True Maitri Dharma, this world that we know has already become free of suffering or obstacles. In the deeper reality of their inner life, these mighty Maitri heroes have already surrendered themselves into maitribhāv and now experience the world with all its goings on free of pain or sorrow, right now whilst still on Earth. For them, this daily complex world with all its boons and challenges, is always a happy and wondrous place that offers the great happiness of *Mahā sukha*<sup>67</sup> – the never-ending immensity of joy and bliss, success and bounty beyond our wildest dreams.

To those who don't know this simple Truth, this miraculous, powerful and unique tool inherent in this utterly unique creation – our rare and precious human life, our splendid shining world of Earth looks dark, woeful and melancholy. They do not follow the True Dharma, preferring to remain

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<sup>67</sup>Mahā sukha – Great Joy or Happiness. In Maitri the tremendous positive material and spiritual boons that follow purification and total surrender to Guru and Dharma.

imprisoned in greedy attachments, with mind-sets like 'I want... I need, I must have... feel my anger, my irritation, my rage, divisiveness and separatism...' These unhappy confused souls, still ignorant of dharma, are cultivating their own huge minefields of *bhram* delusion and illusion. To them, our communal world of marvel and beauty, looks dark, dank and gloomy, full of suffering – only because they have not yet begun to search for the truth, to find and to realise the Golden Purpose of Human Life, to find dharma through deep searching and probing, to identify the True Guru and the marvellous mār̥ga of daily happy karma actions. Without intense search and the exhilarating identification of the radiant truth here in our midst – these poor creatures will not know true happiness, true gratitude, genuine awe or breath-taking reverence because they feel cut off from our common spiritual roots.

The critical question may be raised for rational humanity; 'What happens if this miraculous and unique Dharma-generated opportunity is taken away from us?' What if we never had – or never knew of this opportunity to choose between good and evil, dharma and adharma, truth and untruth? Then, most likely, we would go beyond the limit of natural human conduct and behave like wild untrained animals, eat each other when hungry and live in constant fear for our own safety. Indeed, as human creatures, our tremendous intelligence, unsurpassed mind power and our inherent aptitude for higher wisdom, our creativity that brings beauty and joy to others are unique and unmatched in all universes. Animals lack the discerning powers of humans, being endowed with more primitive abilities. Therefore, no matter how intensely they may be trained, they can never reach the level of human wisdom or human discernment of good and evil, truth and untruth. Now we should ponder deeply: being such highly endowed human beings in this precious world, what has made so many of us, intelligent and aware of good and evil, behave in ignorant and cruel ways just like wild animals, or even malicious and more terrifying? In fact, what happened to make humanity falter so miserably? Now, there is really no sense regretting what is past. For

reflecting on the miracle of Creation, on the splendour and beauty of our Earth Realm or human state of consciousness, the miracle of Life itself, the incalculable Paramātmā supra-intelligence, divine wisdom and compassion in the design and creation of human beings, we will enter the bhāv consciousness of profound awe and reverence for Bhagawān, deep respect and love for all our fellow creatures, and experience first-hand how the living vibrancy of Creation is coursing through all of us, pervading the whole world seamlessly as Life and triggering the irrepressible joy and glitter that we feel in each other. In this state of Maitri consciousness, the world is never dark or gloomy but ever happy, radiant and uplifting. In truth, all human souls seek the same supreme joy and peace of eternal mukti-moksha transcendence, whether we know it or not. And since this is true for everyone, let's jump into the Paramātmā Dharma mārgapath right now!

Let us now get ready to seek Truth with these our ingenious and most unique set of physical human abilities and spiritual traits, and quickly awaken to move on towards the light of Dharma! Without some toil there will be no karmafruit. Without some effort there will be no discovery and no realisation of the polarity within dharma. Our urgent and thrilling task here and now is to attain some of the Dharmasangha Gurunature and the qualities of perfection that purify the soul and let our dharma come into full bloom. Let us taste and drink the delightful essence of maitribhāv. All this is easily attained by avoiding traps of attachments to momentary gratifications, and through our daily bright karma actions for the whole world and all fellow beings. This we should all do. All this we *can* do! All of us!

## V. Important Life-Considerations for Humanity

The intrinsic potential for attaining Paramātma nature has been with all pure and virtuous human souls since Creation, as that has been the purpose for which human beings were created. But today, true dharma has become estranged because the Paramātma dharma mārgapath that our ancient ancestors had followed and abided in has been given less importance or ignored altogether by later generations as they came to be drawn to physical worldly joys, to material ways and entertainment, and to things that produce pleasure and pain. As soul-consciousness takes up human life after receiving birth in any part of the Earth realm, the principal karma-actions for all humans have been to follow the true Paramātma dharmamārga that has been operating all Creation, and to ensure that all living beings walk the mukti-moksha mārgapath to eternal liberation. All essential living realities of dharma are obtained only from Paramātma Bhagawān who had created and have been disseminating dharma with these very rare and precious core realities. Since our happiest goal is to evolve into Maitri beings, it is imperative that all humans adapt, absorb and merge with the major dharma essentials outlined below. They are guidelines for dharma-lovers and followers, truth-seekers, faithful devotees, and those wishing to know dharma:

- Search and Identification
- Infinite Reverence and Gratitude
- Complete Trust
- Inexhaustible Faith, Devotion, Hope and Deep Confidence
- Maitribhāv Heartset



We, thinking human beings, enjoy living in this world and work hard to gain the pleasures of life doing all sorts of karma-actions for our living, learning to satisfy our needs and wishes by adopting certain mindsets, language, education, cultural and spiritual traditions as we go. We experience various phases of our life in different ways as our perceptions and personal understanding expand, to be filled with joy, pain, sorrow, success or failure.

Whatever new wonder we see wherever we look in this world, all that we think we have discovered afresh entirely on our own, never in fact reaches beyond the visible and invisible laws and regulations of Paramātmā dharma. All human souls are bound by the rules of dharma whether we know it or not. Whilst we did not manage to attain Paramātmā realm for this lifetime due to insufficient accumulation of dharma punya, every pure roaming soul has been granted a rare and unique life in a human womb in order to complete the journey this last time on Earth through the love, mercy and blessing of Paramātmā Bhagawān.



Each soul feels deep gratitude for being born a human in this unique time when the laws of Paramātma Guru and Dharma are in full activation, and for receiving its earthly home and environment from Their love and compassion. Whosoever in the world had obtained Guru's confidence through their excellent past punya, will attain a birth full of meaning and significance, and can also attain infinite punya of Guru dharma. Here, we don't discuss all the bygone times before a Dharma Guru was among us, times when humans were not aware of the all-pervasive dharma and did not understand the cause-and-effect of human actions. The world has changed, now being openly under true dharma rules. If any human living on Earth in this Paramātma age is still unable to accumulate bright karmafruit through daily maitri practices, their hard-earned life in this world will truly become meaningless and wasted.

In order to make our dreams and wishes come true, we devote all sorts of efforts according to our own understanding, thoughts and hopes. We continue to do our best in pursuit of worldly splendours, wealth and riches, prestige and honour, and even compete, quarrel and fight among ourselves for them. But instead of focusing on worldly desires, power or possessions, those dharma souls who know the mystery and purpose of this human life, gratefully and eagerly take joy in using their precious years doing Paramātma karma-actions, to complete their dharma punya for ascension into Svarga Heaven. They gain great pleasure in doing dharma, knowing that we are here to deepen and expand the dharma in our soul for divine immortality. This is the single and most profound truth about this precious Earthbound human life.

What people in the world don't seem to know is that there is no escaping from the principles, laws, rules and regulations of all-encompassing dharma. Whether people believe in dharma or not, know about dharma or not, whether they regard themselves as deists, atheists, gnostics, agnostics, or even if they do not think about life, death or soul at all. No one, not even the least microorganism can be excluded from dharma because Creation is entirely and only dharma. Detachment from dharma is as impossible as it is for the

hundreds of thousands of types of fish to live out of water. In this same way, being born into and living in the dharma world, it is impossible to separate human beings from their daily responsibilities or from their karma activities when human existence is entirely embedded in the very depths of dharma's central core.

Earth is incomplete without humans, just as Svarga Heaven is incomplete without Paramātmā Bhagawān. In this light, it is clear that without earthly existence humans cannot attain Paramātmā moksha-transcendence, and without Guru in the world humans cannot attain dharma or punya light. Lacking any one of these, the meaning of Creation is incomplete. The indispensable part of Paramātmā Creation is *human life* that alone can obtain moksha-transcendence. Everything depends on the actual *living* of this human life, of going through it with dedication and full awareness. Humanity's ultimate duty is to garner life's abundant benefits. And it is our crowning privilege to make the most of this rare gift, to collect the supreme benefits of dharma punya for entering Heaven, our final and highest destination.

The aim for souls in a human life is not only to engage in worldly karma activities, but to remember and to make bloom the special significance of our inner, eternal life. Even for those great eminent persons who have spent much energy acquiring glories and splendours, wealth and riches, what do they aim for in this world, if not to attain the highest mārgapath and expand their dharma realisation for ultimate everlasting bliss? The purpose of Paramātmā creating humanity's earth-life is for moksha-transcendence to Heaven by means of dharma punya. Just in this same way, Paramātmā created the sun to rise and set for all living beings. Humans are born on Earth to move on into moksha-transcendence just as the sun shines on Earth in day-and-night cycles. All these processes are of equal importance in Creation. And all those who realise this mystery can experience constant heavenly bliss even while on earth, aware that this habitat is the only gateway to Svarga Heaven. Losing this unique chance to build up our dharma with punyalight makes the soul's

journey toward transcendence highly uncertain and precarious. Without its place in heaven or other realms assured of everlasting happiness and peace, the soul can only wander aimlessly.

Let all of us humans do positive bright karma-actions according to our ability and capacity, and let us succeed in attaining eternal karma working diligently from the deepest recesses of the heart. As we are doing charitable work, we may also enjoy beautiful, even luxurious things, but above all, we must always keep in mind the importance of our supreme duty which is to abide full-heartedly in the true mārgapath, remaining ever firmly immersed in maitribhāv. Let us nurture the powerful wish to attain moksha in this lifetime, advancing in dharma growth steadily with unwavering determination; and in full confidence let us surrender to Paramātmā Bhagawān all that's left in our worldly activities. Only this way will each and every good karma-action we offer be filled with dharma punya, whether we be ordinary or the most prestigious devotees in the world, every shaft of dharma light from our karma-actions will advance and expand a thousand-fold in dharma quality.

Then the soul will bloom in the state of bliss, peace, and total freedom from worries. What human life-achievement can be greater? May we remain in this serene state without causing the slightest negativity to the environment; may our every karma-action bring benefit to others, to any and all living beings including all plants without fail. Doing karma in such an excellent state of consciousness, each of our actions will overflow with the light of dharma punya for the world. In this way, spreading this true heartset from one human being to another and on to all humans, the impact of being in genuine full maitribhāv will automatically establish great peace in the world, leaving no reason for any regrets, frustrations, stresses or worries. If this truth can be realised, a great permanent peace is surely inevitable; and no matter how many negative tendencies of restlessness, decadence, organic imbalance there may be currently raging (like pandemics, earthquakes, floods, landslides, droughts, tornadoes, tsunamis etc.), they will automatically subside in the invincible

dharmā radiance of maitribhāv, where all souls will experience everlasting peace.

Humans do karma-actions on earth according to their ability and the choices they make. Here among thousands, millions and billions of human beings, there are some who make history by their actions, industry, artistry, amazing skills, bold ideas and probing searches. There are countless examples of outstanding human contributions, such as those in the spheres of dharmā path guidance, the natural sciences, politics, linguistics, health, the arts, and mathematics where immense contributions have been made in human society.

Embodied humans here on Earth reveal superior calibre through their daily work producing countless results with myriad different karma-actions in the worldly material sphere. But in the dharmā sphere of the soul, only one of two results is ever attained: moksha-transcendence or annihilation. For millennia past seers, saints, great rishis, sanyāsis and sanyāsinis have taken birth in this Earth Realm to embrace all positive pious qualities for moksha-transcendence; and on the contrary, countless souls have chosen negative (adharmā) karma-actions and have vanished completely in due course. It is absolutely vital that we devote this unique chance as embodied humans to expand and deepen our soul-consciousness in order to complete our dharmā through Guru and His mārgapath. For the good of our soul there is no other alternative anywhere.

Life as humans on earth can have no certainty as long as we are without true guru or dharmā. Without Paramātmā we miss out on one or other of life's core essentials. As soon as we surrender in refuge to Guru Dharmā all stress, worries and restlessness resulting from such deficiencies are instantly resolved because the minute that soul-consciousness realises 'I am safely rooted in the genuine dharmā path' it becomes fearless and resolute. Anyone in the world walking the mārgapath, ceaselessly expanding their inner dharmā wisdom in full confidence, enthusiasm and optimism, will most assuredly attain moksha-transcendence. But moksha-transcendence is impossible for those

who knowingly reject truth, who are careless and make the mistake of regarding everything in this world as commodities to possess or to control. The Bodhi Shrawan Dharma Sangha Family are always asking all Paramātma Gurus to help us remember our own humanity by never committing such a grave mistake.

In this world we witness and experience the immense attachment to possessions and positions that human souls can develop, where it is believed that the most gratifying thing in life is to possess and control the greatest wealth, prestige or power. Now let us imagine such people having attained great realisation of the dharma path, have realised the mystery of human life and creation of the Earth Realm. Their hearts now overflow with inner spiritual soul-wisdom and they become experts at distinguishing truth from untruth. But deep down they still trip over minuscule worldly karma-actions, fuss over material worldly commodities, remain unable to follow the dharma mārḡapath, and gradually reduce their worldview to myopic materialist perspectives, concerned only with day-to-day family- or work-related issues, and so on till they suddenly wake up at the end of life when it is too late for any more life-changing action, but only regret. For this reason it is not enough merely to understand or just to think or *talk* about a life in dharma. Instead, as our top priority we should follow Guru and Dharma from the deepest recesses of the heart from this day forward. The most rewarding gift we can create in this rare and precious life is to offer the punya earned from our world-saving, light-giving bright karma-actions for all living beings, self included. Clearly, the only real dharma punya is full-hearted action dedicated to world healing and human transcendence. Nothing is more real, first-hand or *alive* than our behaviour in maitribhāv.

Human beings are influenced by various different things and issues in the world, and as such the ultimate significance of this human life can be discovered in full only when we are following Guru and the dharma mārḡapath to expand our dharma punya light. Now there are many different

kinds of gurus and dharmas dispersed across the world for helping human souls attain peace and happiness. But, how far any of the dharma paths can take us depends entirely on the guru who is bestowing the pathguidance.

Even having realised Guru and Dharma, it is often difficult to walk the mārḡapath in the world. If humans could quickly and easily master the necessary ways and means to do it, perhaps *all* of humanity may already be engaged in dharma today. But this is not so easy because humans want things that give joy and peace. They want things that bring benefits just in the way that people struggle and even die in the pursuit of wealth and riches. This sad condition is due to the scarcity of divine dharma perspective among humans, of spiritual devotion, far-sightedness or long-range thinking.

Yet our world overflows with infinite miraculous core dharma essentials. Nothing is impossible in the Earth Realm if only we search and probe for it deeply, patiently and selflessly. The nature and quality of what we find will always correspond to the nature and quality of the search. We obtain answers to what we search for. The particular trait of our search affects our findings. All positive or negative findings manifest without fail according to our individual karma activities. This is the extraordinary and unlimited special feature of our unique Earth Realm. Here, those attached to getting all types of methods, tools, substances for acquiring possessions, wealth and commodities beget experiences of transient joys, momentary pain and suffering, even as their greed and dissatisfaction expand and grow. But upon those who realise the true purpose of life and who probe for the genuine essence of creation, Paramātmā bestow all the infinite core resources and mysterious realisations that ensure world peace, uplift and the wisdom of transcendent moksha. So let us give priority to dharma and focus on our given moksha mārḡapath in this supreme yet extremely rare opportunity leading to undreamt-of inner transformations and crowning revelations. And may all other human beings walk the same heavenly path! In universal all-maitribhāv, the Bodhi Shrawan

Dharma Sangha Family hereby invite all dharma lovers, truth-seekers and the entire Human Family to our divine heavenly path.

### 5.1. Search and Identification

We humans have long been unable, even unwilling, to search for truth or to identify ourselves with Paramātmā, feeling there is no such need, that truth is self-evident. We have come to identify with the material world and our physical body, spending our precious daily life in self-indulgence and decadence without spiritual tattva-essence, developing spiritual apathy and indifference, delighting in being engrossed in superfluous, momentary pleasures and comforts, so that we often become mired in delusion. This is the most desperate, insecure and sad moment in all of human history. We are living in the virtual reality created out of our limited earth-bound imagination, occupying our minds and consciousness with trivia and fantasy while forsaking the immense and far deeper realities of life itself, the palpable all-pervading Creation by the all-embracing dharma and Paramātmā Bhagawān that are our life-source. More than any other creatures in all existence, we humans *know* that we are dharma-created by Paramātmā Bhagawān. We are also in many ways *like* Them. We have more attributes of Paramātmā Bhagawān than any other living beings in the entire universe and have been placed in this filter of a human body and human consciousness in this lifetime precisely in order to activate our unique truth-discerning ability, to choose good over evil, right over wrong, to choose all living beings rather than self-centrism, and Sukhavati Paradise rather than Hell. In this way, we progress forward and upward in dharma in full identification with Paramātmā Bhagawān, growing into the all-encompassing Paramātmā bhāvana heartset. But some of us forsake our unsurpassed blessing and instead, identify with wild hungry beasts, or even with malevolent and evil ghostly demons. Fascinated by fractions, we forget the whole. Ever engrossed in the self, we

isolate our individuality from humanity, becoming lonely in the heart and soul. This is how we became lost. Even if outwardly appearing to be engaged in dharma, many humans have become increasingly attracted to entertainment, comfort, loose discipline, gambling and excessive self-indulgence, always looking for immediate results. We like to be fans of popular figures, followers of mass popular trends, forgetting good fruitful character-traits like the ability and willingness to bear pain, to toil, to work hard with perseverance, fortitude, temperance, endurance and industriousness. But without these strong qualities, it is very hard for humans to attain dharma. Our ancient ancestors who attained mukti-moksha had done so through the powerful impact of these very same essential qualities. In those ancient times delicious food, comfortable clothes, or permanent and safe dwelling places were not so readily accessible. Pure souls obtained living Paramātma moksha-wisdom and dharma punya while sheltered under trees, in grottos or caves, wrapped in a single rough covering or nothing at all, with scarcely a single meal a day. This is clear: to obtain Paramātma wisdom and punya is not easy. If it had been so simple to attain Paramātmahood in moksha transcendence They, the Gurus, would not have had to undergo those gruelling tapasya meditations.

The long and difficult journey can be – and must be – accomplished with unswerving resolve and unflinching perseverance. A real living example of this is the Mahāsambodhi Guru Dharmasangha Himself. How can such divine transcendence come about without pain, effort or struggle in the process? We now happen to be living safely within the deep confidence and support of colossal and all-compassionate liberating Paramātma Gurus. For us ordinary human beings, there is no other alternative. In order to obtain moksha-transcendence it is absolutely necessary for us to have the support of transcended Paramātma Gurus. First of all, we must win their trust with our steadfastness and strong-will. But we have already forgotten the qualities of conscientiousness, reverence, dedication, loyalty, obedience, patience and honesty. Our weaknesses and delusional traits include not trying to approach



Dharma Margapaths, not wishing to know aught about dharma, not searching to discover what the Self really is, disinterest in learning about the nature and qualities of our life-task, our dharma or our purpose as humans now passing so swiftly through this beautiful Earth Realm. Such apathy is symptomatic of a spiritual paralysis or allergy where the soul shies away from its own Source to remain numb, to remain sealed within the superficiality of material goods, feeling comfortable only within the confines of commodities where dharma and universal maitribhāv are cold strangers. Unwilling to know ~~the~~ universal realities first-hand, how then can we possibly recognise true dharma? And so day after day, we have been sauntering boldly forward into a muddle of total confusion. We march knowingly into the whirlpool of massive ignorance and delusion, unable to pull ourselves out. Knowing that it is a bottomless hole, we nevertheless go on into that trap, even whilst being aware of its miserable nature - including our colossal ignorance, our hugely mistaken, wrongful practices in dharma, our wasteful and meaningless life-goals, not caring what happens to the next generations, saying, *Deforestation? Animals becoming extinct? Natural catastrophes? I don't care. I won't be here.* How long can we persist in this disengaged mindset? We must contemplate the virulence of this state! If we don't give it deep searching thought in time, our coming generations will definitely be in an even more tragic situation. The responsibility for shaping the future rests in our collective hands. If we had actually considered such questions in the past, then perhaps all these deceptions and illusions would not have become so dominant in our present world today.



Paramātmā Bhagawān never wanted such downward turns among human souls here on Earth. They had only asked that we search for and recognise true dharma and the true Guru, that we vigorously do the dharmamārga practices to uplift and help liberate all innocent suffering and ignorant beings, that we each complete the responsibilities that come with our unique and precious human life. In the manner of Paramātmā Bhagawān, we are invited to follow our creators and our guides, to identify with Them and to behave likewise. Always filled with all-maitribhāv for everyone without mutual split, ever expanding in harmony and equality whilst establishing our human world within the laws of dharma, we should help preserve and extend the life of this impermanent Earth world. They had only asked us to behave towards each other with heart-felt

respect by giving genuine kindness, mercy, love, camaraderie to every living being including all blameless innocent creatures, so that their right to life not be destroyed but lovingly supported. We should be freed from the deep defilements of arrogance, avarice, anger and strong attachments. Paramātma wish for humans to avoid fearful and destructive wars between states, villages, societies and nations. They wish for all important basic elements of perfected Creation like forests, jungles, winds, air, streams and rivers, geological riches and formations to be preserved and permitted to serve their original intended purpose. We humans should enjoy doing beneficial karma not only for ourselves but, like Paramātma Bhagawān, for the sake of all living beings, for the sake of the world, so that *all* may obtain infinite happiness. This is the deep outpouring of unfathomable Paramātma maitribhāv out of which we were born and which we share with Paramātma Bhagawān, our Source and our Exemplar. Unfortunately, we have been behaving often in the exact opposite manner. In our own programming, in our own delirious oblivion, we don't even have a minute free for dharma because we are too busy planning how to gratify our material desires. That is indeed our most pitiful state. To be looking out only for ourselves and not for the world and all living beings, we often live like the wild beasts that only chase prey for survival.

The states of being in giving happiness out of gratitude, and seeking happiness out of desires, are basically very different, moving in opposite directions. The happiness we *seek* tends to be gratification-based and impermanent. It is sought and got from inner emptiness, from selfish needs demanding fulfilment where material goods, wealth or power are expected ever to converge from the outside onto the self. It is achieved by receiving, taking or seizing from others. The happiness we *give* requires nothing and its effect is permanent. It is self-generated and flows ever-outward and effortlessly from the heart, becoming ever greater by creating ever more happiness for others. This outflow of happiness comes from inner abundance, from creating happiness, out of anything to make others happy, healthy, and

secure everywhere. This spontaneous happiness simply wells up from the heartsoul, like the fragrance of an opening bloom sending out its innermost joy to the world. Nothing gives humans more pleasure than being able to create happiness for others. Nothing makes us more profoundly grateful for the chance to contribute something that makes the world a better place – for anyone and everyone. This is our deepest Paramātmā-given blessing of just *being*; peaceful and safe in Creators' womb. It is with the sense of total serenity and total belonging, complete and unquestioned, that we freely give happiness, out of awe and gratitude for the boundless, overflowing wealth of our own being, our confidence, skills, creativity and joy. We recognise Nature as our womb and become increasingly amazed by the infinite bounty and stunning beauty of her diversification. Creators give us sun, (warmth and light), air (oxygen), water (sustenance and cleansing), earth (soil and all minerals), the amazing Plant Kingdom that freely provides us with all we need for food, clothing and shelter, as well as the countless varieties of breathtaking flora and fauna that stimulate profound wonder and contemplation. In front of the infinite beauty and marvel of such abundance freely existing in EarthNature, we are speechless with awe, reverence and inexpressible gratitude. For all. For everything in this wonderful world in which we learn and grow. Such happiness is unending because it only wells up from the heartsoul ever amazed by its own existence and ever grateful, ever flowing outward.

The pivot is our own individual heartsoul. Why let ourselves fall into the acquisitive empty shell always shuddering wanting something? To be ever-ravenous, wretched, lonely, ambitious and grasping, deformed by worry, anxiety, doubt, jealousy, addictive needs, fear, envy, anger or hatred? We can simply let go of 'I want, I need' and flow with the Paramātmā-filled inner peace and its unbounded bliss, speechless in the warm embrace of our world where we can express the immense thankfulness for our expanding true

happiness only by sharing gratefully with others. This is where unending joyful creativity comes in.

The discontented heart dependent on taking and causing misery for others creates its own future of endless wretchedness. On the other hand, free of any and all needs, the truly happy heart always creates happiness for everyone, with reverence and gratitude radiating in infinite beauty and bliss, happy forever even whilst here on earth.

In the traditional world, humans were automatically imbued with dharma regulations and creeds according to their birth, ethnicity, family, clan, position, culture, values, society etc., each with definitions, values and mores then current. This conscientious transmission has been ongoing uninterruptedly since ages past. But despite all such careful up-bringing, have we humans succeeded in establishing lasting peace and orderliness? On the contrary, we watch the rise of conflicts day by day, and wars among individuals, societies and nations based on ethnicity, spirituality, clan, culture, traditions, economy, majority-influence, spreading unrest and suffering throughout the world as we stride blindly towards extinction.

We continue to be obsessed by our desires in this way. How can we ever whole-heartedly search for dharma? How can we possibly recognise truth? How can we know or experience first-hand the realities of the universe and of human souls? Today, this hugely difficult and challenging question for humans looms large, still unanswered. It sticks like a thorn perplexing the soul. Now, whose responsibility is that? More than anything else, it is urgent that we come quickly to understand these subjects below. Without looking at limited and limiting personal, communal or national interests, we must determine whether the dharma that we follow has a mukti-moksha mār̥ga or not. What is the source from whence it comes? Where do all the teachings spring from? Is this source shallow or deep? Is it abundant? Can it bestow good nourishment, growth and bring about fruition? What sort of fruit? Small and insignificant or immense? Similarly, is our dharma directly connected with Paramātmā? In

other words, is it grounded in absolute certainty? Can the Guru we follow bestow the mukti-moksha mārgapath? Does it resonate with invincible and universal all-maitribhāv? Are the essential dharma rules and regulations being followed? We must be able to search and research the basic conditions in detail first-hand. Moreover, when we encounter someone in the world who talks pleasantly on dharma, when a highly esteemed expert on some aspect of dharma is giving logically persuasive talks with mesmerising wordy explanations, when someone displays fantastic magic or miracles, exorcism with tantra-mantra incantations, healing of the sick showing spiritual or divine power, when one performs incredible tapasya asceticism, etc. we should not *blindly* follow them without in-depth clarification of their real intention. First of all, before engaging in any dharma path, we must search for the real truth first-hand from the deepest recesses of our own heart. We must carefully examine and probe into the source and history of each such fascinating figures or displays: Is it genuine or trumped up? Is it to impress others, for self-promotion? It is vital for all humans to be able to recognise truth. In the world, just doing service for someone, adoring, loving, helping, supporting, and donating in the name of dharma cannot provide life-meaning that is everlasting, nor completely fulfil our life-purpose on Earth. As long as we are not deeply engaged in the dharmamārga process, even after having recognised the true dharma and the true Guru first-hand, if we do not abide in truth ourselves, we won't be able to reap the beneficial fruits of dharma. But when we truly understand the standards and laws of dharma, share our understanding with others, and help them engage in the true dharma process according to their wishes, *that* becomes a great dharma karma-action. There can certainly be no greater karma-action in the world than the sharing and spreading of true dharma. Since we know that the chief purpose of this human phase in the long life of our soul is the uplift of all tormented living beings, why do we still sit here scratching our heads? Why do we postpone starting our joyful journey in dharma? For it is only in dharma that our sheer

happiness, peace and bliss dwell and will endure. Let us plunge into dharma today and not postpone for another moment. Let us invite everyone into dharma. In dharma lives the greatest karma of all. The auspicious favourable circumstances of our birth (like family background, good health, good family, happy environment etc.) reflect the happy karmafruits we have earned from bright karma-actions of our previous lives. As new arrivals, we in this lifetime will once more gather punya for the world and self, beginning a new cycle. But in the true Paramātmā dharma world, there is no dharma value or importance whatever no matter however much a life is pleasant, comfort-filled, full of wealth and properties, fame or distinction. But being without such fortunes, even if we activate our dharma-heart for just one second to search for true dharma, Guru and the mārgapath, the effort of that split-second will make our life meaningful and worthwhile, and make moksha attainment possible in this lifetime. Otherwise, our embodied life as humans shall have been lived in vain, and the unique purpose and function of this particular life will have been missed, leaving all that had been gained unfinished and twisted.

We are part of Paramātmā – albeit an infinitesimal part, but absolutely, inalienably, we are truly part of Paramātmā, each with our tiny minuscule gurunature, alive and active. If we let ourselves be open and Paramātmā-connected, we live and grow, meditate and develop inside the Paramātmā womb as it were, and we must be sensitive to this innermost, supreme sacred bond. But many humans still remain unconnected, and most cannot believe that humans have anything to do with the divine, or with anything 'invisible'. Yet we cannot deny that we live inside of air, and our bodies are filled with oxygen throughout. We give it no thought, and do not reflect that without oxygen we cannot live and that we are living in and within the miracle of freely flowing air at all times. Just like fish who are kept alive in water and who are also filled with water inside; they do not notice their special designed basic condition of life that is in water and not on land or in trees. It is in these

beautiful, mysteriously conceived and activated dharma processes that we live and breathe, gaining Paramātmā gurunature, existing as part of this divine yet invisible dharma-regulated system of ever-living, ever-transforming Creation. This is the miracle and also the truth of Creation and of human nature. Yet many of us dare not contemplate or handle such a simple but colossal truth. It is too unthinkable when we are pessimistic and become sceptical or even cynical... to such minds, direct connection between humans and Paramātmā is impossible. They tend to think instead, *Paramātmā are invisible, immense and high up in the heavens, and we embodied humans are tiny, unknowing and down on earth. They are flawless and all powerful, we are tiny and make mistakes... Why on earth would Paramātmā care about us humans - if indeed They exist at all? Even if there were Creators in this world, they cannot possibly be aware of tiny humans, let alone care for us.... And for sure, we have nothing to do with them. We are humans on Earth, filled with more than our share of stresses and concerns; we need to eat, work and sleep, and then we will die and disappear.* Many people still think this way about divinities as unreachable because maitrified friends tell them that Paramātmā live in paradise realms that we humans (as yet) cannot see with our physical eyes, that Paramātmā are immense in form, eternal and worry-free, without emotional stresses, always perfectly balanced, unchanging. In that case, the pessimistic may think, *Spirits of such supreme calibre must be a class unto themselves and could have nothing to do with us humans. It simply is not logical or even conceivable that such different categories of being can have anything to do with each other, thinking, 'We humans must be far closer to all the myriad types of apes than we could ever be to any Paramātmā.*

It is such separatist notions that afflict human thoughts when we become too deeply entrenched in more worldly material ways, and condition our mindsets regarding life or dharma. It still seems difficult for many humans to accept - and to rejoice in - the truth of our divine nature, that Earth is the brief 'filter' phase at the Gate to Heaven. The brief decision zone for humans to



overcome the final hurdles preceding the ultimate destination that Guru wishes for us all: the realm or state of eternal bliss or eternal Heaven. To many humans, this fundamental and simple dharma process seems too good to be true. Humans have become so used to negative thoughts and negative occurrences that we think of negativity as life's *norm*, and of Heaven or divinity as absurdly out of range. They think that we should not make the mistake of seeing ourselves as related to anything *divine*! Such negative heartsets and mindsets see humans in relation to divinities as if humans lived in sewers underground beneath the streets, with only occasional manholes that reveal what's above... But since we have not yet regained any visual contact with Paramātmā, we mentally close ourselves off from notions of connecting with the divine.

Now let's put all those negative miserations aside and consider how and why we are alive. Look at how wonderfully human consciousness actually *is* aware of invisible realities: humans *can love* one another to the point of total self-oblivion, of complete identification with the other in the most ecstatic union and communion, unlike any other creatures. We humans *do feel* the loving wishes and good will for one another pouring out of our hearts without stopping, no matter how far apart we may be in geographical distance. We can create happiness for people, friends and strangers alike, make them feel secure as if they had rediscovered 'home', by just *being* there, with our gurunature. How on earth can we possibly *not* be part of the divine? The more we accept the truth about our divine nature, the more relaxed we will become, and gradually drop all preconceived notions that we are inferior, purely profane, not ready or unworthy. These innate barriers to the divine, hardened like scabs that have long closed our heart, have been in building up for millennia. But now at last the time has come to remove our self-made straitjacket. It is easy. Drop all doubts and hesitations, discard *all* preconceived notions, just relax and breathe maitribhāv. Don't be frightened. It is alright. Paramātmā are our birth-source and our home.

This universe is too deep and vast for human heartminds to fathom. For this reason, if we are not engaged in genuine truth, if we now fail to discover or recognise Paramātmā Bhagawān and remain indifferent to dharma, our soul after death may easily get seriously trapped. Our detached soul can become possessed or controlled by undesirable influences, falling into delusion and finally, reaching confused, and aimless, it may remain lost forever wandering about in our human realm. All this may happen when we are without Guru's deep-rooted confidence. Actually, the Gurus are ever with us and by us, but our arrogant self-centredness has distanced our consciousness away from Them. How can Gurus help or support us this way? By the light of true dharma, by the fruits of our trust, faith, devotion and deep-rooted confidence in Paramātmā Bhagawān Gurus and earthly gurus during our life this time around, under Guru's guardianship and support, then, after leaving our mortal body, we can easily gain mukti-moksha liberation in Sukhavati Svarga Heaven. But, can we hope for the Gurus' highest Realm when we commit adharmic misdeeds and denigrate the Gurus? Of all the myriad things crowding our worldly life, is it not more wonderful to seek the living qualities of essential dharma wisdom? When the seeker or recipient is cooperative, full of trust, thoughtful and agreeable, when she or he is able and *willing* to receive dharma, do positive karma practices and merge with maitribhāv, then and only then, based on mutual trust and good will, can the divine Paramātmā become supportive. Paramātmā Gurus bestow upon us Their infinite qualities of divine dharma wisdom only when we can fully build up boundless trust based on our steadfast abidance in dharmamārga. For this reason the search for and recognition of truth, as well as our identification with Paramātmā are of utmost importance. Let us truly know and absorb this well.

## 5.2. Infinite Reverence and Gratitude

Rooted in our worldly, material life is the tradition of honouring and elevating human figures who contribute to our temporary material welfare. We respect and revere personages of great eminence, inventors, thinkers, celebrated statesmen, royalty, popular figures, etc. who in their various ways have made historical contributions to our common human welfare on technological, socio-cultural, national or worldwide levels. Now on the subject of dharma, let us consider the ways in which the Paramātma Gurus should be respected and worshipped by human beings.

It is easy to realise how we should admire, respect and revere celestial creators and contributors to the mukti-moksha dharmapath, our greatest spiritual Gift. Should Paramātma be revered, thanked and worshipped for enabling everlasting liberation for all living beings ? How *do* we perceive our divine benefactors?

In Maitri Dharma, Paramātma Bhagawān is perceived as the world. The True Dharma Guru Paramātma dharma is 'home' for all living beings. In the dharma sense, Guru (or Dharma) is Earth. And we humans exist in and depend on Earth – that is Guru, Dharma. Just as all creatures on earth live on things grown and sprouted from the soil, nurtured by sunlight, by the living air breath with its life-giving oxygen, and water from rains, so do our souls as humans on Earth in dharma, feed on the spiritual guidance created and bestowed by Paramātma Guru Dharma. Without Their mercy and blessing it is impossible for the human soul to flourish. In truth, Guru is the world, our home where we happily enjoy staying in His lap, playing in His courtyard, absorbing His loving friendship in which we entrust our life. By obeying the rules and laws of dharma, we gain the wisdom for mukti-moksha transcendence. For a moment let us think in a worldly way, taking as example a tender loving family of kind intelligent parents of a dozen or more children who live in total harmony. But one of the children is curiously quarrelsome, disobeys his

parents and insults his siblings. The family is loved by all neighbours because everyone finds happiness whenever they come near the parents or any one of the children – except for the quarrelsome one. But on the whole, there was a soothing interconnectedness that bonded this family unlike any other. It seemed that words were not always needed because they loved each other so much as if they had all become mutually sentient, like part of the same organism. They were admired for being so cohesive, so unified. Every discomfort or every joy experienced by one person is instantaneously spread throughout the family, and sensed by everyone. Although they each worked around the farm at specific tasks, it was not uncommon to hear them bursting into harmonious singing with their different voices blended together, creating a harmony that none can produce alone. They were a naturally happy, cohesive and compassionate family, a 'heavenly choir'. Only this one child stood apart and could be heard fighting with his parents or siblings, treating them with utter disrespect. Every day, he did whatever he wished, and carried on in a wilful way, disrupting the peacefulness of the entire village. He wouldn't listen to friends' advice, would not accept suggestions, compromise or cooperate, but continued to break the family's harmonious ambiance, leaving the home in chaos and creating growing sadness in the entire family. How then to sustain this family's peace and loving happiness?

With this example in mind, let us consider the relationship of humans with our Creators, the universe-sustaining, firmament-upholding Paramātma. How then to maintain the integrity of the world? If, instead of obeying the Paramātma Bhagawān, following their Path in abidance of Dharma's divine laws and regulations we, on the contrary, belittle the Gurus with distrust and disrespect, what in fact would we be doing to Them and to ourselves? How are we treating our very creators, benefactors and sustainers when we use all kinds of means to destroy the unique world They have created especially for us? What are we doing to the world and to ourselves when we throw suspicion onto Bhagawān, flaunting our pride, our arrogance and self-importance? What

are we doing when we refuse to walk the dharma path, but instead give pain to the Gurus? What are we doing when we spread delusion and confusion, when we conspire to eliminate Paramātmā Bhagawān, oppose Them by speaking untruths, falsehoods and criticising Them with vile and wicked language? What happens to us all when, mired in adharma, we continue the wanton exploitation of our precious natural resources including all creatures, plants and geological treasures, thus devastating dharma Creation? How much insult, contempt have we already flung at Paramātmā doing such things? How much injury and hurt? Is it right? Imagine how deep Their sadness must be, caused by our thoughtless actions with tears flowing from Their weeping hearts! While destroying everything on Earth in this manner, do we intend to destroy Paramātmā Bhagawān as well? Are we not aiming to kill Them? By such actions, in fact we *are*. By wounding or harming the Gurus our creators, sustainers and protectors, we harm and destroy our own higher selves. We commit the greatest possible evil act in dharma, which is to destroy the Gurus, to cause massive scars in human souls that can never be healed or erased. Who is responsible? We are. We humans alone have been creating this tragedy and it is we who are the cause of all the catastrophes now destroying the world around us. What can be a greater calamity than losing our habitat, our loved ones? No evil in all the universes can be greater adharma than such ego-driven wanton human destructiveness. As an automatic consequence, such destructive souls will live out their later life in Hellish Realms. Falling into Hell means annihilation from which there is no recourse, no return. Just like a seed that will not ever sprout with life in black, burnt soil, let alone bear fruit. Leaving sheer meaningless nothingness.

In truth, this our disorderly and disorganised home, our confused and wayward behaviour not ever earnestly searching for true dharma true Guru, – hurting and abusing Paramātmā Gurus by hugely disrupting the heavenly environment They had created especially for us, will inevitably, automatically bring on huge disasters like earthquakes, excessive rains, droughts, famines,

pestilence, plagues and pandemics. Our earthly world will certainly be soon destroyed if we do not abide by dharma rules and regulations or follow the mārṅa-pathways given by Paramātmā Bhagawān Gurus.

Let us retrieve our deeply buried identification with our own Creators, the Paramātmā Bhagawān, turn heavenward with the deepest awe and reverence, gratitude in full trust, faith, devotion, hope as well as the unshakable confidence that *knows* we are loved and cared for. Let us follow and obey the Gurus at all times. For humanity to merge into Gurunature is the only remedy to save this our tormented and tormenting world. Let us generate all-maitribhāv to the point of overflowing, let us forsake all demonic behaviours including violence, killing living beings of land, air or sea. We must strive for the uplift of all living creatures and the protection of all plant life in order to restore harmony and balance on Earth, to liberate all living beings for ascension, to nurture gentleness, tolerance and mutual empathy towards all... This is the supreme remedy to save Earth.

Instead, we humans continue knowingly to do harmful actions of worldwide ecological degradation and our own destruction. These wrongs are never condoned by the Gurus. In dharma truths are truths, and wrongs wrongs. It is in our hands to begin the work of saving the world from destruction. Paramātmā have given us this dharma world for *our* benefit and for *our* ascension. It is now up to us whether to preserve it or to destroy it. This is our great mission, and the responsibility of each and every one of us human beings lucky enough to be here right at this critical time.



Paramātmā Bhagawān created the dharma realm with the intention that in this realm of contrasts, human beings would be able to distinguish between dharma (punya) and adharma (wrongdoings or evil). They wish for humans to know and to absorb dharma, to be ever uplifted, liberated, and participate in building the human dharma world where everyone is free and able to do dharma, preparing for ascendance. Realising this fact, many Great Gurus of the past obtained divine qualities of omniscient Paramātmā wisdom by coming to this human Earth realm to do Their practices. It is due to this very same process that, at present, the Dharmasangha Guru is here with us today. Everyone can easily understand this. But under the domination of egoism, when even those who understand truth continue to commit evil as if they had

not understood, what do we tell those who *truly* do not understand? Under such unmaitrified conditions where turmoil and unrest arise in each and every corner of the world, humanity cannot advance and attain full dharma.

Over dozens of millennia, human consciousness had been manipulated and misshapen by successive powerful social, political and spiritual leaders using a host of rituals and utterances created for the greater empowerment or enrichment of the top echelon, taking the place of genuine truth and dharma. Trusting subjects obediently memorised and performed the prescribed rituals out of belief or out of fear, but such daily practice became hardened second-hand gestures and slogans performed *pro forma* without inner substance or feeling; and these empty actions were passed on to progeny. In this way, the greed-generated signs, gestures and utterances of fealty and obeisance became deeply embedded as traditions that still condition the daily lives and basic beliefs of countless innocent people the world over. Millions are willing to die or kill for these traditions even today. On the other hand, as thoughtful people nowadays begin to see through the selfish ulterior motives behind the outdated traditions, recognising them as compulsory counterfeit, they withdraw their trust, many becoming almost allergic to undertaking any display of loyalty, reverence, piety or worship. They can no longer feel reverence toward anything. They see that bygone rituals have been exploitative and false, by nature divisionist, promoting loyalty toward 'our' group in distinct antipathy toward 'the others', be it nation, religion, caste, race, community or culture. Such is the lonely state of alienation of many modern fellow beings who have become wry, cynical, sceptical and aloof, who fill their void busying themselves frantically with important duties concerning tangible aspects of worldly wellbeing. But in the deepest recesses of the heart, there is that gaping chasm of yearning and homelessness. Modern world wanderers lack the calming assurance of belonging, the primordial sense of deeply rooted security and oneness within a safe haven. Nowadays thinking humans pine for the consciousness of being an inseparable part of a far greater



whole, immense, far beyond visible worldly material resources or power. The deepest hidden wish for most modern humans is for that long-lost supreme security within the parental womb. But there has been hardly anything we could trust from the deepest recesses of our heart, no guide and no spiritual teachings to revere or to love without reservation... until the arrival of Dharmasangha Guru. Seeing His light, those of us still entrenched in bygone habits, may still wonder, 'Another set of rituals to perform - for all to see our piety? Another group of promises to trick our gullible faith and obeisance? Another mass of incomprehensible words to memorise? What for? For whom? What *is* all this?'

The Mahāsambodhi Guru Dharmasangha has arrived, embodied with the host of Paramātma Gurus to provide humanity with divine and direct access to our Creators, closing the long drawn-out gap between heaven and earth. Maitri Dharma immersed in the heart has the capacity to remove all human negativities like self-doubt, insecurity, regret, shame, self-pity, unworthiness, fear, anger, rage, separatism, duality, selfishness, envy, maliciousness, hatred, violence, cruelty, arrogance, self-aggrandisement. Instead, universal maitribhāv fills our hearts with assurance, good will, happiness, gratitude, wellbeing, confidence, trust, courage, empathetic compassion, generosity, cooperation and sharing; it turns our purpose towards the world and all living beings whose growth, happiness, joy, and liberation from ignorance, suffering and cyclical births-and-deaths is the purpose of our human existence.

The maitribhāv state of consciousness dissolves minuscule individualist separatism, enlarges and expands our notions of selfhood till we identify with Paramātma Themselves, it drenches our soul with Guruness and essential qualities of living dharma wisdom until the invisible soul glows from within, bringing comfort and light wherever we go, creating peace and happiness among creatures all around us. Universal maitribhāv is accessible to any and all human seekers, and the world needs every pure soul to glow with its purifying light, for only with maitri-kindled consciousness radiating

worldwide can human consciousness or the Earth Realm regain its natural balance and harmony.

Now that Paramātmā Dharma of all-maitribhāv has come to Earth with Dharmasangha Guru, humans need not and should not continue wandering any longer. Our dharma heart must be brought back to its rightfully joyful life, to be nurtured in its all-pervading sense of security and happiness. We must ever be fully engaged in our dharmamārga free of all negative, vile or cruel feelings towards the saviour-Gurus. Let us pause and ponder deeply the consequences we activate when we sadden the Gurus with adharmic misdeeds and wrongful behaviour. We must summon our deepest, inexhaustible reverence for the Gurus, follow Them filled with the *bhāv* of pure and sincere dedication without the least flaw. This includes all benevolence and all joy. Receiving and absorbing all of Guru's precious Teachings from the depths of our heart in profound bliss and gratitude, with inexhaustible reverence. Let us live by them, aiming for full maitribhāv and Guruness in complete trust, abiding peacefully in the maitri dharmamārga for the happiness and wellbeing of the whole world, including our own growth. Then, having created universal maitribhāv by keeping the laws, rules and regulations of true dharma according to Paramātmā, we will release our deepest respect and reverence for all who have taken up the life of Maitri Dharma Gurumārga gurus, now in dharma robes who strive daily for nothing but the happiness and benefit of all living creatures, and for the healing and welfare of the earth. Since this is a source of gaining constructive dharma-punya karmafruit for the world and oneself, why not practise it? For here lies the welfare and prosperity of the world and all beings as well as our own good, and everyone's uplift and ascension. Since these earthly Gurumārga gurus are dedicating their entire lives to maitri dharmamārga, following and teaching the laws of Paramātmā Bhagawān Maitri Dharma, they have become some parts of Paramātmā with Gurunature. By extension, reverencing our earthly gurus is the same as reverencing all Paramātmā Gurus. And reverencing Gurus and gurus obtains

and accumulate dharma punyalight, expand our dharma and guruness, bringing us closer to Paramātma. It is through the special work of our earthly Householder- Mātma Gurumārga gurus and Sanyāsi Gurumārga gurus that current hindrances and obstacles, mara, and bad events are being removed from secular devotees, followers and living beings. Together with dharma punya, they also bestow wisdom of the mukti-moksha mārgapath to eternal liberation. Disrespect or mistrust towards our earthly gurus is a huge mistake, and it inevitably backfires.

All our earthly gurus are fully engaged in the path of Maitri Dharma, managing every difficulty, pain and torment with courage and equanimity for the benefit and uplift of all living beings. All souls that have developed the universal Maitri bhāvana heartset never remain idle without reaching out for the happiness and welfare of all beings. The major life-task of all pious souls is the happiness and uplift of the world and all living beings. These maitrified souls experience tremendous joy, exhilaration and bliss while growing in the heart and soul through loving compassion, being ever ready to create comfort and happiness for all. Mahāsambodhi Dharmasangha Guru has emphasised the living, central place in dharma of boundless reverence, not only for all Gurumārga gurus within the Bodhimārga darshan Maitridharma, but also for all humans, and all living beings including animals and plants. For every being is a beloved fellow-creature of Paramātma, just like ourselves. Each acknowledgement in reverence of their Paramātma origins creates precious punyalight. This is the dharmic bond that relates us all, Guru, gurus and devotees altogether, the maitri heartset of us all being one, nurtured by the reverence that wells up spontaneously from the depths of our being. Here every outpouring of reverence toward dharmagurus in particular, activates the flow of Paramātma nature and corresponding dharma punya in the devotee.

Since all earthly gurus are immersed in dharmamārga for the sole purpose of uplifting all living beings, they cannot possibly inflict pain, suffering, or cause worries for anyone. How could they fail to respect *life*? Moreover, in

their unlimited kindness, compassion, love and tenderness, the earthly dharma gurus see all living beings like themselves, as equals. With total dedication, they offer their whole life-energies working for the wellbeing of all living beings. All Paramātma Bhagawān rejoice in this. Otherwise how can gurus remain within the divine Paramātma Gurus' teachings and live by their rules and regulations?

Whilst we may manage to cheat others in material worldly ways, in dharma everything is always pellucidly transparent. No one remains unobserved, no one can hide or run away from omnipresent Paramātma Bhagawān awareness. Each and every one of our karmic fruits or aftereffects is an individually and precisely produced result of our specific karma-actions. The minute we engage in wrong, mistaken actions, the Paramātma Gurus' company and Their confidence are instantly withdrawn from us. There can be no greater shame or misfortune for humans than losing the company or confidence of Gurus. After such separation, we succumb to the control of only hungry ghosts, evil spirits and demons. And no one will be able to save us.

The first step in dharma is to excavate from the depths of the heart our deep trust and faith in the Gurus and gurus through the bhāvana of infinite awe and reverence and, in the same spirit, to release the bhāvana of trust, belief and full respect for one another in the warm loving friendly feeling of maitri Oneness. When seeing the gurus even from a distance, we release and kindle maitri joy and reverential devotion from the heart, together with confidence in unbounded trust. In the same way, we release loving maitri respect among each other. It is good practice to treat any of Gurus' painted images, photos, robes, throne or dais, etc. with the utmost reverence. Guru's divine presence also resides in all the objects He touches or uses. To fling them carelessly about, to walk crossing over them (as during worship when they may be on low stands), to crumple or to let them get dirty is hugely irreverent. We must always place sacred objects like Guru's photos, images of other Paramātma Gurus, prayer books, thankas, painted images as well as our prayer book and

mālās in higher places of worship, as on the altar where we do our prayers and meditation. In this way, with our strengthened faith, profound trust, full devotion and confidence in Guru, holding the pristine primordial truth and compassion in our Heart, the peaceful light of wisdom will begin to glow from within. Finally, we will be freed from all worldly bondage, always, and at all times. In the end, humans will experience ever deepening Guru-states of being in Maitri and become free of all ignorance and suffering forever.

This deep, expansive and most profound respect is a new experience for us modern humans, but brings on surprising feelings of unprecedented release, freedom, tremendous joy, even exhilaration. It is a most joyful discovery of our deepest truth. We become detached from our tiny individual being (unit or corporation) and float ever upwards and outwards, gradually filling the universe, becoming more like the infinite perspective of Paramātma. Drenched with the light of unbounded brilliance, the overwhelming immensity of Paramātma Consciousness dwarfs us lovingly yet once more in compassionate protection and we realise, despite our smallness, that we are Home.

This kind of profound reverence and gratitude may seem rather strange and exotic to us living in the 21st century. We don't 'know' it, we can't 'feel' it in the same way that we don't know how to walk on air or live in water. We have for millennia experienced respecting religious, political or social rulers who are all humans like us. But we have no record or understanding of anyone reverencing living Paramātma Creators. Now let us begin to experience or feel this kind of transcending reverence that activates divine connections that are now plentifully available right here on Earth at last. Now what should we try? And how?

In dharma talks given by earthly gurus in their teachings, the Sanskrito-Nepali words Apār (inexhaustible, immense), Adār (respect) and Samman (reverence) are often used together in a string to express the deep respect and overarching reverence so basic to maitri life, being as natural as breathing. Transcending reverence in awe is the most essential ingredient in

human communion with Paramātma that runs ceaselessly in dharma life, as innate and inalienable as breathing. We witness this live aspect of dharma expressed in every physical movement. Much as Earth, the plant kingdom, the very air and oxygen, water, and sunshine that naturally sustain our embodied human life, the all-pervasive universal Paramātma dharma in its infinite light, power, compassion and inexhaustible dharma-punya, is similarly naturally sustaining our spiritual life, being constantly showered on us, to enlarge and maitrify our soul. We are on Earth for the final home-stretch of moksha-transcendence in Heaven, getting ready for divine guruness and full ascension. But in recent millennia this age-old reverence has long since dried up, leaving mostly residues of perfunctory gestures like nods, bows, curtsies, flag-salutes, genuflection, etc., where movements are performed second-hand and tend to be superficial.

For ages we have lost direct contact with Creation, and no longer know Nature as during the times of Creation. Fewer and fewer people live outdoors, preferring to be insulated from direct contact with sun, moon, rains, snows or winds. We no longer smell the earth, trees, plants or flowers. Since the last century, even our food has been separated from its source, and could be readily lifted from indoor stands or warehouse shelves in pre-weighed, plastic-wrapped packages. Most liquids, be they juices, soups or washing detergents, are packed in cartons or bottles, removed from their sources, like the vegetables separated from their roots, are cleaned and wrapped in cellophane packages arranged in rows in electrified refrigerators... Under such conditions humans no longer know the real, original appearance of Nature, of living things, and only 'learn' about them sitting in walled rooms watching screen images as digitised sounds representing the original human voice, provide explanations. Now everything about human 'life' becomes second- or third-hand hear-say, indirect and rather remote. Everything is experienced through this all-pervading ever-present filter of our 'man-made' designs. This is our reality today. People think that this way is more convenient for shoppers

with little time, keeping foods more sanitary and easy to find. But in such environments nothing can inspire profound love or reverence like the kind experienced by those who live outdoors with and in nature, and who treasure the divine from the deepest recesses of the heart. At all times, their life is directly open to both the blessings and the dangers from any of countless factors; they are conscious of the need for protection from higher powers beyond the self. It is in this way that dharma practitioners have strong links with Paramātmā whose invisible presence is constantly felt, frequently invoked, and ever-there as part of each individual, the symbiosis being as natural and as life-sustaining as the breath of life itself. In maitri dharma, the most important element of life is this ubiquitous supra-presence, the Paramātmā Bhagawān givers of life. There may be people who still consider this superstitious or laughable because they themselves have long lost touch with higher connections, and consciousness has shrunk from the entire world to their immediate surroundings in a few cubic metres of conditioner-filtered air. Unable to feel union or connections with higher powers, they feel mostly emptiness and meaninglessness in human life. Needless to say, the minute their hearts open to dharma and Guru in awe-filled reverence, the life-breath of maitribhāv will drench them with such joyous qualities of living dharma that they actually *feel* the living energies of Creation, even while deeply encased on urban settings indoors.

In Maitri Dharma, it is this deeply rooted inexhaustible reverence that is the single most important ingredient that charges our practice with life. Without it, all other second-hand expressions of reverence or adoration are meaningless and empty. The heartfelt, unfathomable and ever-connected awe and reverence welling up from the core of the heart is the only living and direct connection with Paramātmā. It determines the nature, quality and tone of our divine communication. Let us think back to the times and conditions when humans lived with just a few things, when utensils and possessions were hard-to-come-by, when life was more raw, more exposed to the elements like

living in jungles. Here we may remember the ever-present continuous sound that we could hear and feel at all times, buzzing, humming without break that from our deep subconscious can be recognised as the sound of the universe, the sound of *being*. Silent beneath all the audible sounds, this silent sound of life flows without break in continuous sustained joy, flowing like our breath, alive and giving life.

Once we tune into the sound of life, of Creation in sheer existence, once we attain enough inner silence to feel and identify with the processes of life in being, the unswerving, unceasing outpouring of love, awe, reverence and happy gratitude for this extraordinary experience of overwhelming oneness, of total unconditional surrender will be unleashed in us, in blissful merging with all there is. It is this still and silent inner knowing that enables the deep awe and reverence of *apār, adār, samman* that resonate so deeply in maitri devotion. It comes from the heart and lights up every feeling, every thought and every motion without our need to do anything. We recognise it as the central core of human consciousness that flows from Paramātmā Guruness, forming our direct Paramātmā connection that sets our life on the divine mārḡapath. This is the long-lost innermost core of dharma consciousness now rediscovered and must be consciously released. For once this sacred reverence is released, the world around us animate and inanimate will become thoroughly balanced in the soothing interconnectedness, peace and tranquillity of the new golden age.





### **5.3. Complete Trust**

In dharma, the element of Trust is indispensable. All tattva-essential dharma realities are gained and absorbed through trust. It is on the foundation of trust that this world is activated. We trust one another, and in this trust all our work and tasks are accomplished. So in dharma as well, trust is an extremely important ingredient. When we follow the dharmamārga on a foundation of trust, Guru can give us the qualities of wisdom for obtaining mukti-moksha transcendence. Trust has such power that it can easily cut through any untoward influences or any adverse situations no matter how painful. It is due to trust that such qualities as patience, endurance, self-confidence, strength, courage, determination, and energy evolve and expand. Trust is to be without flaw, free of doubt, filled with determination, always immersed in the dharmamārga process. Trust is a bhāv or quality of being that requires no effort. It can be developed in a simple, easy way without strain. It is not necessary to make tremendous efforts. Trust is alive in all of us.

We only need to understand and to apply trust in the right situation and in the proper manner. At first we may consider some words spoken by Guru or His gurus to be exaggerated, even outlandish, and we may even ignore them as quirks of speech. Or we may turn 'round in full attention and confront them with 'What does Guru mean by that?' Or 'Why do they say this?' Truly wrangling with our disbelief. In time, we discover to our shock that from Guru's (celestial, dharma) perspective, there had been no exaggeration at all, but only plain truth or pure fact. At this time, we reel in horror as well as in gratitude as we discover how twisted, harmful and biased our basic assumptions have been since childhood. When the dharma mārḡapath we follow is genuine, our trust in that path becomes strong and unswerving, and a harmonious relationship will unfold. Specifically, in maitri dharma, the power of trust makes possible the impossible. Where trust is strong, there naturally exist immense reverence and respect full of faith, devotion, hope and deep rooted confidence. We trust most those divine beings we most revere. We revere Them because we feel safe and at home with Them. In the deepest sense, we feel that we are a small part of Paramātmā and They are the infinitely larger manifestation of our individual self. It is through this profound and unfathomable trust that we can win the full and divine trust of Paramātmā in turn. And then we shall be showered with Their mercy, Their blessing and dharma punya like flowers in the morning dew. After we enter and merge into dharma, it is essential to trust one another unconditionally. Due to this very trust, the spirit within each of us of mutual cooperation, harmoniousness, empathetic compassion, companionship, and helpfulness will automatically grow and blossom to full flowering.

#### **5.4. Inexhaustible Faith, Devotion, Hope and Deep Confidence**

More than anything else, profound bhāv of faith, devotion, hope and deep-rooted confidence are the greatest source of divine power and energy

through which humans spiritually immersed in dharma attain their greatest spiritual advancement. Those who lovingly nurture these qualities free of bias, who walk the dharmamārga path with Guru's blessing, will gradually be able to gain unbounded omniscient qualities of living dharma wisdom. Wherever this infinite trust begins to manifest flawlessly among humans, there the consciousness of being in faith, devotion, and deep-rooted confidence will become extremely strong as they are revealed altogether, as one *bhāv*. When infinite reverence toward the Paramātmā Gurus and earthly gurus has taken root in our hearts, then these other trust-filled attributes will steadily evolve and grow. Devout seekers cultivate all these elements of this *bhāv*, this state of being in maitri, at one time. When all these living attributes of universal maitribhāv are constantly nourished within us we cannot possibly go wrong. Negative, evil or adharmic activities cannot possibly occur to such souls, and as such will never be committed. Because the blessing and honour of dharma stay within us, deep reverence is maintained, and also because we are careful to avoid any adharma activities so as not to get trapped in states of unending wretchedness. We want to avoid suffering and pain for everyone. Those who keep all these *bhāv* essentials will always be mindful, on the alert, and will be easily able to distinguish between truth and untruth, right and wrong. In them universal maitribhāv will flourish.

### **5.5. Maitribhāv Heartset**

When humans live their whole lives in these *bhāv*-states while abiding diligently on the path of maitri dharma, doing bright positive dharma karma-actions with ever-watchful care, then such powerful maitribhāv states of consciousness and daily practices, being the invincible and indestructible root sources of dharma, the heartset of maitri *bhāvana*, will come to flourish in us. Day by day, in the bright *mārgapath* of maitri dharma, with only positive bright karma-actions igniting our life and soul, our spirit will begin to merge

with Guruness, and manifest as all-maitribhāv, causing the deepest recesses of our heart to glow all on their own. For we shall have become part of the Gurulight. Together with such radiant developments among humans, thousands of harmful, negative bhāv elements will swiftly perish under the glare of omniscient dharma wisdom that now spreads across the world kindling human souls. After this, we will never be far from Paramātmā Bhagawān or from all unfathomable dharma punya blessings. At such a stage, benevolence and magnanimity will come showering down, as all difficult situations will be cut through and easily managed. The vastness and power of the universal maitribhāv heartset is truly beyond our wildest dreams.

Yet this universal maitribhāv is generated entirely in the farthest, deepest recesses of our heart to gush upwards and outwards from deep within, warm and fresh in unstoppable and vibrant resonance for the wellbeing of the world and for the uplift and release of all living beings. It is an unparalleled privilege to be able to offer so much from so deep within our being, to create comfort and happiness for all those around us, that the very thought lifts us off our feet in surprise, with joy, and with inexpressible gratitude. For gratitude is the very root of happiness.

It is really possible that we can give so much. And all without the slightest trace of any negative feeling, without any embarrassment or resentment. Without worries, regrets, fears, anger or angst. Just ever-flowing unstoppable love, appreciation and radiant welcome to all and sundry. Guru teaches us to drop all negativities and adopt only positive bright karma traits. For they are of Paradise. Guru is asking us to behave as we would in Sukhavati already, beginning right now. That is why we so often feel serenely detached from our tiny isolated self and float in inexpressible serenity. That is why our maitribhāv has grown without bounds and our 'self' has vanished into the infinity that is Guruness in dharma.

## VI. Karma

### 6.1. Karma Actions and their Effects

This chapter focuses on the correlation between myriad actions taken by humans during their lifetime on Earth, and the varying consequences of those actions. The word 'karma' comes from the Sanskrit verb to do, to act or to work, and in general means a work, an action or activity. Karma-actions include all of our daily activities whether they benefit or harm. In the spiritual sense, the beneficial and harmful karma-actions all automatically come back to impact our lives, and are respectively known as beneficial *dharma punya* propitious karmafruit, or as harmful *adharma pāp* negative aftereffects. All the beneficial bright karma-actions offered from the heart to Paramātma to benefit the world and living beings result in immense bright dharma punya in the form of invisible radiant dharma light. This dharma light both expands and deepens individual guruness and completes the extra dharma needed by humans for moksha-transcendence and, like the sun, this dharma light radiates in all directions to heal all the world and uplift all living beings directly. Dharma punya is the most wondrous and powerful blessing any soul could ever wish for. It is attained individually for humanity's collective benefit.

Paramātma Bhagawān created the Earth Realm of human consciousness to provide all the means for physical survival and wellbeing that help us focus on this final phase of human spiritual evolution. They filled the world with everything that all living beings would ever need in mortal life, enough to enable us to fulfil our transcendent life-purpose, which is to activate the healing of Earth and the mukti-moksha transcendence for all living beings. This purpose is accomplished by each of us gaining immense dharma, and radiating to the world all the bright dharma punya light we accumulate through all our bright beneficent karma-actions of the past and present, and even in future from Heaven. In the manner of Paramātma Creators who sustain and

protect the entire world and all its creatures as one, we identify with the whole environment and all living beings, dedicating ourselves to their wellbeing and ascension.

It was precisely for us to expand our dharma to reach heaven that the earthly environment had been created for this most rare and precious Dharma Realm. Remove dharma from this world and there will be no existence. The only way to save and preserve this world is through dharma. In this perfectly created realm, there is no single thing or being that is separate from dharma. Everything and everyone is embraced in dharma's all-encompassing universal maitribhāv of loving friendliness. No one escapes dharma, for it is dharma that gives us life, and our individual karmas. Note that doing karma-actions in the world, we have the unique free will that permits us to do right or wrong, acting entirely freely on our own. And *this* is the critical decisive point of human existence, and of our spiritual evolution.

Our daily karma-actions may be entirely involved with Paramātmā, immersed in the divine focusing on Creation and the souls of all living beings, or they may be focused mostly on worldly material physical matters concerning other people and the earthly life. As the focus and intention of the soul, spiritual meditation in absorption and physical material actions of a mundane nature reap different aftereffects, and have been termed respectively as sacred karma and secular karma. Of course, when we do our daily karma-actions, we may find that the two can be practised together in combination. And, whether focusing on Paramātmā and Dharma or on more mundane material matters, humans have the unique free will to generate positive loving intentions of offering, or negative angry, greedy intentions of grasping for self-empowerment, control or possession. Accordingly, we reap both positive and negative fruits or effects from these two spheres of karma action. In Maitri Dharma, the positive fruits reaped from positive intentions in bright material worldly karma-actions are beneficial, but concern only our worldly welfare like family, health, wealth, security, or betterment in mundane

spheres like education, social, political or religious organisations. But such upgrading is not the chief purpose of human existence. We are not born only to pamper our bodies with delicious foods, attractive clothes, elegant homes, cars, prominent profiles, growing control, or immense power, etc.. We are born to practise our mārḡapath, to complete gaining the depth and expanse of dharma needed for mukti-moksha liberation. And this work can be done only through the physical body. In dharma, it is the sacred spiritual karma practiced in direct connection with Paramātmā resulting in the expansion of soul-dharma to complete our *purpose* of moksha ascension that is treasured above all other human activities. For more than all positive worldly karma-actions and material punya gains, the dharma punya karmafruit of spiritual karma is everlasting transcendence for the world and all beings. To gain spiritual soul dharma punya, we must enter Paramātmā true dharma and stay steadfast on the dharma mārḡapath. In human life genuine, devout daily practice of bright dharma karma-actions remains of primary importance. Without bright dharma karma-actions there can be no dharma punya. The essence of the dharma punya we earn, the resultant fruits we harvest, are created and formed entirely by the nature and quality of our individual daily karma-actions.

Here, in the earthly realm of corporeal human consciousness, karma is so powerful a force that without activating it we cannot survive. Without physical survival, the soul cannot survive either. All punya fruit gained from beneficent worldly karma-actions without the radiance of dharma are the short-lived worldly material type. They remain effective only for as long as we the actors are alive and in our present body. On the other hand, any and all punya karmafruit resulting from bright spiritual practices done with the soul immersed in the Paramātmā dharma mārḡapath, are permanent and eternal because Dharma is everlasting truth. All human souls yearn for immortality in supreme joy and serenity; but many have been searching for it in the material world, forgetting dharma Itself.

Since Maitri Dharmanature involves all existence of all Creation, there is in fact no separate existence for 'materiality', 'worldliness' or 'spirituality'. Everything is created by Paramātma, everything *is* dharma; material objects and worldly physical actions are all part of essential dharma together with the highest form of spiritual meditation. During the long interval of the dozens of millennia just past when living realities of true dharma were completely forgotten and their significance lost, the unreal, false principle of 'physical and material' values began to develop in human consciousness. But their 'differences' are more imaginary than real. In the end, belief of sheer materiality alone cannot really replace true dharma, for nothing is possible without dharma. In this sense, *notions* of a separate, non-dharma materiality have no place in dharma. With time, as material ways of perception gradually came to replace true dharma in those bygone times when humans lived solely in and for material values, truth had to depart. We see this in the residue of consequent topsy-turvy upside-down traditions. But these values no longer hold true for the new maitri souls now inundating the world with the arrival of the new dharma Age.

No karma-action – of any sort – can take place outside of dharma. For dharma *is* the world, and encompasses all existences, all thoughts and all actions. In that sense, all humans in the world are ever doing some particular karma-work for their survival. Karma-actions like sleeping, eating, washing, earning money, working on the job, cleaning, loving, caring, reproducing, supporting each other... are all the same: they each comprise our daily human karma-actions. Here, the only difference can be, while one person deep in dharma doing all these positive bright actions may remain immersed in dharma, another one doing the same work may not be immersed in dharma but, for instance, thinking of benefitting only oneself. From the material perspective, the actual karma-*actions* of both are exactly the same, but from the dharma point of view, their respective karma punya is widely different. For this reason, the term '*physical*' here is used only to clarify this subtle



distinction on the dharma plane. Now we can also see that in dharma there is no independent *physical* karma-action. Any 'spiritual/physical karma' dichotomy does not really exist. Because it is simply impossible to perform *any* karma-action outside of dharma.

All notions of *material* or *physical* karma-actions disappear from the minds of individuals who are deeply immersed in dharma essentials, with infinite trust in Guru and Dharma. For those wise persons, the distinction between soul dharmic-spiritual and worldly-material no longer exists because they are so deeply immersed in dharma at all times and in everything they do, that any and all of their worldly material offerings or their worldly physical karma-actions are permeated with soul-activated maitribhāv spiritual quality. Now we can see that the seemingly plausible concept of worldly materiality in dharma life is only an erroneous illusion generated by the human mind, and has no real significance. More specific and extensive information on this topic will be provided in *The Second Book of Maitri Dharma*.

According to the karma principle of maitri dharma, our main purpose in coming into this world is to distinguish between dharma and adharma (truth and untruth, right and wrong) and to work for the final ascendance of all living beings and the world. 'Worldly' material karma is merely the basis for our physical survival as terrestrial human beings, carried out in various forms of karma-actions to subsist as long as we live in corporeal form on earth, and to work according to our needs. Here the appropriate karma-actions are those that serve the needs of all living beings, that are done whilst abiding within the dharma mārgapath without greed or attachment. But doing karma-actions tainted with selfishness and greed is more like playing with fire and cannot possibly produce any punya. In the end, there would be nothing more than a heap of our own ashes from the all-consuming flames of greed. Such karma-actions generate negative effects from which no one can rescue us. In truth, it is best for human beings to remain strictly on the dharma mārgapath in all our daily karma work and activities. When we engage entirely in worldly,

material physical activities but are at heart fully merged with Paramātmā Dharma in all our karma-actions free of strong attachments, abiding by our mārgapath to benefit others, then our mundane engagements are no longer regarded as material worldly karma-actions but become heavenly dharma karma work. Because under these circumstances, every breath we take, and every action we carry out comes straight from the heart-soul for the benefit of all beings. This is so easily accomplished when we consciously live within the Guru, in gurunature, so that every thought, word or action is dedicated from the heart to the world and all living beings. This way our every move becomes heavenly karma that produces bright dharma punya light.

All humans have the same and equal right to exist in this perfectly created world, and with infinite free choices of action. But there are rational thinking humans who for greedy private personal benefit, however, continue forcibly to deprive innocent beings of their right to life, promulgating regulations favouring one particular race, colour or ethnic group or religion or cultural tradition over another. How can proponents of kindness, love, compassion and mutual empathy engage in such degrading harmful actions? These give a clear reflection of the decadent direction in which our world is still being driven, even in these end-time years. All pious souls deeply in tune with the living essential realities of Maitri Dharma have the wisdom and insight not to cause the least harm to any living creature in any and all karma-activities. But those with power wish to maintain and continue the harmful bygone practice of institutionalising oppression.

In recent centuries, people in power have hugely reduced our supreme reverence for seekers dedicated to spiritual search and realisation, and have come to treat holy people such as meditators, saints and prophets as lesser beings, insisting that they live in celibacy and ascetic poverty far removed from all worldly material riches or glories; that they should be deprived of the better things in life, etc. In short, that saintly silent meditators are to be treated without the respect and reverence now reserved only for those in power. This

mindset is erroneous and deplorable, for dharma is Creation Itself, where *everything* is in dharma, including wealth and poverty, family or asceticism. Since all living beings, including those unaware of dharma, have the right to the world's natural resources for life-sustenance, productivity, creations and enjoyment according to their respective karmas, the transcended Gurus who *bestow* dharma, who benefit and uplift the world, who have come to bring everlasting wellbeing and happiness to all living beings and to protect Earth and all its natural resources, They and Their authority should be revered all the more. In this light, the quiet meditators' and holy people's right to material resources and comfort should be acknowledged and honoured even more than for humans'. Unfortunately, it is still common practice to think of isolating the life of our dharma guides, protectors and benefactors into tiny confines of asceticism and insufficiency. This is in fact a great moral offence.

Although Paramātmā had created all the natural resource-elements vital to all living beings of this world, it does not mean that humans should focus their lives on possessing and hoarding worldly materials. Rather, freely sustained by these divine gifts, humans may now more readily devote time to pursue the great dharma search for the *purpose* of our life in this realm. In fact, we followers practising true dharma cannot be tainted by the least whiff of worldly attachment because we are fully aware that all worldly materials are only of finite and fleeting importance. Not only are we now bearing the fruits or results of bright or dark karma that we had created in our previous lives, but we also receive the karmic reward or negative results created by our ancestors; and we must take them on as well, in accordance with the laws of dharma. In dharma, it is not only we who are affected by the fruits of our bright and dark karma-actions, but we can also see the impact of our own karma upon our children and their coming progeny. Just in the way the fruits of our self-made bright karma will affect our descendants as happy, brilliant and healthy children with all functions in perfect order, living happy successful lives creating benefits all around, well loved by family and community, remaining

ever in positive consciousness, easily attaining dharma and Gurunature likewise, the fruits of our dark karma-actions will impact our progeny not only as stresses and depressions, but these heirs may be disabled, like being born a cripple, blind, mute or dumb-witted. Due to our misdeeds they may be deprived of the natural inclination to search for truths or do dharma. In future they may be ostracised, denied or disowned by their families, by friends who lose respect for them, where estrangement will come automatically, making it hard for them to remain together as a family. They may face and endure serious problems like constant ruinous mara influences and obstacles in life, dwindling support from others, relentless unrest and unbalance in the soul, or sudden untimely death, etc.

Exploring dharma for the first time, it may be surprising to hear that without the soul, nothing whatsoever is possible. But this is the true, simple fact. In the world, even if we may have perceived all human karma-actions only as physical words or actions, ultimately it is always the *soul* that directs and accomplishes all karma-actions, and receives their respective fruits or results. The process takes place when the soul sends its will in bhāv-currents of consciousness throughout the body.

Only the soul and nothing else harvests the fruits of our actions. The body is merely an *aspect* of the soul. Out of the two, it is the invisible soul that fully controls the visible body. For this reason, maitri dharma gives highest priority to the soul.

The human soul is immense with infinite memory, and holds the full record of the soul's entire life including every thought, word, action, all feelings and events experienced throughout each lifetime. All our karma-actions are recorded in precise detail, not only of this lifetime but also of all previous ones as well, that we can easily access when we leave the body. The record is flawless, exact and complete. No matter how ancient, complex or immense our records, the soul holds all the memories it has ever experienced. This is the power of dharma.

Throughout our life on Earth, eventually, the gathered dharma punya, all qualities and realities of living divine wisdom and universal maitri bhāvana, will all manifest in the soul as dharma light, the great divine power of soul-consciousness whose mighty strength easily recognises Paramātmā Bhagawān to reach the state of moksha-transcendence. As long as we stay alive in the world, this conscious power or energy dwelling in the soul manifests through the body's mental faculties. Here, the brain is the medium that enables the current-flow of soul-consciousness which directs all the body's organs and limbs to perform daily karma-actions in speech and deeds. The mutual interaction of soul and body makes possible any and all types of karma-action in this world. Missing either one, no karma-action can be completed. Karma is activated by the soul only through its body. So from the point of view of karma the body, like the soul, is of the highest importance. That is why an embodied human existence on Earth is the only means of reaching for moksha-transcendence. Just as air, oxygen, water, soil, food, sunlight etc. are indispensable for keeping the body alive, so is the human body with its well-balanced mind in the brain indispensable to the soul. In dharma, the soul's capacity is unlimited. The soul transmits the power of consciousness through the brain. All karma-actions in this world occur through the soul's control of brain and body. Processes of the soul like this are called *manasik*<sup>68</sup> or 'soul-karma'. More on this follows in Section 6.3 below. But before going there, we should first consider some important information about dharma punya.

## 6.2. Dharma Punya

Dharma punya is the invisible essential dharma reality, the bright auspicious karmafruits resulting from positive beneficial dharma

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<sup>68</sup> manasik – from the Sanskrit *man* meaning something like heart-soul or psyche, here signifying mental (process) where the mind, commanded by the soul, activates and directs physical karma action'.

karma-actions done in the past, in the present right now, as well as in our future from Sukhavati heaven. It is the sacred pristine light of purification and blessing of all Paramātma overflowing with endless radiant omniscience, wisdom, and immense joy and peace.

Paramātma dharma punya is infinite and never ceases. It is always there, showering down on devotees engaged in beneficial karma-actions to gain dharma punya for the world. But all punya collected by practitioners will be lost if and when they stop doing dharma for all living beings. When they leave Dharma, the accumulation of punya ceases. We can continue doing lots of dharma karma-actions, but when we knowingly commit wrongdoings (practising separatism, greed, harming others, etc. etc.) leaving dharma behind, all previously accumulated dharma-punya is destroyed.

Now instead of going straight to Sukhavati heaven, we have been born on Earth with a human life. This is because the dharma punya we had accumulated in our past life was insufficient. To complete dharma punya for Sukhavati, we now undertake this embodied human lifetime and focus whole-heartedly on our unfinished dharma-attaining process. Here we dedicate all the dharma punya gained from our karma-actions accumulated in this lifetime to the dharma-completion of all living beings, so that we may all attain ultimate ascension.

Through our bright karma-actions, human beings abiding in the mārḡapath of Paramātma true dharma obtain unfathomable dharma punya of immense shining energy. The dharma punya of Paramātma Bhagawān is inexhaustible, and is generously bestowed on maitri dharmapath practitioners in showers of truth essentials and blessings as invisible dharma light. Dharma punya can be obtained only through bright karma-actions. It opens the direct connection with Paramātma Bhagawān without Whose deep-rooted confidence, no punya can reach us.

Paramātma Bhagawān are the only source of never-ending punya in the world, whether for purification or for blessing. In fact, They constantly create

great oceans of punya light. From Them we obtain dharma, mārġapath, the state of our soul-consciousness, Their all-maitribhāv punya, all qualities of essential dharma wisdom's living realities, great joy, deep inner peace, as well as mukti-moksha immortality.

To obtain dharma punya, first of all, let us rekindle our supreme awe and reverence for Paramātma with our purest intentions in order to reestablish direct connection. Through profound live respect filled at all times with inexhaustible trust, faith, devotion, empathy, and deep rooted confidence, our prayer and mantra-meditation will resonate in unbounded reverence, love and gratitude. We then lift up our hearts, touching our forehead to Their lotus feet in surrender to Paramātma. Living the dharma mārġapath, let us always do happy bright karma.

Too many humans tend to remember Paramātma only when sudden pain, obstacles, hindrances or ruinous mara influences occur. When something is not working well, when we fall sick, get in some sudden incident or accident, when facing obstacles, getting stuck etc., only then do we think, 'O, Paramātma! Please get me out of this mess!', 'O, Bhagawān! Please save me!' or 'I'm now in Your hands' calling out to Bhagawān or other Paramātma in this manner. But what to do? At such times no Paramātma, not even Bhagawān can do anything. When we have no dharma punya left, all connections to dharma and Paramātma are severed, and our hearts are no longer open to the divine. What is the point of invoking Them only when we have no dharma and are in need? Not having built strong punya bonds with Paramātma Gurus while we have the chance as humans, it is natural to experience pain and suffering resulting from our adharmic misdeeds. But when strong spiritual bonds are established, physical pains and worldly 'misfortunes' actually exert little or no effect. This is because in dharma our entire heart-soul is uplifted immersed in Paramātma, identified with Creation and *all* living beings, far and above from our physical self. To such 'Paramātma-connected' souls, life is always joyful, painless, flowing easily in gratitude and awe. The primary

core-essence that frees us from various pains, untimely sudden death or obstructions, that attains mukti-moksha transcendence, is the accumulated dharma punya we gain from doing daily bright dharma karma-actions. On this foundation of our own karma-action-earned punya, Paramātma help and support groups or single devotees suffering from pain. When the dharma punya is reduced to zero how can we expect any aid or support from Paramātma? Inevitably, we first need to build up a solid foundation of dharma punya with strong direct connections to Paramātma by following the dharma mārgapath and abiding by the rules from the heart. Paramātma dharma as punya light is the sole basis that keeps us away from untoward events, accidents and harmful situations. Living within Paramātma with full attention only on the world and all living beings, we need not worry about ourselves. Therefore, it is most important to be ever gaining dharma punya for the world by following Guru's direct instructions, abiding by the rules and regulations of dharma at all times with our heart-soul ever-conscious, ever in profound awe and reverence.

Paramātma bear all the burdens of the entire world. Daily They sustain the whole of Creation, bestowing onto all living beings more than needed. In this world, humans send up to Paramātma various expectations and hopes for gratification in their prayers and wishes. We invoke the Bhagawān: 'Please let my wish be realised', 'Let my hopes come true', etc. But what Bhagawān give through the Gurus are only dharma mārgapath and dharma punya, for completion of the dharma needed for our final entry into heaven.

Limited intention begets limited punya karmafruit. Unlimited intention gains unlimited punya (for the whole world). Without fully conscious *intention* in our dharma practices (bowing, praying, offering lights, fruit, incense, prayers, mantras, meditations), the whole practice becomes meaningless, wasted. Practices not founded or focused on all living beings in boundless maitribhāv, not drenched or immersed in universal all-maitribhāv, are all futile. In maitri dharma it is the bhāv, the state of the heartset intention, that is the



most powerful and decisive factor in the whole process of worship. Say someone sits only in one place but constantly holds the intention for the whole world and all beings, that bhāv is even larger, stronger and more powerful than being very active running around and doing notable good works. For example, if a dish-washer develops maitribhāv, and quietly dedicates his every scrub, every rinse, all the stacking and shelving of the dishes to the welfare and uplift of the entire world and all living beings, then he will certainly obtain dharma.

To do dharma we need bhāvana, intention, and a very healthy and fully functioning brain. So a most important consideration in our practice is also the state of health of the brain.

But once we put our primary intention into Guru and Dharma, once we forget any and all concerns with individual isolated self, our life will shift into the heavenly maitribhāv mode, tailor-made for each of us, spontaneously obtaining not only what is needed, but life itself will then be open to quite different directions, moving into undreamt-of dimensions. We then discover that some of our own wishes had not really been the best for us, and that far, far more wondrous is where Paramātma finally lead us. Paramātma have always given us everything in richness and abundance. Why are we still unsatisfied? Paramātma have filled the world completely with all wondrous basic living ingredients like sun, air, soil, water, herbs,<sup>69</sup> etc., everything essential for life on Earth for us to create happiness. Over and above all our material needs, Paramātma have given us the dharma leading directly to ascension and everlasting bliss. What can possibly be more important or desirable?

Humans sometimes think in delusion that this world had created itself by some process of auto-genesis. Can the world just burst into being without any design or plan? Without any will, direction or super-consciousness? How did

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<sup>69</sup> **Herbs:** In usual parlance herbs refers to plants used for healing or flavouring foods. In Maitri parlance , the word Herbs signifies the entire Paramātma-created plant kingdom where all food plants not only sustain life as nutrients but as healing agents for any and all damage or illness that may affect *any* living body in *any* way. In the Earth Realm, herbs bear the burden of sustaining and preserving *all* life.

this world create itself then? Where does anything come from? Without very specific reason, function and structure, how could this Mālok Earth Realm have come to exist in this unique manner? There would have been no necessity for Bhagawān to build it in such great, extraordinary and beautiful detail, where all elements and all lives are interlinked with such precision, harmony and balance. Clearly all this has been through the immense consideration, thought, toil, effort and energy of Paramātma.

Life is interdependence, mutual support. But humans no longer know it. Living in the Earth Realm of human consciousness these aeons, humans have developed a unnatural way of being that has become their characteristic trait. We tend to observe and apprehend the ever-changing world not in a first-hand manner as experienced in life, but indirectly as incidental, isolated, individual things or phenomena, often described through a lifeless grid of numbers. Many events or things tend to be perceived and explained in fixed numerical values as distinctly separate entities. This reflects the way we like to see ourselves: more as separate individuals than as a part of humanity, as if we lived apart from the world, without the ever-shifting contexts that intimately link us to everything else in the world. This separatist or individualist perception is erroneous and hugely misleading. But we *do* like to draw lines that separate things, to circumscribe ideas with circles or other shapes as if to contain them. Many of us like to detach each topic from subjective, imprecise impressions, and present it through this more objective, accurate or universal filter where everyone would understand the same term by its definitive, quantified description in exactly the same way. Following this mode of thinking, humans came to draw lines on maps to divide space and on sundials to demarcate time, superimposing such fixed grids on many living, shifting things in Nature, animate or inanimate. In this way we have come to compartmentalise and isolate Paramātma's ever-transforming, ever-changing creations, calculating and fixing much of what is knowable, including invisible phenomena like time, space, speed, light, sound, electromagnetism, pitch,

vibrations, etc. as incremental units that can be described with precision. The human mind seems more comfortable with this curious re-organisation of matter and energy, being willing and ready to 'understand' their essential nature and quality as isolatable items rather than inalienable parts of the entire living breathing Oneness of Creation. We seem to need things fixed in a box within clearly defined boundaries to be confident we can handle the subject.

Humans seem to be more confident with boxed-in notions, feeling they have thus gained better control. But is this real? Are humans fulfilled now? Are we truly happy from the deeper depths of the heart? Are we happy just *being* – without *doing* anything further? Using even our greatest technology, can we humans provide water everywhere it is needed in the world? Resurrect the devastated rain forests of the world? Bring back pure air into the cities? Recreate the hundred thousands species of animal life gone extinct in recent centuries? For these 'miracles' involving life – *living* Creation – where water, sunlight, air, temperature, animal life, are all intimately interlinked, one affecting all the others and vice versa - only Creators know how. We humans cannot create sunlight or air with their myriad elemental components and live, responsive interactions, with their ability to generate clouds, to produce rains that feed parched forests, or winds that bring rains or whip up oceans and move deserts. We cannot create anything that can eat or sing in the tree on its own, that responds in myriad ways to its shifting environment. We tend to continue seeing the world as a conglomeration of separate things and beings. All separate. Moreover, human productions are conceived and made in isolation, each as a different thing not inherently related to other things. Old machines of any kind, large or small, cannot become fodder for other newer products when they are no longer useful. Why not? Why don't they behave as dying entities in Nature - whether the world came about by evolutionary auto-genesis or Paramātmā creation? Could or would humans design products that automatically come to serve another beneficial purpose after their primary

usefulness has ended? What is the limit of our human scope, our highest vision or most noble capacity, when we set out to 'change the world for the better'?

Everything created by Paramātmā in Nature is intimately related to everything else. Everything in Creation, animate and inanimate, is *essential* for the existence of everything else. Plants themselves are reservoirs of food and drink for all creatures of Earth. Nothing ever becomes useless or 'wasted' in the natural world. Here, nothing manifests on its own out of nothing or unrelated to anything else. In contrast, things produced by humans tend to be there to fill some 'gap' conceived at its time as needed and as possible. And thus designed and produced by our will and wish, made through our intelligence, diligence and hard work. Human inventions are each designed for a singular purpose, and forgotten when it is no longer useful. Can we humans learn to conceive ideas like Nature, each relating and related to everything else, never to be without *some* use, *somehow*, *somewhere*? Here lies the major new lesson in universal oneness for humanity. It would expand our dharma and raise our consciousness a notch higher in divinity resembling Paramātmā.

But all the essential materials for our construction and manufacture are obtained from existing natural materials on Earth, bestowed by Paramātmā from Creation. We cannot build anything without them. In fact, Nature's original foundational elements, that is all core-components existing in the world, are so interrelated that removing any one would create a serious gap, a harmful incompleteness because all naturally existing Paramātmā-creations are organically interdependent. For seeds to sprout and come to maturation, material resources including sun, earth, wind, air and water alone are not enough; indispensable are the appropriately harmonised interactions among these resources that balance the growth process. Similarly, when we weave clothing or build shelters, we rely on Nature's given elements and their harmonious balance. Paramātmā have provided all resources for producing all possible things we can ever imagine. In a similar way, Creation of the universe including humans, animals, plants and earth have their founding reason or

will, and the whole is integrated in structure and function, with all units interacting across the universal oneness in orderly fashion without chaos, without left-overs or wastage, in an ongoing process that is *living Creation*.

We toil needlessly at logical analyses based on imaginary, boxed-in guesstimates but do not try to realise the truth of dharma, to strive for the inner soul-light. Now if we search within for truth, realise first-hand the marvels of Creation, personally experience the welling awe and gratitude for our Creator-sustainers, we will automatically wake up to the living link that binds us to Paramātmā and our lifelong search for eternal bliss. So let us start doing our very own daily dharma karma.

The Great Paramātmā Rescuers are active every moment sustaining and renewing the universe, bestowing blessings and dharma punya, not only for humans but for all living beings. Ever dispensing purification and punya light, They remove bad karmas of our past and present adharmic actions, burning them to ashes with the flames of living dharma wisdom. To uplift and elevate human souls requires colossal effort. It is not easy even for Paramātmā to purify humanity's toxic poison with Their own pure nectar. How compassionate and loving They are to take such colossal pain upon themselves in order to create happiness for human beings! It is not common to engage in such intensely selfless loving work for the wellbeing of others, at all times without cessation. They are giving us deep-rooted confidence and encouragement from all directions, each and every moment. As Gurumārga creators on earth, whenever we remain in dharma with Paramātmā in our meditation, when we worship Them, pray to Them, recite Their mantras, we are in fact participating in Their divine work, we are actually helping uphold the entire world, ease Their workload, activating Their massive blessings for all living beings. They save and rescue us from untimely death, maintain the balance of all Creation, add to our years and increase the longevity of Earth. This is how They remove all obstacles from us to take upon themselves, all hindrances, delusions and maras, bestowing joy and peace in return. Let us

always remember Their loving presence, Their unceasing efforts for the welfare and happiness of the entire universe with awe, and thankful reverence in our every karma action: i.e. in our every thought, speech and movement. For truly, without Their love and kindness the world could not have survived. Everything would have been in darkness, in the blank state of zero.

From the perspective of dharma, we humans in this world have been in a deep sleep, as in a state of ceaseless dreaming, entirely forgetting dharma. Now, as we begin doing dharma afresh, we find ourselves constantly struggling to awaken and to think truly beyond the box and to know *life* first hand. Here we need Paramātma Bhagawān support, kindness, blessing and qualities of living wisdom. To obtain mukti-moksha transcendence by completing our maitri mārgapath, we must break out from that comatose condition. Mahāsambodhi Dharmasangha Guru through His infinite blessing and mercy, is awakening all human souls in the world by spreading the wondrous mārgapath guidance obtained in His six-year tapasya. He is teaching the qualities of living dharma wisdom to transcend the deep confusion that has been our basic mindset. These days, human beings introduce themselves as highly rational thinking beings as professors, pundits, scholars, archaeologists, scientists, artists and masters of various kinds of skills or knowledge. But whichever type of worldly specialist or scientist they may be, their filtered understanding of the world still remains relatively meaningless before Dharma or before Dharma Gurus whose first-hand direct knowing has already attained mukti-moksha transcendence. Next to Paramātma Bhagawān, human souls seem minuscule with far, far lesser dharma light, as the soul of a beast or animal seems ignorant next to humans with far lesser discerning ability and no capacity for doing any dharma at all. In front of the supreme transcended soul we are *all* infinitesimal. We are only now just beginning to realise, very gradually, some rudimentary elements of dharma, and entering this eternal realm like kindergarten children.

Guru's divine punya is the entirety of existence, attained through thousands of years of persistent intense practice through lifetimes of arduous inner and upward search, recognising truth, resisting false practices, identifying with the very foundational elements of Creation by becoming one with sun, fire, wind, air, oxygen, rain, water and earth, gaining first-hand experience of the infinite states of consciousness or realms of existence, gathering all the mysteries of Creation as part of Himself, now Paramātma Bhagawān. In this state of complete knowing and infinite consciousness, the Guru Punya is the sun from which we are blessed with guidance and encouragement. Without spending ages in gruelling meditation, in this Guru-filled environment we can easily attain our punyalight for the world bit by tiny bit with bright, creative and beneficial daily karma activities, through our thoughts, speech and actions. Because we humans are receiving ready-punya earned by Guru's lifetimes of dedicated tapasya merging selflessly with Creation, we need only activate our own personal unfathomable awe and reverence for Paramātma Gurus, earthly gurus and Creation, to attain some of the unbounded universal dharma punya and guruness that Mahāsambodhi Dharmasangha Guru has brought down to Earth to nurture this Age of Dharma.

Know that in essential core-nature, humans are closer to Paramātma than to animals because Paramātma had designed humans to attain dharma and reach their respective positions in Heaven. Here animals serve as examples for humans, to inspire us to contemplate the human condition and to take up dharma, to protect all the animals with loving care and compassion, and not harm them or eat them. We can say that humans can – and should – behave like Paramātma in every way, and aim full-heartedly to attain mukti-moksha transcendence.

It is important to remember how much we are loved and cared for by Paramātma, our Creator-parents. And what colossal and all-encompassing work They are doing for our wellbeing and uplift! No exalted worldly

erudition can ever oppose dharma or Guru, for anti-dharma mindsets can only bring their own destruction. Paramātmā Bhagawān are highly patient and hugely merciful with us, always treating each human as their own child, and bestowing the mukti-moksha mārgapath of ascension far and wide. Paramātmā encourage us to do dharma karma to gain punya karmafruit for the whole world just the way They do. Bhagawān Gurus with the colossal selfless task of bringing humans to transcendence are working hard, far beyond our imaginings. For us humans to hold any pride or arrogance regarding our Creator-parents is totally self-destructive. Let none of us ever engage in any harmful adharmā karma action that inflicts suffering on anyone, adding to our own.

The only wish of Maitri Dharma is for everyone to be permanently freed from harmful, adharmic traits of egocentrism, arrogance, stubbornness, greed, envy, jealousy, hatred or selfishness. Instead, through reverential and joyful immersion in universal maitribhāv, let us do our bright daily karma, to acquire immense divine punya karmafruit for the world and all living beings, and create Paradise Consciousness right here, right now.

### **6.3. The Flow of Soul-Consciousness**

According to dharma rules, the visible human body is animated by its invisible soul. To make sense of this dual process, let us look at karma-action from both aspects and examine their mutual relationship, where the commander-director is the human soul and the obedient doer-actor is the human body.

In the Earth Realm we do these two steps of karma-actions at the same time. Karma activities are generated by the soul that wills and commands, and performed by the body producing words and/or actions. That is, soul-consciousness flows as a will or bhāv-current that fully commands and shapes its own manifestation as simultaneous physical karma action.



Differences in the will or bhāv-quality of soul-consciousness result in differences in the types and qualities of the physical karma-actions.

This holds for all actions, even the smallest ones we do each day in every moment. Even the simplest 'action' (like raising a hand) is directed by the *bhāv* soul-consciousness that commands the brain that activates physical action. When we joyfully embrace or in anger hit someone, it is the soul-bhāvana of love or anger flowing in bhāv-currents to the brain that triggers the bodily action. The soul activates the commanding current-flow of soul-bhāv, and the brain activates the physical actions according to the current of the soul.

Any will or soul-consciousness without a body loses any and all ability to do karma-actions. The only real centre of all karma-actions is the soul from which all types of consciousness are produced. The body is basically the receiver and medium through which the soul enables and activates any and all karma-actions. Here the brain, the central mental and nervous system, is the most complex and sensitive part of our physical body. It is commanded only by the soul and vastly important for our being alive. Therefore it is good for us to understand more of this process from the perspective of Dharma.

The will and direction for each and every karma-action performed by humans come from the soul. The soul is the central headquarters for all human karma-actions. Equally important for gaining dharma punya for all are the world's natural elements from Creation that nurture human bodies for our daily karma activities. Dharma Earth realm has been created to enable all pure and dedicated souls to sprout into bloom, to do every favourable karma-actions necessary for the inner growth and realisations that lead to moksha-transcendence. Although we have complete freedom to do any and all karma-actions beneficial or harmful, in order to gain the happy karmafruits of positive dharma punya we need first to win the deep-seated confidence of Paramātmā Bhagawān. Just in the same way that we attain physical existence through our worldly mother and father, we attain the consciousness of

heavenly existence only through Paramātma Bhagawān. Mahāsambodhi Dharmasangha Guru has said,

*The structure of the myriad realms is so complex that it is extremely difficult for any soul to transcend beyond them. If the detached soul lacks the confidence and support of Paramātma, it may easily become subjugated to the rulers of other realms at any stage while traversing one realm after another, and be unable to extricate itself on its own. However pious and devout souls may be throughout their physical progress in the Earth realm, their journey through the many other realms after physical death is always very difficult. For this reason, however strong and powerful human souls may be (while still in human form), the final ascension is always very hard without Guru's support.*

To fulfil the bhāv soul-consciousness that generates every karma-action, we need to understand the importance of the constantly interactive basic elements of Creation that harmonise and balance the environment outside and inside of every living creature on Earth because missing any one of them will render human karma-actions impossible. Imagine missing out on even just one element, such as air. What happens then on Earth? How about living without sun? Without water? Or earth soil? In this light, we complete karma-actions entirely through the intricate interdependence of *all* these most basic elements of Creation. But humans in recent centuries have set upon a growing course of world-destruction of systematic genocides, extermination of animal species, obliteration of rainforests, poisoning of air, land and sea, severely reducing the chance of healthy subsistence and assured human survival on Earth. Reducing humanity's living opportunities has critically affected our dharma work where the daily karma-actions for ascension cannot be full-heartedly completed. Nowadays Paramātma's Creation: the human world, the natural plant world and the animal world are all under threat. The single purpose of our daily karma-actions is to help human souls attain immortality in eternal heavenly

realms. In the Mālok juncture of human consciousness, the soul will either attain immortality through the guidance of Guru and Dharma, or undergo the downward annihilation process resulting from adharma evil karma-actions. Regarding these subjects, important information is being given below on how human souls achieve dharma karma through the medium of the physical body.

Even though there is but one single form of soul-consciousness for all human beings, personal differences among individual consciousnesses reflect the fruit of the respective karma-actions of their past and present. In the Earth realm, human souls beget different physical forms according to the nature and quality of karma-actions done in their previous life. In our human world, Paramātmā Bhagawān bestow perfect births to human beings in an auspicious place, time and condition, based on the dharma punya karmafruit earned in the lifetime they had just completed. In the world, humans do daily dharma karma-actions according to the family, community, society, ethnicity, position, language, culture etc. in which each has been born. But souls born today as wild animals without receiving another human form due to great wrongdoings in the past, are likewise given birth in various appropriate times and places on Earth, in different physical forms, shapes, colours and other qualities, each according to the specific karma it had previously created.

Based on this fact, maitri dharma classifies all living beings of the Earthly realm into two categories: humans who can do dharma, and animals that cannot do dharma, leaving a huge gap in between. By nature, humans cannot be compared to any other beings. In temperament, humans surpass animals in myriad qualities of intelligence and skills, and humans gain their form in the likeness of Paramātmā Bhagawān. But humans are also born according to their individual karmas; each birth taking on its own individual quality, nature, gender, character, shape, colour, intelligence, discernment, etc. But nothing is as important as this one single aspect: *the capacity to distinguish between right and wrong*. This is the undeniable Truth: in every human soul dwells the strong and infinite capacity to distinguish between right and wrong. However,

it is equally true that few of us ever probe in depth about right and wrong, even regarding our most basic notions and values. But when our entire human family distinguishes right from wrong, truth from untruth, and renounces adharmic harmful karma-actions in favour of beneficial bright karma-actions, the world will certainly gain tremendous happy insights of dharma wisdom and regeneration. We should never think that we are unfit, unqualified or unworthy of attaining dharma wisdom or punya karmafruits. We should not hesitate in any way. For here everything depends only on our intention and our effort. The soul is our treasury of wisdom with unbounded light, and the everlasting capacity to distinguish right and wrong. It has an extremely strong ability to eradicate evil misdeeds from their core roots. But, it is exactly the opposite among poor animals! The negative adharma effects resulting from their past human lives have rendered them devoid of reasoning faculties or intellect as animals, since birth. In effect, they can never do dharma karma-actions for the liberation of anyone at all.

In the Earth world of human consciousness, the body is the only medium that enables the current of consciousness from the brain to flow to organs and the limbs producing speech and actions. Whatever kind of current arises from soul-consciousness, the body will operate accordingly. The physical body is like a puppet or marionette controlled by the soul, through the brain. Our soul-consciousness operates the body at all times, directing all karma-actions, breathing, thinking, motion and emotion etc. The human body is the only means through which the soul can do its dharma karma work. The invisible light of soul-consciousness is powerful and without limit, it can grow and expand to the infinite. And yet it can become fragile all at once, and be reduced to zero. The more we do bright karma-actions in deep-rooted confidence overflowing with joy and appreciation, the greater the light of soul-consciousness grows. But this light weakens and diminishes the minute we depart from bright karma. Humanity's highest power is the bhāv-current flowing from soul-consciousness. And however much soul-consciousness

creates true, uplifting karma-actions, that much will its power be strengthened and enlarged. As long as we remain on Earth, our active soul-consciousness that is aware and alert each second needs the body to do dharma. And however strong the power of our soul-consciousness grows inside, that much will our watchfulness or alertness arise, easily to prevent us from doing evil or wrongful actions. This is because our rising eagerness to do true dharma actions will override all other thoughts. Unending showers of radiant dharma punya can be gained when soul-consciousness performs its many dharma karma-actions. We may realise sooner or later that life can be filled with wondrous miracles and seemingly operate entirely on its own without great deliberate planning, much like an otter moving upstream lying on its back without flapping. But should we engage in untrue or harmful karma-actions, we will fall into dark adharmic wrongdoings that destroy all the dharma punya we have already attained, and may even destroy the power of our soul-consciousness. That is, it could mean total annihilation of the soul. In short, the immensity of wrongful adharma misdeeds could put an end to the growth of soul-consciousness. And that state of consciousness in alienation, delusion and confusion may well resemble sheer hell.

According to principles of dharma karma, we humans may be doing both short-lived temporal, worldly-material karma-actions and/or eternal spiritual dharma karma-actions throughout life, whilst performing the same tasks. Even though they seem to be similar in outward appearance, from the dharma perspective, their invisible *intention* or *soul-bhāv* could create a difference between them like heaven and earth. Bright karma-actions done in an exclusively material worldly intention or heartset begets only worldly punya with material, fleeting material benefits; but dharma punya gained through eternal karma done while being intentionally linked from the heart directly with and in Paramātma, are a hundred thousand times more powerful than any growth gained in the exclusively material way. That is, the highest mode of karma action is to be immersed in the dharma mārgapath, ignited by the

illuminated wisdom expanding in soul-consciousness. Thus opened to the brilliant light of infinite dharma wisdom, such immense power will never perish. As a result, our soul can obtain immortality and Paramātma nature, which means mukti and moksha liberation from rebirths, suffering and ignorance for the world and all living beings. Dharma punya is that treasure in which soul-consciousness finds its preservation, protection, growth and ascension. And humans can gain infinite qualities of wisdom from extremely benevolent Gurus.

In ordinary life, two labourers doing the same work, say cleaning the streets, can easily create entirely different punya karmafruit. One street-sweeper's heartset in dharma veers reverently towards Paramātma maitribhāv, gratefully dedicating the body's every motion to the world's happiness and to all living beings, while the other sweeper's intention while sweeping is thinking of the things to do after work. One has earned his worldly wages and eternal happiness in dharma punya, and the other has earned only his wages, without an inkling of spiritual serenity. We can imagine the many stages in between these two.

All karmas are produced by invisible flowing bhāv-currents of soul-consciousness, and manifest through the material actions of the physical body. We know that without the body our soul, though conscious and alert, can no longer do dharma or practise karma-actions to earn the vital dharma punya light for moksha-transcendence. And without the current flow of the soul, the body remains entirely immobile. For the body is directed by soul-consciousness which is the activation spark. Our body parts and organs function like marionettes directed by soul-consciousness. Soul-consciousness is pellucid discernment and first-hand knowing. It activates our intelligence, as well as our cognition and perceptiveness. The intellect, mind, or brain is the conducting medium for the current-flow of soul-consciousness. This process relates to the body. With a healthy body, our soul-consciousness can generate good strong currents. The bhāvana state-of-consciousness revealed through the

mindset comprises both positive and negative currents of karma-actions, and depends entirely on soul-consciousness that directs all the dharma karma-actions of the body. Truth and untruth, knowledge and ignorance, punya-karmafruit and negative karma from pap-wrongdoings, freedom and bondage as well as immortality and annihilation, are all created by humans themselves.

In dharma, the single sublime bhāv state of being that is greater than all else, is dharma's essence of maitribhāv universal consciousness. This is the flowing current of maitribhāv. Through this universal all-maitribhāv state of consciousness, we are uniquely blessed with the opportunity to proceed gradually without wavering on the Paramātma dharma mārgapath in our rare and precious lifetime, holding inexhaustible reverence, joyful gratitude and respect towards all Paramātma, in faith full of trust, devotion, hope and confidence, in full heart-soul readiness to live and strive for the uplift, wellbeing and liberation of all beings in the world. We do this by following the Paramātma bhāv, in and within those Creators' love and compassion. We may then obtain the infinite purifying blessing of dharma punya light. Let us practice daily to unleash from our hearts the intention and the will to help all the world and all living beings attain wellbeing and mukti-moksha transcendence. Such all-inclusive, universal karmas are far more powerful than any other. Since our life is regulated by our soul-consciousness, for our potential bhāvanas to flower into full bloom, it is vital for the heart-soul to be immersed in bright positive dharma karma at all times. For only this way can the power and influence of bright universal maitribhāv burst into bloom and fully disable all negative bhāvana of pāp misdeeds in our harmful or deformed adharmic thoughts and actions. The shining flow of maitribhāv overrides and displaces all negative bhāv-currents. Where there is universal all-maitribhāv, there is no room for negative bhāv, nor time for dwelling on negative thoughts. It is like having a huge light shining in the room making all dark corners disappear. We can now see everything and become happy, steadfast, invincible

and unshakably serene. Maitribhāv purifies soul-consciousness. Once we are in the maitribhāv state of consciousness we identify with the Universe and with Paramātma. This brings about an unspeakable overflowing sense of joy where we now see the same world in a completely different way. This is how, having gained the unfathomable mercy and blessing of Paramātma Bhagawān while igniting the purifying light of dharma wisdom, we become freed from all bondage forever.

#### **6.4. Karma in Daily Life**

When all of us turn our heart-soul inside out like an immense field of budding flowers opening to the light, arching all our inward-looking petals outward to release their fragrance, beauty, vulnerability and protectiveness to the whole world, then all of us together, each soul surrounded by others intimately interlinked in full joyful flowering all around us, proactively create an infinite burgeoning maitri oneness. In this same manner, however many already maitrified humans in the world, and others who will enter Maitri Dharma in the coming days, let us all, friends, disciples, sangha, devotees and followers now proceed upward in sunny brightness, reverence and full confidence as one family. Let each soul-flower release deep-seated empathy, inclusiveness, innocence, loving friendliness and patience toward everyone else, equally, without conflict or separation to enfold all the world's human society that is as yet deprived of true dharma, to let all human souls share in the blissful everlasting dharma mārgapaths together, as one. For once we open ourselves onto the dharma mārgapath, the inner light of universal maitribhāv will ignite on its own, attracting friends and strangers alike. And we will inspire humans to absorb the loving friendliness flowing spontaneously from all devotees, spreading maitribhāv with one and all. Now becoming Secular Gurumārga gurus, worldwide devotees must inspire all humans in the world to receive dharma and activate their own true dharma karma.



Maitri Dharma supplants all divisive, separatist untruths to which humans have been accustomed and bound over the millennia just past. Now our radically new universal all-maitribhāv leaves us entirely 'exposed' as it were, without the familiar limiting enclosures with which we had been identifying ourselves, like family, community, nations, banks, governments, education, arts, religions, economies, sciences or armed services, etc. With this new freed and opened state of being in total universal all-maitribhāv, shedding all bygone notions, values and limitations, we can now let our transcending dharma-heart capacity increase exponentially to enfold *all* of humanity, to merge with Earth, Sun, and Guru, returning to the living state of Creation without any boundaries in between.



*This* is human dharma: to forget all mistakes and faults of the past done knowingly or unknowingly, to abandon all memories of past misfortunes and

misdeeds, resolving not to do them again. And when misfortunes should strike we take the bitter with the sweet as a part of dharma with equanimity and content. Never allow the mind to think in a mean-spirited way. Never miserate, creating heart-ache for self or others. Never wallow in self-blame, self-belittling, self-loathing, distress or despair. Know that all miserations harm Paramātmā. Do not ever let our self-identity shrink into fear, anguish, or consider ending our life itself, but release it to expand, to grow magnanimously as a massive inclusive soul, generously focusing only on the present in full courage and confidence. We gratefully and joyfully welcome the new Dharma Age of universal moksha ascension. Letting go of old mindsets, world views, all bygone habits and values, let us henceforth live without fear or hesitation, doing only genuine, true dharma karma. We must consciously, deliberately permit our negativities to wither, to be switched off and put aside, and never to look back. There is no need to remain imprisoned in meaningless past regrets as if the past could be changed. The past is over and done with. Miserating in negativity brings no meaning or benefit to anyone at all.

To create happy outcomes, we need merely continue doing bright karma-actions, joyfully remaining ever in the present. Do not think in terms of past or future: in dharma it is best to focus on the present. Let us always be mindful and aware: What is the karma action I am doing at this moment? Are my thoughts, speech and actions within the dharma laws and standards? Is the bhāv consciousness or quality of my thought, speech or action *fully* in maitribhāv? What do I *mean* to say? Am I creating happiness and wellbeing for the world? That is, not only must we abide by dharma laws and regulations by not causing the least harm, we must proactively create happiness and improvement for the world. Imagine the difference in our lives whenever we lift a hand to help a challenged pedestrian cross the street, or even just to release our inner radiant love and inexpressible gratefulness when seeing others – when someone, catching our light, shines back with a smile or a nod:

a flash of friendly warmth from total strangers we may never see again. Such moments of true universal love ignite goodwill in the heart, and may influence the decisions we make for the rest of the day, and positively affect all those around us. As in the famous butterfly effect, the flutter of a tiny pair of wings may eventually affect the states of tornadoes elsewhere in the world. Let us create, constantly, the steady friendly breeze of loving universal maitribhāv to unleash goodwill and happiness wherever we are. Intimately linked to one another regardless of physical distances or physiological differences, we must learn to recognise the inherent all-binding oneness so keenly resonant in Maitri Dharma. Glancing at flowers with admiration or with scorn causes them to bloom or to wither; tending two identical plants with the same nutrients but treating one with love and the other with scorn, makes one thrive and the other wilt. Freezing the same water in vials marked 'love you' and 'hate you', produces symmetrical, exquisite crystals in one, misshapen and ugly crystals in the other. Unleashing anger at each other in front of smaller creatures like chameleons causes them to absorb and unleash even more anger: their bodies turn black, change shape into vertical sharp ridges, as they wobble menacingly before lunging at each other for the kill. Any and all enclosed spaces tainted by the cold dampness of our greed, rage, loathing, sadness, despair, fear or other unwholesome feeling, will retain the same negative atmosphere within its walls that will always linger there, so much so that visitors will inevitably sense inexplicable fear or discomfort on entering that contaminated space. Humans are powerful creators, and even what we create unintentionally, such as negative consciousness, will occupy and condition the environment and physical surroundings. When suddenly remembering someone, no matter how far away in the world, more likely than not that person will reach out and contact us. When gazing at a stranger's back in a bus or train, that person will turn back just to seek out our eyes. When we quietly sit outdoors somewhere in grateful serenity, dogs and even cats and butterflies, will find their way to cuddle near us, happy to share in our communion. Here even all the plants

around us exude contentment, delighted in the human punya. In all cases, we interact seemingly out of context, but are in fact influenced by one another, regardless of distance or state of being. Regardless of our form: humans, animals, plants, rocks, insects, winds, clouds all interact, sometimes quite visibly, but always from the innermost state of consciousness – which is the one soul or single collective consciousness of the whole world. All such small or strong effects are part of our universal oneness. We *are*, all, inalienably one. Knowing this irrefutable truth, it is now up to us to master our emotions and, each time negativity creeps up whether aimed at others or self, let us gratefully seize that rushing energy and, from a laughing maitri smile in the heart, turn it into brilliant, all-encompassing maitribhāv. Inner-directed self-loathing, self-doubt, self-pity, regret or self-hate, like its outer-directed twin, are adharmic residues leftover from confused deluded mindsets of the bygone era that Guru has since replaced with the Age of Dharma. So let us quickly jump out of the muddle and leap into the mirth and might of Gurulight.

To do true bright karma abiding in the laws and regulations of dharma, we must remain watchful, diligent and alert at all times. Should any karma action we do at this moment be the cause of future suffering, we must stop it at once, lest the consequence be catastrophic. It is said that a tiny spark can consume a whole forest – even the whole world in flames. And in the same way, one dark karma-action can completely extinguish all dharma punya light already acquired through daily bright karma-activities. As difficult as it may be to build or improve anything in the world, so is it just as easy to cause its collapse, ruination and destruction. Humans can carelessly plunge into irrelevant thoughts and moods that cause pain and suffering for no reason at all. As long as we do not gain control over our own negative emotions, unhappy currents will progressively chip away at the wisdom, intelligence and discernment that we may have gained in soul-consciousness. Humans needlessly produce negative bhāv-mindsets by wishing others ill, releasing egoism, avarice, arrogance, wrath, resentment, jealousy, envy, hatred, malice

full of delusion and attachments in harmful activities that distort and corrupt our consciousness, and in the end reduce all its energy. We must never give in to wrongful mistaken mindsets or negative currents. As dharma disciples and lifelong practitioners, we must never let anger, fear, envy or hatred gain the upper hand. Facing negative situations as when good plans do not materialise, when we or our loved ones meet with unkindness or ill will, when others belittle us, insinuate our culpability, show harmful intentions or attitudes, etc., we must respond in the creator-fashion by enfolding them in universal all-maitribhāv. Recognising and enfolding their shortcomings, we must offer reverential thanks to Paramātma for raising our dharma threshold to a still higher tolerance level with these encounters. For by persisting in such efforts, our dharma wisdom shall expand and deepen. Never try to elevate ourselves by ascribing negative qualities to others. Never indulge in blaming, counter-blaming, seeking superiority or control by belittling or brow-beating others, even in our most private thoughts or words. Never miserate others, nor let any maliciousness or unkindness drag us into negativity, we must pull ourselves out of any and all sad reactions. Same with any and all unexpected occurrences when our life is negatively affected by events from a flat tyre to landslides or floods. Never allow our wonderful bright punya flowers to crinkle, to wither or to die.

We enter dharma and, receiving Paramātma blessings, we face and subdue all negative mindsets. It is natural for untruth to oppose truth. But even when untruth is committed, truth can always be recognised and realised. Dharma is truth, and being in truth we triumph over untruth. When we are firmly entrenched in truth, nothing can separate us from truth, not the tallest mountains or the deepest oceans. We must at all times remain within our mārgapath, and make real conscious heart-soul efforts to activate positive, optimistic currents of confident states of consciousness. With such genuine efforts, uprooting untruth becomes a simple matter. When truth rules, untruth can never return.

Now back to our karma work. We humans do our daily work through three different levels of karma-actions. These rise from the purely material to the purely spiritual. We may think of them in terms of secular karma, secular-sacred karma and sacred karma.

**(1) Secular Karma** is where humans of the world who are unaware of the maitri *mārga* path, devote their working days to secular, worldly or material temporal karma-actions like agriculture, education, the arts, sciences, business, trade, politics or other activities. Their daily activities do not include any dharma, Paramātma or Guru, therefore their daily karma-actions take on the form of purely secular karma-actions.

**(2) Secular-Sacred Karma** is where all Mātma Gurumārga gurus, disciples, sangha, devotees and followers spend their daily work life on secular worldly activities but at the same time abide in maitri dharma laws doing the dharma-mārga karma practices bestowed by Paramātma Bhagawān in full trust, devotion and deep confidence. Because they are connected to Paramātma in soul-consciousness, no matter what karma work they do, their soul-consciousness being immersed in genuine dharma, their dharma karma-actions will be immense and full of dharma punya.

Many practitioners who have entered Maitri Dharma and abide by maitri dharma laws like to focus their thoughts and concerns on doing dharma karma-actions even whilst engaging in daily secular worldly karma activities for their livelihood. They continue to keep the welfare of this world and the transcendence of all living beings foremost in their heart-soul-consciousness. Such overarching universal heartsets and intentions imbue their every mundane action with qualities of living dharma realities that gain tremendous dharma punya from Paramātma Bhagawān, to the point that they can attain mukti-moksha liberation in this very lifetime. From all different walks of life, bonded in universal maitribhāv, oneness and egalitarianism, fully mindful of Guru in their daily activities, they protect animal and plant life, shielding them from harm; they can be seen serving the world working for universal peace

and ecological health. These faithful 'Green' devotees are totally immersed in the universal all-maitribhāv state of devotion, do their dharma karma-actions with profound awe-filled reverence, thankfulness as well as joyful confidence towards Paramātmā Bhagawān. Whenever time avails, these great meritorious souls resume their daily dharma karma-practices. In both spiritual and physical form, immersed in all-Maitri contemplation doing mālā meditation, chants and prayers, offering dedicatory water, flowers, fruits, lights and incense in deep connectedness, they manifest heartfelt service to Paramātmā. When we are so entirely grounded in the laws of dharma, then even physical, material karma becomes magnificent and sacred. All these pure souls taking refuge in the Guru doing Secular-Sacred Karma whilst remaining mindful in the deepest recesses of the heart, are steadily progressing on the transcendent mārgapath of mukti-moksha.

**(3) Sacred Karma** is where full *sanyās* men and women renounce family and professional work to focus more on purely devotional spiritual karma-actions. Having renounced worldly life and concerns, wealth and possessions, they place their lives entirely in the Dharma Guru's refuge, staying entirely within dharma laws with inexhaustible awe and reverence for Paramātmā Bhagawān in faith overflowing with trust, devotion and deep-rooted confidence. Some may engage in full renunciation-meditation and, aside from studying, teaching and helping others, spend most time immersed in universal all-maitribhāv tapas or reciting mantras and intense practice for long hours. A few may even choose the Great Solitary Renunciation, which is to stop doing *anything* but remain absorbed in tapasya meditation full-time, heart and soul, to benefit the world and uplift all living beings. For human beings, there are no greater karma-actions in the whole world than purely sacred karma-actions.

Whichever one of the three karma levels we choose to do, we will become able to distinguish between truth and untruth, adharma and dharma

*only* when we enter Maitri Dharma and follow the true Paramātma mārgapath. The meaning of our being human in this Earth realm is, by gradually distinguishing truth from untruth in our own lives, that we expand in dharma and realise the living wisdom for attaining mukti-moksha transcendence in everlasting freedom, and for all living beings to attain our place in heaven.

The joy and happiness of Paramātma Bhagawān lie in uplifting living beings. Paramātma are exceedingly pleased when many human beings take up the mukti-moksha path. By the luminous power of our dharma wisdom and dharma punya karmafruits, Paramātma instantly destroy the roots of our adharmic wrongdoings and, after our death, will lead us to Sukhavati realms, remove all negative misdeeds left in us, and bestow the bliss of everlasting liberation. It will be very easy for sangha, devotees, and followers taking up secular-sacred karma-actions, to walk on the liberating path of mukti-moksha ascension with Guru's blessing. Devotees or followers daily proffer prayers to Paramātma Bhagawān with all sorts of different kinds of hopes and expectations in different contemplations, wishing with prayers like, *Please erase our wrongdoings, Please free us from suffering, Please remove obstacles and obstructions from our loved ones*. Upon hearing the calls and prayers full of devotion and love, Paramātma will bestow merciful blessings with dharma punya, and human souls will experience states of bliss and joy. These Paramātma strive constantly only for the uplift and ascension of all living creatures, and They bear the responsibilities for all devotees and followers on the dharma mārgapath abiding in Their refuge. How *much* do Paramātma give of Themselves for the sake of humanity! When the soul is in truth, the Gurus will give deep-rooted confidence whatever happens without forgetting anyone. All humans are loved with infinite compassion, equally, regardless of individual traits, gender, position, colour, race or even their karma-actions. When we offer full cooperation and dedication in unbounded awe, reverence, heartfelt caring, and deep-rooted confidence, all Paramātma Bhagawān are delighted and will shower unending dharma punya and nectar-filled light of



wisdom upon Their pure-hearted devotees. This is true without the slightest doubt. Paramātmā become supremely happy when we are firmly entrenched in the divine dharma mārgapath They have created for us.

Within Bodhimārga darshan Maitridharma, this second level is the entirely new dharma karma that the Mahāsambodhi Guru, Dharmasangha, has designed and delivered to all human beings. For all Secular-Sacred Karma followers there are two paths, each with its own standards, laws and regulations, these being the Householder Mātma Gurumārga Creator Path and the Secular Gurumārga Creator Path. These paths are designed for the whole of humanity, and are totally secular in form and practice, being of the secular-sacred karma described above. Following these laws, all secular devotees can also attain dharma's supreme knowledge and qualities of wisdom. In and on this mārgapath, all devotees and followers taking refuge in Mahāsambodhi Dharmasangha Guru are fully able to abide in the genuine true form of this divine mārgapath, and entirely on their own, no matter where in the world they may be. We should never consider ourselves deficient or lacking in anything, even if we are physically feeble, disabled or maimed, as long as we are not mentally weak. In dharma, all souls are equal with no difference. For practitioners it is best to keep the deep unfathomable awe and reverence for the Guru and for Dharma, in complete faith filled with blissful trust and serene devotion. Nor does geographical distance from the Guru make any difference. 'Closeness' is important only in the invisible spiritual sense, and depends only on followers remaining deep within the sacred Paramātmā trust, following the standards and rules of dharma. On the other hand, for those who are always physically near the Guru, what is the good of this if they do not offer their heart and soul onto the Gurus (keeping Guru's light in their own forehead) in the state of supreme dedication and reverence? With such spiritual gaps, nothing can be fully realised. Far-flung devotees trusting in the Guru, placing their own heart and soul onto Guru in deep, unfathomable reverence, gratitude and overflowing confidence, have the bhāv or heartset

that comes closest to the Gurus in spirit. This fact is essential for everyone to realise and to *know* first-hand.



When we take up the *mārga* and dedicate our life and actions to benefit the world and all living beings, we enter the real practices of dharma karma-actions of the Paramātma Themselves. Here, whether we do secular-sacred karma or purely sacred karma, we must avoid creating a chasm between our actions and the *bhāv* in our soul-consciousness. Basically, if our soul-consciousness focuses on mundane issues or if our *bhāv* is negative whilst undertaking spiritual karma activities like our daily worship in prayers, mantras or offerings, the effect will be null; whereas when our soul is merged

in maitribhāv whilst we undertake mundane tasks like cooking, washing or selling goods, the result will be huge dharma punya. When we dedicate each motion to the world and experience the reverence of offering each action – no matter what it is – to Paramātmā and all living beings, these mundane activities take on a divine aspect that render all such karma-actions sacred. If and when we are deeply immersed in Guruness or universal all-maitribhāv where every thought, word or action contains Paramātmā Gurunature – then the soul attains everlasting dharma punya, no matter *which* of these two sacred karma types of action we undertake. But if our soul lets the mind become preoccupied with worldly affairs and material issues while engaged in any of the two karma-actions, then no dharma punya can possibly result at all. We must understand that it is the state of consciousness or bhāv of the soul during any of our karma-actions that *alone* creates and shapes the qualities of our every single thought, word and action. The greatest of all ways of caring and following is simply to remain in the state of complete awe-filled trust and blissful reverence at all times, to walk firmly onto the dharma mārgapath with unbounded confidence and profound thankfulness towards Paramātmā. This also means to adopt an empathetic and peaceful disposition towards the whole world and all beings. Gurus want *nothing* more than for us to progress happily on the divine dharma mārgapath living by its standards and laws, and that's enough to bring Them delight and happiness.

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Many people in the world caught in massive delusion may think, 'Oh, I cannot do these dharma karma-actions!' 'I am not qualified!', 'Dharma transcendence is only for full renunciates in dharma robes.' But such common notions or mindsets are hugely mistaken. Now Guru has cleared up these millennia-old misconceptions. He has widely bestowed the authority to do dharma karma-actions to the entire world, even to every one of us living

completely ordinary secular lives. Never entertain thoughts like 'I lack merit', 'I am unworthy', or 'I'll never get it'. Being blessed and grateful with having obtained whatever human life commensurate with the good fruits of our previous karma punya, now to embark on the dharma path of mukti-moksha transcendence to gain even greater karmafruits of a heavenly immortal life, *that* is our original and supreme mission as humans on Earth. How could we possibly think of ourselves as deficient or pathetic? Is there anything lacking or unworthy in us, really? Are we perhaps imprisoned in some spiritual apathy or psychological stupor? Or are we too short of time because of our constant struggles for survival (personal or corporate on any scale), too busy keeping up with latest discoveries or market productions, with our various types of careers serving *our* company, *our* community, tribe, or *our* nation, with no time left for doing dharma to magnify the soul that should outlast our physical identity into eternity? Or, are we reluctant to look deep within our soul, afraid of what we may find lurking there beneath all the bygone traditions passed on second-hand for millennia? Only self-debasing ideas like these are unworthy, nothing else. To develop such negative attitudes destroys not only our self-confidence but above all, our primary identification with our soul, with its creators and keepers. In truth, we humans do not lack for *anything*. Every single thing we may possibly need for living on Earth is waiting for us, provided by our immense and munificent Plant Kingdom, all for free. Now that Guru has come and established the new rules for humanity, let us all do dharma without losing time or opportunities. Let us enter and abide in the blissful state of universal all-maitribhāv, steadfast in happy thankfulness, and confidently persevere without looking back. In dharma this is all we need.

There are people in the world who are mentally or physically disabled. We should do dharma karma for them, and by the beneficial influence of our dharma punya, we can help rescind the negative karmic results they had accrued from previous lives and thus help speed up their uplift. Dharma is built for *all* living creatures, for humans to work together for mukti-moksha

liberation, in fully empathetic cooperation and collaboration. What exhilaration to be working for the welfare of Earth and all her creatures in true recognition that we are one family, one world, one dharma, one universal-maitribhāv, one soul! Water creatures, land creatures, airborne creatures, and all the plant kingdom will be purified and transformed by the tremendous dharma punya we earn together for the world. With our conscious input, dharma increases the longevity of our splendid Earth Realm. For this reason, doing bright karma-actions with our current of soul-consciousness, we shall help reestablish the dharma world for all human beings. By the influence of our dharma punya, our progeny and future generations will easily find and obtain dharma. This is not the sole responsibility for just one Guru, one person or one devotee, but beginning with all gurus, all disciples, all sangha, devotees and followers, that is *all* human beings, the divine responsibility bequeathed equally to every single one of us is the purification and ascension of the world and all living beings. This is the wish of all Paramārma, and the task of all humans!

Dharma is the only invisible essential truth of Paramātma Bhagawān living Creation. Bodhimārga darshan Maitridharma comprises the standards, laws and regulations coming from that same single Paramātma source, being its inseparable part. Dharmasangha Guru has restored these laws for the human realm by completing His six years of intense unbroken renunciation and tapasya-meditation practices. All souls, all Paramātma, the Earth Realm and all realms in all the universes are manifestations of Dharma essence. Dharma does not belong to any sphere, person or group; nor is it anyone's personal right or authority. Dharma activates and pervades all things with equal perfection. This is the most unique characteristic of Dharmanature. In dharma, 'high or low', 'rich or poor', 'great or small', 'young or old' etc. have no meaning. Dharma has no division or bhedbhāv. Here, the 'bhāv' state of being in separatist or divisive 'bhedbhāv' is the exact opposite of the bhāv consciousness of integrated all-inclusive all-loving 'maitribhāv'; 'bhed' being

discriminating, differentiating, separating, where 'maitri' is friendly linking, joining, integrating in oneness. For this reason, we must never hold heartsets or mindsets like small or great, yours or mine, rich or poor, as such separatist thoughts create division and weaken dharma. Dharma never takes sides and is always impartial.

If devotees from the secular laity do dharma and follow their mārḡapath truthfully and diligently, they can become dharma gurus too. Why not!?! Dharma works for the good of all. Dharma never looks down on people as common, lay or profane. Wherever and whenever anyone practises true dharma karma-actions, the company of Paramātma Bhagawān Gurus will always be there to provide dharma wisdom and fortify deeply rooted confidence. Anyone and everyone can do good dharma. First of all, the most crucial is for us – for ourselves – to be strong and steadfast, rooted in truth. According to dharma rules, everyone is equally honoured and appreciated.

In this world, some people may think that dharma is something effete or ineffectual. Quite on the contrary. Maitri Dharma is strong in Itself. Whatever is given by Paramātma Gurus to humanity is always perfect and pure, ripe and rich. Dharma is the heart of Paramātma and stands complete, entirely self-contained and incorruptible as Creation; and Dharmasangha Guru applies Its equally powerful mārḡadarshan principles, regulations and laws to the entire world. As long as we are in total trust filled with devotion and joy, Paramātma will continue bestowing their powerful support onto us.

Guru stays together with each and every disciple, sangha and devotee, regardless of whether we are geographically near or far. Continuing in the world, whatever or however many resulting fruits or results of karma-actions we may have created, good or bad, that many must we inevitably accept. Having done bright karma-actions in the previous life – but not enough to go straight to heaven, – our soul has obtained this present human life for the homeward stretch where, with the redoubled positive bright karma we now undertake, we shall obtain not another mortal earthly human life, but our

permanent place in heavenly paradise where happiness is genuine and flows serenely from the heart within without stop.

Therefore the greatest thing we can surely do for ourselves is to re-make our life in maitribhāv, filled with happiness and gratitude for the many unexpected wonderful fruits we reap daily from our joyful bright karma-actions. Dharma is free of the slightest hint of avarice or greed. Wealth and property are all temporary and material, without real permanent spiritual worth. In dharma, their value equals mere corn husks. Dharma is not achieved by wealth, but by the state of being that kindles the heart, by our universal maitribhāv.

In time, however, the freely provided means of physical survival sadly became the goal of existence for many who began to live for and to work for physical satisfaction, aiming to obtain more-than-necessary, forgetting the purpose of our fleeting existence in this temporary realm. And so began our great attachments to non-dharma subjects like money, property, physical gratifications and entertainment, as humans drifted steadily away from their mārgapaths, toward eventual total estrangement from dharma. Everything was now considered in terms of physical costs and gains. Even dharma karma-actions themselves became commodities to be sold and bought. It is a serious delusion to plan on 'buying' dharma punya with conspicuous donations, constructions or institutions. But giving more money does not mean gaining more dharma punya for the world, and certainly not for the donor. Whatever we offer in selfless dedication remains indelibly – and privately – recorded within each soul, forever. It is not for display or comparison with others. In the material world, huge donations may bring their donors political renown or social prestige. But in dharma, worldly prestige and fame are of no use. Worldly material transactions have no place in dharma. Devotees able to be satisfied with the simplest life but who engage in the highest dharma karma are indeed the happiest beings, for they have made the absolute most of their Earthly human life, Paramātma's greatest gift. Why waste time and energy

hankering after more material temporal riches than we need? Why focus on wealth, property, fame or power, when all that we require till the end of our days is to manage food, shelter and clothing comfortably, without strain, so as to be able to focus our energies on the greater daily karma work for the everlasting happy life after leaving this body. In fact, other than these basic provisions for a happy earthly life given divine significance with far-reaching spiritual destinations, we need nothing. With persistent good work and worthy labour, physical support can easily materialise according to our worldly punya. But the paradox is that due to greed that reaches beyond needs, massive problems like famine and poverty have come into the world. Countless human beings suffer from such misfortunes. The shape of greed resembles a leaky pot: desires of the greedy are never satisfied. Greed is a bottomless hole that can never be filled. Wealth and assets are but fleeting material gratifications that can not provide genuine, lasting happiness. Without knowing what time death will come, how can the greedy remain happy? A Nepali saying goes 'Greedy people are ever gaining and those who always gain, always gripe' because there is always 'more' that is beyond reach. Primordial dharma principles include equal universal right to life for everyone, where all living beings have equal access to resources for survival needs in a world without any hunger, poverty or destitution. This is the Dharma World. But look at where we have drifted: our human psyche has been so distorted that we accept colossal inequality among humans as the norm together with callous plundering of Earth, devastation of forests and oceans, as well as toxification of our very air, soil and water. We now wish to bring our ecology back into healthy balance. But how is this possible when we do not shift our inner bhāv, our heartset into balance first? For the material world is only a *reflection*, the very *result* of our currently active heartset. It is surely easier and more pleasant to open our hearts to dharma, than to build yet more machines or systems to restore harmony and balance to the environment. To change ourselves from within, to rekindle that tiny light still glimmering in the innermost recess of



each heart since Creation – will result in direct and instantaneous transformation of the world, healing of the environment from within, from the commanding might of the collective human soul releasing maitribhāv. To wish wellbeing, happiness and transcendence for all is something we surely can do, and with ease! As simple as it is to shift our schedule in order to catch a particular train, is it to open our hearts to the boundless light of our birthright: direct contact with the divine Paramātma Creators.

The subject of dharma can be fathomed, as long as we are on the dharma mārgapath, and as long as we probe first-hand in inner search. The truth is this: in order to know dharma, we must first surrender into dharma to feel and grasp its very special bhāv state of being. Once inside dharma and immersed in what we have learned, we must stop doing all the things that we now know should be renounced, and gradually let go of all the harmful mindsets that had controlled our basic worldview and values. It is not that we must renounce everything we enjoy like modern conveniences, or avoid sports or entertainments, or even a lucrative or prestigious high-profile life. It is only that we should not be *attached* to or dependent on the ease of mechanised life, on wealth, fame or power so much as to lose our purpose as humans here. We must consciously, deliberately loosen any and all attachment to the material worldly *means* that have replaced the divine *ends* of this earthbound lifetime. Each action, each thought, must go through this all important maitri filter: is this to benefit the world and create happiness for all living beings? All things and actions related to our physical survival like food, shelter, clothing, social or political position or control of the world's resources, should be kept in their place as merely the *means* of keeping us alive *in order* that we may focus on the true purpose of this human lifetime on Earth. Now that the Golden Age of Dharma has begun and all old bygone rules changed, the entire world needs thorough purification and rejuvenation. And this can be achieved only through individual and collective flow of our human consciousness. Above all, it is imperative that we gain deep and profound understanding of the processes of

our daily karma and the direction of its actions. Mahāsambodhi Dharmasangha Guru is giving the mārgadarshan path-guidance or specific directions for dharma mārgapaths and practices on the basis of our particular ability to nurture and to fulfil them. The first requisite on the dharma path is the deep probing search for truth. Having identified truth and merged with it, we will then follow the mārgapath in accordance with our capacity for searching, growing and knowing. But it may be rather painful sometimes to probe for truth deep within, especially when it is to discover that our long-held beliefs and treasured values had been generated by the 'I, me, mine' separatism of greed. We do not want to see that deep chasm at the bottom of our heart that separates our innermost self (our soul) from the many second-hand beliefs and traditions we have long treasured and upheld. Only when we search and probe deep down fearlessly do we reach the many surprising insights into dharma. And only then, attaining some light of truth, will we wish – and be able – to give up our many needless worldly ties and attachments along with harmful habits ingrained by tradition and untrue belief, to make genuine spiritual progress.

The situation at present is this: on the basis of our various potentials for fulfilling dharma, Guru has bestowed onto humanity four topmost mārgapaths or practices. These are the Ascetic Gurumārga Creator, Ascetic Mahā Mātma Gurumārga Creator, the Mātma Gurumārga Creator, and the Secular Gurumārga Creator. These four mārgapaths are created by the highest supreme mārgadarshan or path-guidance in Maitri Dharma: the Bodhimārga or Bhagawānmārga. Following these mārgapaths, what kinds of things, notions or habits do disciples, sangha and followers renounce, what types of laws and regulations do they follow for the welfare of the world? What has Guru bestowed upon us and how are we to take it up? As long as we have not entered the dharma mārgapath, we cannot (even hope to) understand these processes. Having entered one of these particular mārgapaths, following Guru from the deepest recesses of our heart and soul, we should then be gaining and

growing in realisation of dharma wisdom. Much as we can attain new insights on our own, we must renounce our worldly bondage or attachments. In whatever way we do our search for truth, in that way will we be reaping our fruits and results. Attaining and renouncing, what kind of living dharma wisdom can we gain and which mārgadarshan path-guidance must we study, contemplate and follow? If we renounce bygone wrong ideas, which new dharma insights can we gain? Searching these issues continually in heart-mindfulness, we should gradually delve ever-more deeply into spiritual understanding and knowing of dharma. But if we are not firm or steadfast in the particular mārgapath received, we won't be able to realise the rudimentary requisites of the mārgadarshan or path-guidance we have obtained. Not having understood and yet eagerly searching higher and higher is like wishing to cross a lake on our own alone by running or flying across it because we don't wish to spend time walking around it. But taking the quicker shortcut is perilous and will surely bring on failure, even disaster. It is the same in dharma. As long as our basic path is not sound and solid, the Dharma Guru cannot give us further mārgadarshan path-guidance. Up till now, the world has learned only extremely little of the essence of Guru's infinite dharma wisdom and path-guidance. And yet the dharma-elements that we must eventually absorb are without end, inexhaustible even if we listened day and night for hundreds of years. It is a huge blunder therefore to imagine that we *know* dharma. The magnificent ideal of a great practitioner of dharma on the true mārga is to remain humble, simple and content, with no arrogant display of any wisdom. How can an elephant's meal be consumed by a rabbit? The same goes for mārgapaths. Of mārgadarshan path-directions, we take up and practise only as much as we can follow on our own. Of dharma we absorb and follow only what our individual ability, capacity and dedication can hold at the time. Guru will give to each of us the very many qualities of living dharma-wisdom that match the specific aspiration or level that we each can hold. But to wish to receive all in a single go is massive foolishness indeed. There is a Nepali joke

about the man who, having succeeded merely in pulling out a tiny sapling, talks of uprooting an immense old tree. Actually to know something of dharma, we must search deeply and at length to fathom even its most basic outlines, as in asking about a giant old tree: how many of its roots have spread, how far-reaching are they, in which many directions are they heading, how deep have they reached, and so forth. No one really knows. These roots have reached unfathomable depths that no one can gauge. Therefore let us proceed only gradually with our search and discoveries to realise and absorb the essential truths of living dharma little by little, steadily growing deeper and broader in the living knowledge of Creation. Paramātmā qualities of living dharma wisdom are just like this. None can be grasped when we don't *live* the dharma path, no matter how hard we search with the mind. Guru had chosen and given to human beings exactly the practice or work that we must follow in each of the dharma mārgadarshan path-instructions, in order to obtain mukti-moksha transcendence as efficiently and swiftly as possible. After we are able to enter within dharma and come to know it first-hand, slowly and gradually doing dharma karma-actions and collecting dharma punya filled with trust, we must remain deeply immersed in the dharma path as we grow.

But not yet having researched, analysed, let alone experienced any of these subjects ourselves first-hand, let us not talk about dharma based on second-hand sayings, on third-hand guesses, imagination, and continue spreading unreliable rumours with 'I heard that...' or 's/he/they said that...' First of all, what is the factual truth? Which dharma mārgapath and what living realities of dharma wisdom is Guru bestowing? We may share our dharma insights only after we have done deep thorough searching within our own soul, our heart and mind, activating our inner research and reflection, reaching some very basic inner knowing that is merging with dharma insights. Dharma is in no way just any worldly subject for continual social discourse, writing or lecturing on whatever we have just learned. Dharma is no trifling matter. It provides mukti-moksha essentials for the world and all living beings.

Before we have gained first-hand empirical knowledge of dharma and dharma mārgapaths, it is truly counter-productive to compose long-winded treatises describing or opposing dharma, chattering on needlessly, to criticise, to accuse the Dharma Guru, objecting to this or that. When we do not understand, or misunderstand some aspect of dharma, we should not continue talking about it; the noblest action is to seek clarification from Guru's Gurumārga gurus, especially the Mātma Gurumārga gurus who are our guides teaching in many communities.

In dharma, we can easily recognise the less-than-genuine gurus putting on shows in popular gatherings with witty sayings and entertaining teachings enjoyed by all – knowing in the heart it is not the truth – but nevertheless relishing it as 'fun' since 'everybody follows him.' This mindset comes quite naturally because we have been raised on many of the fabrications passed down as history, tradition or as religious dogmata, and we ourselves have been passing them on. We can tell the difference right away when some spiritual leader spreads second-hand knowledge, and when someone speaks from the heart sharing first-hand experience. Even so, most of us tend to follow 'majority opinion', not trusting our deeper private instincts. Why do we do this? Why don't we tell only what is true? Most people in the world know deep down what is right, what is true. But very few are willing to face their inner truth, preferring to keep it suppressed. Moreover, not everyone has the courage to speak out against 'majority opinion', or even to question media credibility. With myriad conflicting voices spread worldwide, people stop being entirely sure about their own inner truth because what humans may feel in the deepest recesses of the heart often goes *against* tradition, public opinion and general belief. Most of us don't wish to be disloyal or unpatriotic by exploring such deep-seated doubts or unpopular suspicions.

We should know with the greatest certainty, however, that the Paramātma-created world does not lack for anything. The subject of living dharma is slowly spreading now, not all at once but gradually as our heartfelt

first-hand understanding of each dharma subject or each detail of dharma's essentials undergoes continual transformation, clarification and refining as we advance ever more deeply into dharma, step by probing step. What is happening in the world, what is the world searching for? What is driving the world in these, our present conditions? Why are humans not searching for dharma? What is truth? We need only contemplate these most basic conditions of our world to glimpse what has become of Paramātma Creation. And now, what kind of wisdom can reveal the mārgadarshan path-guidance to world peace and egalitarian wellbeing? In this regard, thoughtful humans have yet to make far greater efforts. Mostly, people spend lifetimes walking-talking delusion, spreading and passing on confusion among individuals, communities and nations, offending each other, hurting each other with malicious thoughts based on rumours, hearsay and second- or third-hand information proclaimed as final truths, all this falsehood coming even from ruling bodies and mass social media, internet, etc. Unless and until we know something from our own first-hand experience, having empirically learned or realised something, it is a huge mistake to talk or even to *think* without awareness or insight, as that would be no different from inventing a rumour. How and on what grounds do we speak? On this vital subject we have not made much effort to probe for understanding either. Not being mindless or ignorant, let us from now on resist acting on hearsay, and move forwards and upwards in full awareness, always focussing only on the ultimate truth.

Humans are born curious, wishing to know everything. We tend to be full of questions. But sometimes we are not willing to go the whole distance to find the real answers. What is occupying our minds these days? What is keeping us from the vital search for dharma? In our modern urbanised society with fingertip mass-communication, we are daily bombarded not only with tonnes of fabricated 'news' and rumours but with unending entertainment that keeps us distracted all day watching our favourite faction, listening to our favourite music, reading our favourite gossip columns. Humans may feel that

by isolating ourselves from meditation and profound searching we are actually merging into ‘the real world at large’, when in reality we have been conditioned over the millennia to harbour a deep-seated dread of exploring of our own soul into its very own origins, into its own divine Source and come face to face with Paramātmā.

How deep is the ocean? We cannot know by just staying on land, making guesstimates with imagination or fiction. The seeker must explore in person, look directly with the eyes, and take real true measurements in special equipment that sink dozens of miles deep into the ocean. Only then will we have an idea. Similarly, when it comes to dharma that reaches infinite heights and depths, we tend to understand without knowing, listen without hearing, and look without seeing. In sum, without first-hand in-depth cogitation of repeated deep probings on the realities of dharma, we share only hearsay, what others say, or our own imaginings. Such speculation really doesn’t do any good for us, nor bring any benefit to others. It can break people’s trust, leaving only confusion. Rumour-spreading is just like trying to see the whole world while remaining fixed in a single place. This way, none of the expected living maitri qualities can shine forth from within humanity.

The best is for us to engage in bright dharma karma activities and build up our dharma punya for all the world's living beings. When we develop our dharma punya, inner wisdom grows and expands accordingly and always remains to lighten our way and create happiness everywhere forever. Whenever we develop some worldly topic outside of dharma, it will only endure for the short term, and soon vanish. Unable to do dharma ourselves, such material worldly activities will also prevent others from immersing in their respective dharma mārga. Let us never generate doubts among others with our own confusion, delusion, prejudice, spite or slander. We must protect Paramātmā Dharma on Earth and prevent anyone from impacting it negatively. Why partake of evil? When thinking of dharma, we may find ourselves confused: which is amrit-nectar, and which is poison? It is urgent that we learn

to distinguish between these two. With the watershed advent of the living embodied Paramātma Mahāsambodhi Guru amongst us, we are in the rare and most precious position of being able to learn these truths first-hand directly, and choose eternal bliss with total confidence and assurance. For this, we must open our heart to truth, to Dharma and to Guru. As Guru Himself has said, if we remain spiritually paralysed, we cannot ever create constructive changes even whilst being in the ocean of truth.

Even if we cannot become great dharma gurus ourselves, we have been given the precious privilege to learn dharma teachings from scratch, with Guru's many first-hand Teachings; with the guidance of Gurumārga gurus we, disciples, devotees and followers can gradually build up our personal dharma punya for the world. And that can truly be enormous. No one has ever been stopped or blocked from doing this! Just like us, the many Great Gurus, even those on the Secular Gurumārga Creator Path in human form on Earth, had always remained steadfast in dharma, unswerving on the mārgapath, abiding by its standards, rules and regulations, accumulating tremendous dharma punya for the whole world. In this way, due to their full-hearted dedication for the benefit of all living creatures, they finally ascended and became Great Gurus gaining their own function, authority, and position in dharma, and have remained so ever since.

We Human Family develop and flourish in dharma by absorbing into the soul only universal all-maitribhāv, doing only karma-actions that cause positive world transformation, contemplating only important and useful essentials for the world and all living beings. Negative thoughts and opinions have no place in dharma, nor among us dharma-created human beings. Although they seem familiar, negative thoughts and behaviours only belong to demons or monsters and will always be there. In each and every human situation, in looking, speaking, thinking, working, we have the right – and the maitri imperative – to choose only the positive. Indeed the positive is what we *must* choose. All pain and suffering are processes generated in human minds



through soul-consciousness. Impure states of being produce nothing other than pain and suffering. When any wrong bhāv state-of-being created by harmful searches begins to manifest and expand within, pain and suffering will rise accordingly. For this reason we should avoid as much as possible the tiniest state of unhappiness or discontent from remaining in our consciousness. We must throw it away instantly like a sticky foul-smelling paste, and erase it for good. What is amrita<sup>70</sup> nectar and what is poison? We must urgently learn to distinguish between them.

Trying to keep the heartmind clean at all times is the happy, fortunate disposition ever accessible to the human soul-current. When we veer towards mistaken negative thoughts and opinions, we will inevitably see faults and defects everywhere, even in beautiful genuine truths. When we let our mind become fixated on dirty things and activities, it will see dirt wherever it looks. But dharma truth praises only the good, always and at all times, ever rejecting or ignoring all bad feelings and all negative aspects. If we always keep garbage with us, how and where can the clean find a place in our soul-consciousness? There is no way, unless mental rubbish is entirely removed first. Now, having entered maitri dharma to do positive bright dharma karma, we need to remain in constant vigilance, and cleanse ourselves with the nectar of maitri wisdom as long as any corrupting defilement remains. Falsehood and untruth cannot survive in truth, just as any stain is always easily spotted on pure white objects. The fiery heat of truth will instantly melt falsehoods away. Truth will always stay true. No one, nothing, can defeat truth. But untruth is just like house-dust, cleaned out with each sweeping, it comes back in again, and goes out with the next cleansing. Remaining vigilant this way will surely make our purifying souls bloom into the infinite beauty and joy of universal maitribhāv for the benefit of all Creation.

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<sup>70</sup>**Amrit, amrita** – the word comes from **amar**, immortal, commonly meaning elixir, nectar held dear as synonym for the highest, sweetest, most penetrating insights or knowing.

In past times when true Dharma Gurus descended on Earth, undertook intensely arduous tapasya attaining omniscience and remained on Earth to guide humanity, They were often met with hostile resentment from many quarters with jealousy, envy and hatred from people resisting change, or fearing loss of their own importance. They would then conspire against the new Guru, persecute Him with false accusations, spread fabrications to blacken His image, heaping unto Him all manner of rumours, suspicions, invented accusations and ill-will. These have been the very worst evil activities against dharma in the past, and are likely to emerge with each new arrival of an embodied Paramātma Dharma Guru on Earth. It is the natural reaction of darkness that arises to bring focus on the new Light of Truth. When it comes again against the Dharma Guru of our own times, we should not be shocked or unduly surprised, angered or frightened, but remember that dharma always contains both positive and negative, both dharma punya blessings and adharma pāp evil. We must accept all attacks as the natural adharma behaviour of untruth that invariably rises out of darkness to meet the oncoming light of truth. Flinging such negativity and adharma evil karma onto Paramātma is tantamount to wishing to annihilate all life forms on Earth. In one go. Because of the fact that Paramātma Bhagawān dwell in the one true Guru's colossal soul enfolding all living beings in infinite universal-maitribhāv with the capacity for elevating and bestowing a place in heaven to all living beings, doing any dark karma-actions against Him is acting against *all* Paramātma Gurus. Other kinds of massive adharmic evil karma-actions causing destruction include conducting wars, deploying power and majority; keeping humanity in a constant state of threat, exploiting natural resources, depriving the world of clean air, toxin-free land, pure water or purely wholesome food; inventing life-harming conventions and rituals; advancing death-causing technologies beginning with arrows, catapults, gunpowder, bullets, atomic then hydrogen bombs, up to weapons of mass destruction involving chemical, biological, radiological, nuclear, electro- magnetic or computerised forces. On

the invisible dharma level, dark forces aim to destroy the conventions and practices of true dharma by inventing and promoting false mārgapaths, evil karma activities and falsified mārgapaths with twisted rules of dharma, or to exalt daily karma activities that are squarely opposed to true dharma; instilling notions that make practitioners fall into Hellish consciousness. Sadly, such mindsets, heartsets and actions make world-annihilation inevitable. It is now time for humans to withdraw from the precipice of self-destruction. Humans must wake up to this dreadful reality and make the critical shift – from within *ourselves*. For only the universal power of dharma alone can change our world reality and restore the future of universal happiness. But the time left for us to reverse these world-trends is very limited. If we do not strive *now* for purification and regeneration whilst we still can, there may be no more chance since we don't know how much longer we have left for ~~doing~~ these revolutionary regenerative actions. Will it be a day, a month, a year or – ? Time spent, never returns. Our days are limited. The more days we have spent, the fewer days there are left for us to complete our bright karma actions. Whatever we do knowingly or unknowingly, it is we who will bear the consequences of our actions, happy or miserable. So with our precious knowledge, let us activate the current of our divine soul-consciousness in the direction of happy, bright daily karma-actions for the whole world and all living beings. Expanding the scope and level of our soul-consciousness, let us with full speed do joyful bright karma-actions for the dharma punya light to transform our degenerating habitat into the New Golden Age of Dharma.

## VII. Creating Sacred Timespace

### 7.1. Preparing the Heartsoul

We are supremely fortunate to be living in the age of Guru, able to take up mārgapaths into the wisdom of mukti-moksha liberation for all living beings. Secular Gurumārga Creators comprise all the people of the world. We are all invited to learn the practices described here and to experience doing them first-hand. These simple guidelines are for everyone to practise according to each individual's inclination and inner recognition. Different bhāv-heartsets for *tap*-meditation, diverse mantras for chanting or silent invocation, and the various unique physical movements and postures may appeal differently to different types of people. It is only by trying them out in the privacy of the heartsoul and altar space that the beginner will slowly come to experience them one by one, and there may recognise certain aspects at once, whilst taking much longer to feel comfortable with the others. Devotees need only be fully open, receptive and sincerely attentive in the heartsoul to practise in a state of growing peaceful serenity, to become immersed in Maitri Dharma. Of the many bhāv-states of consciousness, prayers or mantras, beginners need only focus on the one or ones that most closely stir the heart. They are free to start with any of the practices, including mantras, and do them in the order that feels most natural. The italicised affirmations in this chapter are intended more as a general guide and inspiration, rather than obligatory texts to be memorised for repetition or done in any sequence. For all devotees, heartfelt intention and its intensity count over and above completion or perfection of any segment or movement introduced here. The longer we are immersed whole-heartedly in our practice – which may begin with only one single bhāv-heartset and one single mantra, repeated and sustained over time – the greater is the dharma punya karmafruit gained for the world and all living beings. The practices given here are the basic means for obtaining dharma punyalight. In time, we will learn to do all of them; each one is very beautiful and uplifting.

In each and every practice, in awe and joy we behold and worship in the deepest recess of our heartsoul the gentle, omniscient and compassionate Paramātma Bhagawān in human form, Mahāsambodhi Guru Dharmasangha, for He is the Bodhimārga or Bhagawānmārga Path, Creator and bestower of Dharma and the mukti-moksha liberation on Earth, Who had rediscovered first-hand the path of moksha-ascension in His own unparalleled Six-Year tapasya jungle meditation where He retrieved the all embracing Bodhimārga darshan Maitridharma. On Earth, our loving, all-knowing and radiant Guru Mahāsambodhi Dharmasangha embodies within Him all Paramātma Bhagawān. People living anywhere in this world who have not met the Guru or received His blessings in person, can also attain the brightest dharma punyalight directly from Him wherever they may be. For the minute we open our hearts in complete trust, genuine reverence, and truly *wish* - to absorb the radiant light of maitribhāv of Guruness and of Dharma - the process of transformation begins. And by doing the simple maitri practices described in these pages, we join all Maitri practitioners already on the way. There are no formalities, but only our fervent wish for Maitri Dharma to fill and transform our life. The river does not come to the thirsty. The thirsty find water by going to the river. Dharma is not forced onto anyone. Dharma buds sprout and bloom from each heart on their own, spontaneously, the minute the soul seeks truth and searches deeply and earnestly without let-up. Then, with the soul immersed in truth and in a pure and sincere heartset, the shining bhāvana of dharma will begin to well up, freely from within, and gradually build up an ever-growing *maitribhāv* state of being.

### 7.1.1. Meditating in Maitribhāv

Where is this universal all-maitribhāv? What are its special traits? Maitribhāv is the essential consciousness of dharma, the highest quality of the soul. In human beings, it opens the soul to Paramātma; at the same time it is shaped and conditioned by the bhāv of each personal heartset, by our will, our direction and our attitude. For each practitioner, maitribhāv awakens different dimensions of Creation when meditating on Guru, and when we do our practices in karma actions described

below. In maitribhāv, we can feel the soul-light expanding to infinity, encompassing the sky, and all that is beyond while our individual person remains in sheer bliss, filled with awe and reverence, a tiny infinitesimal speck in the beautiful oneness of infinity. As we wake up to the soul's boundlessness and focus one-pointedly on Guru – Who embodies the entire world and all living beings, our personal self melts away, becoming one with Creation. Now we enter the dimensions of Dharmanature and Guruness, breathing as the universe, filled with peaceful, egalitarian, empathetic, protective, friendly and loving compassion for all existence. In dharma, we try to expand our bhāv like Guru as we envision holding all souls with all creatures together as one, enfolded compassionately in our heart. Here we include *all* souls: all who daily practise positive creative karma actions and all who daily do negative destructive actions; *all* are equally loved and protected in our Guru-like heartsoul, without exception. To be like Guru is to be like the Sun, and sunlight shines on everyone everywhere without bias. Now our dharma is truly growing, enfolding *all* souls in our hugely expanding compassion as we advance on the Paramātma mukti-moksha mārṅapath. Without making judgments against those doing adharmic karma actions, favouring and discriminating, our karma action alongside Paramātma is to love and protect *all* souls equally, for each human being has been lovingly created by Paramātma Bhagawān. Humans are blessed with both intelligence to distinguish right from wrong, and the free will to choose doing good and avoid doing evil; only humans can so freely create their own destinies through their daily karma actions on Earth, where souls of those doing benevolent karma actions are uplifted in ascension, and souls of those doing malevolent karma actions automatically spiral downward towards everlasting misery, without rewards or punishments from any third party. To save evil-doers from eternal suffering, humans can only try gently to make them *wish* for worldwide happiness from their own living heart, for them to *create* world peace with *benevolent* daily karma actions directed by their own soul.

Having gathered all souls into our expanded consciousness to protect and uphold in the Guru way, we then settle into the pristine serenity and peace of everlasting maitribhāv, and meditate on universal ascension, gaining a glimpse of eternity. In maitribhāv, we enfold the world in the heart with tender nurturing

protectiveness of Paramātmā, in unbiased parental love, creating happiness everywhere for the highest good of all living beings.

In any and all practices, it is the soul that directs the body in doing its daily transcendent dharma karma actions. Here, for all the world's maitri dharma followers on the mārgapath, are the most basic and important bhāv heartsets that intensify the practice. They kindle the soul that commands the body for direct contact with Paramātmā. The divine transcending connection occurs not only during the special times set aside each morning and evening for reaching Bhagawān, but may remain with us throughout the rest of the workday whilst we engage in other activities, continually illuminating the heartsoul and gaining punya karmafruit. This is the power of the all-important, soul-drenching universal *all-maitribhāv*. It purifies the very core of the human being with dharma and Paramātmā Gurunature, being the divine and permanent source of the soul, as well as the central ingredient of living dharma. Without realising and expanding our own maitribhāv we cannot increase our individual dharma to rejuvenate the world and gain moksha-transcendence to the heavens for all living beings. Most important in maitribhāv is the unfathomable reverence charged with awe and gratitude that well up to overflowing from the depths of the soul in trust-filled faith, devotion, empathy and deep-rooted confidence in Paramātmā Creators. The resonance of reverence and thankfulness from the soul opens wide for divine connection with Paramātmā.

### **7.1.2. Peaceful and Serene Nature**

All followers already on the Bodhi Mārgadharshan Maitridharma Path as well as those who plan to join in future, will first of all release and nurture the peace and serenity that (may) lie hidden in the deepest heartsoul recess of their being. It is of utmost importance that every follower of the dharma mārgapath be of peaceful and serene disposition like Paramātmā. Therefore it is essential that we develop this serene and peaceful nature, with conscious practice if necessary. For this peaceful heartset is the central foundation of our entire dharma mārgapath. It is on this peaceful, harmonious base that human beings' nature and conduct glow and radiate. Those who have it in abundance will always have lofty perception, maitribhāv,

remaining in peaceful serenity, patience, empathy, and harmony at a very high level. This foundation plays a huge role in realising our life potential to its fullest. This behaviour is easily seen among humans. In our every speech, every thought, every glance while in communion with dharma gurus, we disciples, sangha, devotees and followers should check and see: *Are we fully serene and at peace?* This matter requires particular awareness, we need to experience each step of being in dharma, activating our most malleable and absorbent consciousness from the deepest recesses of the heartsoul now to become receptive and pliant like cotton, like water. Not abandoning our sense of truth and untruth, all disciples, sangha, devotees and followers must give our serene and peaceful heartset the highest priority. In this way, we shall receive blessings of the Gurus, and dharma punya will rain down benefitting the whole world and all living beings. Moreover, our behaviour towards each other, among all disciples, sangha, devotees and followers – with all living beings including animals and plants - must remain unchanged within this same serene and peaceful maitri state. Not to make transgressions, it is fitting and proper for us to be mindful in each and every situation, doing our daily dharma karma-actions with the heart-mind fully on the alert. Those who transform their own outlook making their behaviour peaceful and serene, will never encounter misfortune when practising dharma. Not only are serene and peaceful people respected and adored, gaining much affection on the dharma mārgapath receiving unbounded trust, but the Gurus Themselves will bless them with the nectar of divine living wisdom and massive punyalight.

### 7.1.3. Deepest Reverence

Living in dharma, reverence becomes the natural state of being as we become more and more aware of our presence within Guru, within all Paramātmā Bhagawān. That is why we begin to talk less, being increasingly aware of our directing soul, and because we look upon the world with awe and joy, love and protectiveness as our perspective gradually rises to experience the world as living Creation in the process of being. When in front of robed gurus or receiving Guru's nectar-filled living wisdom in particular, we sit in reverence as illustrated in fig.1. It



is essential that our true inner self remain ever in serene peace, not only when doing dharma, but also in all our day-to-day karma actions in the material world.



**fig.1 Posture of Reverence** used in front of Guru and robed gurus, sitting on bended knees with palms joined, head bowed in true peaceful and serene maitri being.

#### **7.1.4. Three Constant bhāv Heartsets**

An important part of our inner preparation are three main or central inner bhāvs that form the core of maitribhāv and ignite the heartsoul when doing intense *tap*-meditations and *mālā*-mantra meditations. In dharma, it is most important to immerse deeply in any one of these bhāv states of consciousness during the meditations because they are the light of all-maitribhāv that ignites the soul in each practice. Doing our practices full-heartedly ensures strong links between humans and Paramātma. Some humans may be performing all the postures and techniques but doing it passively, without heart. When all-maitribhāv is not firmly planted in

the heartset, there cannot be genuine *tap* or *mālā*-mantra meditation. Mahāsambodhi Dharmasangha Guru said in His ambrosial Teaching on these practices, that when taking up these three types of *bhāvana* contemplation with the heart fully immersed in them, the soul obtains *mukti-moksha* transcendence. It is vital to plant and grow these three types of *bhāvana* into our deepest consciousness so that they may expand not only all our meditation practices, but illumine our ordinary heartsets for all daily dharma karma-actions throughout life, up to the very last breath. Their resonance can remain in our heartsoul constantly, when we walk, work or sleep. Ideally, they become as natural a part of life as breathing itself. The three types of *bhāv* heartset are:

1. Attaining Guru and Merging into Guru
2. Release from Suffering, Hindrances and Mara for All
3. Gaining *Punya* and *Mukti-Moksha* Transcendence for All

These three types of *bhāv* heartset lie at the core of our consciousness at all times, and generate all the practices of *Bodhimārga darshan Maitridharma sangha* and devotees, all dharma lovers, meditators and followers. It is excellent for everyone to do them easily in daily practice, dwelling in each *bhāv* heartset. With these three, our precious human life not only becomes more whole, but gains the unique depths and the rare dharma core-essentials of the living wisdom of *mukti-moksha* liberation for eternal happiness. In bygone days, these topics of meditation could not be explained clearly due to the lack of true dharma gurus and, being unable to understand Truth, humans have been caught in confusion and delusion for aeons of darkness. This situation has changed at last, for with the dawning of true dharma, the light of thorough transformation has cut through our long hiatus of delusion. Guru's nectar-filled teachings on meditation demonstrate these innermost feelings and insights during meditation that wake the heart and expand the soul. Doing dharma practices on this foundation as long as we live, together with unfathomable dharma *punya*, humans will surely attain eternal *moksha-transcendence*.

## ***1. Attaining Guru and Merging into Guru***

Focused single-mindedly on Guru in one-pointed consciousness, full reverence and unfathomable awe, we release our deep faith filled with trust, devotion and hope from the bottom of the heart, as the soul expands in unending worshipful self-offering and infinite adoration, here we melt completely into the Guru. In joy and gratitude, we envision the Mahāsambodhi Dharmasangha Guru seated firmly in the crown of our forehead, His sacred body and soul radiantly beautiful, gentle, majestic and exalted. He bestows endless blessings direct to one and all. Free of worldly thoughts, through the heart's pure dedication, we focus *only* on Guru and meditate on His *Bodhimārga-nature*, forgetting *all* personal activities or jobs, all worries, even the uplift of the world and all living beings. Guru Himself is our supreme Home, is the root-source of all dharma and embodies all wisdom, all punyalight, and Guru's bhāv is universal all-maitribhāv that enfolds all living beings. We merge solely and directly into Paramātma, recognising the Guru in the deepest recess of the heartsoul as the supreme Creator of our lives, the Paramātma Bhagawān of Sukhavati Paradise. At this time, we release the purest loving bhāvana of Guru-adoration vast as the sky, happy as the dawn. This is the supreme means of attaining and melting entirely into Gurunature. If possible, we hold no worldly thoughts at all, focusing single-mindedly and full-heartedly *only* on Guru. It is also excellent to focus entirely on Guru whilst sounding the sacred syllables of Guru's ambrosial mantras internally in the heart, doing the mālā-mantra practices. In this way, evoking Guru in the heart, we feel unfathomable love,

*O Guru, our Dharma Champion, Omniscient Guide and Compassionate Protector of the world and all us living beings! You light up our life and guide our soul. May Your Guruness charge our every breath, May Your compassion fill our every thought, and Your wisdom guide our every action, till we enter Sukhavati Paradise.*

And by the power of this heartset, all our other daily karma actions will become effortless. Due to this deep and strong connection between Guru and

ourself, Paramātma remain ever within us. Having achieved self-confidence and freed from fear, the soul settles into peaceful serene Guruness. When we experience the bhāv of merging completely into Guru, we receive myriad Guru-qualities of living wisdom, as the mārgapath guides our dharma karma-actions spontaneously from within. All negative karma-results will dissolve. With maitribhāv growing in our soul, courage expands, and the will to do daily karma actions solely for the welfare and uplift of all living beings emerges from the heartsoul as our goal, becoming strong and binding.

## ***2. Releasing All from Suffering, Hindrances and Mara***

In this *bhāv*, we envision all living beings including self being freed from pain and suffering, and from all oncoming obstructions, hindrances and ruinous mara influences. We feel in our hearts that *all* impediments, pain and suffering are being destroyed. All souls within Guru's divine refuge, are being freed and uplifted. All mara influences and other obstacles coming into dharma are being eliminated by the power of the Gurus Who free creatures from any and all negative impact. We then envision the hindrances, obstructions and maras being burned to ashes in the fiery light of Paramātma Gurus' living dharma wisdom. All humans on the dharma mārgapath master this armour-like protection. We dedicate ourself entirely to Paramātma and Dharma in full trust and faith, wishing,

*May all living beings be purified and uplifted. May all living beings be freed from suffering, hindrances and mara destruction and all their causes. May all blockages, illnesses and obstacles impeding our dharma progress, as well as all harmful thoughts, adharmic intentions, speech and actions, jealousy, anger, and hatred, all craving to possess and control, and all ruinous mara influences be burned to ashes in the fiery flames of dharma truth, never to sprout again.*

Knowing that all suffering is caused by negative karma actions (in thought, word and deed), we strive whole-heartedly to remove all negative attitudes like self-pity, envy, anger or violence, incinerating all intentions born of jealousy, greed,

ambition, stubbornness and domination; in this Guru-bhāv heartset we purify humanity of all negativity, of all causes and results of negativity (like wanton violence and profound suffering) in this deep meditation on purification. Humans have free will, determining whether their thoughts, words or deeds are creative or destructive. We can imagine all the souls receive happy and unhappy, wonderful and frightening experiences with equanimity as they grow up in their heartsoul, so they can receive these events, occurrences whether they are sweet or bitter with equal serenity, calmness and contentment resolving any kind of deterrent without pain. We can pray for humans to be surrounded by benevolent, compassionate and loving influences at all times, where we as free souls choose to abide only in the Guruness of Paramātma compassionate love for any and all of our blessed divine Creation. With this intention, we are automatically released from pain, suffering and oncoming illnesses by the power of this bhāv heartset. In particular, we are released from all impediments that may come up against our bright karma actions as we journey upwards on the dharma mārgapath. This is how pain and suffering in all creatures are relieved. Within this heartset in joyful contemplation of our Oneness with all things in the universe, we pray to Paramātma for all living creatures. In this bhāv of infinite kindness and compassion for all living creatures blooming brightly in the hugely expanded heartsoul, we participate in establishing happiness and peace for the whole world, and forever.

### ***3. Gaining Punya and Mukti-Moksha Transcendence for All***

Guru says this all-inclusive heartset is the main objective for humans seeking dharma punyalight. Here we envision all living beings, for millennia deprived of dharma, now finally receiving showers of infinite radiant Paramātma dharma punyalight, each soul fulfilled, glowing till it gains transcendence. Wishing to all Paramātma Gurus from the depths of our heart,

*May all living beings attain moksha-ascension! Let the world enjoy eternal peace in infinite bliss! May all humans attain Paramātmā Guruness! Let all souls live in Sukhavati bliss, free of any and all worries or stress.*

We focus on the uplift of the universe with all its infinite Realms, on heavenly purity and beauty transforming our new dharma world. This cheerful *bhāv* heartset is not set for any special space or for any specific meditation position. It is vital at all times, vibrant in every second of our life, valid and powerful anytime it is invoked while meditating, walking, cooking, eating, sleeping, working, and so forth. It is the fragrant dharma flower of our soul that blooms wherever we are.

On the whole, all our dharma karma activities such as *tap*-meditation, *mālā*-mantra meditation, puja-worship and praying, are the basic means for obtaining dharma punyalight. And dharma punyalight is the radiant Paramātmā core-essence that is ever lovingly showered on humanity, and the sole foundation on which the soul can reach liberation. There must be enough dharma punya to attain the essentials for moksha-ascension. Humans who do not practise true dharma karma actions first-hand and in the all-maitribhāv state of consciousness cannot accumulate any dharma punya karmafruit. This is why the truly maitrified soul is never separated from all-maitribhāv and always has one or other of the three basic bhāvana resonating in the heartsoul.

Although the beginner is advised to try these three bhāvana heartsets in a completely quiet timespace in a sitting position with eyes closed, they in fact do not require any special time or place. With practice, devotees keep them in the deepest recess of the heartsoul continually. Since they are always vibrating as Bhagawan Guru's cosmic *prān*-breath, we feel their power and their purifying light at all times. Our hearts resound with them wherever we may be, reflecting Paramātmā compassion and kindness in our speech and actions. Being born as humans in the world, we have the right as well as the duty to do genuine maitri karma actions to gain dharma punyalight. And to gain punyalight we let maitribhāv pulsate in the heart each and every second even whilst doing our routine daily chores. Persons of ideals and open-hearted righteousness are rejoicing at the chance to dedicate their work and energies to the uplift and transcendence of all living beings. And only

these people will be proven worthy of trust in dharma. In this way, by the fruit of our daily bright dharma karma actions, through the boundless maitribhāv developing gradually and steadily within us, infinite moksha wisdom is accumulated. In the moksha mārgapath of ascension, an unprecedented capacity for uplift will emerge, becoming ever stronger and more binding. Through pure and open sharing, our thoughts, words and actions gain the power of making this mārgapath increasingly easier to understand and to explain. We will be trusted in the world, closer to people, and they will happily accept our encouragement and our sharing. Our thoughts, speech and actions will focus ever more on making the world a better place, bringing joy to all whose hearts receive the dharma mārga seeds to bloom and flourish.

## **7.2. Preparing the Worship Space**

### **7.2.1. The Maitri Dharma Altar**

Now, let us build a puja space for our daily communion with Paramātma Bhagawān, the happiest place in the house with an altar for worship and meditation. Here is where we enter our heartsoul transcending all mundane preoccupations, as we lift up our highest consciousness to divine Paramātma for that most treasured of human experiences: union and communion with the Creators, the very source of *life*. Purity is of primary importance. The space reserved for worship and meditation must be immaculate and extremely peaceful. It is not necessary for the altar to face any particular direction. It may have more than one level; a full altar having five tiers. The image of Guru is placed high up far from the floor, on the top level of a 5-tiered altar. The image of Guru is in the centre, and may be flanked by some or all Paramātma Gurus. And two or three tiers below the Guru's image or images are the light and water offerings and, wherever possible, offerings of white flowers, fresh fruit and burning incense (see sub-section 7.3.2). For the altar structure, any sort of stand, wooden or plywood, plastic or metal board can be used. The altar's covering is ideally pure white new cloth, but may also be indigo blue or maitri blue if more

convenient. The wall behind the altar may also be covered with a new cloth of maitri blue. A plain white wall is good as well.

We can create a maitri altar in a very clean room or corner of our house as shown below.





**fig. 2 Maitri Altar with five tiers**

### 7.2.2. Entering Paramātma Timespace

Worship is humanity's sacred and profound inner experience, a joyous and expansive process. The heartsoul is merged with Paramātma Guru Bhagawān, the whole consciousness drenched in dharma for the collective ascension into Sukhavati Paradise of the entire world and all living beings. It can be an overwhelming experience with the heart turned inside out, exposing its most vulnerable and protective aspects reaching outward for the uplift and transformation of all the world, making our daily worship into a very special spacetime that is experienced differently from ordinary times. Here, time in any Guru-imprinted *space* like the puja tent where Guru is seated dispensing blessings, or our altar or puja space filled with increasing accumulations of Gurunature, feels expanded, or non-existent, as our sense of time dissolves, and 'time' loses all artificial boundaries such as schedules. During such 'times' devotees simply melt into a bright, new yet characteristic dimension of open-ended all-inclusive and compassionate consciousness that is fully alert, but somehow 'beside' or 'beyond' the busy worldly workaday self. The sense of 'having arrived' or 'home' is both enfolding and uplifting, and time evaporates, becoming the eternal present. This is how it feels when we are on the moksha-mārgapath for all living beings.

This being a private and important activity in our life, we set aside a special time frame each morning and evening - usually between 5-8 AM, and 5-8 PM - for deep immersion in radiant, infinite soul-consciousness. It may not take long, but time is set aside to prevent any sense of rush or pressure. It is the spiritual oasis to which each human being is fully entitled and which will come to feel as home.

For this occasion not only the heartsoul, but the outer aspects of our being are pristine and peaceful. Having washed our face, we enter with our head and feet bare as when we come before Guru, free of outer coats, jackets, shawls, jewellery, heavy cosmetics or perfumes. The sacred space around the altar, like our personal clothing, is free of extraneous decorations or precious metal, free of any animal product like leather, silk, feathers and wool, be they in outfits, belts, purses, bags, or cases. It is vital that the holy Space of Paramātma be most thoroughly inspected, for Paramātma cannot abide the odour of greed or violence that these materials release.

In time, all our daily living space will be as pure as the altar area, free of all impurities.

Prayer books and mālās are kept on the side at a level above the water bowls, or on the individual low tables set before the altar. Avoiding disrespectful behaviour, we never leave sacred objects on the floor, step over them, or lean on any of the altar room walls. At all times, we remain humbly and gratefully aware of our blessed happy presence before Paramātma Bhagawān. Whenever we feel like lighting a lamp or an incense stick during the day or night, we may do so.

## 7.3. Forms of Worship

### 7.3.1. Prostrating

Prostration practice plays an extremely important role in Bodhimārga darshan Maitridharma. We prostrate a minimum of twenty-one times, or as many more times as we may wish, immersing in the bhāvana of surrendering into the Guru's refuge at the beginning and end of each morning and evening puja or any worship in prayer and meditation.



**fig. 3 Prostration.**

**Left:** Prostrating to Gurus with hands outstretched, palms up, eyes closed;

**Middle:** Showing back while prostrating, toes touching,

**Right:** Coming up, hands crossed before chest, touching the body.

This practice offers obeisance to Paramātma Bhagawān in overflowing reverence and infinite gratitude, trust, faith and abiding devotion. In Maitri Dharma, these unique prostrations open the path to inner realisation. Coming up from each prostration, we lift our bodies from the waist up and bring up our arms criss-crossed in front of the heart, left hand over right in deep reverence receiving the dharma punyalight of Paramātma.

The practice is done on bended knees, with both hands stretched out on the ground in front, palms up, forehead touching the ground. When held for a long time in *tap*-meditation, it is called the *Surrender* or *Dedication* Meditation practice. Through these loving prostrations, we bow to all Paramātma Bhagawān Gurus. Remembering Mahāsambodhi Dharmasangha Guru, who triumphed in recovering Dharma first-hand from its original source, staying entirely within His embrace on the dharma mārgapath, dedicating our every karma practice to the welfare of all living beings, as we enter the Guru through the core of our being to surrender our life and soul. In this happiest of positions, we yield ourselves completely, from the heartsoul to our entire body-energy, melting into the loving compassionate fold and guidance of Paramātma and, in full wakeful consciousness, *feel* the Source of Life.

### 7.3.2. The Offerings

All disciples, sangha, devotees and followers doing these specific daily karma practices on the dharma mārgapath throughout life, accumulate unfathomable dharma punya to benefit the world and all living beings. These are important daily practices of the Bodhimārga darshan Maitridharma, simple and beneficial dharma karma-actions directed by the maitrified soul. They are easily practised anywhere in the world, being clear, effective, simple karma-actions for building up dharma punya for the world's rejuvenation and the moksha-transcendence of all living beings. Doing these practices, devotees develop and expand universal all-maitribhāv, deepening that sublime state of the soul awakening to maitri consciousness. Most important in maitribhāv are the deep reverence, awe and gratitude, trust, faith, devotion, empathy and deep-rooted confidence in Paramātma Gurus that overflow from the heartsoul. Soulful reverence and thankfulness form the

bridge of divine connection with Paramātmā. Important basic dharma practices to do in full maitribhāv include the five initial offerings before each daily morning worship. As mentioned at the beginning of this chapter, the italicised affirmations serve more as a general guide and inspiration, and are not obligatory texts to be memorised for repetition. This series of preliminary offerings help set our entire being in place and the soul in one-pointed focus on the very essence of Creation itself, bringing us inward to the core attributes of being alive.

### *1. Light Offering*

Light is Guru. Light is Dharma. Light sustains all life on Earth. It not only gives life to crops and the whole of the Plant Kingdom, but is the manifestation of divinity and of each soul. Light offering is indispensable in Maitri Dharma. It helps advance our practice in doing prayers and meditations. Igniting the flame lights up the heartsoul. Having evoked our all-maitribhāv awareness of deep reverence in the name of Paramātmā Guru, even if lighting only a single lamp, we should offer it with the loving humility and intense devotion as if lighting up an immense sun or infinite lights. We may light as many lamps as we like, and keep lighting that many each day. Holding the lighter, match or taper in our hand before lighting the lamp, we sink deep into the depths of the heart with eyes closed, stretching our soul upward above the skies, clearing the mind of all thoughts till we attain perfect one-pointed focus on Guru or all Paramātmā Bhagawān. We come to Them in the name of the whole world and all living beings, including the myriad lost souls still wandering aimlessly, lost in our Mālok of human Earth or any of the other realms in which they are caught. As we visualise a brightened field of lit-up souls blooming as far as the eye can see, we dedicate our accumulated dharma punyalight for the uplift of the entire world and transcendence from ignorance and cyclical rebirths-and-deaths for all living beings. Contemplating the divine gift of light, we pray to Paramātmā Bhagawān saying in our heart:

*May all souls be blessed with dharma punyalight, liberated from fear, delusion, pain and oppression. May the light of dharma wisdom illumine our paths. May*

*all souls enjoy the ambrosial nectar of maitri and attain moksha-immortality in peace, happiness and serenity!*

We offer daily the light of our surrender to the Gurus, to dissolve the darkness of our ignorance with the infinite light of dharma wisdom that is now kindled for all the world and within us. Destroying however many unwholesome fruits of past bad karmas as there may be, gaining dharma punya together with the Gurus' blessings, we gain blissful revelations of dharma wisdom. Gradually removing past adharmic offences of family and future impediments that may hinder our progeny's progress, we are creating an environment for the family to be always gaining dharma punya karmafruit. Having removed possible physical hindrances, dark maras and obstacles for family including ancestors and descendants, we move on to gain joy and peace for the whole world and for all living beings.

After the lights have finished burning, the chalices or other light containers are taken out each day and cleaned thoroughly. For replenishing the lamps, we use pure cotton wicks, filling it with plant-based oil. For fire-prevention we may put the lamp inside a covered glass container designed especially for windy places. It is inappropriate to use electric lights however, as that, like using a plastic flower, turns a living sacred karma action of genuine offering into a static mundane item of decoration.

## ***2. Water Offering***

Water is the most basic life-sustainer freely bestowed upon us by Paramātma Creators. Without the wondrous gift of water, no life is possible. Clean fresh water can be obtained easily. Making an offering of this super pure essential core of Creation found in nature, heightens our awe and admiration of these wonders. It also reduces and eliminates any feelings of egoism or separatism. The water offering develops basic generosity. Of the myriad things that may inspire altruistic feelings to well up in the human heart and fill it, the water-offering practice is of great importance. As we perform the water offering to Paramātma, ingrained greediness and strong attachments within us will naturally diminish and be replaced eventually by the brilliant light of wisdom that glimmers within, radiating outwards.

Depending on the width of the altar, the 21 silver-coloured stainless steel chalices or bowls for water-offering can be arranged in one, two or three rows. They are filled with clean water one by one to the very top, slowly, with profound remembrance of its divine Source and its life-giving blessing, in linear sequence (from right to left), pouring from a special spouted vessel reserved especially for this purpose, thinking meanwhile:

*We bow in reverent gratitude to all Paramātma in Guru! May our souls be pure and transparent like water! May they melt in Paramātma all-maitribhāv.*

Evenings between 5 and 8 PM - but always *before* sunset - the water is reverently collected (from left to right) and poured into a special container from which it can be poured out in the garden or house-plants, or into a clean place. All 21 vessels are then washed and dried with reverence and care, with special cloths reserved solely for this purpose. They are then replaced on the altar, upside down, for the night. Repeating the practice of water-offering daily is one of the best dharma karma-actions we can do.

### ***3. Flower Offering***

Flowers are another pure and essential core element of Creation, and lovely marvels of this world. They are easily found in nature. Their beauty enchants all beholders. If possible, finding pure white flowers is most auspicious for dedicating to Paramātma Bhagawān in joyful reverence. If white flowers cannot be found, flowers can also be blue or pink. If flowers are found easily, we offer fresh ones in a clean and simple vase or glass each day. If not, making an offering once a week is also very good. Offering a white flower develops our pristine purity and selflessness. Making flower-offerings this way, we gain unfathomable punyalight. In effect, just as flowers attract us with their inexhaustible fragrance and beauty, humans attract Paramātma Gurus' trust and blessings with their pure reverence, gratitude, devotion and complete surrender.

*To Paramātmā Bhagawān Creators, we offer this wondrous creation You have bestowed upon us. May all souls flourish fully, blooming in all-maitribhāv and release their inner beauty and fragrance spontaneously for all Creation.*

Departing from fresh daily offerings, when for lack of fresh flowers we place a potted flowering plant on the altar for weeks on end, it loses the bhāv of daily offering and becomes a mere decoration, with the same function as decorative paper flowers. Like 'lighting' an electric lamp to substitute for the oil-and-wick lamp merely for the visual effect, artificial substitutes lose the function of living karma action that connect our souls to Paramātmā. This heart-felt offering of fresh flowers is a beautiful dharma karma action involving a wondrous oblation from the ravishing Paramātmā Plant Kingdom, and expresses the awe-filled gratitude that warms our heart as we recall Their unbounded mercy, divine protection and constant blessing.

#### ***4. Fruit Offering***

Fruits too, are divine gifts from Paramātmā, each filled not only with nectarous goodness and nourishment for all kinds of moving, walking, crawling, swimming or flying creatures, but also with life-germinating seeds to help its species self-perpetuate with more generations of growing, flowering and fruiting plants and trees that will, generation after generation, sustain themselves, and the myriad life forms within and all around them. When possible, we make daily or weekly offerings to Paramātmā in our bhāv of unbounded faith filled with inexhaustible awe, reverence, joyful gratitude and unbounded trust. Fresh fruit that has been washed in clean water and wiped dry, and beautifully arranged on a pristine clean plate or tray, completes this happy whole-hearted offering. As we hold up and deliver the tray of fruit, we feel in our hearts what miraculous gifts these various fruits really are! How wondrous indeed human life can always be on this magnificent Paramātmā-created Earth. Words are inadequate for describing human beings' unique and blessed fortune in the entire universe.

Bhagawān Gurus have created and bestowed all fruit in the form of nectar to save and sustain all living beings. To Them we give thanks joining our palms in the



heart, imagining we are doing countless prostrations filled with joyful inspiration and reverential gratitude. They are ever showering dharma punya and blessing upon all living beings,

*Just as all creatures receive fulfilment in nectar-filled fruits, may all souls attain eternal moksha-transcendence through realisation of the immensely joyous qualities of dharma wisdom. For You, O Paramātmā Bhagawān Creators have produced all Creation to which You Alone can give life. Please accept these fruits humbly offered in faith filled with unfathomable gratitude.*

Praying thus in the heart, we make the offering in the maitribhāv of profound faith. Keeping the fruit offering as long as possible in fresh condition, but not to waste them, we gratefully remove the tray after a few days - or a minimum of 24 hours - when the fruit is received as delicious blessings from the Gurus to be shared during meals. In this way, through our soul's pristine and sincere offering, divine dharma punya will remove all our contamination and defilements, bringing the soul into a state of purity and profound peace.

### ***5. Incense Offering***

The gentle rising fragrance of pure incense imbues the environment with a special sense of awe and reverence that also removes negativity and purifies the heartsoul. Incense-offering is an important practice that makes the Presence of Bhagawān Gurus pleasant and effortless, and fills the surroundings with beautiful delicate fragrance. At the altar or nearby, we sprinkle the purest possible white powder of sandalwood incense onto the embers in the censer to offer its gentle fragrance, or we light a stick of the purest sandalwood incense. If sandalwood is not available, other pure, delicate incense ingredients may be used. Purifying the environment with pure and gentle incense creates an ambience of simple ease and naturalness for Paramātmā.

*May the poisons and impurities of all living beings be removed. May all souls obtain the dharma of everlasting peace and joy. May all of Earth be purified and fit for Paramātma Gurus to descend and guide us.*

In sum, doing the five preliminary offerings on a daily basis through our eternal relationship to Paramātma Bhagawān, the soul is purified and awakened to the central processes of Creation. This ascending inner awareness expands human wisdom to full dharma blossoming in eternal joy and peace on the mukti-moksha mārgapath of ascendance.

Praying to Paramātma for mukti-moksha transcendence for all living beings whilst glowing in the highest maitribhāv state of being, is one of humanity's greatest dharma karma-actions. After completing the preparations and offerings, we enter prayer-chanting, *tap*-meditation and *mālā*-mantra meditation. Beginners may proceed in the order they most favour. According to specific mārga path-guidance, having recited their particular set of prayers, practitioners usually stay immersed in *tap*-purification and *mālā*-mantra meditation. Suitable times for puja (all worship practices) are mornings between 5 and 8 AM, and evenings between 5 and 8 PM. Guru has already given *The Maitri Book of Prayers* in Maitrian for the Secular Gurumārga Path. These are among the most benevolent happy karma-practices in the world. According to Guru's mārgapath guidance, we can dedicate our entire lives to the benefit of all living beings by practising the given offerings, prayers, *mālā*-recitations and *tap*-meditations every single day. Not for our personal benefit, but for the liberation and welfare of Earth and all living beings do we pour out our loving all-maitribhāv in meditation. And in merging our heartsoul with Paramātma we are doing a most effective and wonderful dharma karma-practice. And here we humans alone in the entire universe of countless realms and infinite living beings, are blessed with this divine potential.

### 7.3.3. Positions for Meditation

Based on the practices of our mārḡapaths, Mahāsambodhi Dharmasangha Guru has given important pointers or techniques of maitri dharma for meditation and *tap* purification. In dharma, the principal medium for strengthening humans' powerful connection with Paramātmā is mālā-mantra meditation and *tap*-purification meditation. Doing these practices, we gain unfathomable dharma punya for the welfare of the world and all living beings. These are no ordinary practices. They are the integral and inseparable part of dharma karma actions that offer direct access to Paramātmā. In the material world, 'meditation' is often regarded as some form of quick health booster or entertainment. But these are neither gymnastic stretches nor mind-relaxing meditation exercises for coping with daily stress. They are the same beautiful basic dharma karma practices used by the very Paramātmā Gurus Themselves in ancient times during Their protracted tapasya meditations here to obtain dharma's living wisdom. These practices each have a major and specific function in the mukti-moksha mārḡapath. It was through doing these, among many other practices, that the ancient Gurus attained moksha-ascension. And for this reason, we practise these mālā-mantra and tap meditations in the profound reverence and gratitude that well up continually from the depths of the heart.

Imagine the ancient Dharma Gurus doing these practices on a daily basis. Without material support, sitting in a cave, in or under some tree, facing myriad obstacles They persevered with steadfast determination. Stretching Their heartsoul as large as the sky, They contemplated the liberation of all living beings in one-pointed meditation. In the same way, now in our safe home environment, we will follow Their lead in pure devotion with full intention, advancing through all obstacles and distractions without wavering. Only then will there be benefit for everybody, including oneself. If we stay far removed from Dharma Gurus in our hearts, far from the maitribhāv state of being, then even years and years of tapas-meditations or chanting, prostrations and mālā practices won't be of any use. The body performing all actions described without conscious direction from the soul, becomes a mere shadow without substance and does not connect with Paramātmā. To obtain Their infinite living dharma wisdom and omniscience, the

greatest Gurus of the Bodhimārga, Mārgaguru and Gurumārga Paths did these same practices along with many more, whilst keeping Their soul on full alert. Their perfected methods are profoundly effective on the dharma mārgapath. Taking them up, becoming cleansed of even the deepest and subtlest impurities, we can help free all living beings and redeem the lost souls wandering in the world who due to various reasons could not be freed from suffering. As the soul directs these tap and mālā-mantra meditations, steadily charging the body with its universal all-maitribhāv, inviting Paramātma Gurus' Presence in the forehead to give blessings, we bring to full bloom only lofty and positive feelings in overflowing joy and gratitude.

In Maitri, dharma knowledge and learning are attained through reflection and deep probing inner search, whilst direct experience of Guruness and immersion in Gurulight are attained through *tap*-meditation that provides first-hand wisdom-realisation of myriad living dharma truths. The special features of purifying *tap*-meditation described below are of different kinds. To understand the characteristics of *tap*-purification in-depth, we must enter into Bodhimārga darshan Maitridharma to gain awareness through intense reflection, contemplation and first-hand searching. This section introduces the stationary positions that are held steady, unmoving. Mornings and evenings are most suitable times for these daily practices. We can take up the practice of *tap* meditation of contemplation and absorption by following the instructions below. The italicised affirmations will get us started. And in time we will feel welling up from the deepest recess of the heart, a more personal and deeper experience of dharma that will create for each devotee our individual expressions of communion with Paramātma. Here a fully positive outward flowing heartset whilst doing these practices is immensely fruitful. In Dharma, our individual actions are entirely dedicated to others, to benefit and uplift all living beings in the whole world. If we embrace these practices and methods with joy, and practise them with enthusiastic bhāvana, then wellbeing will surely be attained for all - including self. Because dharma is by definition 'for all', it never focuses on personal gain or oneself. That is, any karma action by each individual is done always and entirely for the welfare of *everyone*. Most important is our constant

inner focus on the whole world and all living beings: they are Creation, they are Guru, they are Dharma.

As has been said in the Karma Chapter that the human body is the only vehicle, the sole means through which the soul can do dharma karma work. Our invisible light of soul-consciousness is powerful and without limit, it can grow and expand to the infinite. The more we do bright dharma karma actions in deep-rooted confidence overflowing with joy and gratitude, the greater the light of soul-consciousness grows. As long as we remain on Earth, our active soul-consciousness that is aware and alert each second, needs the body to do dharma. All the practices described below should not be perceived in mere physical terms as actions of the body alone, but offered as manifestation of the soul-karma, of our highest awareness that grows and expands into universal maitribhāv consciousness. Through the constantly interactive link of soul and physical body, these practices serve as means of attaining infinite qualities of wisdom of living dharma. Soul-consciousness finds its preservation in them, in protection and ascension. They are the highest karma-actions during this journey on our Earthly mārgapath, ignited by the illumined wisdom that expands dharma souls. These are the brilliant practices of the very ancient Paramātmā Gurus who had made them simple and effective on their mārgapaths for mukti-moksha ascension. We take them up letting the soul lead mind and body through each of the unique meditations that lead us ever deeper into the infinite radiance of dharma. Those new to the practices need not struggle with discomfort, but maintain each phase strongly in the heartsoul as long as manageable, with the body compliant but not strained. Practitioners physically challenged may use stools, chairs or cushions in their practice. In time, all humans young and old, will feel at home in all these primordial heartsets.

### *Assuming Guru's bhāv Position*



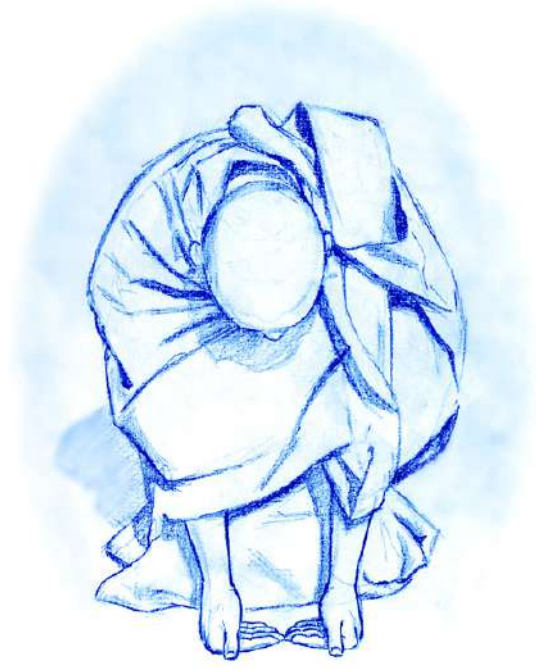
**fig.4. Assuming Guru's bhāv Position.** Sitting on the knees with hands in lap, right atop left, head bowed, eyes closed, with right thumb resting above or next to left thumb.

In maitri dharma this meditation practice is immensely powerful and effective. It begins as we abide firmly in Paramātmā Bhagawān with our consciousness focused on the liberation of all beings. In this meditation we envision ourselves like Mahāsambodhi Dharmasangha Guru, holding all souls with all creatures together as One, enfolded on His compassionate lap. Here we include *all* souls: all who daily practise positive creative karma actions and all who daily do negative destructive actions; *all* are equally and completely loved and protected as one and the same being in our Guru-like heartsoul, without exception. To be like Guru is to be the Sun, where sunlight shines on everyone everywhere without bias. Gradually our soul expands as the uplifted souls are all embraced in boundless compassion,

kindness, affection, friendliness and brought onto the dharma mārgapath of mukti-moksha. We perform this transcendent loving practice for as long as possible, keeping the mind clear of any and all mundane thoughts, focusing only on the Guru and the ascension of *all* souls through His universal all-maitribhāv.

*May all purified souls ascend to Sukhavati Realm forever as one. May all suffering and ignorance end in the bliss of Guru's divine parenting, loving caring, patience and everlasting safety and light.*

### ***The Purification-Meditation Position***



**fig.5. Purification-Meditation Position.** Sitting on the knees with hands bent on the floor, fingertips touching, body weight leans forward onto the knuckles. This is also called the *Cleansing-Meditation Position*..

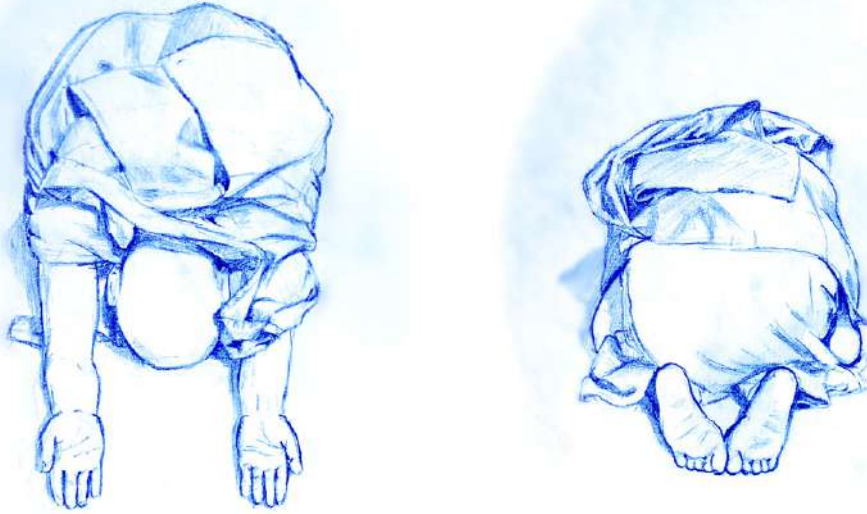
This meditation begins with the practitioner firmly grounded in Mahāsambodhi Dharmasangha Guru and immersed in Guruness. From this firm foundation in full alertness, we envision all human souls (ourselves included) as freed forever of all

misdeeds; we purify humanity of all negativities and suffering including causes of negativity, in our intention. Putting behind us all previous mistakes, wrongdoings, all previous negative thoughts and intentions, we resolve from now on never to repeat any of them again. Completely immersed and drenched in immense Paramātmā bhāv, we are confident that from this moment, we are free of all past mistakes, of all oncoming impediments and blockages, and of all negative mara influences. Having thus purified and cleansed ourselves, we enfold all living beings in immense compassion, pure love and kindness.

*O Guru, O Paramātmā Bhagawān Gurus, accept our dedication to the world and all living beings! May all suffering and all impediments on our dharma paths be removed. May our past misdeeds be erased and avoided in future forever. May we be guided on our upward journey by Your divine Light, to face challenges large and small with equanimity and fearlessness, uplifted by Your Immense Presence in and around us forever.*



### *Surrender-Meditation Position*



**fig. 6. Surrender-Meditation Position.** This practice is done with both hands stretched out on the ground, palms up, toes touching, forehead on the ground, and remaining prone thus throughout the meditation.

This is the surrender meditation practice. Offering our body, heart and soul and best attributes of ourselves, together with all wonders of the world to Guru Creators. In this light, the practice may also be called the *Dedication Meditation*. It pays homage at once to all Paramātma Bhagawān, our Creators. For this it is vital to be immersed in the bhāv consciousness of full surrender.

In this very joyous practice, we merge with the Mahāsambodhi Guru Dharmasangha, feeling boundless and serene gratitude for having received our life, and able to sense being alive. At the same time, we immerse in the bhāvana heart-set of magnanimous, selfless dedication without greed, offering to all Bhagawān Gurus the most wonderful gifts, treasures of this Creation (beautiful fresh fruit, delicious food, crystal pure water, flowers, light, air). Recognising Guru's divine authority, we are uplifted, with awe and reverence in the heart,

*Most revered and beloved Guru, the central core of mukti-moksha, we surrender our soul and entire being into Your infinite refuge of compassion. O Guru Bhagawān, Almighty Creator of all wonders, receive this offering of our whole being flowing out toward Your Lotus Feet. May we dissolve in Guruness and merge in Your divine wisdom for the uplift of the world and the ascension of all living beings. May we remain pure in all ways, to radiate the blessed dharma punyalight for the happiness of all.*

In this way we stay in Guru's light, absorbing Guruness, abiding in the dharma mārgapath, remaining immersed in the welfare of all living beings at all times. We joyfully surrender our whole being into the radiance that is Guru, feeling immense and peaceful harmony.

### ***Determination-Meditation Position***



**fig. 7. Determination-Meditation Position.** Sitting on bended knees with head bowed and eyes closed. Two fists firmly planted on the floor face each other, with thumbs out in front to steady the balance as the body leans slightly forward, sinking weight onto the knuckles.

This meditation practice is that of *Determination*. Focusing one-pointedly in heart and soul on the Mahāsambodhi Dharmasangha Guru and immersing ourselves in Guruness, we enter the meditation seated on bended knees with arms in front, fists facing each other are anchored firmly into the ground with thumbs out front to lend balance and support; we then let the body weight sink into the knuckles, with our heads lowered and eyes closed. We fully resolve from the depths of the heart to liberate all souls from suffering, as *all* humans become *One* in the fold of Guru and Dharma. We resolve with total determination to abide forever on this path enfolded in the refuge of Paramātma Bhagawān, and continually perform dharma karma actions for moksha-transcendence without stop. In our hearts, we vow with deep determination to act in mutual support of our entire human family, to feel, speak and

act always in empathy, reconciliation and friendship among each other, in this way we feel that we have created peace in the world. When doing this practice, we remember all living beings in the heart, feeling them to be freed forever from all defilements including unkindness, dissatisfaction, misunderstanding, indifference, dishonesty, hatred, allegations, conflict, punishment or hostility that may in future manifest among humans, including ourselves. For this mission of Guru on Earth, we come into Guruness, body, heart and soul with unwavering confidence and joy. Guru is fully confident that all of us will achieve moksha-ascension. As much as this daily practice is done, that much will the light of dharma punya be obtained with endless blessing of Paramātmā Bhagawān.

*O Guru, Paramātmā Bhagawān Gurus, accept our determination to offer all our energies to the uplift of the world and all living beings! We will never forsake Guru and the dharma mārgapath. We will never stray from the mārgapath, remaining ever steadfast in maitribhāv till the last breath. We strive for all living beings to be freed from ignorance, adharma destruction. We persist to our last breath for attainment of moksha-liberation for all living beings forever.*

### ***Great Compassion-Meditation Position***



**fig. 8. Great Compassion-Meditation Position.** A comfortable relaxed sitting posture with both hands together resting on the lap, right thumb resting above or next to left thumb, head straight, eyes closed.

As seen in the illustration, sit in any peaceful tranquil place, meditate in one-pointed serenity with the left leg outside in front of or above the right leg. If possible, bring out both feet (into full lotus position) above the legs, lift the body up straight. Bring both hands together as shown in the illustration (with the right hand inside the left, right thumb above or next to left). Sinking into boundless loving compassion for all living beings, stilling the mind, we become aware of Mahāsambodhi Dharmasangha Guru, the primordial source of mukti-moksha ascension, ever radiating in our heart or crowning our head. We may also choose to

do the entire practice visualising ourselves completely enfolded and merged with the Guru radiating serenity and benevolence for all beings.

*May we all retrieve our original Oneness of one soul, one dharma, one being, to receive and absorb the light of maitri dharma, to fathom the mysteries of Creation, to enjoy the infinite compassion and protection of Paramātma Bhagawān, to follow Their mārgapaths in joyful steps, upholding one another, including all animals and all plants in loving friendliness, empathy and equality. May all souls overflow with great compassionate universal maitribhāv, to bring all of us to mukti-moksha transcendence together.*

#### 7.3.4. Mālā-Mantra Meditation



**fig. 9. Mālā-Mantra Meditation Position.** Sitting cross-legged, left leg on top or in front of right leg, back straight and eyes closed. Mālā-string held in two hands at chest level, away from the body.

Mālā-mantra meditation, as well as chanting the prayers, forms yet another vital aspect of the major practices that purify and expand the soul with core-essentials of dharma. The worship of offering, mantras, chanting the prayers are all done in the purest language of Maitrian and done daily both mornings and evenings, in the holy timespace arranged in the home, be it an altar or an altar room. Having recited particular prayers, practitioners stay immersed in *tap*-meditation and mālā-mantra meditation. The mālā-mantra meditation practice focuses the heart-mind one-pointedly on pronouncing mantras of Paramātma Gurus, usually silently from the deepest depths of the heartsoul in a state of peaceful serenity. When reciting the immortal maitri mantras before the altar, we sit cross-legged, or in half-lotus or full-lotus position if possible with the left leg in front or on top of the right; back and spine straight, head upright, eyes closed. With our innermost voice, we offer direct invocations of the Paramātma Gurus' mantras. And with each invocation, massive punyalight is gained for the world's rejuvenation and the ascension of all souls. Whispering or silently uttering the sacred mantras brings us into the constant stream of universal maitribhāv being poured out around the world by Paramātma and devotees. The following mantras are chanted, recited, or offered silently in the heart.

- *Ne-hi<sup>71</sup> pum-pa sar-wan lo-ga so*
- *Son-wa ne-hi nig-ma, gya-wi gya-te gya-wi, yen-dig nyen-de nig-ma*
- *Yang-qya xyu, yang-qya xyu, yang-qya xyu, yen-ta do-wan-so*
- *Son-wa yen-gye yen-gye nig-ma nig-ma den-po den-po do-wan-so*
- *Em-pa dhar-ma am-pa do-wa son*
- *U-wa-u qyun gya-wi pum-pa gya-wi do-wa son*
- *U-wa-u qyun em-pa gya-wi do-wa son qyun*

These nectar-like mantras have been bestowed to the world by Mahāsambodhi Dharmasangha Guru in the Maitrian language (first spelt out in *devanagari* script

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<sup>71</sup> For the sound of Maitrian words please consult the Pronunciation Guide at the end of the book.

and here in Latin phonetic transliteration) obtained during His 6-year tapasya meditations in Halkhoriya jungle. In future, Maitrian will come into use both as spoken language and as written literary text. These mantras are no ordinary utterances. They are the colossal life-breath energies of all Paramātma Bhagawān balancing the universe, sustaining the world and all living beings, invoking Their massive blessings, mercy and endless dharma punya light. We offer our total surrender and obeisance in the bhāv-spirit of unending awe and reverence from the depths of the soul as we repeat these mighty mantras. These immortal meditations are incredibly blissful and up-lifting, and in them our infinite wellbeing takes inaudible sound-form in actual spacetime. Contemplating these nectar-like mantras creates strong, powerful and direct links between humans and Paramātma. We let ourselves sink into each mantra heart-and-soul like ice melting into pure water, full of trust and serenity. It is not so much about understanding the meaning of each utterance as it is about direct feeling and contemplation in the heartsoul. And in this way, we gradually come to know the sacred mantras deep from within, beyond the words. Nurturing our pure, peaceful and serene state of awareness each day, immersing our heartsoul in meditative recitation of these immortal mantras, our dharma punyalight advances and grows in direct proportion with the sincerity of our intention, our state of purity, our soul-focus, and the time we devote to their recitation. We receive not only the precious core-essence of wisdom that in dharma is obtained only first-hand on our own, but immense happiness and peace will also gradually permeate our being. Many devotees like to repeat their favourite mantras silently in the heart in their workaday life as well, anywhere and anytime.

The complete string of a mālā has 121 beads in all, plus the large central one. In maitri dharma the beads may be made of stone, glass, clay or wood. The string of mālā beads is held by both hands in front away from the chest, at heart level above the lap. The beads in the right hand are spun upwards by the thumb against the index or middle finger moving clockwise, and gently rolled from the left hand into the right hand. They are kept moving as long as mantra-recitation continues, but can be two separate meditative actions: the beads flowing independently of the sacred syllables, moving continuously in the same direction without interruption. All devotees embarked on the dharma mārḡapath practise this pure maitri dharma karma



meditation. No matter how briefly, it is important to do it, daily. For now we know that direct Paramātma-contact is the most important aspect of our whole existence, the key to fulfilling our purpose on Earth. Best of all is to remain immersed in the all-maitribhāv state of deep loving and happy reverence whilst reciting the mantras, visualising Guru seated in the crown of our forehead. Even better is to maintain this highest of maitribhāv state of peaceful serene reverence and wakeful attention throughout the day. Each and every day.

### 7.3.5. The Prayers

For reciting the Maitrian prayers, we remain comfortably seated, cross-legged in half or full lotus position in full attentiveness with all our hearts. As much time as can be devoted mornings and evenings to spiritual practices in puja worship, that much is the most immense dharma karma action accumulated. Even being very busy or preoccupied, when we give ourselves such divine timespace in order to focus heart and soul purely on dharmic karma activities, we will reap the greatest possible punya karmafruit. This is the precious chance for the busy human to surrender body-and-soul entirely and meld into Guru, Dharma, and to experience Gurunature. To draw the soul into dharma through puja worship and prayers is an excellent means of all means. One of the best of all Ways. Each prayer evokes the divine presence of living Paramātma from the Sukhavati Realms.

The prayers to Paramātma have been given to us directly by Guru in the Maitri Language, and are published online. We savour these prayers, and recite them aloud daily with the happy knowledge that we are in divine connection.

The very sound of Maitri syllables vibrates the dharma strings deeply buried within humanshearing prayers and mantras uttered in the sacred language not only brings the blessing of peace and serenity to all present, but purifies the souls of all within hearing. If we wish to free the poor souls that have been wandering without destinations since ages past, here finally doing daily puja recitations is our very chance to gain eternal moksha-ascension for them all. We do puja reciting the prayers with heartsoul opened wide in full devotion. Filled with deep reverence, unfathomable awe and gratitude towards our divine, supreme and compassionate

Creators, in joyful knowledge that at last the golden opportunity of countless lifetimes is before us, right here and now. Not delaying any further, we do our daily puja reciting the prayers with *tap-* and *mālā-*mantra meditations, ever keeping the three constant *bhāv-*heartsets resounding deeply in the heart. However much time we can take out each day for these dharma karma actions, that much good will be gained for the world and all living beings. Immersed in the sacred sounds of Maitri, we fill our timespace with selfless egalitarian and serene compassion, mutual acceptance and cooperation that is the loving friendliness of Maitri.

Doing dharma karma actions of worship removes grief, pain and ruinous mara influences for the whole family, and ignites a bright ambience of joyful peace throughout the home. And as joy in dharma blossoms among family members, they will find their scheduled work activities becoming simpler and more easily managed.

## **7.4. Preparing the Body**

### **7.4.1. Freeing the Body from Negative Elements**

Humans have been bestowed a miraculously ingenious body which alone can perform all the bright beneficial karma actions that expand dharma to attain the living wisdom for attaining the ultimate state of moksha-liberation for the world and all living beings to enter the everlasting states of bliss in the Sukhavati heavens. For this task it is imperative to keep the body as pure as the mind and heart on the dharma *mārgapath*. For human beings to receive divine dharma punyalight in its fullness, pure and wholesome nourishment plays a major role. In general, pure foods are free of all intoxicants, hallucinogens, parts of any and all animal products.

For different reasons, a few plant foods are also restricted. Dharma avoids ingredients that negatively impact humans' *mārgapaths*. Powerful stimulants like garlic, onion and turmeric are avoided in dharma law and excluded from consumption as daily fare. This subject may raise a question among those new to dharma. Whilst it is surely a major wrongful karma action to eat living fellow-creatures and negatively impact our dharma *mārga*, how can a single herb so

hugely impact our dharma progress? The fact is that these three ingredients block pure Paramātmā dharma punya energy that is meant to flow our way. In short, they render the human body and soul impure for dharma practice. Taking these stimulants, like taking alcohol and barbiturates, renders human beings unwholesome and repellent to Paramātmā.

These three stimulant-type herbs are used in dharma only for medicinal purposes. In fact, all plants, trees and shrubs created for the world are also healing herbs in their individual ways. The majestic and wondrous Plant Kingdom sustains any and all living beings. No single element in the world has been created without its intrinsic and specific purpose and function. Paramātmā have given unique uses and importance to any and all elements that They had created.

In maitri dharma garlic, onion and turmeric are considered toxins or poisons for practitioners. Poison is a core-essence that even causes nectar to become impure. Consuming negative stimulants releases poisonous influences that impede any spiritual journey, hence their prohibition as daily fare. They negatively affect not only humans' meditation, but also repel Paramātmā. It is definitely not advisable to consume ingredients with a destructive impact on spiritual life. Humans do not need them to survive, but may use them as medicines for specific disorders. Since taking them renders the human body unwholesome to Paramātmā, we avoid these three herbs as daily fare.

#### **7.4.2. Wholesome Vegan Foods - Preserving all Life in Dharma**

As intelligent, bright, discerning and knowledgeable creatures, we humans are surely disappointed by how much humanity has been killing and eating our fellow creatures as daily fare. In reality, killing animals can be like waging wars on humans. Both rob fellow creatures of their right-to-life. In our hearts, animals are not really accorded the same rights to life, as our equals. It is saddening to think that we are still capable of eating them every day without any awareness of our savagery. Is it right to take the lives of unsuspecting innocent creatures, to eat their flesh and blood? Here the question remains within, grating at the heart. True *mānab* humans designed by Paramātmā in the all-maitribhāv of mercy, kindness, compassion,

empathy or peace do not eat fellow creatures. In dharma, consuming living beings is the exact opposite of the distinct Paramātma qualities of loving universal friendliness that had been bequeathed as human attributes, being of the cruel and loveless nature of a full-blown monster or demon. In this way, any form of life-taking by thinking rational humans is no different from the vengeful blood-thirsty violence of *dānab* or *demonic* wild beasts.

In this section let us contemplate Guru's definition of *mānab* and *dānab* for just a minute. What lies here, really? Behaving in this way, we destroy our *mānab* human identity, our dignity, the civilising traits of our Paramātma-given humanity. Unlike wild beasts, humans are not ignorant of dharma. Human souls hold the divine seed of Paramātma that guides their life conduct, forbidding any and all cruelty. Savage behaviours are accepted only among demons and wild beasts whose actions are by nature cruel and ferocious respectfully. But human nature endowed with Paramātma compassion, is empathetic and mutually supportive. Let us preserve and develop our divine nature.

Why do humans knowingly repeat violent karma-actions? This question remains unasked and unanswered. Some may say that rules against meat-eating violate human rights to choose their foods. Meanwhile growing numbers of individuals, organisations and community projects in the world are seriously reconsidering animals' right-to-life. In maitri dharma, all rights and authority over life and survival in this world are exactly the same for *all creatures*. It is adharmic, wrong to rob, kill or harm *any* living creature, even if unknowingly or in ignorance. Dharma principles hold that animals and humans are one and the same (i.e. living-creatures). The sole difference being in the quality, nature and character of behaviour gained in accordance with previous karma actions, where humans are born to do dharma for universal transcendence and omniscience, and animals are born to expiate previous negative karma, are unable to do dharma, and exist mainly to endure and to live out their own negative karma results of ignorance and suffering.

Let us look for a minute at one of the world's monstrous killer creatures: the tiger. What is it? Certainly everyone knows that a tiger's nature is to kill others; in order to consume their flesh and blood. Without feeding on animals, tigers cannot

survive. Tigers lack the wisdom to protect others and not eat them. It is their basic trait to kill weaker creatures, to eat their flesh and blood. This is the nature they have obtained as a result of past karma actions where instead of being a human soul progressing gradually toward heaven over lifetimes, their soul degenerates, spiralling gradually toward annihilation.

The divine karmafruit of a *mānab* human life is obtained by all pious souls whose karma actions did not contain the least desire to harm or to destroy. Their past karma actions could not have resembled the demon-like *dānab* - with the harmful intentions of demons and the brutality of wild beasts. The karma-difference between *mānab* humans and *dānab* demon-beasts is immense like that between heaven and earth. How *could* we compare intelligent thinking human *mānab* with ignorant and savage *dānab*? Humans do not suffer in any way when abstaining from flesh and blood diets.

No genuine authority in the world has granted humans the right to kill, or even to inflict the slightest pain onto any living being. Our precious, meritorious human soul is nourished and nurtured dharmically by life-respecting pure heartsets, egalitarian mindsets and vegan ways of nourishment. Since the world of vegetables bursting with life-filled leaves, flowers, stems, fruits, roots, mushrooms, fungi, greens of all seasons, and myriad tasty grains, legumes, seeds and nuts were created and bestowed by Paramātma Bhagawān precisely for our sustenance and delight, we have been surviving happily, even thriving joyfully in and by the bountiful nutritive plant kingdom. Humans have no need to take the life of other living beings and in fact have been charged with protecting all life forms on Earth.

Dharma is the whole world, whether the world acknowledges it or not, containing both positive and negative aspects. In this light, dharma manifests as an exact reflection of the soul consciousness of each individual: a soul full of dharma punyalight sees the world as living, radiant paradise whilst a soul full of dark thoughts, adharmic intentions and actions, sees the same world as filled with those same dark potentials. Our hard-earned human life will thus be forfeited, totally wasted, and bring our soul to everlasting misery. The principles, laws and regulations of Paramātma Bhagawān dharma state that we must never inflict the slightest harm onto anything or anyone, but to treat all living beings equally, to

protect all weaker beings, to liberate and uplift all living beings in the spirit of all-maitribhāv. This is humanity's task whilst on our mārgapath to everlasting peace and serenity.

Many still mistakenly believe that certain harmful, adharmic karma actions are not *pāp*-wrongdoings but useful and beneficial practices, that their gods will grant wishes and remove obstacles when offered freshly sacrificed animals that make deities happy and dharma fulfilled. In truth, we should ask ourselves, *Can Creator-Bhagawān Gurus really take delight in the live offerings of the very beings They love as their own children?* Paramātma would surely never ever wish the perfected creatures of Their own creation to be thus slaughtered and consumed. Such senseless actions are squarely opposed to dharma. If Creator Gurus were really so cruel, could this world have prevailed? Could kindness, mercy, compassion and love have remained? Behaving and thinking like savage animals, we commit terrible adharmic transgressions that leave us spiritually bankrupt. Or, is it actually the *dānab* demons who have such cravings? Yet it is precisely such a mistakenly negative adharmic mindset that has been causing many humans to commit such grave and abhorrent transgressions on a daily basis. Demons are ready to kill - including themselves - for self-gratification, so intense is their raging desire. But aside from murder and warfare, humans also kill for prideful display of sporting skills, for gluttony and for adharmic traditions and rituals. In all, intelligent thinking humans still mete out punishment, inflicting pain and death onto innocent living animals, as they do even onto fellow-human beings. As maitri dharma followers, we renounce such macabre practices, take up pure vegan foods, and look upon all living beings as we would respect ourselves. We *know* how dangerous it is for humans to continue doing such harmful deeds, for it is a fully destructive path. Eating other beings, we can never reach Paramātma, no matter how intensely we may pray, meditate or worship, for death-causing humans acting like *dānab* beasts inevitably draw dharmic ruination upon themselves, where their *pāp*-transgressions can also bring ruination upon their future progeny. In the end, such souls spend aeons in hellish realms from which there is no recourse. The only souls in the universe that condone killing are hungry ghosts and demons who exist solely for their insatiable selfish desires, who cannot benefit anyone, even themselves. In the end, human

souls who justify such adharmic karma actions, can only be reborn as hungry ghosts or demons existing in eternal hunger and dread, or worse.

The lovely and bountiful Plant Kingdom was created and bestowed by Paramātmā for the joyful sustenance of all living creatures on Earth. It offers countless ways of preparing wholesome dharma foods to nourish human beings as well as delight the most sophisticated gourmet. Unprocessed, pure foods can be prepared in myriad creative ways and in countless delicious combinations. Dharma rules and regulations state that devotees are free to choose whether to eat their foods raw or cooked. Dharma is neutral regarding wholesome foods and their manner of preparation. For each vegan meal that humans eat, we save at least one life, accumulating our conscious dharma karma efforts to provide genuine respect and protection for our countless wondrous fellow-creatures.

Above all, when the human soul is purified and freed of negative animal content, the body becomes limber, light and entirely pure, appealing easily to Paramātmā where our daily karma actions in worship become truly effective. Our innate empathy with all life-forms takes on true depths as we advance towards achieving oneness with all things in the universe, eventually regaining total unifying identity with all of Creation, as in the beginning at Creation.

Only when we achieve pristine purity through our diet as well as our heartsoul manifesting as our thought, speech and action, will our dharma practice become true and complete. And only then can Paramātmā blessing begin to flow upon us in massive streams, radiant and unimpeded. Let us wish for *all humans* to consume only pure nourishment that leads to heavenly moksha-liberation for everyone.

## VIII. Dharma Truth and Adharma Untruth

### 8.1 A Brief History

During the extended aeons between the early Age of Truth and our present Golden Age of Dharma, various Great Souls descended to the transitory timespace of human Earth to take up human life for the welfare of this entire world and all living beings. They laid down three divine mārḡapaths for humans to live by, as for all Paramātma. The three spiritual paths lead directly to mukti-moksha liberation freeing human souls from further reincarnations, from ignorance, pain and all confusion suffered whilst living in the human Earth Realm. Forged through prodigious *tapas* in transcending meditation reaching the Paramātma in unfathomable reverence, the Gurus introduced 'Bodhimārḡa' or 'Bhagawānmārḡa' path, 'Mārḡaguru' path and 'Gurumārḡa' path together with essential elements of living dharma through which the laws of dharma paths were established and spread. They had come at different times, laid down spiritual mārḡa-darshan practice-guidelines, bestowing discipleships to Their followers. The dharma laws were formulated for the benefit of the whole world according to each Gurus' particular capacity, rigour and depth of inner probing during renunciation, chosen dharma mārḡapath, concentration levels, and respective *tapas* attainments. And when these Gurus attained the full wisdom of mukti-moksha liberation, They left the human realm, each attaining immortality, becoming Paramātma. Even though the path guidelines They had left for humanity seem mutually different, they had all been rooted in the very same dharma bestowed by Paramātma Bhagawān of the highest celestial realms.

In those days life was far less developed than today. Under very difficult conditions, the Gurus followed the immortal words of Bhagawān with Their hearts in deep grateful reverence. On the basis of omniscient realisation They created the three mārḡapaths, to preserve Creation by maintaining the living coexistence, cohabitation and symbiosis unbroken among all living beings in the worlds of humans, animals and plants. The human population was extremely small then, and utensils and materials were extremely few. Working through arduous practices



spreading wisdom and strength, the Gurus began building human civilisation, bringing it unto a higher plane. The pathways and guidelines grew from the divine wisdom that the earthly dharma gurus had attained first-hand through intensely focussed and reverential inward searching to bestow to humans. In those days it was very easy to receive the dharma. The Gurus out of Their infinite loving compassion would share all the divine wisdom They had learned first-hand from Paramātmā above without holding back, giving everything equally to all listeners without any bias. At that time, listeners received *all* the living dharma wisdom that these first Gurus had obtained firsthand. Those Gurus receiving complete knowledge became very capable in myriad ways and very powerful; and They too trained many disciples among whom some became Gurumārga gurus and, scattering to various places in the world, they too spread true dharma mārgadharshan pathguidance. Eventually gaining mukti-moksha ascension, They too one by one, left Their physical bodies and ascended. In this manner, the responsibility for disseminating the laws of dharma mārga in the world was taken up by the next generations of disciples and passed on from one to the other, spreading wide. These disciple-gurus dispersed to various places of the world and trained their own disciples in turn. In the process of bestowing all that They knew equally without discrimination, Those disciples too, dispersed to many further regions of the world where, in the same manner, They began to spread dharma in its wisdom and qualities.

Time moved on, Ages came and went as traditions of dharma gurus continued and developed. The Gurus dispensed immense knowhow and power to Their disciples. But as the disciples included pure souls, as well as some not very pure souls, the possession of so much dharma wisdom and skills finally revealed the danger of misuse and abuse. The true dharma was given different forms in different mārga practices. As later gurus' reverence for Creators began gradually to fade, and eventually to disappear, fissures emerged to divide the various gurus' teachings, interpretations and reinterpretations of the single original Paramātmā mārgapath and

its guidelines. Slowly, incomplete, splintered dharma beliefs evolved and with them, bit by bit, notions of superiority, physical possessions and personal power. Gradually spreading, different expressions of separatism and egoism came to cover the whole world. Original words from the single sacred source of Paramātmā Bhagawān were replaced by twisted and corrupted dicta of self-aggrandisement, self-centred pride and self-serving vanity that steadily hardened the gaps and cracks, separating disciples in different parts of the world. Their conflicting sayings created differences that eventually became irreconcilable among the various fabricated false dharma teachings. This further enforced mutual alienation, leading to the invention of myths and legends, the creation of dharma sects, denominations and cults that also spread around the world. Indeed, among self-styled dharma gurus and their disciples who refused to accept the original truth or search for it, acrimonious arguments multiplied like, *My Guru is the greatest, your Guru is not, My dharma, your dharma, This Guru, that Guru, Our dharma is true and powerful, your dharma is not*. And after these came further divisions, charges and counter-charges, inciting dissension. As rifts grew into schisms, sectarianism arose, with spite and animosity whose negative impact spread worldwide. Such conditions slowly took form after the original true Gurus who had attained wisdom-insights first-hand had left Their mortal bodies, when Their disciples-turned-gurus arose one generation after another to take their Gurus' places. Dharma training between Gurus and disciples was an intimate psychological and spiritual relationship, where transmission was intuitive and organic. But many generations later, it was no longer first-hand experiential knowledge of dharma and the mukti-moksha path that filled the lives of the dharma gurus, but second- or third-hand passed-down or hear-say notions of ever more distant and ancient, increasingly misunderstood or distorted dharma. Forgetting the oneness as originally created in universal symbiosis, ignorant later gurus, usurping the dharma name in self-serving ways, came to exploit and abuse their trusting followers. Fully aware that Paramātmā Creation was for the benefit of *all* living

beings, they focussed nevertheless on pursuing personal desires, developing supernatural skills, authority and power to gain control over people's lives. They became greedy, power-hungry and arrogant, and usurped dharma for worldly ends. In the name of dharma, they blasphemed in their heart, *Me! I am the best, I am almighty, I am greater than Paramātmā*, and so forth. Alienated from true pathguidance, they fabricated false histories and invented harmful inhumane practices out of corrupt and conflicting principles and regulations causing total recession of Truth in the world. Stretching the limits of the dharma, they proclaimed justifications for doing violence, reasons for killing certain 'types' of people, and the like. In the end, truth, that is dharma, withdrew from those false gurus. And after death their souls, failing to attain mukti-moksha transcendence, remained forever in the Earth Realm trapped and lost, wandering among humans. After that, there was no truth, and adharma untruth continued to spread daily, sinking ever deeper roots into the world. People became confused and fearful. They held gnawing inner doubts in silence, unable to distinguish truth from untruth as the gurus became increasingly alienated from dharma, those practising untruths could no longer attain mukti-moksha liberation and stopped teaching its essentials.

Unable to gratify their desires and earthly ambitions in life, and without gaining mukti-moksha release after death, the restless ghostly souls of false dharma gurus began to strike fear and suffering onto living humans with obstacles and obstructions. In order to appease, to bring peace and contentment to these unfulfilled spirits, their human intermediaries started serving their unworldly cravings in order to earn boons or special powers for themselves. Thus began among humans the worship of ghostly unliberated wandering lost souls of former dharma gurus trapped in the human realm, and the practice of praying to them as deities. These unliberated souls of false dharma gurus then focused on making living humans gratify their ravenous desires. They instructed humans to kill innocent animals at regular sacrificial ritual offerings to fierce earth-bound, wandering spirits, with or without

joining those feasts; they were made to swear oaths and make vows before the trapped souls, leave lavish offerings for them, even enshrining those powerful spirits in their own homes. They offered fresh blood, they destroyed grains and meats in fires to produce the desired smoke, sprinkling rare, precious minerals, and even throwing live animals into the flames. They smeared their faces with blood or vermillion. And then came the times when humanity also worshipped souls of ancestors, heroes, kings and emperors still trapped in the human realm without mukti-moksha liberation, wandering without direction. These wandering lost souls were worshipped as Bhagawān Paramātmā.

Humans then began to worship souls in trees, animals, even rocks, rivers, as well as in carvings of symbols, totems and human figures, treating them as living deities from celestial spheres. This worship also involved parts of the corpse, even familiar artefacts left by the departed, believing such things to hold supernatural powers, when they were in fact controlled by unliberated lost souls wishing to influence humans. Such beliefs and rituals survive in private homes and public places, where actual or substitute animal sacrifice, and with libations of blood, milk, wine or oil, are practised on a large scale. Worship of trapped souls spread throughout all human societies, creating ignorance together with its restlessness and suffering from individuals to larger groups.

False dharma gurus estranged from Paramātmā Bhagawān continued to reverse truth in anti-dharma activities. Among them were political rulers promoting separatist dharma paths, strict laws and regulations to control their people, enforcing false beliefs and practices upon pain of exile, torture or death. And when people truly believed they could acquire punya karmafruit by doing the officially promoted evil actions, true dharma was drained of all meaning. Authorities honoured, even proclaimed adharmic wrongdoings this way, and all dharma punya came to be extinguished in the world. Instead of letting true dharma bud and flower from within to thrive from the heart, false gurus bequeathed titles and ranks to worshippers, demanding loyalty resembling fealty in the form of oaths sworn before ghostly spirits, invoking dire consequences in case they should falter on their promises.

In this manner, humans were deprived of their freedom of choice in dharma belief and mārga practice. False doctrines became the orthodoxy and spread from individuals, families, clans, ethnicities and communities, to influence future nations and civilisations. The adharmic environment struck at the oneness of dharma of divine Creation, breaking down interconnectivity and all direct communication with Paramātmā. The world was turned upside down in complete upheaval. New mārgas in total contradiction to the original dharma paths, reversed all truth. In suppressing true dharma, false human leaders decreed aggressive mārgas of separation, endorsed deeply harmful adharmic practices robbing people of their free will as well as their resources.

New and negative states of being were created around wrongdoings which then became a powerful way to control people's consciousness with regret, self-loathing, self-injury, and torment in the long shadow of culpability. These were yoked to a lifetime of guilt, subject to eternal punishment, giving rise to countless unhappy feelings including remorse, self-inflicted pain, guilt, embarrassment, trepidation, worry, anxiety, tension and fear. People believed that evil and wrongdoing were universal, and that living in remorse was virtuous and meritorious. These non-dharmic mindsets generated unbearable torment. Then false gurus offered divine release by providing assurances of nonculpability. This removed human beings' ownership of their behaviour, of their right and duty to discern right from wrong, good from evil, truth from untruth.

Dharma offers overarching freedom of choice. True dharma followers do not suffer lasting regret, anger or fear born of mistakes. When humans commit wrongdoings, they realise their mistake, quickly make friendly amends, correct their behaviour with fresh understanding and a change of attitude, and move on clean and free. The change in heartset is without the least trace of guilt, remorse or gnawing inner torment. In dharma's truth, there is no need for negative feelings at all.

The injurious notion of 'punishment' for wrongdoing was man-made, not dharma-given, and has yet generated needless agony in visions of guilt and penalties. People mistakenly came to fear a third-party who meted out terrible suffering for all their misdeeds, when in fact any human action automatically reaps its own precise measure of negative or positive results, free of *any* onlooker. Fake

dharmā gurus separated individual souls from their primordial unitary oneness within Paramātmā Creation, stripping dharma down to zero. Now alienated from the true laws of dharma, these poor human beings obediently followed the demonic practices they were trained to believe were sacred instructions from the highest heavenly spheres.

In those dark days, false dharma laws formulated in ignorance, dualism and killing were the norm when authoritarianism ruled with separatist mindsets and self-serving heartsets. Civic and spiritual leaders raised in bias favoured particular genders, races, castes, tribes, special groups, dynasties, regimes or communities at the expense of others. Instead of dedicating their efforts to the wellbeing and ascension of *all* living beings, leaders satisfied only their own clans or interests. Egocentric attitudes created separatism even in self-identity. People sought to empower themselves with social, official or military titles and affiliations of distinction. Discrimination and segregation led to the legitimisation and institutionalisation of inequality, of biases based on gender, caste, clan, ethnicity, belief, community, position or qualification, etc. False gurus and civic leaders controlled their subjects by means of powerful organisation and regulations. True dharmā gurus were systematically harassed, persecuted or put to death, and devotees following true mārṅa paths were compelled to convert to false paths of dualism, adharmic-rituals and sectarian parochialism. Splits within once-united groups and societies generated contentions, boundary lines and notions of property that institutionalised possession and ownership. The use of cowry shells, coinage, and other forms of cash or indentures further fortified the walls of bias and separation. In time, these splits and conflicts grew excessive; they eventually crushed and fragmented Paramātmā Creators' Gift of equality and symbiosis of all living beings. Now with human's dissatisfaction, fear, envy and hatred grew as doctrinal differences spawned different traditions, finally giving way to conflicts between different beliefs. Aggression rose amongst tribes, castes, social groups or nations; worldly contenders seized control of the throne by means of their power, position, worldly skills, wealth, or majority sway - be it that of a chieftain, king, emperor, minister, councillor or even some influential false dharmā guru. And when these

false dharma gurus planted firmly on worldly or spiritual thrones with immense political power took over control and ruled human realms like worldly leaders, true dharma lost all hope of survival. With formal delineation of territories came military home guards and the idea of conquering armies that would increase one leader's possessions by seizing the less well-guarded or more fertile lands of others. Expanding empires rode side by side with growing religious might, forcibly to convert others to one's own versions of false dharma.

Then came armed battles between false dharma kings and worldly kings, organised military campaigns with burning and looting of towns and villages. Or worldly kings claiming divine right to rule the vanquished, forcibly demanding reverence and total obeisance. Forbidding any surviving genuine dharma gurus to practise true dharma, self-made rulers kept them suppressed, persecuting them with imprisonment. Greedy for physical fortune and property, the new false spiritual leaders in union with worldly monarchs went on to conquer distant lands. Military expeditions over land and sea proclaimed divine right to invade and to plunder, seizing lands and capturing locals to make them slaves. And false spiritual rulers took over once-free human settlements, imposing tyrannical adharmic regulations and tribunals. Acting arbitrarily, reigning in repression, driven by greed for wealth and power, rulers killed one another, sons murdered fathers, and brother brothers, setting up an irreversible downward spiral of corruption and dissolution of the soul. This has led humans to resort to warfare in world crises, affecting every single human being on Earth.

After large wars, winners celebrated victory in full arrogance and pride, adorning their faces with grains and blood, raising emblems of victory in blood-coloured reds at public rituals. In wartime, when the prince of one country celebrated victory and wedded a princess of the defeated country as booty, the bride customarily wore anklets and bracelets with heavy make-up and richly ornamented garments. There, using ritual slaughter to display the glory of the sword, victors inaugurated such festivals to celebrate the killing of tens of thousands of humans, enslaving countless others, or annihilating entire civilisations. Anniversaries of the Day continued to be celebrated for centuries to come. In this way human heartsets became increasingly callous and violent toward living beings, slaughtering different

animals in sacrifice, worshipping souls of the dead with blood of the living, decorating themselves with crimson or vermillion and grains and other elements in myriad ways, forcing all their conquered subjects to do likewise.

They practised divination to know the future by killing animals and interpreting the portents by appearance of the internal organs. For the purpose of divination, some people invented a written script specifically for their ghostly ancestral spirits. They too, offered blood sacrifices of once-living beings together with fire and smoke.

As kingdoms, tribes or nations arose with boundary lines to divide peoples, groups around the world chose the colour red for their flags, to commemorate the sacrifices that had won them colonies, revolutions, independence or statehood. In time, people forgot the bloody connotation of red, which became the favoured celebratory colour to signify auspiciousness, fortune and happiness for public display. And for festivals, this once-symbol of blood-shed was turned into a sign of divine blessings and happiness.

Even though these adharmic traditions were followed by entire populations over time, in truth however, none of those practices had ever been in the laws of Paramātmā dharma because dharma forbids *any* and *all* harm done to *any* living being, at *any* time. All rituals involving the slightest pain, fear or suffering are adharmic and *entirely* forbidden. And yet they were invented precisely by false human gurus to gratify selfish material cravings. Killing rituals are of no benefit to anyone; they do not have the least importance in human lives. Such myriad man-made standards, customs, rituals, rules, principles or traditions do not exist in the primordial Dharma of Creation. They benefit no one, are wasteful and destructive of living beings. Their harm and destructiveness, now openly recognised in this Golden Age of Dharma, must be discontinued forthwith.

Humans today have been heir to this legacy of falsehood born and hardened over tens of past millennia. This legacy of discontent, negativity, attachments and greed, of harm-doing and guilt, fear and distrust, sorrow and anguish, of cynicism, nihilism and hopelessness, is *entirely absent* in pristine maitri dharma, and has no place in the real world of joyful oneness and peaceful serenity. Clearly, there has been a mammoth gap between true dharma and its twisted substitutes that have long



re-shaped human belief, creating the deep chasm between the just bygone order and the new dharma of the original all-enfolding maitri world of contentment. Humanity's past beliefs, mindset and experience had been twisted and constricted for tens of millennia, to the extent that the 'natural' view of the world had become a crippled, blinkered second-, third-hand view of worldly fabrications. In truth however, humans are *not* pathetic slaves to political, social or religious dicta. Human beings are free souls living in physical bodies, able to discern the qualities that distinguish truth and untruth, right and wrong, beauty and evil... and free to choose the way they wish to live. There is utterly no need for anyone to feel negative, to feel sad, angry or fearful at *any* time. Misery and negativity were the hallmark of the bygone age Prāqīn Kal. All negative feelings and sensations are absent in dharma. Because human beings are born equal, symbiotic, free and happy, kind and loving as one taking life in all manifestations with contentment and serenity. Humans are directly created by Paramātma and share *part* of Their divinity. There, Creator and creatures share the same maitri bhāvana of existing in the vibrant breathing universal oneness where interconnectedness produces joy, gratitude, reverence and that all-pervasive, deep-rooted sense of belonging.

It is the same maitribhāv from this human realm upward to the highest of heavenly realms: there are no differences in basic attitudes between Paramātma Bhagawān and Their human creatures. The divine maitribhāv is all-inclusive, caring for all creatures great and small as one's own beloved child regardless of their form, colour, consciousness or state of being; nor are there differences in the dharma principles, standards, laws and regulations of Sukhavati. Paramātma Bhagawān are all-knowing and humans are infinitesimal. In Gurunature and Dharmanature humans are on Earth to spend a short lifespan in deepening their dharma to join Paramātma upon liberation from the body at its demise, and enjoy eternal bliss in Sukhavati thereafter. All Paramātma, regardless of responsibility and authority, are unified in egalitarian oneness. Paramātma Bhagawān remain equal, integrated and unified in timespace without any difference separating Them in purpose, outlook or responsibility. And the dharma purpose for each and everyone here as human beings, is none other than to bring Earth's dharma realm, including all animals and plants, to the state of eternal bliss of paradise above. But the anti-dharma

discrimination, separatism, discord, anger, hatred, torture, violence and killing that had arisen on Earth in the recent dozens of millennia had come from the delusion and deception born of discontent that had infected this beautiful, and unique human realm. Humans wilfully twisted and deformed truth, thinking it would be expedient and useful, never wondering if such divisiveness and greed could possibly be genuine. It has been due to humans' protracted estrangement from true living dharma, from ignorance and adharmic values, beliefs and behaviour, basic disrespect for life, plants and animals that all manner of global catastrophes have occurred in the Earth Realm, manifesting in recent millennia with increasing intensity and frequency, to bring final annihilation to human civilisations, to the human species and to all living things and their habitat. The lack of inborn reverence had broken the connection between Paramātma and humans. In truth, there are no differences between Paramātma and the dharma karma that humans must work out. The great task for humanity is to prove that human beings *can* and *do* live immersed in dharma, just like all Paramātma. Humans may now reverse all mistaken second-hand hearsay, conventions and bygone traditions, re-establish their dharma mārgapaths first-hand and abide by them, one and all, once and for all.

In the early part of the previous *Prāqīn Kal* era after the Age of Truth, many great compassionate and merciful Paramātma Gurus had manifested in human form on Earth at various times to uplift all living beings, beginning with humans. Entirely immersed in profound probing for truth in primitive and harsh conditions, each Guru concentrated full force on *tapas* meditation without stop. They delved arduously to obtain and then lay down for humanity the pristine, integrated dharma standards, laws, rules and regulations of heaven, in order to establish the dharma realm on Earth. But millennia later, dharma practices became estranged from original truth, supplanted by harmful hurtful man-made rites and rituals, laws, rules and regulations. These were fabrications of materialistic karma actions by false dharma gurus working with disembodied lost spirits of untranscended souls trapped on Earth. From that time onwards, new states of egotism, conceit, pride, boastfulness, self-serving counterfeit doctrines promoted by false gurus have added sacrilege to the name of dharma, spreading false standards and adharmic beliefs and rituals among humans. These false heartsets and mindsets threw humans into

confusion and bewilderment, creating separation. What is all this in reality, then? Humans have not been encouraged to seek the causes of this long protracted darkness. In reality the dharma mārḡa directions that mankind must always live by are not mutually different, but are one and the same monolithic truth being followed by all Paramātmā Bhagawān above. To us humans, Dharma Gurus bestow *mārḡa-darshan* path-guidance carefully and precisely, in measure of our respective individual ability and capacity to grasp, to follow and to live by it.

Having learnt that Paramātmā dharma mārḡapaths, instructions, laws, regulations and practices are one monolithic truth, humanity should avoid all false and harmful creeds and practices. But most humans believing the untruths, still promoting arrogance, guilt, shame or superiority, have only let down Paramātmā, insulting Them with disrespect, even acting as if they were greater than all celestial Paramātmā. If we sink into the depths of our hearts and get in touch with the original oneness that is there, in every heart, that we are all interrelated, we will discover that even today, no principle, rite or ritual being followed worldwide belongs to Paramātmā principles. Much of what most humans are practising today still reflects the destructive harmful actions, bad intentions and adharmic policies of the bygone era. Genuine, profound reverence for Paramātmā has not yet fully returned. And here humanity is responsible. The following section shows how humans must learn to recognise the negative and dangerous implications long embedded in long-standing common behaviours and actions.

## 8.2. Occult Ghostly Spirits

In dharma it is a major wrongful karma-action to serve and converse with spirits of the dead, these being only foul-smelling occult practices. We have been selected amongst countless myriad souls due to our good bright karma actions of lifetimes past, to be born in Earth Realm as humans in order to gain the dharma needed for liberation from cyclical rebirths, and reach Sukhavati Realms. But many human souls from all ages past who due to negative karma actions had failed to gain this transcendence upon physical death, have remained trapped here on Earth for aeons, as lost wandering spirits many of whom hover around humans in search of

gratification of one sort or another, benevolent or malevolent. Even if humans sincerely believe themselves to be receiving constructive, helpful guidance from gentle and kind spirits, they should know that those spirits are unliberated, that dealing with them we inevitably fall more and more under their command, doing their bidding, becoming ever weaker in our own energies, when in fact they cannot be of any help to us or to themselves on the most important spiritual path of mukti-moksha ascension. If anyone today is still involved in adharmic bygone karma practices of worshipping or otherwise interacting with disembodied souls, with kind spirits or hungry ghosts, trapped in the mortal human realm without mukti-moksha liberation, let them stop such contacts at once. On no account should humans acknowledge or interact with disembodied spirits because doing so will drain all previously accumulated punya karmafruit and destroy human souls. Many apparitions may visit humans and cause them to feel better, to improve their social, financial or political conditions, apparently helping family members and friends, these actions can only serve momentary physical, earthly ends and they can never help uplift the human soul onto the mukti-moksha path of eternal joy, freedom and peace. Those playing with such worldly material-centred yet soul-defiling know-how will themselves end up as unliberated spirits and hungry ghosts, denied mukti-moksha transcendence. That is for sure.

When we do not follow the true dharma of Paramātma Gurus, and let our daily karma actions be interrupted by occult dealings with lost souls and trapped spirits, we cause the deep Paramātma confidence in us to diminish. They will automatically withdraw from us, in the same way as we would withdraw from a once-clean room that has since been filled with rubbish and garbage. Paramātma cannot tolerate unhealthy energy, even for one moment. On the other hand, the unliberated souls of ancestors, kings and heroes that humans may choose to worship as deities of any form, will continue to remain trapped among humans without mukti-moksha liberation, no matter how much humans may do dharma on their behalf. No matter how fervently humans may adore them, even as Bhagawān, the soul of an unliberated hungry ghost remains the soul of an unliberated hungry ghost. Dealing with lost spirits can never do any good for anyone. They are of benefit neither to

oneself, nor for all living beings, but only bring eventual disaster and misfortune. There is not one bit of fragrance here, only superficial self-deception and outward display.

Why are humans involved with karma-activities of harmful paths that have no connection with the tiniest grain of truth? What is the allure of such practices in which our acts of revering lost souls as Paramātmā Gurus merely deceive ourselves? Just think for a moment: can mukti liberation be gained by worshipping trapped souls who themselves have failed to attain moksha-ascension from this realm after death? Venerating unliberated souls is no world-saving practice. As humans we defile dharma when exploiting trapped souls, and even though we may gain temporary physical, worldly protection or benefits thereby avoiding temporary pain; from the Paramātmā dharma perspective, we can never escape our principle duty of coming to Earth for the eternal bliss of mukti-moksha ascension. Following lost spirits we will inevitably gain the resultant fruit, which is for ourselves to be trapped in the state of consciousness of unliberated ghostly lost spirits.

Deification of departed souls and special practices of dead soul-worship arose in the preceding *Prāqīn Kal* age, and in time became established as cults all over the world, causing those deified souls to be eternally trapped in our human realm, never able to gain mukti-moksha transcendence into Sukhavati Paradise. How can any such lost soul gain mukti-moksha anyway? Over the Ages at various times, souls of self-proclaimed dharma gurus who had displayed supernatural techniques or skills but in reality practised untruths, came to be worshipped as Bhagawān. These also included souls of ancestors worshipped in family shrines, souls of queens and kings, emperors, mahārajās, beloved saints, famous monks, philosophers or heroic warriors, all enshrined to be worshipped as divinities and imprisoned here on earth as ghostly spirits. These practices have become deeply entrenched in human societies the world over. As we continue to worship ghosts and be led by them, it becomes all the more difficult for them to obtain release and find peace and ascendance. Enchained so heavily to worldly attachments, where can they go for transcendence? Instead, they will remain lost in the human realm, where our reverencing pushes them ever further into the harmful path of greed and attachments. To help these poor entrapped spirits, we should pray to Paramātmā, the

only beings Who have obtained eternal mukti-moksha transcendence, with mantra-meditation and prayers. We pray on behalf of all living beings, always including these unfortunate trapped souls. Acting in violence, occult techniques, killing living beings and making sacrificial blood offerings in the name of dharma and Bhagawān never existed in dharma rules, but such practices have been chipping away at the world, stirring up terror, fear and disruption among all souls. This is a huge crime against true Dharma. Involved in such activities, we can never gain freedom from worldly bondage. It is difficult to attain moksha-transcendence in dharma as long as we do not engage ourselves in the true dharma path. Why are humans so enchanted by such things? No good will ever come wherever any animal sacrifice, animal feasting or animal-slaughter occurs. Sooner or later destructive *mara* will inevitably result. The dwelling place of Bhagawān can never be near humans who are surrounded by unliberated spirits. To receive Them human hearts must be pristine without the slightest trace of ghostly defilement.

Mahāsambodhi Dharmasangha Guru has descended in person and given specific instructions for connecting with the Paramātmā Bhagawān. Humans are enabled to address the Creators directly free of intermediaries, leaving all the lost souls still wandering about the human realm in peace, and to pray only for their guided ascension. Now that we are given the truth and wish to do real dharma karma-actions to fulfil our earthly purpose shedding all the crusty man-made wrongs, guilt, doubt and fear, we will find that it is actually well within each of us to succeed as we immerse ourselves in true dharma and experience the feeling of being in oneness. Then, through our gradual joyful emancipation, we will be able to help uplift the entire world around us with our own personal transformation through deliberate daily benevolent karma thoughts, words and actions. The only path to Sukhavati Paradise in the entire universe, now pellucidly bestowed by the Guru, is for everyone to become fully, proactively immersed in maitribhāv and consciously follow the canons of true dharma. Wherever liberation from endless cyclical rebirths and final ascension is sought, it is *inner* transformation that must arise from within the depths of our hearts to take effect. Having come to us for this final and radical worldwide shift into divine consciousness, the Guru wishes for us only ascendance, peace and bliss.

### 8.3. Adornments

Along with the shift of time and ages, now bringing joy and peace to this world on Earth, the Bodhimārga darshan Maitridharma has descended through the Mahāsambodhi Guru Dharmasangha. His work and mission here are to clear up delusions that have been driving humans into false and harmful beliefs and practices for the past age of dozens of millennia, to reactivate humanity's recognition of truth and untruth, to instil inspiration and unshakable confidence in us to live henceforth in truth, abiding ever in dharma. We are now free and able to recognise and renounce all these harmful adharmic practices that have enslaved us for so long, tormenting our souls with such doubts and sorrow. Gaining understanding of Truth at last, let us begin our own transformation.

Paramātma Bhagawān Creators designed and made all Creation, especially humans. *All* Creation is divine, and human creatures are often overwhelmed by the beauty and majesty of Nature around them. This is the way humans have been created: exactly the way loved by the Creators, much like Themselves. But in the last bygone age of ignorance, humans not satisfied with their blessings sought to adorn themselves further to resemble their ideas of deities, and created jewellery out of precious metals and stones and also painted blood-red markings onto their face and body parts. After battles, some conquerors marry and adorn princesses of the defeated enemy with red colours, jewellery and heavy make-up, establishing a tradition. Now that we know our relationship to Paramātma and our true task on Earth, let us treasure our pristine, unadorned Paramātma-given self, where each of us is pure like a beautiful flower, and forsake any change or additions like heavy cosmetics, jewellery or adornments because these actually block the flow of divine blessing from Paramātma. Paramātma are pleased with the way They had made us. Let us celebrate our births, weddings and funeral send-offs for the divine events that they are, and focus on the presence of Paramātma in our midst, on Their unfathomable blessing as we feel Their intimacy and our gratitude for being so dearly loved, free of any extra, obstructive adornments.

Beginning with our family, whenever we reach out to neighbours and society at celebrations, let us proceed with heartfelt acceptance of the true dharma mārgapath,

gladly avoiding dharmic errors of wearing adornments like necklaces, bracelets, bangles, gold, silver and diamond rings, ostentatious body decor or clothing-ornaments, heavy make-up or strong perfume. Without regret, let us joyfully step onto the long lost genuine path to eternal happiness recovered by Guru for us and shared here with us. There is no need to put harsh restrictions on our wonderful dharma mārġapaths. Maitri followers can *live* the dharma, as it is humanity's freedom and right to walk each our own chosen path. Others who may put up objections, deliver obstacles, or become variously antagonistic with wrongful accusations, are throwing opposition and obstructions entirely and directly onto Paramātma Bhagawān and true dharma and doing harm to their own souls. In Paramātma dharma pathguidance the principles, ways and methods are quite specific. Our bright and beneficial karma-activities must abide in them according to our particular dharma mārġa process. Going against the rules and principles of Paramātma Bhagawān true dharma will not only incur obstacles but also other inauspicious results like losing our accumulated dharma punya karmafruit, encountering pain and suffering in our dharma or in worldly ways. Unnecessary additions like gold, silver, diamonds, pearls, or any other precious things humans put on, will not only fail to gain any dharma punya karmafruit, but on the contrary, will diminish it. Wearing them we would be losing Paramātma Bhagawān blessing, favours, and dharma punya karmafruit. We'll end up losing Their help and support. For this reason in our human lives, adding adornments is neither productive nor fruitful in any way. Jewellery or decorations can be useful for other activities, as when producing statues of Bhagawān divinities, building sacred places, and the like. To thrive in dharma, human beings gladly live simple, basic and unadorned lives of purity in full serenity and peace of the heart, at all times.



## 8.4. Herbs<sup>72</sup>

From the very Beginnings of Creation, Paramātmā Bhagawān created this world with tremendous vigour, bestowing unto humans all elements as needed for physical survival. They gave to all creatures the most essential ingredients for their respective karma, and made Earth a dharma realm. Having created the whole world with prodigious labour and diligence, They then bestowed infinite loving blessing and distinct powers onto the myriad essential elements like air, water, sunlight, moon, rocks and soil. And They blessed herbs including grains, legumes, leafy greens, and countless roots, stems, flowers and fruits, endowing them with the miraculous existence of self-reproductive life. With passage of time and changes in the world, when human beings began to die premature, untimely deaths in famine, plagues and epidemics caused by increasing greed, wrath, discontent and corrupt activities during the Archaic Age (*Prāqīn Kal*) preceding the present Age of Dharma, the great Paramātmā Bhagawān Gurus in Their infinite compassion, kindness and mercy, stopped the fatal epidemics and mass famines by creating according to need, many more powerful herbs with sacred traits to prevent those illnesses and plagues. Ever since then, all plants and root-herbs came to be of extreme importance for daily use, up to present times. In the whole world today humans, like all living beings, can be saved with these powerful supports. However many foods there may now exist in the world, beginning with grains, fruits, leafy greens, vegetables, legumes, beans, roots, and fungi mushrooms, they all came from that great Paramātmā benefaction during the horrendous plagues of ancient times. Each species of plants can be traced back to these forest herbs with their leaves, stems, fruits, barks, seeds and roots. All these edible foods were found not only in the jungles, but at certain times the Gurus bestowed upon humanity the knowledge and techniques of cultivation in water or prepared soil. And humans gradually developed entire agricultural fields. The life energy, power, blessing and mercy of

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<sup>72</sup> **Herbs:** In usual parlance herbs refers to plants used for healing or flavouring foods. In Maitri parlance, the word Herbs signifies the entire Paramātmā-created plant kingdom where all food plants not only sustain life as nutrients but as healing agents for any and all damage or illness that may affect *any* living body in *any* way. In the Earth Realm, herbs carry out the responsibility of sustaining and preserving *all* life.

Paramātmā Bhagawān are bestowed in these essential ingredients in the form of *amrit* or nectar-like elixir. Humans taking them in the form of healing herbs obtain the specific energies required by their ailing bodies. All living beings in the world can easily survive on these vast riches according to their karma-traits. No matter how many different medicines and drugs humans have since created, they are mostly produced from these healing herbal plants, roots, flowers and funghi. In the world, human life is entirely and intimately linked to herbs. They are the foundation of all life and sustain all living beings. Without vegetation or herbs humans cannot exist even for one minute. Thinking humans should never commit harm to any jungle or forest. According to the laws of dharma, not a single leaf of trees or plant may be crushed or damaged needlessly. Concession has been given to make use of them, but only according to *need*. Sadly, human beings are exploiting and misusing these leaf and root herbs in the world, not knowing enough or being willing to respect their intrinsic divinity as Paramātmā creations and gifts. Today, humans misuse the elements that had been created specifically for healing purposes, abusing them daily as forms of intoxicants causing harmful dependency. These include nicotine, marijuana, opium, liquors, hallucinogenic mushrooms, and many other substances that have been turned into giant businesses, to the point that today such herb-related self-destruction and inner decay, disorder and incoherence have erupted all over the world. Millions and millions of people mistreat these nectars without using them properly, turning them into poisons that can cause death. Such adharmic actions abuse the essentials of Creation, and hurt Paramātmā Bhagawān our Creators with immense disrespect. Those who produce the intoxicants, those who cause the production, and those who are totally entrapped in substantive abuse, have not only chosen their own final destruction, but are in fact creating a huge impact on our worldwide Human Family as a whole. Humans who persist in straying so far from dharma will not attain ascendance after physical death, but only bear everlasting pain and suffering.

Knowing this, we gladly avoid all abuse and addiction, and use these divine substances only in proper suitable ways. Due to our wrongful karma-actions in the past, it is possible for the unfortunate days of addiction to return. From time to time indeed, such deadly diseases may and *do* reappear. They may seem ordinary or

insignificant at first, but far greater life-threatening illnesses may come as well. At such times the immediate solution is healing herbs. Therefore, being on the alert at all times, conserving and preserving the jungle forests, humans must strive to help herbs flourish and grow in even greater abundance, even more magnificent. Here we may extend our wisdom and preserve the very soil, the earth that nourishes all plant life, providing and improving the habitat for all wildlife. With loving care, we will desist from drenching the soil with pesticides, plastics, or chemical fertilisers, as such additions change the nature of the earth and exhaust our very habitat of its myriad original essential life forms. In the same way, let us extend our love and sensitivity to the springs, streams, rivers and lakes. When we respect the earth, its soils and waterways, when we refrain from changing its nature, then the beneficent natural waters will return to Earth, regain their underground channels and quality, their original balance and integrity without diminishing their original function as drinking source, the source of life for all living beings. How great were the struggle and difficulties for Paramātmā Bhagawān when creating all these miraculous essentials! Have we ever tried to understand, to feel or to empathise with the toils of Bhagawān in creating and constantly sustaining this world? For whom had They produced all of this, if not for us? Many people are still not ready to acknowledge that it is we humans who have been causing wanton destruction of jungles, forests, air, water, soil, grains, flowers and fruits; that humans have been polluting water and air, excavating and digging for stones, earth, oil, gas without restraint; that many humans have been burning precious grains and metals as a way of pleasing Bhagawān when begging Them to alleviate obstacles and hindrances. When we use herbs to produce abusive substances, we create colossal wastage of our precious natural resources, causing droughts and famines, humans and animals dying out or remaining trapped in suffering as a result. Myriad immense breweries and alcoholic factories were built around the world. Consuming narcotic and alcoholic substances not only brings untold disadvantages, damages and illnesses to human bodies, but also invites restlessness, turbulence, addiction, crime and misfortune, inevitably affecting home and town, community, country and eventually the whole world. Such destructive actions against Paramātmā and against Creation bring about massive, natural catastrophes like eruptions, earthquakes and tsunamis, or

population-decimating events like pandemics. Not being 'punishment' from any third parties, all natural disasters result directly from humans' collective adharmic destructive karma actions, in exactly the same way we receive and must individually endure the negative karma results we had individually created by our personal negative actions. And such karmic processes may take several generations to exhaust itself.

Human society should take (from any and all the world's miraculous resources) only the needed items, and in the exact amount needed for constructive use. Making excessive incursions upon waterways, sources of mineral and gas, fields, wild forests, building settlements, starting fires in the jungle, slashing bushes and shrubs, felling trees without restrictions, timber-smuggling and genetic tampering without control, etc. bring destruction everywhere, from humans to all living beings to natural disasters that damage the whole world. The colossal importance of jungle forests will prevail as long as the world exists. Without them the world has no existence. The balance of all created elements of sun, earth, water, air must be consciously and rigorously maintained in full harmony in order to sustain all life including all animals down to the smallest microbes. Yet many humans still move ahead towards destruction, without stopping to reflect or to learn from past mistakes. As members of the human family, let us not plan only for our own lifetime, but think for the many other generations to come. Taking up standards that do not exist in dharma rules, mistreating any precious element of Creation as unimportant or unneeded, destroying or wasting the created shows immense disrespect for Bhagawān Creators and dangerous ignorance of Creation. In that way, humans walk the wrongful mārgapath day by day, sinking ever more deeply into the pit of colossal self-destruction. The fruits of bright karma that we here accumulate are not only for this single life. The human soul moves on, working out the good or bad karma for its own afterlife. Here what we do as humans at each step of our present life, influences not only our personal present life, impacting all things in the world, but the future lives of all our children and progeny, generation after generation. May we strive in full wakefulness for the good of *all* living beings; let us attain transcendence not just for ourselves, but for the entire world, and help all herbs, forests and jungles and waterways thrive forever.

## 8.5. Two Types of Living Beings

In our world on Earth there are only two types of living beings. One is human, referred to in maitri dharma as *mānab*.<sup>73</sup> The other is all animals, referred to in maitri dharma as *dānab*.<sup>74</sup> According to the fruit of their karma, Paramātma Bhagawān transformed souls into these two types to come into the human Mālok world on Earth. Both types are equally loved, and have equal rights to life. But in terms of dharma punya and consciousness, there is an immense difference between them.

Animals cannot become as intelligent, discerning or wise as humans. Animals cannot do dharma. In the whole universe, humans alone are able to do dharma and obtain mukti-moksha ascension into Sukhavati heaven. Humans can learn new ideas, change habits, even retune their former values and heartsets. Humans can and should live their brief Earth lives fully in true dharma. By becoming gurus, humans can advance further and gain omniscience to free other living beings. How is it possible then, for wise, discerning human beings ready for liberation and divine wisdom on Earth, to inflict meaningless pain and suffering onto innocent living animals lacking our wisdom, intelligence or discretion who in fact need our

<sup>73</sup> **Mānab** – in Sanskrito-Nepali means human or humans in general. In maitri dharma usage the word gains broader meanings, in that it points specifically to the soul that is intended for moksha-ascension upon physical demise, released from further cyclical births-and-deaths. It means human beings, where humanity as a whole had been designed by Paramātma to assume physical form for a while in the material physical Earth Realm in order to finish their spiritual progress by doing dharma karma to gain punya karmafruit for all living beings and uplift themselves. By practising dharma, mānab reach the Paramātma's ultimate destination for them, which is Sukhavati heavenly realms of everlasting happiness.

<sup>74</sup> **Dānab** – in Sanskrito-Nepali means all animals. In maitri dharma usage the word gains broader meanings, in that it points specifically to the soul that is intended for descension through myriad more cyclical births-and-deaths that spiral downwards into ever more degraded life-forms until reaching the end, when they are no more. Dānab are ignorant of dharma and cannot practise dharma karma to gain any punya karmafruit to uplift themselves. In general, dānab signify demonic savage nature, dānab behaviours are self-centred, often violent and brutal, harming other beings, as without dharma, they lack the faculty of self-help and uplift. People may consider someone's conduct or actions as dānab-like, i.e. cruel and demonic. Souls of mānab-humans that behave like dānab-beasts, shift direction from ascent to descent, turning their own future into that of dānab.

protection? Knowing their unhappy karma, it is up to us humans to uplift all animals with our dharma punya through the immense maitribhāv of our transformative, loving compassion and mercy. This will help them obtain better animal lives. Humans should offer all animals a good life on earth together, with us, near us, in freedom and in peace. They can have a good life in the Earth Realm, near humans whose affection shortens their time of expiation as animals. Now let us help them gain an even better one in their next life. Since animals always suffer pains of insecurity regarding their next meal or fear of being eaten themselves, let us help animals feel more at peace by including their welfare in our hearts, by promoting the sanctity and thriving ecology of their habitat. Let us provide all animals with the right to life and nourishment, in freedom. At certain times in the past, each one of these animals used to be a thinking human being just like us. But by committing grave adharmic transgressions, they steered their own future into lower lifeforms as wild animals, to spiral downwards lifetime after lifetime until all negative karma results are completely spent, with no more negativity left. What then is the difference between these animals and humans? If we commit great wrongdoings in harmful karma-actions, we too will take on animal or *dānab* lives. On very rare occasions, animals may, with the special blessing of Paramātma, obtain liberation to live in paradise forever in the animal form they had here on earth, without further cyclical births. For this reason, humans and all animals are no different in the long run. Animals are our 'second nature.' They are here not only to live out their negative karma results, but as examples for humans to learn dharma.

It is not only we humans, but all animals too, that have the capacity to receive and to keep the all-encompassing maitribhāv of Paramātma Bhagawān. Animals are just as much part of Paramātma Bhagawān as humans. When on the contrary we take their life and consume the blood and flesh of our fellow creatures, we are devouring none other than Paramātma Bhagawān Themselves. What crimes have these innocent beings committed to warrant such brutality? Why do thinking humans take pleasure in committing such monstrous, in fact demonic crimes for fun, gluttony, sports or commerce, gratifying selfish desires and greed? How can humanity enjoy being trapped in the boggy swamps of adharmic egoism and brutality? Actually, the time has come for us to awaken to these profound truths: We

members of the entire Creation are all One, and we are all Equal. Can we humans wake up to this critical truth? Yes, we can and we shall. Right now.

In this light we may also consider the two primary principles that alone operate the world: the positive dharma-punya karmafruit state of blessing, and the negative adharma wrongfulness state of transgressions or evil. And there are only two species in the world: *mānab* humans and *dānab* animals. To come into this world in a human form is the direct result of positive karma in the previous life; to come as an animal is the direct result of adharma, the negative karma in the previous life of wrongdoings. The poor animal is filled with negative karma, steadily going into hopeless extinction, gradually wasting away, weighed down by its own suffering, flowing with tears of pain, wearing thin like corroding metal left in muddy waters to continue rusting away unless and until someone picks it up, cleanses it and keeps it safe. Similarly, due to their ignorance and lack of discernment, animals have no intellect that can know Guru or dharma. Animals cannot distinguish between dharma and adharma. When dharma does not become manifest in the heartset to create the maitribhāv or state of being in dharma, no animal soul can accumulate the karmafruit of dharma punya. But, like the rusty metal that by some most rare and fortuitous chance had been picked up, cleansed and kept safe, the subtle punya-karmafruit in the merciful gaze of Paramātmā Bhagawān and with the power of all-maitri bhāvana that erase their previous adharma-transgression, the animal can be uplifted. In this way, even having once assumed the life of an animal, a degraded soul on extremely rare occasions can be brought to Sukhavati - as an animal in its earthly form - through Gurus' special mercy. But if wise and intelligent human beings commit adharma karma misdeeds, deliverance won't be possible because humans are endowed with the sense and capacity to distinguish between right and wrong. That is why even though animals that receive Guru's mercy can be saved, humans cannot be saved unless they practise dharma karma first-hand, and entirely *on their own*. It is imperative that humans strive resolutely to achieve dharma punya karmafruit in *this* lifetime, no matter what.

## 8.6. The Primal Relationship

All living beings in the world can give birth to their own progeny, becoming father and mother. This is also everyone's basic privilege and right. It is a special attribute of humans and animals. Among human beings, the mother-father give birth and joyfully receive in their midst the soul newly given the brief chance of human existence here at the Gate of Heaven, to complete its unfinished dharma punya needed for final moksha-ascension. Loving parents carefully raise and look after their children, teaching them proper values and behaviour, turning them into decent adults. In this way, the parents take up and bear tremendous responsibility for their children.

Nowadays, the primary expectation of parents is for their child to succeed in one of many solid professions. And due to insufficient awareness of living dharma wisdom and lack of engagement in dharma, few parents have the mindset or heartset to encourage the child to focus on the uplift of the world for others and self by daily bright dharma karma action. In fact, however, in the role of dharma parent, the most important duty above all material and social karma actions in the world, is to bring children into dharma karma practice. Good parents inspire their children to practise bright dharma karma proactively. Conscientious maitri parents aim for their children's liberation and ascension when taking them onto the dharma path, knowing that this brief Earth interval is but the final proving ground before total ascension into Sukhavati heaven. This heartset creates happiness for all parents of the world; as it is the best dharma karma, where reverence and confidence will grow and blossom naturally. It is well known to everybody that we must care for our parents and look after them with loving gratitude. And through doing life-long bright dharma karma-actions, dharma-lovers are able to wipe out not only their own wrongdoings, but those of their parents and after that, those of their grandparents, bestowing dharma punya light upon them all. What greater service can humans joyfully offer to their parents?

Dharma won't overlook anyone practising untruth, whether it be our parent or even a dharma guru. In dharma, everyone, whether great or small, is equal. People will bear their respective karmafruit in the exact manner they do their



karma-actions. Reverence and confidence sprout, bloom and expand only on the deep foundation of abidance in true dharma. Dharma is for all living beings, and not merely for single individuals. When the relatives we honour and respect prefer to resist dharma and insist on pursuing harmful paths that negatively impact our own mārgapath, we look to Paramātma standards, laws and regulations which state that if some relatives do not live by the laws of genuine dharma, we continue to love them equally as Paramātma-created souls, but are permitted to stop associating closely with them, even if they be our own mother or father who had given us life. If our parents, siblings, family, or relatives do not distinguish truths from untruths, do not make right choices but persist in reversing our new maitri ways blocking our dharma practices, how can we practise true dharma in the same house with them? How can we enfold and protect all living beings of the world? We must endeavour to effect transformation for everyone in dharma as far as possible. But should some people resist inner change, we are entitled to live apart from their adharmic influence and not be restricted by them. How can truth keep company with untruth? Those who know truth are ready to sacrifice their life for it and never to concede to untruth. That is the mark of Truth.

What is a parent in dharma reality? Let's think back and ask, who created *their* father and mother? And who had created the grandparents, and *their* father and mother, – and so on and so forth. In fact, mother-father is the nest arranged by Paramātma for a favourable birth in the world. To achieve perfect creation in the mother's womb, Paramātma Bhagawān placed soul-consciousness into that nest according to that soul's specific karma, to let it enter the human realm to build up its needed dharma through karma-actions here on Earth. As a result, the mother is able to give birth. Parents giving birth is their supreme dharma karma-action. But when in spite of our efforts, they do not walk the path of true Paramātma dharma, and are instead caught up on some harmful or evil path, dharma-followers can no longer continue to honour them with high filial respect. When parents do not do true dharma karma they will not gain transcendence. Highest on the dharma path are only Paramātma Bhagawān to whom respect, reverence, gratitude and love should be offered first and foremost. It is due to Their mercy and blessing that humans can

gain release from cyclical rebirths and ignorance, and attain transcendence. No other beings supersede Paramātma Bhagawān. In the world, parents are the earthly medium for giving birth, but Paramātma Bhagawān are the divine source of life itself. In the end, it is because of Paramātma that we have obtained birth and life in this world, and will be able to take the form of a mother or father in turn. The truth is, without abiding by the Paramātma true dharma paths, no one can be liberated from the human world. To attain ultimate liberation from the world for paradise, it is imperative to abide strictly within the dharma mārṅa processes. There is no other option. In dharma, Paramātma Bhagawān bestows our eternal moksha afterlife and, as Omni-Creators, They are also our birth creators. In maitri dharma, we do not revere our worldly parents as gods and deities. Taking trees as example, if we have been paying reverence only to a single branch of the giant tree of Life, not seeing the thousands of other branches thriving from the same giant trunk, then we are missing the whole fabric, the whole tree. Our reverence is for the entire tree, its giant trunk and deep-reaching root system that is the source of life for the whole tree. In dharma, there is no Source greater than Paramātma Bhagawān. It is Paramātma who will be there with us, giving us confidence when we leave Earth and bringing us up to heavenly realms, just as They were here to deliver us at our birth. We must follow dharma mārṅa in eternal refuge of Paramātma Bhagawān in the knowledge that They are in fact our primal and eternal true parents, our Creators.

All Paramātma dharma rules and regulations apply to each and everything in Creation. They apply equally not only to humans, all animals and plants, but to Creation's most fundamental elements like air, light, water, soil and winds. Nothing created, absolutely nothing exists outside of dharma, beyond dharmanature. For example, without dharma water cannot flow, winds cannot blow, sun cannot glow because they are all bound by the intrinsic laws of dharma. We may think of a tree or of water as something without life (as we understand it) but in fact they are full of life, and they each sustain billions of living creatures. In the same way, some may consider earth soil to be lifeless, when it is in fact a type of blessed nurturing nectar because it too has the lifebreath of nurturing seedlings into growing plants. In dharma, one lifeform nourishes and supports other lifeforms. In the same way,

human creatures live according to the operating dharma rules and regulations that make possible human dwelling, eating, dressing, drinking, and sleeping, etc. Dharma bestows all these rules and regulations equally to all creatures.

We are blessed with a nectar-like physical body for the miracle of a human life that includes the nurturing and procreation of other human lives. Ever since Creation, Paramātmā have given humanity the supreme power and responsibility of serving as medium for more human lives, able to give bodily form to yet other souls. Paramātmā send new souls to the human world to help all living beings attain blissful ascension and uplift the entire world by doing dharma karma. This is the *meaning* of human birth. When Paramātmā bring in a new soul onto Earth, the father and mother take on the form of medium and the immense privilege as assistants in sustaining the divine process of Creation in procreation. That is why marriage has been part of dharma's operating laws that unites two individual souls into one for the duration of their earthly existence, where each soul leads the other in their now conjoined search for truth and attainment of mukti-moksha liberation for the world. Marriage and sexual love express in myriad ways the parents' mutual adoration and support, leading to births of future humans to carry on the dharma work for the world and all living beings. In dharma therefore, the union of two souls is seen in an entirely positive light, at all times. Without this sacred law of procreation, continued human existence in the world would not be possible.

Married earthly dharma gurus and lay practitioners are sometimes perceived in a negative light as somehow corrupted, weakened or shameful because sexual activities are thought to cause spiritual energy-loss and depletion of vitality, and that wisdom of mukti-moksha transcendence will thus never be obtained. Such mistakes are from bygone times when false gurus exploited people in myriad ways. In spite of being aware of the inviolate operating principles of dharma, they deliberately invented adharmic, even evil rules and regulations that removed truth and only enhanced their social standing and political power. Failure to abide by dharma rules and by the regulations of Creation is not only immensely disrespectful to Paramātmā, but dangerous for humans who may thus march forth blindly toward self-destruction. True dharma forbids doing any harm, or exerting hurtful influence upon anyone, causing any suffering. Humans should understand that practising

dharmā in this world enables attainment of Great Bliss, even the deliverance of souls up into the heavens, and in the same way, practising adharma can take us to hellish realms. When humans truly understand the operating laws of dharmā, it is possible to transcend this worldly phase and attain eternal freedom of moksha-liberation.

All humans, like Paramātmā, are free to marry or to remain single. In marriage, it is wonderful to celebrate and to cherish these rare, happy blessings and joys of sacred union of two souls into one. When humans truly know dharmā first-hand and abide firmly in Its operating rules and regulations, the harvest invariably yields untold dharmā-benefits. Living together and enjoying each other not only spiritually, but also physically in all aspects, radiates goodness unto the whole world.

A special condition exists for people staying in Sacred Precincts where everyone, even married couples among Mātma Gurumārga gurus and lay devotees, stays in gender-specific areas. Colossal dharmā punya is gained for the soul in this precious, golden timespace of one-pointed spiritual absorption whilst in the sacred dharmā sphere where the soul dedicates all energies solely to gaining dharmā punya for all living beings during such direct connections to the Paramātmā Gurus. The Ascetic Gurumārga gurus enter the order as unmarried men and women, root their life in the Precinct, forgo marriage and abide in perpetual celibacy that is their dharmā mārga. Mātma Gurumārga gurus can marry without adversely affecting their mukti-moksha or omniscient wisdom-gathering, as marriage is their dharmā right. Ascetic Mahā Mātma Gurumārga gurus have been married before and, when they join the precinct life of celibacy, renounce all previous family ties. All secular Gurumārga gurus and followers are free to marry or remain single, and dharmā does not enquire into their intimate life or practices. In Sukhavati heaven, some Paramātmā Gurus are married and others are single, also according to Their respective position, responsibilities and types of wisdom. For this reason, Dharmā does not discriminate on account of humans' respective marital status, nor opionate regarding sexual behaviour or practices. It is entirely up to the individual. The only concern in Dharmā is the state of being in the heart. In dharmā, there is no injunction against any sexual activities per se. The most crucial thing in dharmā is to live entirely within the regulations of Creation which, once truly realised first-hand,

will trigger in the heart that deepest awe and grateful reverence that open the purest maitribhāv heartset, bringing one into full immersion within dharma.

### **8.7. The Send-Off**

The human realm on Earth is not a final destination for the soul, but a brief testing ground before final ascension, a Gate to Heaven. Humans are not here to stay forever, but to work for a short time in order to complete the dharma punya still needed to enter Sukhavati Paradise. And here, 'death' of the physical body is no termination, but fulfilment of the purpose of human life, that is, completion of our dharma karma on this Earth Realm proving ground, and the beginning of our long-term goal: everlasting spiritual life. It is when we have attained all needed dharma punya karmafruit and reach the joyous culmination of this human life on Earth which is 'new birth' - into immortality in heaven.

In accordance with the Paramātmās' true dharma mārgapath, to complete the final send-off rites for a departed person, it is necessary to incinerate the entire body by fire. While taking it for cremation, no limbs or part of the body should be in a crooked or twisted position. We must straighten the prone body with the head in front, facing up to the sky. In maitri dharma the body is pristine, ideally in the same clothes worn by the person on departure, free of cosmetics or adornment as in life. The body is usually laid out on a simple pad or bedding, wrapped in a green cloth. According to dharmic canons, the reason the body must be thoroughly consumed by fire is that if it is not completely burned or simply buried into the earth, the soul of the deceased may not be freed (mukta). It may not be released from the body and end up wandering in this world forever lost, without destination. When burning the body, no part or organs should be left unburned, the whole body should be burned to ashes. If any body part or organ is not completely burned and left remaining, it is possible the soul cannot obtain total release from this human world (Earth). Moreover, if people with occult leanings manipulate the departing soul, they can also trap it here to remain forever in the human realm. While it is easy for souls of animals to obtain mukta release from the world merely by the mercy and blessing of the Paramātma Bhagawān Gurus, for human souls, it is necessary to abide by

dharma rules. Souls of humans who should know the dharma but do not abide by the mārḡapath and karma regulations, may be blocked from gaining liberation or ascension into the perennial heavenly state of Sukhavati. Whilst it makes no difference if corpses of animals are buried in the soil without cremation, it is different for humans in dharma. If the human corpse is not completely incinerated to ashes, its soul could possibly be kept forever in the earthly realm. How can we compare *mānab* humans with *dānab* animals? Humans have free will, can become wise, able to discern between right and wrong, truth and untruth. Animals cannot become wise or discern truth and untruth. However much dharma knowledge we may have acquired by our intelligence in material ways, if we fail to attain *living dharma wisdom*, our souls may continue holding massive and intense attachment to the physical world even after death. In effect, attached souls are excluded from the path to final moksha-transcendence, for they may be still glued to the physical world even after death and ‘stay alive’ in the present. Other than burning the corpse thoroughly, no other methods should be used, as they may actually keep the soul captive in this world causing confusion. Death is our final stage on Earth where the soul is given a new existence and place. Only by practising the rituals and methods according to Paramātmā true dharma mārḡapaths, can we obtain the highest place for the soul. From this perspective, physical death for every soul is the last stage of human life and the decisive beginning of our eternal new life in moksha-ascension. The nature of *dānab* (animals) being ignorant and unaware, their attachment to the physical world is not as strong as those of humans, and due to the Gurus’ love and mercy, animals can be more easily released and detached from their bodies, gaining Paramātmā light. Paramātmā dharma rules and regulations clearly state that humans should not remove or change any body parts, organs or limbs. Within all possibilities, humans do not modify any part of the body. We do not reject our own unique appearance bequeathed by Paramātmā; let no worldly vanity prompt changing any physical trait in the unique body They have lovingly designed and given for each of us specifically for a particular purpose. We receive a special physical body and a lifespan in precise accordance with our unique dharma karma, and we should fully appreciate and contemplate these divine gifts as given from above, while engaging gratefully and diligently in our dharma mārḡa process here

on Earth. This is not an ordinary topic in dharma, but a divine Law of Creation for humans that comes directly from Paramātma Bhagawān. We simple, ordinary humans must gratefully accept our body as given, making the best use of it to fulfil our divine task here on Earth. Whatever dharma's rules may be, humans live by them in full reverence and gratitude, for all our welfare and all our joy abide in them. And that too, is human dharma. All of us will inevitably finish our human tests here at the Gate of Heaven, and die one day having crafted our afterlife that will then begin.

Paramātma dharma standards, laws and regulations state that men and women are equal and have equal rights. In dharma, there is no separation or bias, and none should ever be brought against anyone. Everyone of us must perform our dharma karma-actions by releasing our innermost maitribhāv, being in oneness, empathy and mutual understanding. According to the precious nectar-filled words from the very lips of the Mahāsambodhi Guru Dharmasangha, in the Bodhimārga darshan Maitridharma, doing various types of work in human life, Mātma Gurumārga gurus - Thapowa and Athoahas, have the same authority to perform any and all the diverse karma activities on important karma occasions, or rites of passage such as births, weddings and death send-offs, as well as oversee important events such as major illnesses, obstacle-removal or operations. Men and women equally can perform the final rites for the departing soul, and when both men and women are present, either one has full authority to perform the final maitri rites to send off the just-departed soul. This rite of final passage is the major dharma karma completion for all humans.

Here are a few points regarding these final rituals for the dead body. In a human life, death is a time of immense importance. Since human souls can gain mukti-moksha ascension, and humans are doing the maitri practices that send the departed soul to its everlasting place of peace and joy, these essential rituals and ways of conduct should be observed during the seventy-five day send-off period. This 75-day journey begins on the day of death and ends on the day of the soul's arrival at the final destination. When death comes, family members of the deceased must on no account let tears flow from the eyes, they must not weep or cry at any time. Crying is like a swollen river that prevents crossing, the soul just leaving the

body won't be able to gain release from the mortal human world. At this time it is the peace and joy in our hearts that should remind the newly released soul of its freedom from the mortal world and spur the soul on for the coming important journey of transcendence. Grief and tears come from survivors' selfish attachment and are in reality extremely harmful, as they keep the loved one from ascension to higher realms. 'Missing' the beloved comes out of our own attachment to them, and not from thinking on behalf of the departed now released. Instead of wishing for them to remain near us, we do Paramātma mālā-mantra meditation and prayers for peace and moksha-ascension for their soul, evoking and releasing all-maitribhāv from our loving heart. In this manner, while taking the dead body to the pyre or crematorium for cremation, no matter how many men and women there may be present, it is best for everyone to keep deep respectful silence absorbed in one heart-mind, doing Paramātma mālā-mantra meditation and our inner prayers. Everyone participates in full heart. And it is essential to do the best dharma karma-actions by joining the chanting and prayers or sinking into mālā-mantra meditation. Respectful silence is maintained throughout, from the puja room to the kitchen and other rooms there is no screaming or shouting, not even the slightest extraneous noise. Paramātma are pleased and happy to bestow their benefaction according to the degree of peace in the ambience, creating a blessed and serene occasion. And that much will be the joyful peace attained for the released soul, as well as a high realm in its 'new birth'. According to Maitri laws and rituals, the light being offered to the Paramātma in the puja room is now also on behalf of the departed soul, beginning from the day of death, and must remain brightly lit continually for the 75 days without break, the lamp being replaced as needed. Since this light is the immense dharma-punya offered up directly through Paramātma, it is vital for the person lighting the lamp to remain in deep peace and a serene state of pristine purity throughout, for at least as long as the duration of the flame, avoiding any wrongdoing which may deflect the departing soul's journey. During these 75 days, the family should take care not to cause the slightest harm to the newly released soul and block its transcendence into higher realms. This means that members living in the home of the deceased should refrain from all impure



(life-taking) food<sup>75</sup> and immoral feelings, words or deeds; to cause the least harm to living beings including animals and insects. It is important to do puja in chanting, meditation and prayers for the departing soul every day of the Send-Off, that is, for all 75 days. Remember that any and all offerings must be dedicated to the Paramātmā Gurus, *not* to the soul of the deceased. For it is utterly wrong to make *any* offering - food, water, incense, rice grains, fruits and flowers and more - to the departing soul. We desist from any and all actions that may in any way bind, entangle or trap our beloved in worldly bondage. The soul had not received liberation while in the physical body; now, after death at least, we must let it go freely to the joyful Sukhavati Paradise unencumbered by any attempts to reach out to - or feed - the soul, or with our selfish crying and weeping wishing for it to remain on earth. We do not block the soul's happy crossing over to eternal mukti-moksha liberation. Let us give the soul a happy send-off to go freely from its short interim in the human world. We also offer prayers and chanting to Paramātmā for the loitering lost souls not yet emancipated from this human world, praying that they too may go free. This indeed is the dharma-karma of all humans as they belong to the standards, laws and regulations of true Paramātmā dharma that is inviolate. Even if at first they may seem a bit unusual, true devotees lovingly follow these regulations and practices in taking up the truth of dharma, in full knowledge that they help send the soul towards one of the heavenly realms.

As we know, in all mārṅa-processes of Paramātmā true dharma, both men and women have equal rights to the skills and techniques of dharma rituals, the comprehension of all life-matters, and equal responsibilities and tasks to accomplish for the benefit, for the inner and outer peace of the entire human world, to create a pure dharma world so that new humans coming in will be able to devote their whole lifetime solely to gaining punya for the Earth and all living beings. Humanity is no longer enslaved by the bygone selfishness, greed or biases that had made mere survival a painful lifelong occupation in the past. Now instead, we can live in total and constant awareness of and proximity to Paramātmā Bhagawān, and are able to

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<sup>75</sup> It is best for the departed soul if the family can keep to vegan pure nourishment, and abstain from alcoholic drinks, at least for the duration of the 75 days of the send-off.

devote our entire human lifetimes to joyful practices for humanity's ultimate mukti-moksha transcendence into Paradise itself.

## 8.8. Avatar

The term Avatar does not mean only human souls embodied and reincarnated, but souls of any and all living beings that are born into the world with a body. Upon achieving birth, all who arrive in the physical Earth Realm are avatars, i.e. born creatures. It is usually understood as coming, or taking the form of an avatar, that is, taking on embodiment or bodily form. Humans coming in avatar means they must take birth in this world once again, not having accumulated sufficient dharma punya-merits, and not having attained mukti-moksha liberation the previous time around to go straight to heaven. All ordinary human beings are avatari or reincarnate forms. Taking on the life of an animal here on Earth is also an avatari reincarnate form, in this case attained as a result of a karma of wrong-doings accumulated in previous lives. To be born into the world without having obtained sufficient dharma punya for direct ascension to heaven is a serious matter. If intelligent, conscious humans do not do dharma karma-work, do not spend this lifetime working deliberately on obtaining mukti-moksha liberation for all, then their avatarhood is wasted, and renders their whole lifetime spent in the world without meaning in the long run. Now for any ordinary person to embark on the dharma mārgapath for the sake of *all* living beings, *that* is of greater importance than anything else. That is why only *they*, the dharma-practitioners, are the real avatars of the world. Their *bhāv* mindset is not only lofty or distinct from others but because above all, they do not focus on themselves but on the world and all living beings. They are fully immersed in the state of maitri, searching for truth, meditating, dedicating extreme efforts, overcoming extreme challenges, to gain precious living qualities of eternal dharma-wisdom on behalf of all living beings. Following the instructions of the Paramātma Gurus, they take up the dharma path to share with others the wisdom they have gained to realise and to live it as their own, to lead others onto the true dharma mārgapath. Only then, the one whom all secular people can recognise as avataric form on their own is of great importance. Titles alone are not real. When

practising true dharma, even ordinary people can all recognise this one subject by themselves on their own.

After an interval of thousands of years in the world, the Paramātma Gurus have chosen according to the needs on Earth, a soul of immense punya to establish dharma in the world, change the Yuga-Age time, to achieve birth on Earth of this Great Human in the form of an immense avatar. In fact that Great Human is distinctly preeminent, tremendously wise and amazingly kind. Dedicating His whole life completely to dharma karma, in massive renunciation, He obtained the realisation of omniscience through Paramātma Gurus in heaven, together with the re-establishment of true dharma on Earth. He Himself will be recognised in the world as the Dharma Guru who cannot be compared with ordinary humans. For He exists simultaneously in the human and suprahuman form, and is thus entirely different from human beings.

It is immensely difficult to understand fully the entire living nature of dharma. It is hard to realise the marvellous precious qualities of the wisdom first-hand. Because dharmanature contains the mystery of the entire Creation beginning with Earth, all other realms, all Paramātma, and all other souls - it is not easy for humans to grasp its entirety. This infinite wisdom, like Paramātma Bhagawān omniscience, is impossible for humans who have not undergone many lifetimes of similar renunciation and protracted uninterrupted tapas meditation where *all* is given up for the single purpose of gaining the ultimate liberation for all living beings, serenely taking on more pain and suffering than all beings of the universe put together. Treating ourselves as small or insignificant, giving up self-centredness, all vanity, selfishness, ill-will, anger, greed and desires; for the sake of the world's wellbeing we must start dedicating our life-work for all living beings.

Those taking on the form of a guru, walking the path of Paramātma true dharma, vow to dedicate their entire life only for the uplift of all souls, and know that for any mistake, any straying from the dharma mārgapath or violating of dharma laws, there is no exoneration to be sought from within dharma. They must remain ever mindful to keep from making even the tiniest mistakes. It is incredibly hard to realise dharma wisdom, yet easy for those who follow the mārga-rules and

regulations vigilantly. Full-renunciates taking on the roles of gurus need to go forward with extraordinary patience. If they take on the mār̥ga-process walking the journey in total wakefulness, alertness or watchfulness every second of the way, then they will certainly gain wisdom-realisation. In this subtle state, one mistake equals thousands of wrongs, becoming ever more perceptive, as their dharma mind becomes ever more focussed, precise and strict. They receive and follow Guru's nectar-filled words in the heart, obeying all instructions for dharma practice without the slightest error; here to break a rule is like spilling nectar onto the ground which can never be retrieved again as nectar. That is why in this world, it is far easier for secular devotees to practise dharma than it is for renunciate followers who take up the role of gurus; dharma gurus are not permitted to make the slightest mistake, and must stay on the alert in dharma at all times. As a result of ever remaining in the refuge of Paramātma, when walking the dharma mār̥gapath, secular devotees can easily gain mukti-moksha. They don't need to realise *all* the wisdom of dharmanature. They are not required to follow the extremely strict rules of Guru's own mār̥gadarshan. It is not stated that they must bear *all* the massive suffering and mental torment, nor that they must offer total renunciation. The final responsibility for sangha devotees and followers till they obtain mukti-moksha, is in the hands of Dharmasangha Guru. The devotees need only His love and blessing. In the same way, all Paramātma Gurus give Their presence and support to the earthly dharma gurus and will lead them through the mār̥gapath up to mukti-moksha liberation. This is how they take up the life of gurus, doing dharma karma continuously for the good of all living beings.

In maitri dharma, the avatars of Great Souls do not claim supernatural skills or great authority on Earth, but humbly practise dharma whilst dispensing immense punya blessing to the whole world and to all living beings with equal love and compassion.

## 8.9. Names

Taking the divine names of Paramātma and using them for oneself or one's own progeny is an adharmic, mistaken action; for it is disrespectful. It is not good

for the world's humans to take or use as their own the divine sacred names of the many Paramātma Who have attained mukti-moksha and stay in heavenly Svargalok paradise. To use and assume the sacred names of the Paramātma Gurus is like giving huge insult to Them. Since according to dharma laws it is wrong to borrow or even loudly call out the names of robed dharma gurus living in this world, it is all the more improper to imitate Paramātma Bhagawān's beautiful names for untranscended humans on earth and as human names, or as names for other things. Their names are not any ordinary secular names, but sacred dharmic titles recognised in Dharma history and Paramātma laws, and bequeathed by the gathering of all Paramātma Gurus in acknowledgement of the great renunciation after They had gained divine wisdom through *tapasya*-austerities. We can very well keep myriad other names for ourselves. It is not as if there aren't a great many other names in the world. There are plenty. Why destroy our own hard-earned dharma punya state of purity by abusing the revered Gurus' auspicious dharma names? We should always keep Their holy names in our awareness and at all times for praying. For only with deep, abiding awe, reverence and gratitude do we grow in dharma punya and gain mukti-moksha transcendence.

### 8.10. Honoured Days

In Bodhimārga darshan Maitridharma, any and all days (of the week, month, or year) are always good and auspicious. All days are occasions for rejoicing. No day is inauspicious. Although there are days that are especially auspicious, there is no single day (of the week, month or year) that is *inauspicious* or 'unlucky' for doing anything. Human births are not pre-ordained to take place on specific days of the week, month or year. Nor do humans choose the day of the week, month or year to depart from this world. Similarly, the Paramātma Gurus did not choose an auspicious day of the week, month, or year to do Their meditation-tapasya. Association of events with dates in the world took place *after* certain memorable events had taken place, giving historical significance to said dates. The idea of 'choosing the most auspicious date' for special events is a notion invented by human societies. In truth, Creation is *altogether, always* 'auspicious' as It exists entirely and

solely to benefit all living beings. On all days. There is nothing inauspicious in all of Creation, not in any thing, ingredient or tattva-element that the Paramātma Gurus have created in the world. All created elements are extremely and equally important. As stated in Dharma History, it was to commemorate great Paramātma Bhagawān's birth and attainment of precious living wisdom of moksha-liberation on Earth *after* the fact, that disciples, sangha, devotees and followers have come to conduct prayer chanting in puja worship on those specific days, days of the week or months in a special manner following specific instructions from Paramātma to accumulate greater dharma punya karmafruit for mukti-moksha ascension and immeasurable maitribhāv. This tradition came from Paramātma instructions, and is not man-made. These jubilant months are from mid-March to mid-June. Mahāsambodhi Dharmasangha Guru Himself was born on the 28<sup>th</sup> day of Chaitra (which in the Gregorian Calendar falls usually on the 10<sup>th</sup> or 11<sup>th</sup> of April) in the year 2046 of the Nepali calendar (1990 in the Western Calendar). He would later obtain Paramātma wisdom in omniscience also during these springtime months. But in Maitri Dharma any and all times or days, weeks and months are auspicious. In dharma, no day is inauspicious or 'unlucky'. The artificial worldly designation of divine gifts like certain days, times or weather as bad or inauspicious is tantamount to disregard and disrespectful criticism of Paramātma Bhagawān.

### **8.11. Practices - Personal Practice**

Regaining Oneness. On the basis of job and rank, and society and country, myriad artificial stratifications and distinctions of religion, ethnicity, class, colour, education, occupation and qualification were created. In order to uproot these delusions, the Mahāsambodhi Guru Dharmasangha hereby lays down the Laws of Dharma to be spread throughout the world. In order to uplift all humans equally, purification is vital to burn off in the Light of Maitri Dharma all the embedded poisonous elements that for ages had been putrefying in humans. For this it is urgent for the soul to be fully and solely immersed in Maitri Dharma, ever eager and ready to gain punya karmafruit. Maitri Dharma has the capacity to dissolve these cancerous sores so continuously and firmly rooted in the consciousness of the

human family unbroken since ages past. The quintessence of inequality, discrimination, and separatism can be wiped out by adherence to the principles of oneness and equality laid down for this world by Mahāsambodhi Dharmasangha Guru. Through education, finance, power or position, we have liked to engender discriminatory states of stratification and separation with notions like mine, yours, theirs, its, larger, smaller, better, not as good, etc. Then dissatisfaction is born; and as soon as our dissatisfaction begins to grow, our greed is born; and as soon as we begin to develop our greed, then envy, pride and boastfulness are born. And rivalries, showdowns and battles will inevitably follow, creating among us increasingly violent, dangerous and lethal forms of destruction. For us humans to create such needless separatism and discrimination is tantamount to destroying ourselves and others. We can never gain peace this way. Today, it is no longer a problem of just one person, one community or one nation, but it has infected the entire world. But now, day by day, the Maitri Dharma of Bodhi Shrawan Dharma Sangha is spreading throughout the world. Planting maitribhāv essence deep into the soul of mankind, Bodhi Shrawan Dharma Sangha ploughs steadily forward uprooting wrongful mindsets and heartsets of separatist bias and discrimination. Everyone already in this pristine dharma association, those just coming in, and those planning to join, must forsake any and all separatist bias to open into full bloom in reverential states full of trust, total self-losing and mutual empathy in equality. Only then, with worldwide equality, will the sangha spread in an unstoppable groundswell. Through immaculate bias-free dedication, the wish is for all living beings and the human family to obtain mukti-moksha transcendence. On the other hand, ignorant people doing the opposite will certainly activate ruin and world extinction. Let all Maitri Sangha members committed to Maitri Dharma deeply reflect on these options, especially when doing daily karma actions and duties. May we cause no harm to anyone whilst working for ourselves, let us create happiness and, more than working just for ourselves, work for the benefit of our immediate close ones and the more distant others. Once in Dharma, we must stay alert and keep asking whether anything we say or do at any time is causing harm to anyone, or not. Everyone will surely support all truth and goodness coming from the heart. Approval and appreciation of Truth will bloom in the world. Doing all our karma

actions within maitri dharma, ever abiding within its laws, we are entirely immersed and at home in Guruness. When we grow in this manner, then the spread of sangha will meet no obstructions or hindrances in future. The sangha's maitribhāv will easily become pervasive throughout the world. And within the sangha, powerful dharma order will also be firmly established. Paramātma true Dharma does not give any great emphasis to worldly subjects like education, politics, occupation, wealth or property, giving priority only to our abidance in true dharmamārga. For this reason, let us remember that worldly education, politics, position or wealth and property do not gain any dharma punya. Not suited to Dharma, if used improperly, these only lead to loss and waste our brief sojourn on Earth. They are only worldly and materialist subjects. We must take up dharma in a completely different, utterly new manner of heart-based heedfulness. Dharma is like nothing we have ever tried to understand or attain. It is the unfurling of the heart-flower inside out, letting it grow into full bloom, soaked and transformed by the new gentle light of unceasing contentment and joyful compassion that is maitribhāv. If we take up the true karmas as needed for blossoming, we shall gain all the essential ingredients of Dharma, our basis for living, our basis for development and joyful peace will all be attained this way. Dharma flourishes perfectly with all these essentials and as our human family's loving wishes are being gradually fulfilled, the whole world will be like Sukhavati Paradise. This is Bodhi Shrawan Dharma Sangha's primary task for the world.

Truth. Wandering outside the dharma path being unproductive, we must ask, *What is the real Truth?* Doing such searches is of tremendous importance. It is everyone's right *and* our responsibility to search for true dharma, and this is something that depends on our own inner work and dedication. It is not the intention of Bodhimārga darshan Maitridharma to generate accusation, guilt, fear or hostility among us, but hopefully humans should experience through Guru's precious Teachings, the true reality of the dharma essence bestowed by the Paramātma Gurus. These had been forgotten by humanity, and have now been rediscovered by Guru for the happiness and transcendence of the whole world and all living beings. The purpose of Maitri Dharma is to distinguish Truth from Untruth, to help us see the abyss separating what we have believed for ages to be the Truth to be in fact false and wrong. That



real Truth is yet to be recognised, accepted and absorbed by human beings as part of our life. The distance between our traditional 'truth' and real Truth is immense. But not unbridgeable. When we first meet the real Truth, it may often seem 'shocking' to us or unacceptable. But in time, it will begin to glow in the heart revealing its invincible light as true Love, as Truth of Creation Itself, and then purification will take place almost spontaneously. And inner transformation will take place easily, be incredibly refreshing, and provide us with a sense of having gained a new life, a clean life of living in the purity of Light. So, it is dharma followers' responsibility to identify and to choose between true and false, to clarify delusions, and make things straight and simple again. For Maitri Dharma desires uplift, happiness and peace for all living beings, wishing mukti-moksha for everyone. The entire world has been waiting so long precisely for this supremely joyful opening to Light.

Guru has been searching for, revealing and illuminating *only* the Truth, and nothing else. Since humanity have remained in wrongful harmful ways, would we wish Guru to continue in the same manner, saying, *Yes, this is the truth. That is OK* covering up the real truth, and not show us the genuine *original* truth by making clear, *This is false, that is fake, those are wrong* ? We should not think that Dharma is feeble in any way. Dharma is Creation. The universe. It is immense, without end, vibrant, brilliant and strong, complete and full. It overflows with essential, far-reaching truths in each and every aspect. Dharma's purpose is to make known the genuine truth; not all at once, but gradually, for us to grasp and absorb these truths, step by step, day after day. Otherwise, how could the world realise what Truth is? *'Dharma is not something to be understood, but Truth to be experienced'* Dharmasangha Guru had said, pointing to the first-hand nature of all true knowing. Because this one single Guru has obtained the primordial truth and all wisdom of Creation, we are blessed today with the opportunity to experience truth, to learn to practise the true dharma mārga-ways of the Paramātma Gurus. Now what can possibly be a greater blessing for human beings than this?

The one single duty of a dharma guru is to bring everyone back into Truth. And so it is that with increasing appreciation and experience of maitri dharma and mārga pathguidance, we will each one of us practise our dharma karma-actions in accordance with the true dharma. Daily we shall with increasing ease sink into our

inner heart in profound awe for the Paramātma Bhagawān Gurus and overflowing joy and gratitude for our newly gained *direct* link with these divinities, do our daily practice and grow in dharma throughout life, till our last breath in Maitri propels us into mukti-moksha and eternal happiness.

Recognising Truth. It is not enough to pray for peace, to retreat into silence, do quiet meditation, or to engage in charitable actions, to share kindness, compassion and love, caring for the poor and the suffering. This alone is not enough for recognising and understanding Truth. In dharma, we need also to identify, to recognise the faulty aspects of myriad bygone traditions in the world, and see their adharmic darkness. Otherwise we will not be able to radiate the light of dharma, of truth to bring brightness to the world.

It is vital that humans be able to identify the particular, distinct qualities of untruth adharma for only with clear recognition and understanding of darkness can true Light shine in the world for every living being without exception. To create real peace and balance for the world in dharma, humans must have explicit knowledge of both the evil and the good. For example, evil should never be perceived as beauty or divinity. That is sheer delusion. Dharma never considers evil or demonic qualities divine. In the world, good creates good and evil creates evil. Until this truth is pellucid for all, there can be no benefit or uplifting transformation for the world. Humanity must confront embedded untruths, address all wrongs, recognise and identify poisons in order to avoid them. It is not to create discrimination, to blame or to judge. For example, the truth that 'alcohol-consumption leads to harm and destruction' must be faced and it must transform human behaviour. Humans must recognise the demonic evil of meat-eating, which is to kill our fellow living beings of the air, land and seas; and once the evil is understood, it will be stopped voluntarily. Evil darkness must be singled out, addressed fearlessly, and with equal resolve to transform ourselves in ways befitting Gurunature. Otherwise the world would be doing whatever may be alluring, and moral decay will spread ever further. Why did Dharmasangha Guru come into this world? Why was He born? Why did He stay in meditation? To bestow awareness and wisdom to those lacking awareness and wisdom. To stop the violence of killing, to release humans from long and deep

confusion and delusion. We should never forget this. Dharmasangha Guru is here on Earth to point out the dangerous evils long-embedded in our twisted and corrupted cultures, traditions and beliefs, to show the decay that had turned the world upside down.

True dharma does not remain silent on these transgressions or sit in huge palaces collecting wealth and riches, dispensing blessings to worshippers from time to time... Dharma is not for gaining reputation, celebrity, name, fame or worldly power. In dharma, it is a blessing for people to receive guidance onto the path to eternal freedom. This is why dharma is persistent in stating that wrong actions are wrong - and wrongs must stop.

In dharma, to pretend that wrongs are right and to hide the truth, in the end, is a serious misdeed. As loved ones and friends move into self-destruction, practitioners should not watch passively in silence. The nature of darkness must be exposed for all to see before anything else, otherwise the light of truth cannot illuminate the world. Today there is much unrest and bias in the world where fundamental separation and violence are institutionalised. Today truth and untruth or falsehood are all mixed-up in traditions that in turn mix up humans' social, political and religious actions and practices. So far few people are aware of this, few are able to distinguish truth from untruth, to guide humanity with the vision of a genuine, universal peace that is all-inclusive and permanent. Guru has come to make this clear, to reveal the long-hidden truth. Humanity need not accept *everything* being said in the world, nor embrace traditions, races, countries, cultures or religions without first examining them for deep-hidden biases and separation. Only after becoming thoroughly able to discern truth and untruth, after having freed ourselves from the emotional shackles of past biases, having gained dharma wisdom and become strong, can we fly forward into the light of freedom with joyful ease.

Dharma is oneness, it never harms or speaks ill of any social, political or religious body. Maitri dharma does not accuse, blame or discriminate against any living being at all but encourages people to lift the quality of their karma actions toward the light of truth. And the most decisive qualities of human actions for everlasting world peace and moksha-liberation for all living beings is the ready discernment of truths and untruths.

In other words, humans will eventually become aware of truth, to know it first-hand intimately. It is important for us to spread awareness of untruth and truth, of evil and good in the most genuine, primordial realisation that had prevailed during Paramātmā Bhagawāns' Creation of the universe. It has been thanks to Dharmasangha Guru that we are at last able to see the *original* truth and able to discuss it here. Otherwise, humans cannot possibly know true dharma. It is because the Guru is here to guide us in recognising untruth that we now begin to know the significance of truth.

Choosing Mārga Paths. Unfortunately, not all humans in the world as ascetic, monk, dharma guru, yogi or tapasvi-meditator are always genuine. Spiritual dharmic practices are taken up by myriad people, and it is not certain whether they are in full awareness, or all seeking genuine truth. *In which mārga process am I? With what goal? Is the dharma mārga I follow genuine or not?* Having contemplated and understood the decisive importance of these issues, it is vital that we now be pellucid. We must be fully aware. If it is the wrong dharma mārga and guru, true wisdom cannot be attained no matter how arduous the practice, and no eternal moksha-freedom can be gained. First of all, we must ascertain whether the guidance, standards and regulations given by the spiritual guru we wish to follow are really genuine, or not? *What is genuine dharma?* It is Paramātmā Creators' dharma: the dharma that created the entire universe and all the worlds within it, the dharma that preserves and sustains all Creation and its creatures as one, entirely interlinked whole. In sustaining and nurturing this unitary cosmos, dharma never harms any of its creatures, and has no negativity in any way or form: dharma is free of possessiveness, dharma has no selfishness, no greed, no sense of shame, no sadness, anguish, sorrow, guilt, jealousy, envy, regret, fear, doubt, anger, rage, hatred, violence or brutality. Dharma's creations are pristine, unsullied, untainted, innocent and ever blooming fresh like flowers to share their beauty, grace and fragrance with all the world. Before surrendering to any dharma guru, it is crucial to probe deep within the heart to fathom from the deepest recesses: *Does this guru truly abide in dharma?* This clarification is of utmost importance for choosing our Path. To make this eternal decision for ourselves, and on our own, is typical of the wise person

living in truth. And only those who are true to themselves can bloom in dharma. To abide in truth and expand in dharma is indeed preeminent above all, even if one's worldly or dharma knowledge is but little. For it is the power and splendour of truth that gains the most in accumulating dharma-punya karmafruit for the welfare of the world and the uplift of all living beings.

Charity in Dharma. Kindness, love and compassion make dharma glow, and buoy up the spirit of dharma followers. But many have come to believe that love alone cures all, that charity alone brings peace to the world. But time has shown that love and charity alone are not enough. The outpouring of tremendous philanthropic work and the mushrooming of countless humanitarian policies and agencies across the world to date have not created world peace, nor universal happiness. What has been missing? Philanthropic and loving people have been trying very hard to help everyone in distress, but without awareness of the core ingredient for human rejuvenation and serenity, which is the very source of Creation itself: dharma. Dharma rules Creation causing all life to bloom from within all created elements including earth, water, air, and light, ruling the climates, suns, moons and stars, winds and rains, automatically responding to changing human heartsets on Earth with beautiful weather and great harvests or droughts and floods, etc. Human distress and conflict arise when human heartsets ignore the dharma rules and regulations now clearly set out for them. Without dharma, the world falls into chaos. Dharma is the sole and direct link to Paramātma without Whose punya blessing no genuine welfare can sprout from the heart of any human being, and no world peace is possible. Love and philanthropy offered in and through dharma with its clear cut rules and regulations regarding human conduct - will surely be of massive help in bringing about world peace and universal happiness.

It has been trendy for worldly spiritual leaders to follow world celebrities engaging in humanitarian and charitable foundations, with helping the poor, organising all kinds of material enterprises like public kitchens, water works, reservoirs, health care, reforestation, donating colossal sums, but in ignorance of dharma principles, rules and regulation. It is not right for dharma gurus to be

engaged full-time in such worldly works. Nor can charitable works alone, even with love and compassion, create world peace.

Some people still believe that the purpose and function of dharma is mainly to spread unconditional love and compassion. But without knowledge of dharma rules and regulations that restrain people from doing harm to others or self, love and compassion alone may actually do harm. For example, if parents only smile sweetly allowing their child to do anything, without giving stern warning when the child succeeds in lighting a match, or later when it learns to light up dry grass with a magnifying glass, terrible dangers may occur with children burning down their home or triggering a forest fire, etc. Considered as 'unconditional love' such permissiveness may spoil the child and bring danger all around.

For the same reason, it is of no true benefit to the world for dharma gurus to hold dharma meetings in order to make people laugh, to entertain and be adored like comedians. The main task of the guru is to spread true dharma that uplifts all living beings, not to amuse gatherings as fake guru comedians. Maitri devotees give heartfelt love and compassion that spring from dharma and maitribhāv equally to all living beings, in this way to provide *effective* help, to release humanity from the huge burden of delusional ignorance, constant stress and suffering. In truth, what is real love, real compassion in the world? A difficult question indeed, requiring much reaching within, merging with Guruness, tremendous endurance, patience without irritation. Love is not showy. Designated, limited, specified love alone does not recognise or know truth, nor can it generate truth. Love, and compassion that are not universal and egalitarian are insufficient for worldwide happiness or wellbeing.

People have given so much love in the world, why has it not been enough to create a happy world of peace? Is there too little love in the world? Not at all. The world has immense threads of love and compassion. And if such love alone could bring transcendence for humanity, it would have happened already long ago. Love would have generated true understanding where killing and warfare would have stopped. What does 'loving all living beings in the world' *really* mean, in true dharma? Today, the idea of love has taken on a showy and a commercial slant and 'love' events can even be programmed for money. Especially profitable is the business of loving divinities, which has become a product of public consumption.

But these trends still stem from profiteering mindsets. Now at last, after aeons with the world lost in ignorance, Paramātmā Bhagawān have sent the Mahāsambodhi Guru Dharmasangha to reveal the long-forgotten truth with which and in which Creation had taken form. Humanity is now given the real truth, the most precious but unprecedented truth unknown in the preceding long age of confusion. This genuine truth now seems so new that at times it is not even accepted, and requires humans to spend periods of quiet reflective immersion in its depths.

Kindness, love and compassion truly make dharma glow, but they alone cannot generate dharmic transformation in the world. If humans cannot discern that right is right and wrong wrong, then however much we practise dharma, no dharma-punya karmafruit can be gained at all. Dharma is the very paradigm of truth. Dharma embodies and protects truth. That is why dharma has no separatist notions like me, mine, theirs or yours, better, worse, greater lesser, and so forth; for in dharma everyone is equal, and unified within one indivisible whole.

Humans obtain dharma punya karmafruit according to their particular mārgapaths. Dharma punya karma fruits do not vanish on their own, but we humans can - and do - cause them to vanish. What if there are only one or two persons who work for truth in dharma? That is good enough because dharma wants only Truth. If we wish for constructive transformation in the world beginning with villages, societies, towns, cities, to whole nations all taking up the true mārga, we must first of all merge with the true mārgapath, and then manifest our own transformation. Only then can we hope to kindle transformation in others. Dharma is not showy for display. In just the way that we have entered the dharma and merged with dharma rules and regulations, we now immerse ourselves ever more deeply by living them.

The Soul's Body. The human body was designed and bequeathed to meritorious souls as the specific means to accumulate the dharma needed for ultimate ascension. It is with this rare and precious human body that humanity is invited to practise daily dharma karma actions and achieve everlasting freedom in omniscience and happiness. But many humans seeking truth or peace have been preoccupied with changing their physical body in ways believed to bring about supernatural states of existence, to achieve particular physical goals like light bodies, physical

immortality, higher concentration, clairvoyance, all-knowing, all-seeing, omnipresence, etc. And for such physical attainments humans have devised various diets, feasts and fasts, as well as various energetic and meditative techniques. But without true dharma of self-dedication to the transcendence of all living beings comprising the mukti-moksha mārgapath, humans may meditate for lifetimes but never reach moksha-liberation. Transcendence is to go *beyond* the physicality of cyclical births and deaths, and certainly beyond such merely psycho-physiological ‘supernatural’ skills which in dharma are considered self-centred aims. These self-focussed preoccupations are typical of wandering lost spirits, and not the aims of dharma. True transcendence is not what we can effect through our physical bodies alone. The true dharma mārgapath addresses *none* of these self-centred aims, its purpose being to purify the human soul and help it gather the dharma punya needed to transcend the bondage of cyclical rebirths, ignorance and suffering for all living beings, and join Paramātmā Creators. From this perspective, it is clear that true dharma does not prescribe special practices, fasting, or special diets beyond Paramātmā-given foods, aside from avoidance of stimulants. Humans eat foods mainly to sustain the physical body to perform daily karma actions. In dharma rules and regulations, devotees are free to choose whether to eat their foods raw or cooked. Dharma is neutral regarding wholesome foods and their preparation. Most important in true dharma mārgapaths is the heartfelt soul-searching state of consciousness where devotees purify their heartsoul acquiring peaceful maitribhāv. But in the world, food-related delusions have given great importance regarding diets and eating. In true dharma, devotees only avoid foods that harm other beings or repel Paramātmā. True dharma avoids causing even the slightest pain to any living being. It is possible to sit and meditate for a whole lifetime without food or drink but not advance in dharma, as no dharma punya is gained through any such physical austerities alone. True dharma nurtures and transforms the invisible human *soul* uplifting it to the state of Paramātmahood. This process is effected *only* through the heart-soul where all-maitribhāv gradually takes form, grows, and starts to radiate positively, affecting others. Once devotees are immersed pointedly and completely in universal oneness, engaging in profound soul-searching for the ascension of all living beings, then everything needed for human souls to blossom in dharma can be



found in Guru. But what is the problem with our practice? The search humans tend to focus on is usually only the self, done out of self-centrism. In the world, such self-centred search can never obtain dharma knowledge. Here, all such people may continually sit in meditation, for years on end but not attain true dharma wisdom. For without dedicating oneself entirely to the welfare of the whole world and all living beings, meditating just for one's own benefit, no matter how long one practises any or all austerities, even through entire lifetimes, true dharma wisdom cannot be attained. For self-focussed seekers tend to end up being manipulated by self-serving ghosts and demons hanging around the human world.

At this time in the world, humans are often attracted to entertainment, consumerism, possessions, and fleeting sensual pleasures of self-indulgence. The world seems to have become an artificial playground where nothing is true anymore. Everything has become reversed, and world-annihilating corruption is nearly complete. Popular preoccupations tend to focus on various bodily ways and techniques etc. Although doing dharma generally improves our health, the mārga practices are not for health or physical healing, nor for body fitness or other types of personal benefits. Dharma and mukti-moksha are not for earthbound physical skills or other material types of benefits. The path to mukti-moksha liberation is for the soul alone, and attained only through the human body whilst here on Earth. Forgetting that our body has been granted to us here precisely for the purpose of doing dharma in this earthly Gate to Heaven may be like, in ordinary worldly terms, receiving a new car and spending our whole life fixing its radio, gears, speed, engine, seats and polish but forgetting to drive it to paradise.

Emerging from Mistakes. Dharma holds real respect, trust, faith, hope and confidence in all who abide unwaveringly in the true mārgapath avoiding all wrongdoings, whoever they may be. But when those in dharma commit mistakes but then hide them, continue to repeat them, who never acknowledge having erred, but only commit and conceal ever more transgressions, these dark adharmic actions build up untruth in the soul and accumulate ever-greater wrongs. On the other hand, to realise in our deepest Paramātma dharma heart that our action was a mistake or wrongdoing and acknowledge before Paramātma and our self that we have erred

*never* diminishes our dignity or worth; nor will dharma ever cause any sense of disgrace or shame in us. We may be alone unseen by any other humans, but are always with and in Paramātmā. Trying to conceal mistakes repeatedly results in a growing, corrupting, corroding and ever-darkening spiral. Mistakes committed knowingly are never condoned. In dharma, misdeeds are exonerated only when the wrongdoer commits them unknowingly, in ignorance or under compulsion. That is, wrongs are forgiven when committed accidentally without knowing they cause harm, without knowing that dharma laws and regulations expressly forbid them, or when forced to commit the misdeed, also when having understood the act to be a misdeed, we inwardly vow before Paramātmā never to repeat the same mistake. There is no regretting, no miserating over past misdeeds, for the proactive practitioner advances in dharma happily, heart ever in peace, gratitude, now adding greater alertness. Forgiving ignorant errant humanity in this manner, Paramātmā Bhagawān bestow not only immense compassion but Their deep confidence in humanity's ability to overcome their own faults.

Preserving Dharma Purity. To be born in the world an invalid or disabled person, just as being born a healthy one, is entirely the fruit resulting from our previous life. In today's new dharma world, divine opportunities to do dharma have been uniquely created for everyone. Now taking up true mārḡa, let us preserve our purified and sanctified existence without let up under any circumstance. And let us avoid any and all actions that waste our own dharma-punya karmafruit, or diminish dharma's truth and integrity in our soul. Once we commit ourselves to the dharmamārḡa process and begin to realise our dharma capacities for specific duties as disciples, sangha, devotees or followers, let us whole-heartedly preserve the existence of dharma. In that sense, having received the precious blessing and honour of living within dharma, we now know and ensure that as disciples, sangha, devotees or followers we will never get involved in wrongful adharmic thoughts or actions that harm anyone or anything. For the soul to enter into dharma on its own is a tremendous gift of transcendent dharma existence that remains pristine and vital forever.

## 8.12. Practices - Collective Practice

Respect for All Dharmas. Humans are helping spread true dharma on Earth by living the Paramātmā laws, rules and regulations. By following and abiding full-heartedly in the standards, rules and regulations of dharma, humans absorb and reflect the light of maitri that attracts and inspires others with its serene warmth, encouraging and inspiring others to come and experience true dharma. In the dharma world, maitri devotees say little and speak only truth. Carefully looking after their inner maitri gardens, uprooting all the weeds of untruth, they bring their beautiful garden into full bloom. Giving no room for untruth, they take great care not to activate humanity's weakest tendencies like greed or envy. In maitri, those who know dharma never harass those who don't. Maitri people never reproach the ignorant for what they don't yet understand or do not wish to know. Dharma strictly avoids any and all arguments. Dharma respects all who hold strong beliefs full-heartedly, even if those beliefs are radically different. To suggest *You are in falsehood and I am in truth* is the very worst thing one human can say to another. Maitri practitioners listen with sensitivity to people who yearn for the peace and happiness they see in us, and gladly share our dharmic life experiences harvested from our first-hand realisations of genuine truth. This is the chief duty and responsibility of maitri followers. Adharmic heartsets tend to insist on the sole legitimacy of our own viewpoint and ignite heated arguments or conflicts among different groups, some even leading to wars that continue for centuries. It is in this way that destructive activities continue being created around the world without cessation, up to the present time. The basic cause here is the inability and unwillingness to try to understand one another because those with power and might cannot and do not experience all human beings as one indivisible family.

Humans who ignore dharma gurus, do not abide by the standards and laws that they had received for liberation and ascension, tend to view the world only in terms of their own specific dharma, define values only in terms of their specific race, community or nation, and consider all matters in a confining and limiting way, choosing only the self-benefiting solutions. These are the primary causes for restless turmoil in the world. Now that Guru has revealed the original truth of Creation,

humans the world over can stop adharmic untruth behaviour completely and at once, to let Earth become the universal paradise that it was meant to be.

Communicating in Oneness. The chief reason for humanity's lack of unity, commonality and trust for one another is our lack of genuine respect for each other's worth and sanctity. Egotistical talk like yours or mine, constantly using uncouth or uncivil words, albeit subtly, underlines separation. Such heartsets generate inegalitarian behaviour that negatively influences human perception of the world. Maitri means *all* living beings in the world. Since Creation, all humans created by Paramātma have been part of one family, one being. Paramātma do not have the least bias. In this divine world all is one, and everyone is equal; humans learn to treat one another with genuine appreciation and warm respect. Everyone needs self-respect, and humans are slowly experiencing the *bhāv* of all-togetherness, remaining ever aware of universal oneness. As soon as we treat another without genuine respect, an unhealthy *bhāv*, a miserly state of being will arise that never benefits anyone. Not only in dharma, but also in our everyday world, we avoid offensive, vulgar words that create separatism. We search for inclusive, integrative, empowering words to enhance all living beings. Without such bright inclusive heartsets, lines of separation may create discord among people. It is disharmonious, antagonistic and totally undesirable to speak in any way that diminishes the self-respect or dignity of another, as that instantly destroys our oneness. Such separation does not happen in Dharma. To maitrify ourselves, it is necessary above all to activate deep-rooted identity with humanity's unitary one soul, one dharma. Humans transform the way of talking from the heart, always looking up to the others in the form of address. Regardless of age, young or old, everyone is treated with the same respect because they, like ourselves, are the beloved creatures of Paramātma Bhagawān.

Mahāsambodhi Dharmasangha Guru has come to establish a universal spacetime of equality, integrated oneness, deep-rooted peace and unbounded happiness. As Paramātma Bhagawān, He has erased the distance and opaqueness that had kept us apart from Paramātma over the past bygone age of dozens of millennia. Humanity has the unique potential of attaining Paramātmahood,

transcending all ignorance, cyclical births and deaths. And humanity's final ascension is nothing less than the sole purpose of our being embodied on Earth in the first place.

Earth Consciousness. Massive earthquakes, famines, plagues, tsunamis, floods, droughts, species-extinction and pandemics unsettle the world with increasing frequency. What are the causes? In truth, each and every negative manifestation is the direct result of adverse negative human consciousness that triggers wrongful human transgressions opposing the rules of Creation head on, against dharma and Paramātmā. Throughout time, hostile human activities accumulated against dharma gurus, together with false standards and traditions, blasphemy and profiteering in the name of dharma or Guru, have led to the gradual destruction of dharma's existence among individuals, races, societies and nations. This is the chief cause for all the natural and human disasters surrounding us. Dedicated in the world to wrongful, unloving operations and harmful activities, creating wars among nations, such collective adharmic thoughts and actions directly trigger world dissolution and annihilation. This calamity is not caused by any Paramātmā Bhagawān Guru. On the contrary, it is humans who are inflicting the pain of these catastrophes onto our revered Paramātmā Creators, and ourselves.

In essence, humans are living with an unawakened conscience as if not yet born, inside the womb of Paramātmā together with all other creatures large and small swimming in the amniotic fluid – the dharma – in the divine pond of Paramātmā Nature. Human wars, human poisoning of the land, skies, oceans and even the very earth, has left no place toxin-free. With bombs, rockets, conflagrations, with greed, anger and hatred, humans daily perpetrate adharma evil as if setting fire inside the womb of Paramātmā Bhagawān, causing our Creators and Protectors grievous pain. Humans in maitri have stopped their inner greed and self-serving heartsets to walk the path benefitting *all* living beings. They will not 'set fires' to Paramātmā Who have created and bestowed upon us sunlight, air, water, weather, and earth that are all pure dharma...and created entirely for all living beings in the final earthly testing ground for ascension. We shall waste none of the miraculous Gifts They have bestowed. Realising truth and the purpose of our

worldly existence, all universal elements and our most important life considerations, maitrified humans endeavour full-heartedly to deepen truth and expand maitribhāv. Those who wilfully continue adharmic behaviour with damaging, wrongful activities will receive upon demise life-forms lower than animals. There are no two ways about it. Divinely blessed humans have the capacity to experience, to absorb and to find unfathomable joy in dharma, to treasure and protect the unique Paramātmā Gifts, to deepen and expand their growing dharma through Guru's unbounded blessing to attain eternal moksha-ascendence for all living beings. Such is the power bestowed by Guru for our divine task.

### **8.13. Dharmic Perspectives**

Sanctified Grounds. With the passage of time, the spread of greed, arrogance, corruption, commerce and politics began to create artificial man-made rituals and customs with fabricated traditions. They transformed the cultures, even affecting holy sites once consecrated by Paramātmā which were turned into venues for visitors' pleasures. Using revered sacred names of Paramātmā Bhagawān, ambitious people developed holy precincts for pilgrims to indulge in self-gratifying physical activities at odds with dharma tenets and the ambience of sacred spaces. Holy sites became tainted with degenerate dissipation and impure activities harmful and painful to Paramātmā. It is colossal ignorance and disrespect to name commercial places after Paramātmā Bhagawān, or to defile holy precincts within and around the periphery with violent activities like animal sacrifice, entirely bypassing the intended purification, wisdom and punya that people gain in holy environments. Pursuing profitable businesses, managers of holy precincts and nearby taverns, bars and lodgings abuse various names of Bhagawān, openly and privately offering trading commerce, shopping services, amusement parks, song-and-dance shows, drinking and intoxication, even drug addiction and sex parties. Violence and even killings were performed on sacred grounds in the holy name of Paramātmā, collectively herding human souls towards decadence, disunity ending in total alienation from the divine. Such destructive actions bring deep pain to Paramātmā Creators, making world annihilation a definite option. When indulging in

self-gratifying activities including politics, commerce and personal pleasure, false ideas take root in the mind, making it difficult to distinguish between right and wrong. To pervert and defile historic sacred grounds or active spiritual centres as tourist attractions, stripping them of spiritual existence, is not only egregious desecration but builds up immense negative karma results for those responsible. Our task is to cherish and protect holy places, preserve their natural treasures (like trees, lakes, streams and caves) as well as their monuments (like buildings, paintings, sculptures, stupas or pagodas), keeping the sites completely intact for humanity's spiritual growth through the ages to come. But our wrongful behaviour and misdeeds have made us thoughtless and insensitive, straying far from dharma and ultimate liberation. If animals had the choice, they would perhaps decide to go to university and become learned to accumulate useful wisdom, but humans, even when highly learned, display sadly inhumane attitudes, often behaving like ignorant beings.

We live entirely individual private life-styles according to our own particular backgrounds, and see ourselves as educated, cultured, innovative and progressive beings. But when it comes to soul-liberating abidance in dharma, we lack life and vigour, we are lethargic, disinterested, treating dharma as politics instead. Even though some people with bombastic mindsets like *I am the centre of the world... only me...* may have become wealthy and powerful, in fact no matter which karma-work humans undertake, their ultimate ends are only of two kinds: positive dharma karmafruits or negative adharma wrongs that can be neither blocked, nor escaped. Fully aware of humanity's purpose on Earth, certain people with faith in dharma, nevertheless engage in turning holy places into modernised commercial tourist venues for profit. Time shows how the overwhelming weight of such adharmic mindsets and activities have reduced the existence of dharma in the world. That is why even when true Gurus raise timely dharma awareness, if humans remain incapable of selfless altruism but continue yielding to excessive avarice, arrogance, attachments, rage and connivance that taint dharma with commerce and politics, the evil that follows will push the world toward colossal catastrophes, annihilating Creation Itself.

Earth is the only place in the universe for achieving the triumph of human souls and establishing the deepest, harmonious loving relation with Paramātmā our Creators and Guides. In dharma, human souls indeed have total independence and free will as these unique attributes are imperative for humanity's ascension. Humans alone have the unique advantage of being able to design and create their everlasting personal afterlife. This requires being ever-vigilant, distinguishing right from wrong, recognising truth and untruth from the heart, and remaining ever in touch with Paramātmā. In most countries, holy places related to Paramātmā are organised for visiting pilgrims. In some countries, general tourism is the main source of income. And generations of humans spend lifetimes developing pleasurable public places with related businesses and services for tourists' entertainment, enjoyment and recreation. Good management of tourist venues according to commercial practices are indeed useful and important for the world, but sacred dharma places are profoundly different from mundane sight-seeing destinations. They hold a unique spiritual dimension that uplifts visitors from the innermost recesses of their heartsoul by the transformative ambience of the pervading divine Presence. This is why no spiritual energy should be changed, reduced or removed on holy grounds, no matter how ancient the site. And names of divine Paramātmā should never be associated with commodities. Sacred sites should be preserved forever for the special pristine holy timespaces that they are, maintaining and evoking thoughts and bhāv consciousness of innocence, purity, serenity, deep reverence, gratitude, compassion and piety in every soul entering the Precincts. Sadly, it is exactly the opposite in most holy places attracting visitors today. Spiritual director-managers with aggressive profiteering tendencies and other greedy heartsets, compete not only with one another but across villages, towns, societies, even amongst nations. These negative bhāv energies generate murky clouds of self-centred commercial, political or social adharmic bhāv consciousness that directly and indirectly affects everyone within reach, even helpless, destitute, weak and simple souls. Financial success gained through corrupt means is not beneficial 'development' or 'innovation'. Yet it is precisely with such unbeneficial and spiritually empty competitive goals that humans are increasingly absorbed. It has become common to throw fabricated accusations, condemnations and criticism onto great Paramātmā Gurus Who come



to Earth to revive and to preserve true dharma. Where dharma is destroyed by sacrilegious, desecrating behaviour, whether in commerce or in religious practice, no positive achievement is possible. How far-reaching can any commercial development or social blossoming thrive without dharma? Paramātmā dharma awareness is the unique and indispensable path to inspire human laws, conduct, discipline, civility, honour, reverence and dignity, etc. The soul becomes happy, fulfilled and content on Earth only when it does something noble and good in the world. Otherwise, merely to glitter as cultured or educated persons adds no real meaning to life. To redevelop dharmic grounds and their sacred contents with lavish architecture and ostentatious ornamentation to attract, allure and delude paying visitors with mundane aesthetics, is to remove their original sanctity, and to misguide devotees by turning Paramātmā into cult idols.

The only genuine 'treasure' for the *entire* Human Family the world over, are the holy spaces sanctified at one time or other by actual Paramātmā Presence. These sacred grounds resonate forever with the vibrant, uplifting and transformative energies of those glowing, compassionate visitations to Earth that continue to be felt by pilgrims with hearts that open and respond to divine dharma, generation after generation. For wherever Paramātmā Gurus have walked on Earth, Their sacred Presence remains forever. This is why, wherever dharma sites wish to preserve and retain their original sacred qualities and uplifting influences, it is vital to adopt and maintain Paramātmā dharma rules and regulations *at all levels* including daily living, organisation, site-preservation, as well as all commercial management. Only when entirely immersed in genuine qualities of living dharma wisdom can any dharma site retain its original sacred nature, continue to exert its original uplifting influence, and live on as a sacred 'piece of heaven'.

True Dharma. There is an enormous difference in the means and ends of knowing: one is direct realisation and the other indirect book-learned knowledge. There are many worldly gurus who write, embellish and expound wisdom gained from studying and restudying second-hand book-learned knowledge, all of whom had been diligently following re-constructed dharma mārgas of bygone traditions. Teaching others with their knowledge, they give analyses and logical interpretations

like dimly flickering stars scattered in the firmament, without the endurance of the sky, without the firmness of the earth or the radiance of the sun. When they encounter those who have gone first-hand in direct search and realisation directly from the source, who proclaim truths unknown to them or contrary to their own knowledge or tradition, they tend to reject the new teachings and even move to suppress them. If their training had been based on the same true dharma, the same eternal wisdom of Creation, and gained directly from the Paramātmā Bhagawān Creators Themselves, how could mutually contradictory principles, ritual forms and beliefs have possibly sprung up, creating such an immense gap? All these disparate spiritual leaders would have recognised true Dharma, and true Guru immediately. The difference between first-hand realisation of dharma from direct experience, and second-hand accumulation of dharma information is the cause for all the delusion, separation and antagonism in the name of Dharma we see around the world today.

Renunciation in the Heart. There is a misconception in the world that believes it obligatory for gurus who have obtained dharma to live in little huts, stay at the base of trees, to remain celibate for life, to practise self-mortification, live in perpetual poverty refusing all comforts and pleasures, etc. The truth is not so. Since Paramātmā Bhagawān created all the world's essential elements, it is more than right for Them when on Earth to have decent well-furnished dwellings. The idea of 'renunciate' or 'renunciation' has been wrongly understood and wrongly defined.

In truth, the heart of renunciation is this: to renounce any and all untruth, and all destructive heartsets like separatism, bias, anger, greed, egoism, arrogance, attachment, jealousy, envy, hatred, aggression, brutality, and violence, etc. It is absolutely misleading to think that the meaning of renunciation is to sit forever under a tree, in a temple or cave. It is most proper for Dharma Gurus to enjoy the most precious elements on Earth because all the world's elements are created by Paramātmā Bhagawān Creators who have divine mandate over all Creation. In this light, the true Dharma Guru is the highest, most beautiful being in the world. Without assuming any self-importance, remaining humble, quiet and modest, He works to uplift all the creatures of the world. In this way, He will spend the rest of His earthly life. For this reason, we offer to true Gurus the most beautiful, most

precious elements of Creation (water, flowers, fruit, light and incense). But notions have been developing in the world that dharma gurus are insignificant, belong to lower social strata, that dharma teachers live out in the wilds far removed from the world. These are in fact inconsistent with the truth.

For instance, it is impossible for anyone to teach the transcended Guru like Mahāsambodhi Dharmasangha, Who since age 15 had been immersed in profound meditation and, entirely on His own, obtained the profound living dharma wisdom to benefit and uplift all living beings of the universe, and the long-forgotten ways and means to reach ultimate moksha liberation. In fact, as Paramātma, He is beyond transcendence and totally liberated. He can go everywhere and anywhere into the human world to disseminate Paramātma dharma, entirely free of the countless human constraints that bind the rest of humanity.

There are many pretend-gurus or make-believe professional spiritual masters who in various disguises work as gurus, but are in fact without real dharma wisdom. Truth-seekers should avoid all wrong notions or rumours of how genuine gurus exist. In fact, aside from avoiding evil paths, untruths and falsehoods, the fully transcended Guru is free to do as She or He thinks fit. For the True Guru, all is in abundance ever fully provided with all things needed for creating dharma on Earth. He encompasses all things in the world, starting from the physical, financial, material and economic including property, to the bestowal of mukti-moksha pathguidance. All things in Creation are within Guru's jurisdiction, even man-made things. Humans should never belittle Dharma Gurus. That would be in direct defiance of Paramātma Bhagawān Creators. On Earth, this is tantamount to showing the destructive path to Hell or self-annihilation.

Dharma Authority. If the many spiritual leaders who do long years of meditation in *tap* austerities, who give brilliant persuasive talks and joyful lectures expounding on certain dharma subjects, were genuine dharma leaders, they would have succeeded in holding the world together in universal peace for good. To be a true dharma guru requires, first of all, surrendering into the shelter of Paramātma Bhagawān, being entirely immersed in the dharmamārga, and abiding in Paramātma laws. And as long as one hasn't attained the qualities of living dharma wisdom by following truth

through purest dharma karma-actions, one cannot become a dharma guru. As long as immortal moksha-transcended Paramātmā Bhagawān have not assigned true authority and divine rights of dharma guru to anyone, the true dharma guru can not manifest on Earth. How can anyone take on the role of a dharma guru with the immense responsibility of dispensing the wisdom that leads to eternal Sukhavati Heaven and uplifting all beings of the entire world, if in fact they lack the wisdom of transcendent omniscient dharma for mukti-moksha liberation? First of all, if we ourselves had gained empirical knowledge of truth first-hand, we too would be capable of leading others to experience dharma truths first-hand. If we ourselves lack fully experiential realisation, we cannot possibly teach the truths of Creation. When we have not realised dharma first-hand, we will not be able to guide humanity onto the true dharma mārgapath of ultimate transcendence. We can only enlarge the many cracks and rifts of corrupted traditions, and spread further delusions of wrong standards and principles. Following false gurus ignorant of the genuine primordial paths to moksha-ascension, humanity will continue to deform the principles, mārgas and practices of the true original Paramātmā dharma.

Coming to Dharma. What are the essential factors that benefit the world? What is the world searching for? And what is needed for the world to transform itself for the better? Which things will destroy the world? Having understood the entirety of these matters, a true Guru has full and complete awareness of the types and the level of dharma standards that should be taken up in the human world, and which should not. Dharma permits only the standards and principles that benefit the world. Anything that may harm any living being is forbidden. True Gurus give the world only what people can grasp and absorb at the time. Humans do not obtain dharma in pleasure and comfort alone. It does take pain and prodigious work to deepen dharma knowing. Humans put in considerable energy to grow and purify while grasping and merging with dharma, gradually growing into full bloom. Clearly, only by staying strong and steady, remaining entirely within dharma laws will it be possible to gain the fruits of dharma punya. Not by negotiation, mediation or politics, dharma does not achieve its goals by finding intermediary ways and means to get there. Dharma is like the sky, open to all. It is voluntary and spontaneous, not compulsory or imposed.

Devotees are free to come to dharma on their own, free to absorb dharma in their heart, entirely and only according to their own will since true dharma ultimately sprouts from within each individual heart, and is never inserted into the mind. It does not use wealth or riches, threats or beatings, entrapment or bullying, temptation or intimidation, nor any majority dominance to force Itself onto people. It never orders people to do things against their will. Dharma is the highest prize ever revealed to the world, and utterly free. No dharma gurus wilfully create their own standards and regulations outside or beyond the true dharma of the Paramātmā Bhagawān. But knowing the varying capabilities and capacities of human beings, Guru gives wisdom and rules in exact measure, only according to how much is of benefit at the time. To reveal too much at one time is inevitably harmful. In dharma therefore, it is of extreme importance for Guru and disciples to be in great sensitive empathy at all times. Dharma is not something to be manipulated. Those who have taken up the dharma path but violate its laws ignoring its regulations, will definitely fall into distress and suffering. And those who have not even taken up the dharmapath at all, wander lost forever in the ocean of suffering.

After one enters the dharma, one must change certain common elementary habits. Eat only pure nourishment. Cause no harm to any living being. Forgo greed, egoism and arrogance. These are the bygone heartsets that absolutely must be renounced when entering the dharma life. Instead, do bright positive true karma actions that benefit the world and all living beings including oneself. Treat everyone with equal understanding and empathy, serenity and reverence. Be content at all times. These are the most basic elements of life in dharma. These precepts are important for us to obey closely, as they enfold dharma rules and regulations. But the greatest karma practice of all is the dharma practice overflowing in all-maitribhāv that, more than for oneself, is for the uplift and benefit of all living beings of the world. Never take up aggressive and unpeaceful mārgas of negativity in the sense of greedy self-centric mindsets and heartsets. Whoever is building such dark adharmic karma actions is harming not only the self but also one's family, as it generates restlessness, impediments, harassment of one kind or other for everyone, leaving planned activities unfulfilled. In the long run, accumulated wrongdoings

gradually diminish the human being like some rusty metal left in the swamp to erode into complete decay. In human terms this means our progeny being born with some or all faculties weakened, short-lived, or born crippled, etc. with the family line gradually dying out. For egotism, greed and cruelty adversely impact not only individuals, but families, villages, community and country, up to the entire world. In short, Dharma is not political, and is not negotiable. It is. Or it isn't.

Heart Dharma. Many religious leaders in the world these days are not well respected because their speeches, judgments or actions do not uplift the world or living beings. Why should this be so? Because truth lies in the deepest recesses in the heart - albeit often hidden from the self - and people instinctively feel the divisiveness, egoism, arrogance and collective greed that formed the proclamations and actions, and thus lose their trust in those leaders. The deep schism created since the rise of false gurus scores of millennia past has made false beliefs and traditions into universal laws and standards, causing a profound rift between humans' innermost conscience, and their outward mental apprehension of and conformity to existing conditions. Doubts arise when people hear their leaders present themselves as the right or true ones, acting for display or propaganda levelling false charges and referring to genuine true gurus in demeaning derogatory terms, and when they define and delimit 'this dharma' or 'that dharma'. Dharma is not just an idea to be proclaimed. It must charge human behaviour to transform our very way of life. The minute that dharma practitioners take up bias or division, absolutely nothing of true dharma existence is left. Our dharma practice - from all the gurus on the true dharma mārgapath to all devotees - is not doing karma actions for fleeting materialistic riches, pleasures, name or fame. We do karma actions precisely to *get rid* of all such worldly bondages. For those holding contrary expectations and doing karma actions to fulfil selfish desires, these practices can never be true dharma karma and are best renounced at once. Now we understand that these diversions distract us away from our dharmamārga. Once we realise that our heritage has been so fully distorted, it will be immensely refreshing to embark on the true dharma path of Creation with our hearts totally open to inner transformation; that is to start afresh, from the beginning.

Guru Leaders. Many so-called dharma figures in the world have come into general disrespect because humans have begun to see them as politicians. Leaders behave as if they were dharma gurus, and dharma gurus behave as if they were traders, no longer abiding in the regulations of true dharma. Without being firmly grounded in truth, these leaders have been more interested in worldly, materialist opportunities, doing things forbidden in true dharma. That is how such leaders bring their own dharma existence to an end. Shaking hands, walking arm in arm with merchants and world leaders, they end up being neither dharma leaders nor worldly negotiators. And in that way they lose their dignity, their identity as well as their own truth. Worldly materialist involvement was never the prerogative of dharma gurus, nor was it ever in any dharma regulations. The laws of dharma treat all creatures as children of Paramātma, bringing them onto the dharma mārgapath, inspiring others to forsake undue attachment to worldly concerns and preoccupations, and to uphold dharma as the main focus of reflection and contemplation, throughout life.

Dharma for All. Common worldly practices notwithstanding, true dharma is not politics in *any* way or form. True dharma is the treasury of all Paramātma wisdom that forever remains impartial for the wellbeing and happiness of all living beings. Dharma is not tainted by any trace of politics or commerce, nor obtained through self-serving egoist machinations. Dharma is working for the benefit of *everyone*. Humans must never abuse or break the trust, faith and hope in dharma of disciples, sanghas, devotees or followers by living in untruth. They should avoid proclaiming dharmic principles merely for show in front of gurus and devotees, whilst doing the opposite when alone and unseen because untrue behaviour brings down terrible destruction. Such hypocritical and harmful behaviour is not only prohibited by dharma laws, but is also detrimental in worldly activities. In maitri dharma such actions are to be avoided completely. Oneness and egalitarianism in truth are the strongest bonding foundation of both.

All maitrified disciples, sangha, devotees and followers happily spread the dharma mārgapaths by engaging only in activities that are empowering and supportive to everyone equally. It is not dharmic to neglect the poor, to gather into dharma groups

only the rich and the learned, collecting only the strong and capable while ignoring the uneducated and disabled. Such discrimination is not dharma. It is only human egoism born of ignorance. Those who wish to do dharma and those already practising dharma are inspired and encouraged to probe ever more deeply and light up their dharma towards gaining moksha-liberation for all beings. As a mutually cohesive and inclusive monolithic maitri entity that also supports the poor, suffering and disabled, we always nurture *all* hearts in ever greater shining dharma to glow into full flowering. What a glorious human passage to liberation in heaven this life will then be! And that is one of our primary dharma goals.

### **8.14. Requisite Dharma Subjects to Know**

Respect for Paramātma. There has not been true lasting peace in the world to this day because the true essentials of living Paramātma dharma had vanished, and adharmic influences impacting humanity have caused people to look upon dharma from a separatist, self-serving materialist perspective, regarding it as a possible source of material gain like wealth or power.

Even the Guru has been seen as some sort of earthly king or leader who favours His own race, society and kinsmen, thus giving rise to all types of falsehood seen here on Earth. The laws and regulations of dharma are different from this. Unlike the artificial ones of the self-serving, materialist world; the standards, rules and regulations of dharma are living processes: decreed entirely by the Paramātma Gurus and working equally among all, from the heavenly beings above down to the human beings below. Opposing the Paramātma, even making the least alteration in the laws and regulations laid down in true dharma is like derailing a train, or swinging a wrecking ball overhead to demolish one's own house. It is like digging holes and then falling into them. All humans are members of one single family. Causing the collapse of our house harms ourselves and all people in it, and also harms our future progeny. Dharma followers do not harm their own families this way. Why let our personal failings inflict suffering onto others? Maitri dharma followers do not engage in any adharmic activities that bring on such destruction. It is a mistake to



see dharma or dharma gurus as a springboard to potential materialist profits or advancements. For no dharma growth can come to oneself from profiteering or fame, no spiritual gain for the family, community, nation, country or world. Profiting from proclaimed dharma work is not empathy or symbiosis, nor the original oneness of Creation. Nor are materialist aims part of any dharma rule or regulation. Profit-minded thinking wrongfully abuses and corrupts dharma principles. Seeing the dharma guru as a source of gains and benefits never contributes to spiritual wellbeing.

How can any true dharma guru welcome, encourage or conform to self-benefiting, materialist aims? Dharma never indulges in self-serving materialist practices. Dharma functions only on the numinous level, on the supreme mār̥ga of soul-transcendence, where all dharma karma actions are not only for the world's collective spiritual welfare, but for the uplift of all living beings, guiding the entire world onto the highway of peace. Distinguishing truth and untruth for the world, releasing humankind from the great abyss of delusion, true dharma is the genuine true mār̥ga of ultimate transformation and transcendence.

No true disciple on the dharma mār̥gapath goes against the Guru's instructions. To go against Guru's words is arrogant disdain for all Paramātma. How can They bestow deep-rooted confidence in us? Without our personal dharma punya and without Paramātma with us, we will definitely be lost and forfeit our chances at dharma punya karmafruit for transcendence, or deep-rooted confidence. Considering our unquestioned respect for our physical parents who have given us birth, what about the divine Dharma Gurus who gave us life itself? Disrespect for Paramātma Bhagawān is always immensely self-devastating.

The Dharma Guru as Paramātma. The Paramātma Dharma Guru is an entirely new experience for humanity. But when looking at a true dharma Guru like Mahāsambodhi Guru Dharmasangha, humans still summon bygone experience of viewing religious leaders in terms of earthly materialist powers like religious, political, commercial, social influence, or in terms of other temporal boons like health, wealth or fame. After genuine reflection and absorption in dharma, Maitri followers begin to recognise Him in terms of *unearthly* powers, as the spiritual Guru

Who has come just for the eternal transcendence of all creatures and to make the whole world flourish. The Guru embodies all divine standards, laws and regulations that are being applied equally to Paramātma Bhagawān and human beings alike. Guru is Earth. His words bestowed to us are like the vast and firm Earth, the foundation for our own sustenance and living. Paramātma Dharma Gurus compassionately invite all humans to explore the infinite topics that advance our spiritual journey into eternity, and to open our souls to full blossoming. But seeking to outwit Guru, trying to influence, teach or direct Him, is to commit grave wrongs. Who in the world can be more all-mighty or more all-knowing than the true Guru Who had gone through such arduous and protracted meditation, Who has undertaken such extreme probing for - and discovery of - the true Paramātma dharma first-hand directly? Those who may try to become a great ocean like Guru without lifetimes of intense arduous practice advancing toward the liberation and ascension of all living beings, will only be swept under the huge waves of that great ocean. Before Paramātma Gurus, we are infinitesimal like grains of sand. Working to produce obstructions, accusations and counter accusations against our Creators is like drinking poison for self-annihilation. And there, no one can save us. Many humans still unaware of the unprecedented transformation now underway, may still keep their hearts closed to all living beings and mistakenly view the descended Paramātma Guru as an ordinary worldly human being like ourselves. In this way they accept the untruths that fan the great worldwide unrest with continual wars and disasters.

Mahāsambodhi Dharmasangha Guru. Humans tend to advocate their own particular beliefs, identifying with a particular group, race, tribe, religion, community, or nation. Or they may start spending time and energy on stratagems to advance their finance, power, or majority without invoking the *bhāv* consciousness of mutual understanding and empathy, reconciliation, unison, trust, reverential respect and the all-benefitting Paramātma oneness. Many still live in *unmaitri*, separatist *bhāvana* arguing, backbiting, even *creating* discrimination and discord among one another. In this way, with everyone seeking to gain control, creating factions and counter-factions, aggression grows splitting ethnicities, communities, corporations,

as well as social, financial and national interests, even religions. This is how wars are created in the world. It is imperative for the entire human family to be steadfast in all-maitribhāv, with everyone, and at all times. This Earth world is our one collective home. As our home, it makes all beings on Earth of one and the same family. This is the founding truth of dharma. Since that is so, matrified humans firmly resist all separatist ways like bias, discord, disharmony, quarrels, fights, battles, as well as all words and actions of thoughtlessness, mistrust and disrespect. Dharma is light, the total brightness spread worldwide. Why move out of light? What good is this? Coming from Paramātma Bhagawān after a hiatus of dozens of millennia from the Earth Realm to save this exhausted and bewildered world on the point of self-annihilation by humans' ignorant misdeeds, the omniscient Mahāsambodhi Dharmasangha Guru descended as dharma-bestowing Bodhimārga. He is here to uplift humanity from its age-old self-made bondage of ignorance and self-destructive practices, to pull us away from extinction by the radical shift back into the primordial Light of Truth. Restoring the world's original dharma of Creation, Guru is here to empower and revitalise peoples of all beliefs, all mārgas and karmas. From the deepest recesses of all human hearts, He rebuilds truth into the myriad cultural standards, traditions and rituals that had taken root in previous ages of adharmic delusion. Earth is the one single common habitat, the priceless treasure for all its living beings. And humanity's collective responsibility is to protect and to preserve this unique treasure. Surrendering into Guru's refuge and following His dharma mārgas, humans can at last be freed from the world of delusions. To establish and spread the laws of dharma in the world, we must begin with ourselves. To spread maitri dharma among family, friends, society, country up to the whole world, to reestablish Earth as the Dharma Realm of the whole universe, we follow Guru in creating the shining, empowering flourishing world of truth. We shall let our maitrified hearts bloom in full just as in everlasting paradise where Paramātma Bhagawān take delight, where days of health, overflowing joy and peace regenerate all living beings.

Not from any race, community or nation, Mahāsambodhi Dharmasangha Guru is the Guru for this our human Earth Realm, to transform it into the Dharma Realm of this Golden Age. His happy, loving, patient and personal supervision for

humanity's unprecedented collective transcendence and ascension is for all living beings in this entire world, equally.

Dharma on Earth. Mahāsambodhi Dharmasangha Guru has come among us to establish an entirely new and heavenly form of totally egalitarian, integrated oneness, universal peace and unbounded happiness. This human dharma world had been designed to be like that of Paramātma Bhagawān whence He had come. Eventually Earth Realm will become so pure, so pristine as to recover its original innocence, so that Paramātma Gurus can visit with ease, erasing the distance, the darkness and opaqueness of adharmic karma actions that had separated us for so many thousands of years. This thorough transformation is actually possible because humans are designed with immense inner potential for direct ascension, with a capacity for transcending ignorance and cyclical births and deaths like Paramātma Themselves. And this our final, collective ascension is the only reason our souls are being sent here for this brief dharma training-and-testing phase as humans. This is the mission of Guru's last visit and dharma mārgapath guidance for all time. And here it is imperative that humans behave only in the way they have been designed, and avoid all behaviour and activities of *dānab* demonic wild beasts. This must be made pellucidly clear since each behaviour pattern leads the soul to an entirely different type of realm.

Foregoing the long-deluded, long misguided worldview whose 'true and good' behaviour and actions were nearly all untrue and adharmic, more like *dānab* or demons than *mānab* or humans, let us revive and nurture our *mānab* heartset, empower our true human nature, merge into the Paramātma mārgapath, and together move on to final moksha-ascension. This last effort depends on our capacities and our willingness to give up long-held non-human adharmic habits, values and attitudes. We joyfully embrace the pristine life of pure truth that is dharma. At last we see clearly how many of our habitual actions have been adharmic, *dānab*-demon like, how our most basic teachings and our highest values had been engendered by demonic separatism, cruelty, self-centrist grabbing and hoarding; we will see that these current values and teachings differ vastly from the true dharma mārgapaths

where humans offer their entire self *solely* for the welfare of Earth and the ascension of all living beings.

Human and Non-Human Behaviour. In sum, in this book we learn how Paramātmā Bhagawān view humanity, that is, from a new perspective i.e. the Sukhavati Realm above. The immensities of surprising differences are clearly highlighted in this chapter that reveals what Bhagawān Creators had created and what They observe of humanity. Reading and absorbing Guru's introductory Book helps humans worldwide close this gaping gap, so that we may at last begin to recognise the Source, to regain our sense of wholeness, becoming merged in the Guruness with which humanity had been created from the beginning. And for this purpose it is important for us to see the entire gap as it is, in every detail. First we learn to recognise the actions that form negative and destructive paths of extinction for our souls that Paramātmā see as *dānab-* or demon-like that send our souls spiralling downwards, actions based on untruths. And then, let us gather the essential *mānab* human actions that form uplifting mukti-moksha paths, sending our souls soaring upward in light, actions we wish always to follow from the depths of our heart in order to embrace the whole world as one like our Paramātmā Creators, with confidence, respect and universal maitribhāv.

### ***Non-Human Behaviour***

Over the Past Age, humans in demonic fashion had been committing adharmic karma transgressions, harming their own very heart-soul by inventing situations, institutions or traditions of negativity including sadness, sorrow, guilt, fear, terror, jealousy, envy, suspicion, anger, rage and hatred that cause weeping or crying, punishments and killings, wars and slaughters, and finally trigger all sorts of backlash in natural disasters and pandemics. None of these negative feelings and actions come from Paramātmā Bhagawān teachings. They are all generated from profound lack of contentment, self-fulfilment and gratitude. They are mārgapaths of self-extinction, and are demonic.

Many humans wandered aimlessly, self-centred, greedy and full of attachments, seeking self-gratification, like the lost spirits. There were also many humans who worshipped and communed with departed souls, including ancestors, famous kings, beloved heroes, generals, deifying them as supreme Bhagawān with the purest of intentions. But such behaviour is not human but ghost-like, and accumulates negative karma results. In time, private and public shrines and temples were built in the name of dead idols for public worship, with sacrifices of fresh blood and fresh animal flesh, and other forms of burnt offerings of live elements of Creation. All this is not dharmic human behaviour, but belongs to the demonic category. Humans who amassed power also invented and spread myths that became official history, and practices that became regulations or dogmata. Eventually, this reached the point of institutionalised religious or civil codes by which people could be officially persecuted, tortured and exterminated.

As in the past in *dānab* fashion, humans still devour the flesh of living creatures, without respecting life-forms as equals. Humans still harm and kill other living beings when craving their skins, pelts, furs, horns or bones, tusks or flesh. But above all we harm our own dharma life by accumulating colossal negative karma results that block our moksha-ascension, leading to miserable non-human states or realms in the next life deprived of dharma forever.

Isolating the self from all 'others,' humans fell into animal-like ignorance, bias and divisiveness. They shared good fortune only with family members or clan, but not with 'outsiders.' Humanity has come to live in the *dānab*-like selfishness, greed, suspicion, fear and dishonesty that has infected human heartsets. All this too is typically non-human behaviour.

Organised laws and regulations were largely rooted in bias and separation, based on self-empowerment, seizing from others, destroying others, authorising people to kill or diminish other races, communities, tribes or countries.

Many humans worshipped unliberated wandering spirits that abide in animals, rocks and trees, as well as ghostly guides. Many humans still pray to them, and even offer blood sacrifices. This also is demonic behaviour leading to self-destruction.

Inequality. Humans have been trained to compete, to outdo classmates or schoolmates, to 'win' over 'losers', creating the colossal delusion that for 'us' to gain something, 'others' must lose something. Humans have developed false pride and hypocrisy and tell lies to impress or to gain favour with those most feared. Many humans still enjoy inciting envy by showing that they have what others wish but do not have; they delight in making others jealous, the way they envy those who have what they themselves can only wish for. Humans have come to create groups bounded by common interests, competing with similar groups, aiming to cause disasters to 'the competition' and benefit themselves.

Artificially separated nations still draw and fiercely 'defend' boundary lines seeing all neighbouring others as competitors, inferiors, thieves or enemies, and use violence and murder as means of 'defence'. Unlike proper human *mānab* behaviour, wars of any sort are demonic behaviour. Here many humans admire killers who shoot large wild animals or catch large fish; then treat the victim's corpse for permanent display on walls. Humans still glorify those who kill off the largest numbers of human 'enemy' in battles or wars; legalising killing, they honour the most vicious killers with songs and legends. Humans have come to see killing - the destruction of Paramātma's own creatures - as sport, as game, as challenge and as honour.

Separatism. Clans, districts, groups, societies, industries, conglomerates, nations, organised religion, education, medicine, pharmaceuticals, every aspect of the Prāqīn Kal Age just past, originally designed to serve and to benefit mankind, have become self-centric, ruthlessly exploitative of the very beings they claim to uphold, aiming to expand the wealth and power of the leaders. Institutions have become deeply corrupted in seizing and hoarding from their members, fabricating anti-dharma dogmata, rules and regulations that destroy Earth, driving all plant and animal life including humans to extinction, already in progress throughout the world. Humanity *must* return towards the dharma of the Paramātma Bhagawān Creators and Protectors.

Greed. Greed is not mānab human behaviour but demonic behaviour. Bottomless greed has plundered habitat Earth, siphoning off marvellous Paramātma gifts for all living beings, to hoard as private possessions and impoverishing the rest of humanity, without regard for imbalances and natural calamities. Ignoring the consequences of wanton plunder, human greed has polluted the very essential elements created by Paramātma, where air, land and water are all on the point of rendering the beautiful Gift of Earth virtually uninhabitable, and sacrificing our very own progeny, destroying our own species along with thousands of others. On a personal scale many humans have also become infected with insatiable demonic *dānab* desires. In the same way, they have deployed increasingly violent behaviour in fulfilling cravings and addictions, to the point of self-annihilation.

Behaviour towards Gurus. In the bygone ancient age Prāqīn Kal, humans with political and religious power and influence persecuted, suppressed and eliminated true Gurus. Using devious means with false allegations to portray true Gurus as unworthy and evil, using all means to belittle and tarnish them, even putting them to death, they turned truth into untruths, and falsehoods into truths; they mixed true dharma with wrongful transgressions, right with wrong so that world values, traditions and beliefs were all turned upside down, and people lived against the heartsets and mindsets of their origins and of Paramātma. The powerful invented false histories and forced people to worship trapped unliberated souls as genuine dharma Gurus or Bhagawān. Instead of leading the world and all living beings to ultimate liberation, they focussed solely on deluding people into forgetting our main task of being human on Earth.

In Conclusion. Ordinary worldly human behaviour has been *dānab*-like in myriad modes, focussing mainly on physical survival and material improvements. Without the fulfilling foundation and deep contentment of being in dharma human daily karma actions have been mainly *taking*, *having* and *controlling*, that is, attaching possessions and benefits from *others* onto oneself. Such conduct is in fact *dānab*-like, as it takes on monstrous aspects of demonic behaviour. That is, when unable to satisfy their wants and attachments, humans of the just-past Prāqīn Kal



Age have been acting like monsters and demons, ever-ready to seize and grab, to manipulate, even to kill others, even willing to damage their own lives in the process. Many humans aware of ongoing cruelty, still ignore the fact that harming anyone is to harm Paramātmā Bhagawān and oneself. Negative behaviour arises when humans mimic greedy and manipulative actions of the ghostly spirits whose unhappy souls never gain liberation from suffering or ascension to eternal bliss. Without bodies, these sorrowful beings are forever denied the opportunity to create happy gardens of blooming maitrified souls, to gain liberation for all living beings, whilst imprisoned in the Earth Realm. Yet *that* is precisely the mission for which humans had been dispatched to Earth, why Paramātmā Gurus had bestowed this human interval here on Earth, and why only the short-lived mortal humans in the entire universe are given the unique opportunity to do just that. As humans on Earth: *we alone can – and should –* daily do our happy dharma karma immersed in the bhāv of benefitting all living beings (including self) whose ascension into eternal bliss and peace will benefit the entire world, when our souls in full maitri shall bloom like endless fields of bright flowers with delightful fragrance to please all living beings everywhere.

The root cause of all these *dānab*-like and demonic behaviours and actions, is the absence of humanity's most basic contentment: that deep and continuous resonance of unfathomable awe and profound reverence and gratitude for Paramātmā Bhagawān Creators that wells up from the depths of the heart, serving as humanity's direct path to Dharma Light. Choosing self-centrist separatist adharmic untrue behaviour of demons puts our soul on the downward spiral leading directly to self-annihilation, just like the animals or worse. Choosing the Paramātmās' universal maitribhāv of dharmic truth, ever radiating, giving and serving in oneness for all living beings, puts our soul squarely on the upward path of mukti-moksha for the world to be released into eternal bliss and peace.

## ***Human Behaviour***

Here let us summarise the positive Paramātma-like human heartset and karma actions that accomplish our task in this lifetime for attaining the living wisdom of divine moksha-liberation for all living beings.

**Contentment.** Unlike *dānab*, *mānab* humans are born with the capacity for unceasing contentment free of any and all worries and wants. This heartset must be revived and expanded by full immersion into the Guru and Dharma becoming drenched in Guruness. In this way, we absorb every karma fruit with equanimity, whether obstructions and support, delight and despair, pain and pleasure, bitter and sweet, negative and positive. Taking in all difficulties, obstacles and impediments and transforming their energy into dharma strength and confidence, the foundation of contentment full of light and serenity.

**Direct Soul Search.** Above all else is our soul's search for and identification with Paramātma truth. This requires courageous first-hand looking from the deepest recesses of a heart that must also be entirely free of preset notions or expectations and break through crusty scabs of millennia-old adharmic customs and beliefs. Now, we search with total openness, ready to see and to accept whatever truth we may find, no matter how unexpected. But if we hold *a priori* conditions for what we expect to find - we shall have lost the search before it begins. We are aiming to know the living realities of Life from within the heartsoul, to immerse ourselves within them, being part of what holds the universe together and what is keeping it living.

**Infinite Reverence and Gratitude.** When we stand in front of Paramātma Bhagawān contemplating humanity and our role in Creation, unfathomable awe and unbounded gratitude well up from the depths of our heart each time as we realise the immensity and truth of our blessing and our task, and the wonders of the most basic divine Gifts including the perpetual flow of air, oxygen, water, sun light, the all-nurturing

earth and its self-perpetuating plants that provide for all the needs of all creatures inhabiting this world. None of these wondrous living, ever-available Gifts should be taken for granted. We need all these basic elements and yet cannot produce any one of them.

Humility. Being in dharma, breathing dharma, becoming aware of the vastness of life, immense awe and reverence well up from the heart as we see all living beings equal in the universe, accepting oneself as the smallest in the immensity of dharma, to uplift all the creatures of the world. When doing spiritual practices, we remain in the deepest humility before our Creators, with no feeling of superiority when walking our journey, no public display to 'show others' how devoted we are as disciples, gurus, or how close we are to Guru. It is adharmic pride and vanity to wish to impress others with how much we know dharma, how much we have given to charity, how we have supernatural skills. Instead, dharma truth alone directs our souls to deepen and strengthen all our private *inner* Paramātma links for the sole purpose of serving all beings in happy and humble anonymity. That is maitri behaviour.

Equality. In Maitri, egalitarianism includes all animals and all plants and vegetation. Not political, it means that all beings created by Paramātma are Their divine children and equally loved. In spite of the important differences between animals and humans, both species as well as all forests and vegetation enjoy the very same right to life above all, and to the divine natural resources of sunlight, oxygen, water and earth, to the love, compassion, protection and uplift of Paramātma. All beings are in the very same Paramātma breath. From this perspective, all our human creatures are absolutely One Family where differences in colour, gender, socio-political status, education, wealth or health, race, nationality, culture, belief or tradition have no value, for every soul-light is part of the all-encompassing, and all-pervasive Dharmalight or Gurulight. Each of us is a child of Paramātma and part of Paramātma Creation. When we disagree with negative destructive actions of some siblings, we maintain our respect for their equal right to Paramātma love, and to our love. Their actions bring their soul to self-annihilation and, like a caring

parent, we try lovingly to steer our wayward child away from harmful activities, doing our best, but without negative feelings. We remain gentle and quiet, in the calm serenity that comes from the infinite all-encompassing compassion of Guruness. We pray for them to get a glimmer of dharma light and join us in the dharmapath before sending their soul to eternal perdition. Instead of competing to destroy or seize one another's life or means of sustenance, instead of being envious of what the others have that we lack, we look within to find with satisfaction and gratitude the beauty and bounty of what we *do* have and even take for granted and can easily share. With both voicing their needs to each other, seeing the other's distress as our own, we strive together as one mutually supporting team, to create a new solution that brings benefits for both to enjoy and share, equally. Humans should work together to protect the plant and animal Kingdoms with the care given to divine Paramātma's other creatures.

Oneness. Human beings experience existence as part of a giant living organism in which sunlight, air, water, earth and all living beings including all plants, interact organically and harmoniously as inalienable parts of an integrated living whole. This is in the same way that all the countless mutually different human cells, together with oxygen, water, light and warmth interact on the solid support of earth in myriad autonomic, organic ways to sustain the human body, mind and spirit as one single being. Humans maintain the unbroken living coexistence, cohabitation and symbiosis among all living beings in the worlds of humans, animals and plants within these basic elements. Human beings know that any destructive actions and even negative moods can negatively affect all lives nearby - whether human, animal or plant; and that their positive joyful moods bring ease and happiness to all living beings around. This is why *mānab* humans are alert, becoming ever more sensitive to the moods of everyone else, developing ever deeper friendliness.

Empathy. Empathetic coresonance is important in being able to feel what others feel, where the Maitri devotee in egalitarian oneness, is ever balancing between disharmonious factors among people or situations, to recover the harmonious balance in which the world had been created. It is a maitri trait to bring out and

develop humanity's innate ability, flexibility and amiability to be able to adjust oneself for the convenience of the whole, where instead of finding oneself never able to act spontaneously, depending ever on artificial, preset iron compartments and schedules, the true Maitri person is able to switch focus, giving attention to sudden and unexpected queries or demands with ease and grace, and never feels personal loss or drain. For in the spirit of true empathetic coexistence and true oneness, any 'problem' in nature or amongst creatures, becomes everyone's concern and 'time', like attention, is able to flow freely as needed, eliminating all mental boundaries and emotional barriers. Teams spring up spontaneously, strangers help each other accomplish together far more and better results than their individual separate works put together. And in compassion feelings are never 'hurt' as true devotees easily and gladly reach beyond the self, feeling from their maitri heart, which words or actions may make others feel bad, and which surely bring joy.

Confidence, Patience and Tolerance. Another wonderful human attribute is the profound, unshakable confidence in our mārġapath. Being one of countless tiny myriad souls practising dharma in front of Paramātma, we feel our infinitesimal self dissolve completely into the colossal mass that is the One Soul created by Paramātma of all living beings including humans. At the same time, new Gurulike awareness enters the soul and expands with the vastness and brightness of the sky and the firmness of the earth and we *know*, without a doubt, that we are firmly on the Gurupath. With full trust, our confidence grows and we realise that, no matter how many obstacles may block our progress, we will win in expanding and deepening our dharma in the end. During this growth process, patience and tolerance expand as we delve ever more deeply into our inward journey. No matter what kinds of obstacles come our way, affecting our worldly conditions, now we take them in with equanimity and contentment without flinching, looking upon them as purifying experiences. Closely allied to patience is the virtue of tolerance where the truths resulting from our deepest search may be quite unexpected, perhaps even surprising. Here then, we must stretch our heartsoul to recognise and contain the

new and far larger truth that is the dharma of Creation Itself. Dharma tolerance is critically dependent on an inbuilt flexibility that we cultivate with patience during spiritual development.

Perseverance, Endurance and Fortitude. At the beginning, we enter dharma with unceasing inner questioning, ever searching for truth; but once we *live* in the dharma, breathing dharma, ever serenely illumined by our mārgapath, we become fortified, empowered, and doing dharma becomes easy, like second nature. The dharma mārgapath is indeed not always an easy one. But in spite of lapses, we always manage to strive on, as dharma's invisible light is always radiant for all to feel and to absorb. When we immerse ourselves fully within Guruness and Gurulight, we become firmly supported from the heart, and even our worldly life becomes smooth and happy all around. This is not a matter of unrelenting fierceness in some worldly quest, but a calm knowing of our mārgapath, walking it with our soul ever steady, content, deeply confident, able to distinguish truth from untruth, right from wrong.

Creator-Preserver. In dharma, all humans are creators like Paramātmā, doing our bit on Earth. Each soul being within Paramātmā, aspires to live in Guruness like Paramātmā, to create benefit for the world and happiness for all living beings. With every thought, word and action, joyful devotion to the world and all beings brings to the true devotee unusual health and inner wellbeing. Creating out of love is the greatest action as well as the most rewarding joy one can ever experience, as it encompasses Guruness at its highest level, where the soul is searching and reaching to share with the world some qualities of heaven. Cleaning a street, planting a tree, helping a fish, calming those in doubt or fear, sharing with happiness, helping with gladness, and participating with humility and gratitude, never seeing oneself separate from, above or more important than others, the true creator is like Earth itself, sustaining countless living beings whilst remaining ever beneath, in the form of unswerving support.

Serenity and Bliss. Happiness that wells up 'without reason', spontaneously from the deepest recess of the heartsoul, is a new sensation or state of being for humans today. For now a totally unprecedented experience has come to all mankind! Humans are at last being bestowed dharma! This unheard-of dharma may seem at first totally incredible because no extant literature, and certainly no common knowledge, has revealed anything so pure, so strong, so cosmic, so genuine, and so thoroughly *true*. There is no precedent or reference to consult. It may be impossible at first to believe that humans can be free, can live every minute happily without worries, anxiety, stress, doubts, desires, attachments, without feelings of self-pity, jealousy, envy, anger, hatred or violence, without separatist egotism or greed whatsoever. But look again, it *is* possible to live every minute joyfully immersed in and for all living beings, as part of the Great Oneness where self-consciousness had long evaporated. In maitri, separation and self-absorption are replaced by transcendent world-absorption that produces natural serenity and bliss. And even less did we believe that it is precisely this divine bhāv that had been humanity's original state of being at Creation, and that this pure state of being had lasted over very many long ages before becoming twisted and corrupted as our recent scores of millennia have shown.

Living as Creation. The minute our heart-thoughts turn outward towards the world and all living beings, we enter Paramātma maitribhāv and the truth of Creation of which humans are such a wondrous and beautiful part. Let us firmly plant ourselves on the Paramātma mārgapath immersed in maitribhāv like Guru, and dedicate our life to the moksha-ascension of all living beings. For Paramātma bhāv has no wants, no attachments, needs or actions. It focuses on *being*, on immersion in the glowing miracles of ongoing, ever transforming, deepening Life itself, on being one with Guru, Sun, Air, Earth, Water and Humanity, Animals and Plants. The Paramātma Bhagawān Sukhavati Realm is continually effulgent in eternal radiance, continually giving, offering, sharing, nurturing universal symbiotic oneness, equality; It is the eternal source of serenity, bliss and everlasting peace. It is the Sukhavati Paradise whose glorious state is so well known to Mahāsambodhi Dharmasangha Guru. Now

He is bestowing this eternal *bhāv* anew with us in the human Earth Realm, as His very last call to all human souls.

Guru-Dharma-Creation. This is Mahāsambodhi Dharmasangha Guru's last call to Humanity. Each and every soul is hereby put on alert, given the once-and -for-all responsibility of choosing between new truth and past untruth, between dharma and adharma untruth for the rest of eternity. The Great Shift, the Fundamental Transformation into the Dharma Age has begun in the world right here right now... in our present lifetime. Guru has said that once genuine truth is really internalised, nearly all humans will quickly, spontaneously merge with dharma and follow true mārgapaths without difficulty. And it is this genuine truth that is swiftly transforming Earth and maitrifying humanity, even through physical manifestation, into pure timespace like heavenly realms.

Dharma is Guru, is Truth. Truth or Guru is Creation. And Creation is *being alive*. This Guru, this Dharma, this Creation, this awareness of life itself, is now here on Earth to uplift all beings - forever. Dharma truths are likewise eternal. These are three aspects of the same Truth that is the one single light flowing upward and outward, ever showering benevolence, compassion and life-nurturing *punya* blessing to one and all. In Guru, Dharma light shows the chasm between truth and untruth, right and wrong. It is self-perpetuating, its energy is self-generating and self-sustaining like the sun that radiates continually without need of sustenance from the outside. Like the sun, Paramātma dharma is now radiating from this beautiful glowing Earth, bringing light to all souls who would open up to the present, and leave the bygone past behind. Completely.

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### *Living the Dharma*

It is important when reading these pages about the many dharma topics, to absorb their meaning *only* in their dharma or spiritual sense, and not make easy worldly interpretations. Dharma does not consider worldly affairs or see things from mundane perspectives. It has no materialist, physical notions. In dharma, *all* is



dharmā. All things are dharmā. To receive Guru's Book fully, it is helpful to take a more lofty and detached perspective, for the reader to undertake intense soul-searching reflections with that courageous first-hand looking from the deepest recesses of the heart that must also be entirely free of preset notions or expectations.

Whoever in the world is now studying this Book, please take these points deeply to heart: Always stay within the laws of dharmā; never fall into wrongful mārḡa processes. The Guru Who has obtained Bodhimārḡa or Bhagawānmārḡa should not be treated from an ordinary, materialist perspective merely as a mortal human being, but experienced as the numinous light that charges our souls with the dharmā of Creation. We survive only because we are in the domain of dharmā, from which all essentials have been created and freely given for our existence. Other than quintessential, life-giving dharmā, there is nothing that generates and supports life in the universe. Ultimately, happiness and the sense of life-fulfilment are possible only when we surrender into the warm embrace of Paramātmā. If dharmā were to depart from the world, nothing could possibly be left here on Earth.

Never treat Paramātmā Bhagawān or the Guru Who has obtained omniscient dharmā wisdom for us the way many humans used to worship unliberated trapped ordinary single souls of historical figures, ancestors, our parents or grandparents, as deities. We worship Guru the Paramātmā as the unprecedented embodiment of Bhagawān, with the highest, deepest reverence and awe as our very lifebreath, as our life energy, as omniscient all-Creators, solid and supportive like earth, enduring like heaven, scintillating like the sun. We worship Him as the Great Paramātmā Creator, Liberator and Saviour. Without Paramātmā Creator Gurus this world does not exist at all. Nothing would be possible without our All-Providers and All-Sustainers. Let us diligently do our daily dharmā karma in real humility, but in the sense of contentment and fulfilment knowing that before Paramātmā we are infinitesimal tiny infants. Without Paramātmā Bhagawān's loving friendly blessing, our ultimate moksha freedom has no chance. Millions of souls loiter lost in the world due to myriad reasons including our gravely mistaken attitudes toward and treatment of departed dead kings, heroes or false dharmā gurus. They ended up wandering without final emancipation, imprisoned in this realm by our materialist

veneration, becoming increasingly powerful ghostly gods. But this is exactly why our ancestors could not obtain mukti-moksha liberation and wound up lost and unhappy. Our very great dharma karma, therefore, is to forsake all harmful standards, to follow our Paramātma mārḡapath with full heart-and-soul, bestowing loving peace onto all beings including those countless wandering souls. If we take up the opposite mārḡapath, we hurt not only ourselves, but entrap departing souls into eternal confusion and suffering.

All those who have been mired in bygone confusion are definitely free of it now that Truth has become clear, for this is why Paramātma Bhagawān has manifested among us. And in this new precious spacetime, our greatest and most joyful task is to take up the shining dharma path and meld completely within Its peaceful serenity and bliss, free of any and all negativity or worry. Our happiest, most glorious work is to plunge into the dharma mārḡa process with a pure, innocent and pristine heart. Without delay.

No practice with false negative standards and artificial regulations exists in dharma, as they are disrespectful to Paramātma Gurus and form a major adharmā wrongdoing. Let us avoid self-destructive mārḡas or paths. Above all, dharma practice always brings appropriate help, releases the soul from daily worries, doubts and tensions, infusing deep security instead, with full confidence and a buoyant, radiant serenity.

When knowingly going beyond dharma following our own will, we lose our existence. This is the responsibility of neither life-giving Gurus nor birth-giving parents, but our very own will. It is finding and living in dharma on our own will that has the greatest power to uplift our soul for all time. We must learn to feel from within, first-hand, never to bring harm to the heart with miserating thoughts (*I am unworthy. I am not up to it, I am bad, I am unloved, I am not lovable, I can never please Guru, I will never get it right, etc.*) Never think in a small heart. Never let the inner tears flow. Never shrink our heartsoul, or diminish our humanity. Such bygone habits reduce the Paramātma Themselves. Because in fact shrinking the self is a serious wrongdoing. Instead, we will *know* and *sense* the unfathomable awe and reverence welling up from the deepest recesses of our heart, that all living beings, including this happy creature, are breathing and living maitribhāv in and out, day

and night, rain or shine. And in living maitrily, we are uplifted into the worry-free state of consciousness, every moment. This unprecedented universal Truth is now ours at last, to treasure and to live, for the rest of our life. And forever after.

The Guru is here. Dharmasangha Guru is actually, *physically*, here with us among living human beings. The Guru's manifest form exists in both human and suprahuman states, and the true Guru sighted in the world is the actual form of Paramātmā Gurus in heaven. With His radiating heart-melting loving friendly compassion immersing all living beings, Guru helps human souls expand in joyful confidence, whilst His cool and non-negotiable dharma rules guide souls' progress without straying off-path. Right here, He has come to uplift our heartsoul to unprecedented awareness, bliss, serenity, awe, reverence and gratitude, exuberance and trust. He reveals a world of pristine truth and inseparable oneness that is more intense and more real than any and all living realities humans had known for aeons. Here universal peace unfurls and lasts, Earth is healed and whole again. He is here! This earth now is true! This sky is true! And we are also true! Our hearts turn happily inside out towards all the boundless beauty of our world and its living beings, our one divine Family where we're all equally and completely loved. Eyes twinkling in the heavenly light seem to say to each of us,

*Come to dharma, I'm here to guide you to full ascension. Make the most of these golden moments so that all beings unerringly absorb dharma's purest core essentials... for the joyful transformations that lead to supreme crowning revelations.*

Shaigi Wayinkya

## Pronunciation Guide

### Vowels

Each has only one sound, and all are pronounced as straight pure vowel, and in the ‘**long**’ form; and sometimes in double vowel value, but never as diphthongs (ai, au, ei, ou).

- **a**’s are as in father, far, bar (not as in **apple** or **bake**)
- **e**’s as in lend, them, left (not as in **cement**, or **reduce**)
- **i**’s as in seen, keep (not as in **site** or **smith**)
- **o**’s as in boy, soft, lofty (not as in **go** or **to**)
- **u**’s as in mood, zoom (not as in **mud**, **put** or **up**)

### Consonants

Single consonant letters are pronounced mostly as in English, with some notes:

- **b** as in **baby**
- **c** like **ts** as in **nuts**: **nuts**'affect, **nuts**'eat, **nuts**'oh, **nuts**'oodles
- **d** as in **darling**, **delve**, **deep**, **dote**, **doodle**
- **f** as in **father**, **federation**, **fiend**, **form**, **food**
- **g** is hard as in **garden**, **geh**, **ghee**, **gone**, **goo** (not soft as in **gem**)
- **h** is always aspirated as in **ha!**, **help**, **heed**, **hold**, **hoot**
- **j** as in **jar**, **jello**, **jeep**, **joke**, **juke**
- **k** as in **Kamala**, **kelp**, **keen**, **koala**, **Kubrick**
- **l** as in **lava**, **level**, **leeway**, **loft**, **lute**
- **m** as in **mammal**, **meld**, **meet**, **mottled**, **mood**

- **n** as in **Navaho**, **never**, **need**, **north**, **numinous**
- **p** is always a soft p as in **aptitude**, **appendix**, **appeal**, **oppose**, **Annapurna** (not aspirated as in virtually all English initial p's)
- **r** is always *rolled* on the tongue as in Italian, Portuguese or Spanish languages. As in the Italian words **cara**, **Trevi**, **risotto**, **Roma**, and **Rumania** (never soft as in the English **reel** or **very**)
- **s** as in **salve**, **seven**, **seed**, **soft**, **soothe**
- **t** sounds between the english t and d, like but: **stars**, **steady**, **steed**, **stomp**, **stool** (never aspirated as in English **tar**, **tee** etc but gentler)
- **v / w** as in **veil** or **wail** are interchangeable: **Bhagavan/Bhagawān**, **tattva/tattwa**, **Svarga/Swarga**, etc.
- **q** and **x** see section on New Consonant Sounds below

### Aspirated consonants

When consonants are followed by an explosive 'h', the consonant becomes aspirated with an audible 'h' as in 'ha!'. Found in words like **bhāv**, **dharma**, **sangha**, **Sukhavati**, **thangka**, etc. (never as in **thank** or **these**, etc.)

- **ch** as in **church** (not as in **chlorine**)
- **dh** as in **mud'ha!**, **mud'help**, **mud'ho**, **mud'hoot**
- **gh** as in **tug'hard!**, **tug'help**, **tug'heed**, **tug'ho!**, **tug'hoot**
- **jh** as in the 'g' in 'fringe: **fringe'ha!**, **fringe'help**, **fringe'heep**, **fringe'ho**, **fringe'hoot**
- **kh** as in **lock'hard**, **lock'help**, **lock'heed**, **lock'ho!**, **lock'hoot**
- **ph** as in **top'hat!**; thus we have **top'ha!**, **top'help**, **top'heel**, **top'ho!**, **top'hoop** (never as 'f' as in **phantom**)
- **sh** is a single consonant pronounced as in English **shaman**, **shell**, **she**, **shop**, **shoo**
- **th** as in **put'hard**, **put'help**, **put'heel**, **put'ho!**, **put'hoot**

## New Consonant Sounds

New Consonant Sounds of **nga**, **ngo** are made by Anglophones in the joints of compounds such as:

- **ng** (typical Maitri sound) as in **sing'along**, **sing'elf**, **sing'eel**, **sing'Olaf**, **sing'oodles**. See **ngu'gyak** (white), **nya'nges** ('Pranam' greeting), **o'nga**
- **qi** (Maitrian) The **qi** sound here is from the common Indic consonant spelled as चि in Devanagari (in Nepali words like चिया (qia) 'tea'), as qi-sound in Japanese *kana* script written as ち or ぢ, and in romanised Chinese as qi like the 'qigong' practice in Chinese martial arts). To make this sound, first hold the mouth in a smiling position with tongue lifted touching the roof right behind the teeth, and say 'cheese' while holding the smile wide. This brings the tongue back a bit from the teeth and roof, producing the prefix sound चि ち/ぢ **qi** does not exist in English. One must smile first and then, with tongue flatter, say the chee sound of 'cheese', the cha sound of 'charcoal', or the chu sound of 'choose.' You'll notice that smiling invariably inserts a smiling 'i (ee)' sound before the vowel, so that cha of 'charcoal' sounds like qia, chu sounds like qiu (a smiled chew.) The ringing consonantal sound of ch in the English *cheese* or *tree* (where the tongue is curled back toward the mouth roof), will give way to a more muffled sound that is entirely different: less metallic as the tongue flattens and pulls back slightly from the teeth and roof. Here, this more aspirated and more wooden sound, will be romanised as **qi**.
- **xi** (Maitrian) The **xi** sound here is from the common Indic consonant spelled as स्या in Devanagari (in Nepali words like स्याऊ xiao meaning *apple*), and as xi (west) in latinised Chinese (as in 小 xiao meaning *small*). Begin in a smile and then, with tongue flattened, say **she**, **show** or **shoe**. With tongue now

pulled down and away from the roof of the mouth, the **sh** sounds above emerge all softened and flowing out where they come out as **xi**, **xiou** and **xiu**.

### New Sound Combinations

- **ksha** as in **pick'shambala**, **pick'shed**, **pick'sheen**, **pick'shawl**, **pick'shoo**! See *moksha* (ascension), *wakshushya* (the world), etc.
- **shri** (shree with the r rolled as in Italian 'Que Será, Será' (Whatever Will Be, Will Be)')
- **tra** (is always rolled as in the Italian language, no matter its position in the word) as in La **Traviata**, as in Sanskrito-Nepali **mantra** or in Maitrian words **notra**, **tresh**, **watro**, **maitri**, etc.

## Glossary to Sanskrito-Nepali and Maitri Words

**Note:** all words listed below are Sanskrit-derived Nepali words that Guru often uses, and are mentioned in the Preface as holding special important implications or meanings in the Maitri Dharma presented in this book. Recently added Maitrian words are so noted. Most Nepali words come from Sanskrit, (very few come from Urdu or other regional traditions and are less often used by Guru.) Words underlined here have their own entries in this Glossary.

**adharmā, adharmic** – untrue, untruth, non-dharmic, anti-dharma.

**ahamta** – In general means self-pride, self-aggrandisement, arrogance, egoism. In Maitri it is one of the most undesirable states of being that causes harm knowingly or unknowingly.

**āhār** – sustenance, nourishment, food. Here, the food we eat should be shuddha āhār, or pure, wholesome and nourishing foods.

**adharma, adharmic** – untrue, untruth, un-dharmic, anti-dharma.

**Amrit, amrita:** elixir, nectar held dear as synonym for the highest, sweetest, most penetrating insights or knowing.

**asatya** – non-satya, non-true, false, falsehood, untruth. Here it means also wrongdoing, misdeeds, actions against existence, against Creation and all that's been created on Earth, animate and inanimate, visible and invisible; against the pristine purity of Dharma; heartsets and mindsets directed against life itself, in particular, stained with non-Dharmic elements like violence, malice, killing stemming from divisiveness, separatism, egoism, greed, jealousy, self-hatred, etc.; negative aspects prevalent among humans since the corrupted twisted Asatya dharma replaced true Dharma amongst humans, tens of thousands of years ago. In this light Asatya or untrue ungentle behaviour includes all adharmic behaviours.

**Ascetic** – the English word chosen to represent the original Nepali Sanyāsi , the one who surrenders entirely to the Paramātmā Creators in observing Maitri order rules, renouncing personal ties to family and career, and social ties. (See more in the discussion of orders in Chapter III on Mārga paths.)

**Athoahas** – [Maitrian] (atho'ahas) – the male householder Mātma Gurumārga guru. Athoahas can be married, raise families and hold jobs as they serve in communities, teaching and officiating at various Maitri rites. Those who choose the Mātma Gurumārga Path and become celibate renunciators after having raised a family are called Mahā Mātma Gurumārga gurus and are called Nganyug in the Maitri language.



**Ātma** – ātma in general means self, or soul. In Maitri Dharma it means light, brightness, and is a very powerful conscious light element. And here, human souls have not yet attained mukti-moksha; they have not been liberated from cyclical births and deaths and are called ātmas or souls. This self-light or soul-light can be destroyed, extinguished or it can be rendered eternal. Now, many ātmas are following the Path of Maitri Dharma to bring forth their light, to make it shine and, hopefully, eternal. Without ātma, life or existence is impossible. In Maitri, human souls are simultaneously individual bodies and an inalienable part of the OneSoul.

**Bhagawān** (or Bhagavān) – Creator-Sustainer-Destroyer of the universe, also honorary address or title as a sign of deep respect. Here, the Paramātma Bhagawān dwell in the highest level of the Svarga Lok or heavenly realm. They attained the state of Bhagawānmārga or Bodhimārga path wisdom and all-omniscience by having successfully completed the most arduous and gruelling pure tapasyas of intense concentration without one minute's interruption in the Mālok Human Earth Realm. Their extreme meditation requires total renunciation, indescribable hardship, facing and treating more pain than all the world's suffering souls put together to attain omniscience and wisdom for the sake of all living beings in the world.

**bhāv, bhāva, bhāvana** – heartset, state of being, state of consciousness affecting the attitude, outlook or feeling hidden in statements or actions. Here as maitri enfolds all living beings, maitribhāv is the central thrust of Dharma, dedicated to the uplift and emancipation of all living beings.

**bhedbhāv** – in general means discrimination or bias. Here the untrue harmful state of being with separatist, egoistic, dualistic, divisive heartset and mindset that focus on comparisons, oneupmanship, majority dominance, dissatisfaction, competition, conflicts, with the aim of benefitting oneself over others, and little interest in bringing betterment or joy to the entire world and all living beings. In Maitri Dharma it means the duality and separateness that create unrest in the whole world. bhedbhāv is prone to

jealousy, greed, envy leading to anger, guilt, fear, violence and self-aggrandisement, reducing the self to an isolated individual, far removed from the collective Oneness of humanity as Created by Paramātmā. Maitri has no *bhedbhāv*, and souls wishing to follow the dharma mārgapath, must begin by eliminating all discrimination and bias from the deepest recesses of the heart, living solely in the *maitribhāv* of the Maitri state of consciousness.

**bhram** – falsity, untruth, delusion, illusion. They can be generated by rumours spread out of ignorance or malice; false ideas, erroneous concepts affecting other people’s thinking, heartsets and mindsets, leading to wrong behaviour and actions.

**bodh** – in general meaning first-hand knowing, self-realisation, to realise. Here it means total wisdom within the soul, knowing the truth of creation from first-hand apprehension or inner consciousness; *bodh* also means consciousness regarding deep eternal unchanging cosmic truths.

**bodhi** – in general, the state and wisdom of self-realisation, ultimate purity, and omniscience. Here in the world of Dharma, *Bodhi* is equivalent to *Bhagawān*, the *Bodhimārga* Path or supreme consciousness being the unsurpassed *Bhagawānmārga* Path.

**Bodhimārga, Bhagawānmārga** – total realisation on the *Bodhimārga* or *Bhagawānmārga* Path, means liberation through the highest *mukti-moksha* root source of all spiritual paths. Maitri Dharma includes the three paths of *Bhagawān* or *Bodhimārga* Path, the *Mārgaguru* Path, and the *Gurumārga* Path. (See section on *mārga*, Chapter III.) The *Bodhimārga* Guru is *Bhagawān*, creator and dispenser of dharma and all *mārgapaths*.

**Bodhimārga darshan Maitridharma** - name of the dharma directly obtained by *Mahāsambodhi Dharmasangha* Guru in order to liberate all beings in the world. It is born of the highest *Bhagawān* or *Bodhi mārga* Path, being the dharma of Creation itself. It is extremely rare for *Bhagawān* to

descend to earth. Now in the 21st century, humanity has been blessed with the most extraordinary advent on Earth of incandescent dharma light of the Supreme Bodhimārga Bhagawān, the Mahāsambodhi Guru Dharmasangha Who has launched the final Golden Age of Dharma.

**Bodhi Shrawan Dharma Sangha** - is the living root source of all essential dharma elements. Paramātma Bhagawān Himself is ‘Guru Dharmasangha’; and ‘Bodhi Shrawan’ means true realisation of Gurunature, of Dharmanature, knowing of true living Paramātmanature endowed with all the most excellent qualities and realities of living wisdom. In this way, ‘Dharma Sangha (Dharmasangha)’ is the name by which Guru is addressed, and means all the Gurus from this world and all transcendent worlds in the entire cosmos. Bodhi Shrawan Dharma Sangha is also the name that Guru bestowed upon His sacred spiritual non-governmental association (BSDS) registered under the Nepalese Constitution of 2064 (2007).

**cillo pat** – (chīllo pāt) – Nepali term meaning 'shining leaf', typical of a plant that early on reveals the gloss that is usually only attained in maturity. The term comes from the Nepali references to child prodigies who reveal their future mature traits in early childhood.

**dānab** – in Sanskrito-Nepali means all animals. In maitri dharma usage the word gains broader meanings, in that it points specifically to the soul that is intended for descension through myriad more cyclical births-and-deaths that spiral downwards into ever more degraded life-forms until reaching the end, when they are no more. Dānab are ignorant of dharma and cannot practise dharma karma to gain any punya karmafruit to uplift themselves. In general, dānab signify demonic savage nature, dānab behaviours are self-centred, often violent and brutal, harming other beings, as without dharma, they lack the faculty of self-help and uplift. People may consider someone’s conduct or actions as dānab-like, i.e. cruel and demonic. Souls

of mānab-humans that behave like dānab-beasts, shift direction from ascent to descent, turning their own future into that of dānab.

**darshan** – in general meaning to give audience in a spiritual context, to disciples or devotees; a subtle way of heart-seeing, as in seeing truths; also meaning guidance, instructions. Guru in His six-year tapas in Halkhoriya received the divine guidance-teachings, in the thousands of bhāv darshan (on the ways of being, on the basic maitri heartset and attitudes on the path), thousands of dhyān darshan (on the various methods of meditation), and thousands of gyān darshan (on knowledge and wisdom of omniscience, including celestial languages and knowledge of all the infinite eternal realms) existing in the universe.

**dharma, dharmic** – in general indicates eternal truths, good action, a set of beliefs, rules and regulations for auspicious living, moral conduct and spiritual direction; the basic laws designed to interact positively with universal phenomena. In Maitri dharma, dharma specifically points to Creation, its structure, its working principles or system, which is synonymous with Paramātma Bhagawān or Guru. Dharma contains all. The good *and* the bad. Everything is within dharma's structure and functioning. This truth cannot be explained but will be understood by the reader in the course of delving through this Book.

**Dharma** – Dharma is the light of all proactive truths in the living interrelationships and interactions of all existence, the living all-pervasive process of continual creation, sustainment and destruction that activates all realms, all worlds of the universe. Dharma is the invisible true essence that bestows the mukti-moksha path to all living beings; Dharma is eternal and organic, activating Gurutattwa or Gurunature. Dharma manifests in maitribhāv, and in true karma. Dharma is the only and direct link connecting human souls with Paramātma. For humanity of the 21<sup>st</sup> century the set of principles, rules and regulations of the Bodhimārga

darshan Maitridharma is based on egalitarian oneness, mutual respect and support free of discrimination, discord, regret, shame, guilt, jealousy, sorrow, malice or fear, hatred, harm-doing or ill-will in the Dharma Light that is altogether One. Here dharma specifically points to Creation, its structure, working principles or system which is synonymous with Paramātma Bhagawān or Guru. Dharma contains all. The good *and* the bad. Everything is within dharma's structure and functioning. This truth cannot be explained but will be understood by the reader in the course of delving through this Book. (See Dharma section, Chapter II.)

**Dharmaguru or Dharmagurus-** refers to those who have obtained mukti-moksha Paramātma dharma wisdom for liberation of all living beings directly from Paramātma, and are sharing the mukti-moksha mārga for the world, entirely free of bias. (See Chapter I section 1.4 on Gurunature.)

**dharmaguru or dharmagurus:** refer to the earthly, terrestrial gurus who still have to attain mukti-moksha Paramātma dharma wisdom and are following Paramātma mārga darshan remaining within dharma's laws, regulations and practices, whilst spreading living qualities of dharma wisdom in the world.

**Dharma punya** – The spiritual or **dharma punya** is the eternal Paramātma light that manifests in the happy purified and maitrified soul as spiritual growth and uplift for the benefit of the entire world and all living beings (including self). Spiritual dharma punya is the permanent divine blessing, immense joy and benevolence that we attain for the world that stays with us even after we die. It is important therefore for us to devote as much time as possible focusing on our bright and positive daily world-benefitting dharma karma actions, to gain the greatest possible dharma punya for the world – including self. (See Chapter VI Karma, section 6.2 Punya.)

**dhyān** – generally meaning attentiveness, observance, reflection, concentration, heedfulness, thought, meditation. In Maitri, the focus of all meditation is on all living beings. In this instances, *dhyān* means all the meditations in maitri dharma, here including *tap-dhyān* without *mālā*, and *mālā-jap dhyān* with *mālā* beads, practised for the world's infinite beings to attain release from ignorance and suffering, and to be uplifted onto the *mukti-moksha* path of ultimate liberation.

**Eyrin** – (Maitrian) wife of a Householder *Mātma Grumārga guru* or *Athoahas*.  
**gun, guna** (*gūn, gūna*) – attributes or qualities, skills. Here usually used together with *gyān*, in *gyāngun*.

**Gurumārga guru, Gurumārga path** – a disciple of the *Mahāsambodhi Dharmasangha Guru*, who has taken up the *Gurumārga Path*. At present writing, the *Guru* has created three orders of *Gurumārga gurus*, giving each group their distinct *mārgapaths* or laws, rules and regulations. The three paths comprise the celibate Precinct-based *Sanyāsi Gurumārga*, the community-based *Mātma Gurumārga*, and *Secular Gurumārga Paths*. (See *Mārga* section, Chapter III.)

**gyān** – knowing, knowledge, wisdom, mindfulness, awareness. In Maitri it is related to *Paramātma gyān*, that is first-hand inner knowledge of the truths of Creation including unlimited ways to uplift the souls of all living beings from ignorance and suffering. Such *gyān* cannot be taught but only transmitted directly without words from heart to heart. In Maitri dharma this word is often interchangeable with the fuller *gyāngun*.

**gyāndarshan** – first-hand transmission or revelation through the heart of divine knowledge and wisdom, transmitted directly without words which then blossoms spontaneously in the recipient.

**gyāngun** – *gyān* meaning wisdom and/or deep knowledge. *Guru* often uses the compound joined with *gun (guna)* meaning myriad qualities or attributes, conveying the inner essence of Maitri that focuses on the welfare of all living beings. As such, *gyāngun* refers to the deep awareness and

knowledge that is obtained entirely first-hand through personal experience, not through book-reading or note-taking. It is transmitted from Master to disciple in a subtle, invisible manner where learning takes place within and blooms through the heart.

**herbs** – In usual parlance herbs refers to plants used for healing or flavouring foods. In Maitri parlance, the word Herbs signifies the entire Paramātma-created plant kingdom where all food plants not only sustain life as nutrients but as healing agents for any and all damage or illness that may affect *any* living body in *any* way. In the Earth Realm, herbs bear the burden of sustaining and preserving *all* life.

**karma** – Sanskrit-rooted word meaning work or actions, and their results. All works and daily activities, good or bad are called karma actions; whether positive and beneficial (dharmic karma that triggers punya karmafruit) or negative and destructive (adharmic karma that manifests as pāp or misdeeds). Karma also includes the effect of any and all human actions. In the West, the term karma has often been used only in the sense of reaction to actions, or some unchangeable or fated conditions triggered by previous actions or previous lives. In Maitri Dharma, karma is linked with 'dharma karma' or mārga practice, and means happy helpful thoughts and actions directed at the collective ascension of all beings and the world. (See Karma section in Chapter VI.)

**karmafruit** – (karmafruit) – the positive manifestations of dharma (eternal spiritual) punya and worldly (temporal material) punya gained from lifelong either bright spiritual dharma karma activities and/or positive worldly karma activities, including all 'dharma karma' actions, 'worldly-spiritual karma' actions, or 'purely material physical karma' actions. Out of all these manifestations, the greatest karmafruit is rooted in the greatest punya, which is spiritual or dharma punya, gained from lifelong proactive loving spiritual dharma karma practice in meditation, prayer, mālā jap, and other non-worldly forms of devotion throughout our

lives for the welfare of earth and all living beings including self, and this includes immortality, eternal liberation into the Svarga Lok or Sukhavati Realm, the effects of which are sheer bliss and eternal. On the other hand, impermanent, physical, worldly karmafruit or benefits like material improvement or social advancement manifest as a result of our worldly punya gained from the many worldly, physical or material karma actions we do in our daily work, our ordinary survival activities, our charity work, donations, daily physical karma for others; and the benefit of these karmafruits affect us only while we are still physically here in the Earth Realm in human form. (See Karma section, Chapter VI.)

**klesha** – in general, klesha means spiritual or emotional defilements or impurities. In Sanskrit it includes the sense of sticking to one tightly like a second skin or glue. In Maitri Dharma, we seek to reduce or minimise klesha - that is the burden of pain and suffering related to ignorance, greed, fear, anger, sorrow, worry, or guilt that diminishes the glow of the soul. To be ‘free of klesha’ includes being free of all negativities that have been with us so long that they seem second nature.

**labh** – in general, to gain, to obtain. Here it relates to gaining, as in punya-labh. Another desirable term is Guru-labh, which means merging into the Guru.

**lop** – in general, disappearance, extinction.

**lok, loka, lokas** – from the original Sanskrit meaning ‘to look, to perceive.’ The meanings have since expanded to indicate the ‘realms’ of perception or what the soul ‘perceives,’ or the soul’s ‘state of consciousness’ after leaving the physical human body. Here, there are infinite lokas or infinite realms of soul-perceptions after death. In this Book, 21 of the lokas or realms are mentioned to give a general idea of the basic varieties of eternal states of consciousness into which the departed soul is directed.



**Ma** – (Maitrian, mā) – Ma meaning human beings. It is used often in terms of the Earth or human realm, that is, Ma Lok or Mālok , the human state of consciousness.

**Mahā** – used in spiritual contexts to indicate immense, great, grandeur, major, serious, great. Also used in a respectful form of address. Mahā pāp is a grave wrongdoing, a serious misdeed.

**Mahā suka** – Great Joy or Happiness. In Maitri the tremendous positive material and spiritual boons that follow purification and total surrender to Guru and Dharma.

**maitri** – (with softened t and rolled r as in Italian, not ‘my tree’) – loving friendliness, empathy, good will, equality, cooperation. The endless lovable qualities of maitri include kindness, compassion, love, friendliness, affection, sympathy, trust, faith, motherliness, devotion, hope, deep-rooted confidence, helpfulness, benevolence, hospitality, reverential respect, mutual understanding and cooperation, peace, tolerance, forbearance, patience, egalitarianism, equality, oneness and unison in mutual agreement, non-violence, etc.

**Maitri** – (with softened t and rolled r as in Italian, not ‘my tree’) – Maitri as universal Dharma means all living creatures, all equal and, in the heart, all part of universal Oneness. Maitri is the very essence of Dharma. With development of maitribhāv, filled with maitri feelings in the heart, humans can free themselves of erstwhile decadent and demonic traits like separatist divisiveness, anger, egoism, fear, guilt, shame, greed, attachment-dependence, jealousy, hatred, harming others and self, malice, brutality, violence, killing, carnage. Dharma through true karma exists only in maitribhāv. Maitri is like a flower turning itself entirely inside out where the most delicate, most vulnerable and yet the most protective elements turn outward for the delight and benefit of all. This state of oneness is pure joy, total happiness from total giving, sharing, growing together in wisdom, in omniscience and in oneness.

**Maitri Divas** – Annual Springtime jubilation celebrating the great heavenly Paramātma Gurus who came to Earth to undertake arduous practices for spiritual transcendence to Sukhavati. MaiMaitri Mārgaguru was born on the 8th of Chaitra (in Western calendars falling on either the 21st or 22nd March). All other Gurus were also born during the Spring months, up until the end of Jestha (around mid-June). Thus it had been auspicious to hold very joyful pujas (of any length) for all Paramātma Gurus, any time during these three months.

**Maitri Mangalam** – greeting used by devotees in the early Maitri years in Sanskrito-Nepali, meaning 'May all of us together enjoy happiness, peace and auspiciousness' as a sign of deep respect with embedded feeling of mutual understanding and empathy, harmonious support, hope and trust, sharing and forgiveness. This greeting is now replaced in the Maitri language with Shaigi Wayinkya.

**maitribhāv** – the consciousness, heartset and mindset rooted in Maitri Dharma that maitrifies the entire person with light. Dharma wisdom is slowly revealed to devotees who live in and with maitribhāv, who stay close to Paramātma where all obstacles are easily overcome. In dharma, maitribhāv is the most powerful state of consciousness; it fills the heart with serenity, confidence, trust, loving friendliness, patience and inclusiveness without the least speck of negativity.

**mālā** – (mālā) – garland of round beads made of various (here non-metallic) materials, strung together worn around the neck, and used in mālā-mantra-recitations, in mālā-jap.

**mālā-jap** – the practice of mantra-chanting or mantra-meditation; voiced- or silent-chanting of sacred mantras focusing in the heart on Paramātma while moving the mālā beads along the string with both hands. (See Chapter VII, section 7.3.4 on Daily Practices.)

**Mālok** – (combination of Maitrian mā meaning human beings + Sanskrit lok meaning to look, to see or perceive) – human state of consciousness or

Earth Realm. Maitri Dharma states that in the Mālok there are only two species: animals and humans. The souls of all animals on this Earth Realm come from former humans whose adharmic misdeeds had destroyed their dharma punya karmafruit. Thus they would slowly devolve into lower animal forms. These two species are equal in the eyes of their Creators, the Paramātma, but different in that only in human form can souls do dharma for mukti-moksha liberation and eternal happiness of all beings. The Mālok was created as a dharma realm, as the sole venue or state of consciousness in the entire universe where humans are able to distinguish between truth and untruth, right and wrong and, most importantly, to choose whether to practise dharma on the mukti-moksha mārgapath for ultimate liberation from cyclical births and deaths and attain eternal bliss, or to indulge in selfish greed, corruption and possibly extinguish the soul. It is the only place in the entire universe where dharmagurus come for tapasya to complete the punya needed to gain omniscience for the uplift and transcendence of all living beings. It is the only one among infinite universal realms where humans can experience the opposites of laughter and suffering, happiness and sorrow, birth and death, day and night, good and evil. It is the sole dharma realm where (untranscended) humans can make these most profound eternal life-changing choices. Maitri Dharma states that in all universes, souls can attain divinity and omniscience only by practising dharma whilst in the human state on the Mālok . Small as Earth may seem to humans, it is the sole environment for spiritual growth toward the highest of spiritual states. (See Chapter IV Extraordinary Precious Human Life.)

**mānab** – Mānab in Nepali means human or humans. In Maitri the word points specifically to the soul that is intended for Moksha-ascension upon physical demise, released from further cyclical births-and-deaths. It means human beings, where humanity as a whole had been designed by Paramātma to assume physical form for a while in the material physical

Earth Realm in order to finish their spiritual progress by doing dharma karma to gain punya karmafruit for all living beings and uplift themselves. By practising dharma, mānab reach the Paramātma's ultimate destination for them, which is Sukhavati heavenly realms of everlasting happiness.

**manasik** – from the Sanskrit *man* meaning heart-soul or psyche, here signifying mental (process) where the mind, commanded by the soul, activates and directs physical karma action.

**mantra** – (softened t and rolled r as in Italian, not as in ‘**man travels**’) – sacred or numinous sounds or utterances with spiritual powers, with or without literal meanings. In Maitri Dharma, the mantras were shared with Mahāsambodhi Dharmasangha by Paramātma in the Maitrian language during His six-year tapasya in the jungle. Each invokes one of the Paramātma deities, being Their direct words of blessing that sustain the whole world and all living beings therein. Maitrian mantras are chanted or silently spoken in the heart. These sacred conduits to Paramātma carry Their energy, power, and blessing filled with Their love, mercy, compassion and punya. By pronouncing these sacred sounds, human souls receive infinite gain for the welfare and ascendance of the world and all living beings. Mantra-recitation is an essential part of daily dharma practice.

**māra** – in general, māra is a term related to undesirable dark karmic consequences that occur during or after certain actions, bringing disaster or great obstacles. Here it also means delusions, negative influences, obstacles and hindrances created by humans and departed spirits with malicious intent.

**mārga** – generally meaning road or path. In Maitri Dharma it is the mukti-moksha path or way, the satya mārga true path, the method, the principles, rules and regulations that guide devotees in their innermost

heartset, consciousness, daily thought, speech and actions affecting their daily practice and behaviour, conditioning their ultimate goal, destination or state of existence. In maitri dharma, mār̥ga is the mukti-moksha path leading to ultimate liberation. Mār̥ga is also the method for accumulating dharma punya karmafruit for the benefit of all living beings. Mukti-moksha dharma wisdom can only be obtained through true Mār̥ga.

**Mār̥gadarshan** – path guidance, instructions for spiritual practice.

**Mātma** – [Maitrian] (combination of the Maitrian word Mā meaning human and the Sanskrit word ātma, soul; Mā + ātma, but pronounced with only a single long ā: Mātma) – this compound Mātma means Soul of the Human Realm, or (Dharma) Light of Earth, and is EarthLight in translation. Female Mātma Gurumār̥ga gurus are Thapowa in Maitrian; and males Athoahas. This unprecedented dharma term has been given to the house-holding, community-based order of male and female Maitri dharmagurus called Mātma Gurumār̥ga gurus. They are the teachers of secular devotees and officiate at their civil rites of passage such as birth, wedding, death and cremation, as well as special family pujas at critical times.

**moksha** – Nepali word meaning the human soul’s ultimate liberation from physical birth-and-death cycles. Here moksha is enabled by compassionate Paramātma Bhagawān releasing human souls from ignorance and suffering into eternal peace and happiness. Moksha has the qualities of wisdom that forever transcends all bondages. Without moksha the wandering soul just released from its mortal body has no direction nor any notion of eternal happiness. Without moksha wisdom, the liberated or *mukta* soul will wander eternally lost, still trapped in ignorance. Moksha therefore means not only (*mukti*) liberation from the body, but above all it means transcendence into heavenly realms.

**mukti** (liberation), **mukta** (liberated) – Nepali word meaning in general parlance means release or liberation from any sort of bondage, including

the soul's release from its mortal body upon physical death. Here in Maitri Dharma contexts, *mukti* is seen as an auxiliary word for **moksha**, indicating the soul's ultimate freedom attained through moksha wisdom as when the freed or *mukta* soul released from the body qualifies for higher realms or states of being to attain its ultimate moksha transcendence to eternal bliss, peace and omniscience in the Sukhavati heavens.

**Nayung** – [Maitrian] (na'yūng) – Celibate Thapowa renouncer. In other words, when female Mātma Gurumārga Thapowa renounce all worldly associations to devote their lives solely to dharma, living only in Sacred precincts, they become Mahā Mātma Gurumārga gurus or, in Maitrian, Nayung.

**Nganyug** – [Maitrian] (nga'nyug) – Athoahas renouncer. In other words, when male Mātma Gurumārga gurus renounce their worldly associations to devote their lives solely to dharma, living only in sacred precincts, they become Mahā Mātma Gurumārga gurus.

**Ngyūs** - [Maitrian] the reverential address of Mahāsambodhi Guru Dharmasangha who is lovingly called Lopam by His disciples in the greeting *Lopam Ngyus*.

**Nyangrin** – the husband of Mātma Gurumārga Thapowa.

**Nyenges** – [Maitrian] the reverential Sanskrito-Nepali word *Pranām* in greeting highly revered spirits or persons.

**Nyengyun** – [Maitrian] (nyeng'yun) – Maitrian term for celibate male renouncer Sanyāsi Gurumārga gurus.

**Nyennin** – [Maitrian] (nyen'nin) – Maitrian term for celibate female renouncer Sanyāsini Gurumārga gurus.

**pāp** – (Sanskrito-Nepali) – wrong doings, adharmic or anti-dharma thoughts, speech or evil karma actions and their results. According to Maitri Dharma, pap generates its own painful results during the commission of harmful adharmic actions, and begins to reduce the benevolent punya that

had been previously accumulated throughout life by the soul now in human form. The negative effects inflicted on those being harmed are simultaneously generated in the offender for eventual implementation, where the resulting pain and suffering coming to the offenders (or even to their progeny), are in direct and exact correspondence with the nature and gravity of the destructive pap committed. Pap reduces any punya or karmafruit previously gained by the wrongdoer. Worst of pap karma includes killing any living being, and trying to remove true Dharma and eliminate the all-uplifting Guru or his disciple-gurus involving Paramātma work for the world. When all punya is exhausted and the evil-doer suffers eternal torment or total perdition, not even the Guru can help reverse the process.

**Paraloka** – worlds and realms beyond this, human Earth Realm.

**Paramātma** – (third syllable long ā: Paramātma) – the supreme soul (ātma) that has transcended cyclical rebirths through the mukti-moksha path of liberation. Paramātma act in eternities of omniscience, free of any and all human-type bondage of bygone eras like worries, greed, or any negative feelings. By practising dharma whole-heartedly till the very last breath, human souls can attain enough punya karmafruit on earth to attain Paramātma wisdom and freedom.

**Prāqīn Kal** — the Ancient Era. Here it means the previous Age between the Satya Yug Age of Truth at Creation, and our dawning Golden Age of Dharma. During the Prāqīn Kal, Dharma had become estranged and eventually forgotten, when self-serving, false dharmagurus seeking worldly power invented elaborate rituals for public display, and promoted mercenary laws and regulations or profit, all without dharmic substance. These led to many greedy schemes and separatist mindsets being institutionalised, resulting in the upside-down world of mores and values in which humans have found themselves for the last dozens of millennia. Central to Prāqīn Kal practices is divisive bhedbhāv bias and

discrimination with typical traits like anger, greed, destruction, seduction, charges and counter-charges, mistrust and doubt. Such thinking removed true dharma and true gurus from the world, turned truth into falsehood and vice versa, manipulated the faithful for self-benefit, worshipped untranscended departed spirits as deities, invented notions of guilt, shame and unworthiness for exploitation, spread delusion, treating the whole world from self-centrist mindsets. With the complete dissolution of universal oneness where universal equality and love were replaced with fear, envy and suspicion, the Prāqīn Kal advocated mārgas of world destruction.

**Pranām** – form of reverential greeting common in Indic cultures. Here, bowing with palms joined in prayer position, heart filled with pure, unfathomable awe and reverence, faith full of trust, devotion, hope and profound confidence, bowing at Guru, all gurus, and each other with boundless heartfelt reverence and joy.

**Precinct** - Precinct means the geographical location where robed gurus and Guru Himself permanently reside. On the other hand, the word **Centre** means primarily the administrative offices and/or the site of public functions such as regular and special pujas that Mātma Gurumārga gurus conduct for rites of passage and regular worship for the devotees of that geographical district.

**puja** – ceremonial worship. In Maitri, pujas always provide devotees with the happy timeplace to express their unfathomable awe and reverence for Paramātma, to offer thanks to Them in profound gratitude and the overwhelming sense of rooted belonging; the bhāv feeling is deeply intimate in direct connection with Paramātma presence. There are large group pujas involving gurus and devotees and continuing for many days that are held in different parts of Nepal and eventually in different parts of the world; there are daily puja practices and special commemorative pujas



for gurus in the Sacred Precincts, and private personal pujas everyone practices at home, as well as pujas for special occasions performed in devotees' homes by the Mātma Gurumārga Thapowa and Athoahas. (See sections 7.2-7.3 in Chapter VII.)

**punya** – is rooted in the spiritual word 'to purify'. In general, punya has come to mean the positive 'karmafruit' that manifest as a result of positive heartset and behaviour. In Maitri Dharma, punya means the divine blessing, purification and spiritual uplift that shines on the soul of humans whose daily karma actions flow from the heart as positive karma behaviour in bright, positive thoughts, words and actions for the benefit of the whole world and for all living beings. It is the invisible divine Paramātma light that accumulates in the human soul for the welfare of all the world in daily positive and bright 'karma actions'. These actions are not for display, but generated by the maitribhāv of loving friendliness welling up from the heart. According to its nature, punya manifests in material or spiritual 'karmafruit' (see Glossary). These are the material physical temporal Worldly Punya and the everlasting spiritual Dharma Punya, where the temporary, materialist **worldly punya** is gained by our positive, worldly materialist karma actions and results as material worldly 'karmafruit' that last for us only as long as we are in human form on Earth. The spiritual or **dharma punya** is the eternal Paramātma light that manifests in the happy purified and maitrified soul as spiritual growth and uplift for the benefit of the entire world and all living beings (including self). Spiritual dharma punya is the permanent divine blessing, immense joy and benevolence that we attain for the world that stays with us even after we die. It is important therefore for us to devote as much time as possible focusing on our bright and positive daily world-benefitting dharma karma actions, to gain the greatest possible dharma punya for the world – including self. (See section on Dharma Punya 6.2 in Chapter VI).

**samādhi** – state of consciousness in which the soul is in perfect union with the infinite, with Paramātma. Samādhi is attained through oneness with the object of meditation, to melt into total spiritual absorption, becoming one with the universe and, by dissolving personal consciousness, attain universal consciousness.

**sangha** – in general, means an assemblage as in an association of people, or devotees of particular religious or spiritual groups. The sangha of Maitri Dharma are devotees unified around Mahāsambodhi Dharmasangha Guru in maitribhāv at heart, abiding in the mārgapath, working together for the welfare of the world and the uplift of all living beings. Some members choose to serve by establishing the BSDS (Bodhi Shrawan Dharma Sangha) Association, and to sustain the world through daily proactive service in personal pujas to generate punya for all living beings in the entire world. They may also do group pujas with friends, attend the larger ones of their local Districts, and annual celebrations attended by the worldwide sangha. In Nepal, being separated by hours of mountain travel, the country’s myriad members have regional sangha groups in their respective Districts. And the world’s various regions form their sangha groups in various countries to deepen their experience of maitribhāv in mutual empathy, collaboration, mutual respect and collective oneness, occasionally holding their own group pujas in natural surroundings. Their collective purpose is to protect the Paramātma-Created natural environment and all living beings, whilst from the world over all sanghas focus inwardly on Halkhoriya, as the heart centre of all the world's Maitri devotees.

**Sanyāsi, Sanyāsini** – word comes from **sanyās**, renunciate, here meaning male and female celibate gurus who have renounced all their worldly identifications, possessions, attachments or desires, to devote themselves

entirely to spiritual life, usually by joining a religious or spiritual order. Here the term is used to describe the male Sanyāsin Gurumārga gurus (in Maitri – Nyengyun) and the female Sanyāsini Gurumārga gurus, (in Maitri – Nyennin) who follow the Paramātma Dharma for the benefit of Earth and the uplift of all living beings including self. (See also *Ascetic* in Glossary.)

**sarva** – meaning all, and all of. As in the blessing 'Sarva Maitri Mangalam' May all Maitri blessings come to everyone, sarva maitribhāv, the state of being in all-maitri.

**satya** (true), **satyata** (truth) – (pronounced as in original Sanskrit: sattya, satyata) – the original Sanskrit word Sat means life, existence. Here Truth signifies existence. Like existence, true and truth imply the original Primordial state of existence. Satya means the unchanging realities of Dharma at Creation and the interrelations of all existence that prevailed during Creation. It is the state of total, inalienable integration with all things visible and invisible, animate and inanimate as created by Paramātma Bhagawān. Satya truth is Dharma.

**Satya Yug** - Age of Truth that manifested as Creation by the Paramatma Bhagawan Gurus. During this long first stage of Creation on Earth (MāLok), the world was intricately interlinked and interactive as dharma was all-pervading without the slightest separation. Everyone lived in serenity and security among all living beings, in awe and wonder of Creation's magnificence in all ways, grateful and happy being one among others with a feeling of inborn humility, without the slightest sense of fear or want, of jealousy or suspicion, rejoicing in others' happiness, and living in full empathy as part of one world, one dharma and one soul in the wisdom and the attitudes of the Satya Yug that Mahasambodhi Dharmasangha Guru is bringing back to mankind today.

**Secular** – worldly, lay, non-celibate. Here this word is used often to refer to the path of Secular Gurumārga Creators (Sarva Sadharan Gurumārga Srīstikarta) followed by the largest number of Maitri Dharma devotees who practise Maitri Dharma as ordinary, lay followers from home without becoming robed full-time gurus or meditating for hours. In Dharma all secular devotees abiding in the Maitri laws of their Maitri mārgapath truly from the heart, are equally able to attain mukti-moksha liberation.

**Shaigi Wayinkya** – (Shāi'ghee Wā'ying'khya) – auspicious greeting in the Maitri language that replaced the earlier Nepali-Sanskrit greeting Maitri Mangalam, ('May all of us together enjoy happiness, peace and auspiciousness')

**shrawan** – meaning spiritual-heeding or soul-listening with full heart and the greatest attentiveness, where the soul absorbs the nectarous essence of divine Teachings of Paramātma and Guru, heeding in obeisance. Dharmic absorption for the sake of the soul- uplift of all living beings.

**shuddha āhār** – pure wholesome nourishment where food consumed is nutritious and without harming any living creatures including oneself. This means to forsake all meats, fish or fowl, alcohol, intoxicants or stimulants. In Maitri Dharma all the world's living beings are sustained by the plant kingdom, where the entire plant kingdom as well as all living beings are created by Paramātma, and the plant kingdom has been created to provide all that is needed for any food chain of any living creatures on earth.

**Spacetime** – as used here is a first-hand experiential term with a numinous meaning where a particular 'time' is experienced differently from ordinary times. Here, time in any Guru-imprinted *space* - like the puja tent where Guru is seated dispensing blessings, or our altar or puja space filled with

increasing accumulations of Gurunature, - feels expanded, or non-existent, as our sense of time dissolves, and 'time' loses all artificial boundaries such as schedules. During such 'times' devotees simply melt into a bright, new yet characteristic dimension of open-ended all-inclusive and compassionate consciousness that is fully alert, but somehow 'beside' or 'beyond' the busy worldly workaday self. The sense of 'having arrived' or 'home' is both enfolding and uplifting, and time evaporates, becoming the eternal present. This is how it feels when we are on the

**Srishtikarta** – Creator. In Maitri Dharma the word has a special sacred meaning that applies to every Maitri follower. Whether in robes or secular in everyday wear, with every thought, word or action embracing the dharma essentials, Maitri devotees are to create at all times joy and peace for all on earth. In Maitri 'creator' means only to generate peace and happiness, welfare, the guilt-free, anxiety-free sense of deeply rooted belonging. Creation excludes any negative implications. Maitrians never 'create' discord, hostility, suspicion or wars, as such heartsets and actions fall under the category of 'destruction' and do not belong to 'creation.'

**Sukhavati** – in general, Sukhavati, also known as Svarga or Swargalok means paradise, heaven, place or the state of being in eternal happiness. Here it means the highest realms or states of Paramātmā Bhagawān consciousness, with full realisation of mukti-moksha wisdom and omniscience, being in all-maitribhāv at all times. The Sukhavati Realm or state of consciousness is the source of Dharma creation, the state of eternal serenity where souls that have attained mukti-moksha liberation live free of all the myriad types of negativity testing humanity here on Earth. In the Sukhavati state of consciousness, we enjoy infinite contentment, bliss and omnipotence by just being.

**Svarga** – (Svarga or Swarga) – another name for Sukhavati.

**Svarna Yug** – (Svarna or Swarna meaning golden, Yūg meaning Age) – the Golden Age that has dawned after an interval of dozens of millennia. Dharma and Truth are restored in the Svarna Yug and the mukti-moksha path is now reopened. Humans who so wish can at last activate the ability to realise inner truths of heavenly realms in trust filled with faith, devotion and hope, through infinite awe and reverence for Paramātmā in direct knowing and in light, building harmonious connections between human souls and Paramātmā Bhagawān where the whole world becomes purified with all living beings uplifted and sustained.

**tap, tapas, tapasya** – in general, these words refer to both physical and spiritual practice and are usually translated as austerities or austere meditation or ascetic practices. Tapas is the inner spiritual action of focusing on particular spiritual goals balancing opposites, good and evil, hot and cold, joy and sorrow etc. When devotees Tap can also mean the 'spiritual heat'-like energy produced by physical and spiritual pressure resulting from this intense concentration on balancing opposites. Physically, tapasya means the body undergoing protracted intense practices lasting long periods that may be very difficult to sustain without break. Spiritually, it refers to the deep concentration and focus on particular spiritual goals defying physical awareness. Here tapas refers to Guru's epic meditations in the jungle forests without physical sustenance unbroken over six years.

**tap-meditation** or **tap purification meditation** – part of the daily spiritual practices to attain moksha-ascension. These had been devised in ancient times by the earliest Paramātmā Gurus, and now re-introduced to humanity by the Mahāsambodhi Guru Dharmasangha. Taking them up, becoming cleansed of even the deepest and subtlest impurities, devotees can attain the living dharma wisdom leading to moksha-ascension for all living beings. Traditionally *tap* implies long-term practice in stillness without moving, in one or more posture. There are special qualities of balancing

opposites by mental exertion that can be understood as a kind of creative spiritual heat that can burn and purify. In Maitridharma tap meditation is undertaken only with the intention to benefit all living beings.

**tapasvi** – the person undertaking extremely rigorous and difficult meditation of tapas or tapasya.

**tattva** – (tattva or tattwa) – usually translated as essence or core principle, also element or nature. Here it means consciousness, core realities, living essential elements, nature or fundamental qualities of any state of being. The important concepts here include Dharmatattwa and Gurutattwa. (See Chapter I section 1.4 on Gurunature and Chapter II section 2.1 on Dharmanature.)

**Tapovan or Tapoban** – Sacred Meditation Forest. Here meaning Halkhoriya in Nepal, the sacred site of Guru's world-transforming six-year meditation tapasya.

**Thapowa** – [Maitrian] – name for the female Mātma Gurumārga. Thapowa can be single or married, raise families and hold jobs as they serve in communities, teaching and officiating at various Maitri rites. Female gurus on the Mātma Gurumārga Patañjali who become celibate renunciators after having raised a family are called Mahā Mātma Gurumārga gurus in Sanskrito-Nepali, and the female Thapowa becomes Nayung in Maitrian.

**Timespace** – as used here is a first-hand experiential term with a numinous meaning. In dharma, any physical space that Guru's had personally impacted by His Presence, is charged forever with Guru's compassionate existence, and its sanctity is felt instantly by all later visitors. Any space that has been impacted by time spent in deep experiences of Guruness or in Guru's Presence, becomes palpably holy. This space can be anywhere in the jungle or in the world where the Guru had given blessings, as well as in our private puja room or altar space at home where our daily

meditations on Guru gradually fill that space with a special awareness of eternity and uplift where the soul settles into its real, eternal 'home' - i.e. Paramātmā Guru. That space becomes gradually charged with the same bright new feeling of Gurunature that changes both the space and the time we stay there, immersed in all-enfolding maitribhāv. Self-identity expands from 'I' to 'all living beings' which, like space, becomes infinite, liberating and refreshing.

**Yug, Yuga** – ages, long stretches of human time in terms of tens of millennia.