

Maitri Glossary

All Glossary terms relate to Dharma, subject of the cosmic events 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 Paramātma Bhagawan is gaining transparency.

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 published 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.

Glossary to Sanskrito-Nepali and Maitri Words

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 ahar, or pure, wholesome and nourishing foods.

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 ungentine behaviour includes all adharmic behaviours.

Ascetic

the English word chosen to represent the original Nepali Sanyasi, the one who surrenders entirely to the Paramātma 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 Margā paths.)

Athoahas, (Maitrian), spelling (atho'ahas)

the male householder Mātma Gurumargā 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 Gurumargā Path and become celibate renunciators after having raised a family are called Maha Mātma Gurumargā 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 Bhagavan)

Creator-Sustainer-Destroyer of the universe, also honorary address or title as a sign of deep respect. Here, the Paramātma Bhagawan dwell in the highest level of the Svarga Lok or heavenly realm. They attained the state of Bhagawanmargā or Bodhimargā 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 Malok 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, maitribhav 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. bhedbhav 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 Paramātma. Maitri has no bhedbhav, and souls wishing to follow the dharma margāpath, must begin by eliminating all discrimination and bias from the deepest recesses of the heart, living solely in the maitribhav 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, (bōdh)

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. „The word Bodhi means all Bodhimārga Gurus of the supreme Bhagawān mārgapath. 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. The word Bodhi is also Bodhimārga Gurus title or form of address. [...] “ „Bodhimārga is the ultimate path, rooted in allomniscient qualities of active divine wisdom from which all other mārgas are founded.“ (The Book of Maitri Dharma 225).

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 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.“

„Bodhimārga is the ultimate path, rooted in all omniscient qualities of active divine wisdom from which all other mārgas are founded.“

„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 Book of Maitri Dharma 225)

[Bodhimārga darshan Maitridharma](#)

name of the dharma directly obtained by Mahasambodhi 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 Mahasambodhi Guru Dharmasangha Who has launched the final Golden Age of Dharma.

[Bodhi Shrawan Dharma Sangha](#)

„When (Bodhimārga Bhagawān) 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 pran 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.“

[cillo pat - \(chillo pāt\)](#)

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. Danab are ignorant of dharma and cannot practise dharma karma to gain any punya karmafruit to uplift themselves. In general, danab signify demonic savage nature, danab 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 danab-like, i.e. cruel and demonic. Souls of manab-humans that behave like danab-beasts, shift direction from ascent to descent, turning their own future into that of danab.

[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 bhav 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 Guru tattwa or Gurunature. Dharma manifests in maitribhav, and in true karma. Dharma is the only and direct link connecting human souls with Paramātma. For humanity of the 21 st 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.) It also 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 essentials or core realities](#)

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, Maitribhav Heartset." (The Book of Maitri Dharma 247)

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 mala, and mala-jap dhyān with mala 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 (Maitrian),(gūn, gūna)

attributes or qualities, skills. Here usually used together with gyān, in gyāngun.

Guru, Mahasambodhi Dharmasangha Guru

Mahasambodhi Dharmasangha Guru's „Teachings given between 2017 and 2019, that introduces many special bhavana 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." „Guru's comprehensive introduction to dharma, explaining the central core of existence for all living beings in the entire world. The published 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." (The Book of Maitri Dharma page 5)

„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." (The Book of Maitri Dharma page 41)

[Gurumārga guru, Gurumārga path](#)

a disciple of the Mahasambodhi 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 cellibate Precinct-based Sanyasi 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.

[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.

[gyāndarshan](#)

The first-hand transmission or revelation through the heart of divine knowledge and wisdom, transmitted directly without words which then blossoms spontaneously in the recipient.

[herbs](#)

In usual parlance herbs refers to plants used for healing or flavouring foods. In Maitri parlance, the word Herbs signifies the entire Paramātmacreated 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 pap 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

[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.)

[karma-action](#)

„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 Paramātma 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.“ (The Book of Maitri Dharma 251) „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. 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. (The Book of Maitri Dharma 252)

[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.

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