

Sanyasi Gurumarga Guru Topchen Presentation at Kathmandu in 2020

March 10, 2020



Birkhuti Mandap, Kathmandu, Nepal
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In unending worship we bow at the gentle lotus feet of the most revered, omniscient, Supreme Guru, Mahasambodhi Dharmasangha. We bow at the gentle lotus feet of Maha GuruAma and Bal Guru. We, the entire Sangha, auspicious celebrants and devout followers present here, pay our deepest reverence to the Guru, surrendering forever into His refuge our hearts filled with devotion, faith and trust, in immense love, gratitude, awe and reverence.

We bow with infinite yearning to follow, expressing profound veneration for all the divine Paramatma Bhagawan Gurus residing in all the heavenly realms. With immeasurable devotion, we take refuge in the most revered margaguru and gurumarga Gurus of all the infinite lokas (realms or states of being) beyond.

We bow at the lotus feet of Guru Mahasambodhi Dharmasangha who incarnated on earth to eradicate the roots of ignorance that have been an obstruction to human civilization, to bring protection, ascension and transcendence for innumerable creatures by restoring the all-maitri state of being filled with reverence, trust and devotion, illumining the light of knowledge through the gurumarga gurus, by bestowing the principles and rules of the incomparable, uplifting and benevolent joy-filled Bodhi Margadarshan Maitri Dharma in these uncertain times where human beings on the brink of extinction are wandering lost, still entangled in the false doctrines and superstitions seen in human society, devoid of genuine dharma and Guru.

We earnestly extend our heartfelt appreciation to all political leaders, cultural scholars, sociologists,

historians, religious leaders, journalists, foreign associations and other dignitaries for giving their time on this platform to share their own concise, factual and clear ideas, thoughts and reflections. A great welcome to all friends.

To all the maatma gurumarga gurus present or absent here and all the common Sangha Devotee-followers, Sarva Maitri Mangalam.

Honoured by the distinguished presence of all dharma well-wishers and religious thinkers in this friendly loving spiritual symposium, and due to our auspicious dharma punya karmafruit, we are present here to share the shining, nectar-filled words of Dharma Sangha Guru presented hereby the sanyasi gurumarga guru, one of the leaders of the gurumarga dharma. The time taken by the gurumarga guru on the subject of Bodhi Margadarshan Maitri Dharma may be a bit long due to the truths that must be presented here. Here then, is the loving request for everyone to heed the words of the Guru with great attentiveness.

The Guru's main task is to spread the all-maitri state of being and bestowing genuine eternal dharma paths onto the realm, to protect all life-forms on the earth, from human beings to the innumerable creatures and plants, to maintain and sustain the balance of the perfectly created world and save it from destruction, to bestow the highest liberation and to uplift mankind by teaching the true dharma and true path.

Invoking the spirit of loving friendship by following the principles of the 'Bodhi Margadarshan Maitri Dharma' originated by Dharma Sangha Guru, performing good karma actions for the transcendence of all beings including oneself, activating the Paramatmas' Dharma in the world forever, the Bodhi Margadarshan Maitri Dharma is the guidance of the Dharma MargaPath that nourishes the harmonious relationship between the human soul and the Paramatma by making them flourish as in the Sukhavati paradise through immense awe and reverence for Paramatma Bhagawans in heartfelt devotion, faith, knowledge and trust.

In this way, the sun of dharma has been rising in the world. Finally, one day, everyone shall receive the light of its great knowledge. There is no happiness without it. The core of the teachings of loving friendship lies in happiness, universal equality and peace for all beings. For instance, how can any true dharma spread unrest among peoples? How can dharma create any discrimination? If instead of saving the world, instead of expanding peace, dharma does exactly the opposite, can it be called dharma? Is that an act of dharma? Certainly not! All these acts are mere play of evil souls, not of any true dharma practitioners. And definitely, it cannot be dharma.

If dharma itself is now leaving its truth in the world like this, by what means can the world be saved? This is a serious question. Indeed, in front of everyone on all sides, the maitri dharma has arisen on the side of truth, with the endurance of the sky and the permanence of the earth. The present moment has presented to the world an image of dharma taking many blows, and injuries. Instead of showing resentment, anger or uncooperativeness, the spirit of dharma is becoming ever more alert, aware, super firm, wearing the armor of great peace, healing the wounded, re-integrating the fractured, repairing the broken, while in increasing momentum, working for ultimate liberation, seeing everyone as equal without the least discrimination.

All the pure virtuous souls present or absent here who, due to lack of enough punya karmafruit or sufficient qualities of knowledge who unfortunately could not attain transcendence or heaven previously, are now reborn as humans again. But even if we are here as humans because of not having attained transcendence previously, we are born as human beings and not as animals - by dint of having accumulated sufficient punya karmafruit for this rare birth. For this wonderful chance, we

are indeed most lucky. Receiving this chance to start again from zero, and not to waste any of it this last time, it is essential for us to follow the true dharma and Guru. With a new birth, due to termination of our previous karmafruit and knowledge, we are now acquiring the dharma punya karmafruit from zero again, by the infinite blessing of the Paramatma Gurus so that at last, instead of being reborn into the human realm yet once more, we shall enter the heavenly realm of omniscience and eternal bliss. But, in this endeavour, every human soul is entirely responsible for itself.

With the consent of all the divine beings, the Mahasambodhi Dharmasangha Guru was born here again to save the human world by giving dharma to the world. This was the result of the immense punya karmafruit received during His many previous lifetimes. Accordingly, today we are bestowed divine guidance to reach transcendence by doing dharma karma action throughout our lifetime.

I myself look at the changes of my own past and present, I look at all maatma gurumarga gurus and Sangha devotees followers, I look at the beginning, and from the inner soul I see distinct transformation in the present. Following in the footsteps of Dharma Sangha Guru, everyone can experience with great joy and satisfaction the same positive transformations I have seen with my own eyes during this evolutionary pilgrimage.

O virtuous souls, we are masters of the ways in which we have achieved worldly success by doing deeds according to our own ability and might, but this alone cannot make this rare and precious life meaningful. This fleeting life will end with death. It will not bear any fruit. Therefore, from the deepest recesses of our hearts, let us embark on the journey of soul-transcendence by surrendering all our intellect, awareness and consciousness to the Guru and to Dharma. What greater work can there be in the world? Or in this life? After all, one day each of us will have to leave this world.

The Guru explains that in the eyes of dharma, all souls are transparent without exception, as everything there is clearly known to Paramatma dharma. Since dharma is the sole source or origin of all creation, including all these living human souls, how can they remain isolated or separate from dharma, or be opaque to dharma? That is impossible.

Due to the various huge delusions that had arisen in mankind over the past millennia, we are simply unable to understand or to recognise the real nature of dharma. We have not even tried to experience dharma first-hand. Inevitably, all our souls will ultimately go through the dharma process, whether we attain moksha-transcendence or start wandering aimlessly and lost, eventually to perish.

Whatever Man says, like "I am an atheist, a nihilist. I don't believe in any meaning in existence, in Creators, Bhagawan, or in divine power, I don't believe in reincarnation, I only trust the natural sciences", in truth, humans can do nothing to go beyond or bypass dharma. All accounts of our deeds in life are there for good. As a result, in one way or another the soul is either saved, destroyed, or wandering lost in other realms. This means that when we leave our bodies, our earthtime thoughts and actions will lead our souls to heaven, to hell or to other worlds; to omniscience or ignorance, to infinite happiness or eternal sorrow. Exactly according to our lifetime of karma. In the end each and every soul is sure to have its exact place earned.

Hell means that the soul is destroyed. Extinguished like the barren soil burned out by fire that is incapable of sprouting and growing any more seeds. There will be no other dwelling place in the world, when the soul commits massive wrongful deeds. The most egregious of misdeeds are to do wicked acts or join conspiracies to destroy Dharma or Guru, to engage in world-destroying acts, to contribute to massive destruction of green forests and wildlife, to plan, start or take part in

genocides and other mass atrocities of war, world conflicts etc., to be killing any living beings in one's lifetime. Any and all such conduct will annihilate one's own soul.

It is impossible to attain eternal moksha liberation merely by being proficient in dharma, having vast knowledge, or by practicing lifelong contributions or service to dharma, mastering meditation or yoga practices. Nor even being adept at seeing past and future, or getting blessings from images of deities and gods can guarantee that we shall attain ultimate mukti-moksha transcendence. First of all, it is absolutely essential to receive favours and blessings of living Gurus who have already attained eternal liberation Themselves.

We need to follow unerringly the rules and regulations of the guidance given by the transcended Paramatma Gurus. There is no other way for this world to attain transcendence. This is because the dharmic canons and principles of the Paramaatma Bhagawans above are exactly the same. In this corrupted age, it is very difficult for human beings to attain Sukhavati paradise through trust and deep-rooted confidence of the great transcended Gurus. In all other respects we will remain bound to the endless life-death cycles on earth. As much as it had been easy to obtain eternal release tens of millennia ago, so in reverse is it now difficult for humanity to obtain liberation. This is because the original positive human mindset and heartset on dharma had been lost from the human soul over these tens of millennia past. The original purity, egalitarianism, oneness inherent in the human soul has been replaced by ostentation, arrogance and self-centeredness through twisted, corrupted grasp of marga practices that resulted in the total loss of the beautiful relationship between human souls and divine Paramatma Gurus. Humans lost trust in the power of dharma and began veering towards material acquisitions and entertainment. When truth loses confidence in humans, it leaves. When the human soul became degraded over these past millennia to be like ours of today, overwhelmed with spiritual decay of separatism, corruption, divisions, egoistic thoughts, improper speech and self-centred, harmful actions, it becomes extremely difficult to attain transcendence .

But since the arrival on earth of Guru, we can with ease obtain eternal liberation, through the colossal compassion and blessing of Dharma Sangha Guru who is beyond physical life and death, and who is alive in our present time. He is the embodiment of such transcendent power. We therefore need only follow Him.

In this earthly realm, neither happiness nor misery is long-lasting. These emotions are fleeting, like the feeling of hunger that is instantly removed by eating. If hunger hints at momentary pain or longing, then its eradication resembles happiness. Having realised the fleeting nature of this physical body in this material world, to obtain eternal happiness, we must do dharma karma by igniting the light of divine knowledge within ourselves. Our habitual worldly, material happiness is just like dreams in a deep sleep after which we wake up to find ourselves in reality, and realise we had been diverted from eternal truths by momentary delusions. Therefore, the great wise men don't perceive the world in terms of happiness nor sorrow, they live free of attachment, regarding it only as a shadow of their body, whilst dedicating their entire life to the pursuit of ultimate truths.

A human soul has endless qualities and characteristics. Just as to shelter, protect, cover and sustain our human body in the world, we need bamboo, grass reeds, cotton and vegetation, we need air, sunlight, water and earth. We require many things. Similarly, the conscious entity called soul needs dharma to survive. It needs the maitri spirit of loving friendship along with the compassionate blessing of the Paramatma Gurus. It needs knowledge of divine truths and their qualities to flourish. We can understand that since the body and the soul are different here on earth, their needs will be different too. The entity called soul, being full of light and brightness, has long been seeking its core that is dharma truth.

Here as humans, the body is mortal, and cannot be rendered eternal even if we so wish. But in case of the soul, we can make it eternal, or we can make it vanish by annihilating it, all according to our inner wish. As human beings living in the material world, we have been striving only for the welfare of our perishable body, but have done little or nothing for the uplift and blossoming of our soul. All this may be due to the lack of wisdom on our part.

Now it is up to us to choose whether to make our soul immortal or extinguish it with our negative behaviour. Everyone of us here on earth has the right, and the duty, to make this decision on our own. In order to make our soul immortal, we absolutely must obtain the Paramatma Gurus' blessing, accumulate punya karmafruit, divine knowledge, and live in the maitri state of being. Because the nutrients that make the soul immortal are none other than these. But if we do the exact opposite, the light of our soul will be extinguished by our misdeeds, and finally exist no more.

In dharma, this principle applies equally to all souls. For instance, we can look at the animals. At one time in the past, the soul of an animal had the form of a reasonable, thoughtful human being resembling the Paramatmas. But due to that human being's terrible misdeeds, the next life it received was in the womb of an animal, and that poor soul could never again regain the thorough understanding for practicing dharma that can lead to mukti-moksha liberation. It is predetermined by such a human being's accumulated karma actions that such a soul is moving towards gradual, eventual annihilation. If it is so hard for a human being to form the right mindset towards dharma, what more can we say about animals whose souls are empty? Today, if we solely focus on the infinite compassion, subtle light of punya karmafruit and the upliftment of the Creator Bhagavans for dharma, then understanding will bloom in humans some way or other.

In this sense, Paramatma Guru and Dharma in the world are forever unbiased and impartial. No soul is ever harmed or destroyed, nor any ill-will done by them who always wish transcendence for us all. For instance, the pages of Maitri Dharma's indelible history in this world have been written down where the light of Guru, Maitri Dharma and Sangha are advancing and spreading in this world.

Dharma Sangha Guru gained full realisation of the true living nature of dharma, and by the decision of all the supreme Paramatma Bhagawans, received the divine authority to spread dharma in the world, and in His own way directed at humanity of the 21st century on. Therefore, in the eyes of Guru, no one is far away, no one is unfamiliar, but all are one, and equal. It is our terrible mistake when, due to our own great ignorance, we do not recognise Him, our hearts being blinded by our ego, arrogance, greed, biases and selfishness. Because of Dharma Sangha Guru, the majority of human souls today are shifting in the direction of positive transformation toward great happiness and peace reflected for instance in the smiling, benevolent faces of everyone present here. Everyone's eyes are glowing brightly in immense reverence, and deep respect filled with faith, trust, and deep confidence in and devotion to the Guru.

Dharma Sangha Guru is endowed with all the transcendent qualities and essence of dharma. Now there is nothing more for Him to obtain. He is the one supreme soul who has been freed from all bondages of the world. In this condition, the only thing left to do when He so wishes, is to leave the physical body. Despite being endowed with such immense potential and omniscient knowledge, why did Guru not reveal His true form, His almighty abilities and understanding to the world at once? Guru says:

"Because the laws of dharma absolutely forbid any such actions at all. The Guru Himself, too, must adhere to all Paramatma laws. Time will tell, slowly."

Much as the mature fruit of Time is sweet, dharma guidance will gradually reveal His true identity in

depth and strength. And in this way, each of these pages of history, will show and confirm His true form, abilities, authority and received divine knowledge. He never boasts about Himself nor does He in arrogant pride insist that the world and humans must grasp all divine insights at once. He is love. He is compassionate patience.

About this Guru had explained one day:

"The knowledge I have acquired is not for any worldly name, fame, reputation, for my own convenience, nor even for any particular human society or nation. Not to become any king or emperor in the world. The sole reason and purpose of this knowledge is to preserve all the created living elements of the world and to save the souls."

According to time and necessity, many positive transformations have been taking place. The examples are clear before the world.

Today, the path of sannyasi gurumarga gurus has grown. So has the path of the maha maatma gurumarga gurus. The path of maatma gurumarga gurus in the household has grown as well. The path of the secular sangha community of devotees has also expanded. Original rules, robes and language of the maitri dharma's loving friendly margapath are still being developed. The great compassionate and liberating Gurus of the Bodhimarga (Bhagawanmarga), of the MargaGurus and GuruMarga Gurus who have been unknown and hidden in the history of Dharma, are now being introduced to the world by revealing their qualities, abilities, nature and purpose etc. In this way, day by day, Maitri Dharma is moving forward at a rapid pace, with the firmness of the earth.

Now, neither thousands of mountains nor thousands of oceans can stop dharma from moving forward. At last, Dharma is here and advancing. Nobody can stop or block it. This is said not in arrogance, because it is the truth. Because everyone wishes for well-being, happiness and welfare equally. We all want ultimate transcendence. In this light, how can dharma be stopped? To stop it is to remove existence all over the whole earth.

At an early stage, while practicing prodigious tapasya-meditation in the Halkhoriya forest, the Guru had bestowed upon Sangha, devotees and followers the Eleven Maitri Precepts to gain a clear understanding of dharma and not to be mired in confusion.

The second Precept clearly states: Having found the eternal dharma, Marga and the Guru, remain respectful to all religions and beliefs. This is the root foundation of Bodhi Margadarshan Maitri Dharma. Based on this precept, Guru in his own words summoned and invited all religions and spiritual paths to follow Bodhi Margadarshan Maitri Dharma through everyone's own inner search, discovery, and realisation. According to the principles of dharma, the first step is to respect and honor everyone without any bias on account of name, appearance, caste, religion, colour, class, gender, belief, community, nation, power, position, ability and so forth as stated in the First Precept. Today, making this our priority, Guru inspired everyone to invoke our high reverence for all peoples and religions equally. Forsaking all selfish feelings of "I, me, mine", promotes the growth and blossoming of the loving friendly behaviour that is the state of being in all-maitri.

A spiritual leader who is on the genuine path should never think or speak in opposition against the principles of other religions or other countries, nations, societies, or individuals etc. The rudimentary principles of dharma do not permit such biases. Once Guru gave a speech saying that from all the Paramatma Bhagavans above in their paraloka celestial states, down to gurus of the world on earth, the laws, rules and regulations of all dharma gurus remain the same. The only thing that differs is in the attainment of wisdom, the grade of responsibility or role in dharma, these are

always obtained in accordance with how well those dharma laws have been followed by each individual. In this respect, all dharmas represent the same way. But, we keep accumulating misdeeds out of self-serving habits of not recognising each other as equal souls in dharma as part of our universal oneness. Here the serious question arises. How can there be the slightest difference of opinion between dharmas and gurus if they are truly undertaking the task of saving and preserving all beings, and saving the world?

The sky created by Paramatmas is one. The earth is one. The sun is one. The moon is also one. And the universe is one entity encompassing all the above as one integrated living whole. And since the dharma laws and rules of the Paramatma Bhagavans above in Paraloka are also one and the same, why can't we human beings maintain our original oneness with all multifarious living beings integrated and inwardly linked, acknowledging and following our divine marga in our one form, one dharma and karma?

In fact, if one is truly an all-loving friendly dharma guru, then s/he should never do any criminal acts of ill-will, engage in criticising, refuting or speak in malice against other spiritual leaders, let alone harm others. Whatever we do, we always act on behalf of the betterment and uplift of all others. If we who have this great wisdom, this great mutual-understanding, this heartset of overflowing loving friendship in the world, continue to act as ignorant humans, then who in the world can be truthful? For this reason, we have to protect ourselves individually from such great wrongdoings. Where am I? What is the policy or principle that I follow? Does the path I live provide eternal moksha liberation or not? Will there be a positive change from individuals, societies to whole nations or not? Now is the time for all dharma leaders in the world to become seriously aware of these fundamental, crucial issues. A spiritual leader who seeks the welfare of all should not fall prey to the pleasures of wealth, riches, name, fame, to be attached to kinship relations, politics or economy, never take sides, separating mine from yours, rich from poor etc.

Rising above all these, each soul creating a vast, all-encompassing Maitri feeling of serenity and joy wide as the sky and grasping eternal liberation, should strive to draw human souls toward the ultimate truth. It is well-known that spreading delusion by losing oneself in trivial worldly matters is a great adharmic misdeed. There are no two forms of Paramatma Dharma. There is only One. They are all one and the same. All religions in the world are the same, as they all stem and branch off from the original dharma of Creation. The question of whether those who lead them are in truth or in untruth can only be answered by their own selves.

In this regard, the spiritual leaders in the world show themselves each in completely different form, appearance, and qualities. They all have great thoughts and deep feelings, and wield great influence. It is also clear that they play a great role in inspiring the soul's development in the humane bhav qualities of preserving life in the world, and the compassionate behaviour of humans from home, village and society, to national and international levels. This work cannot be done by anyone other than these spiritual gurus. On the basis of the guidance taught by spiritual leaders, large communities are making visible progress today.

It is not possible to save this world and save the creatures merely with kindness, love, cooperation or faith based on the material, economic, social, political, educational or diplomatic factors that are growing at a rapid pace at present.

With such changes taking place in the world, it is now equally vital for dharma to take root in the human soul. Otherwise, humanity's all-loving spirit of maitribhav and punya karmafruit will gradually vanish. And when dharma finally comes to an end, the entire world is certain to end as the direct result of the increase in human conflicts, wars, wrongdoings and misunderstandings. This

immense worldwide dharma work requires an overall evenness founded on the Creator-Paramatma Gurus' dharma, practiced with regional and cultural variations in the details. Such unified dharma also needs the immense trust, confidence and blessing from the Paramatma Bhagawans above.

Dharma and politics are different. Dharma looks at politics from a distance and acknowledges it with respect. Politics in the world has its own particular function and characteristics. But how can dharma encompass politics? Let the wise look more deeply on their own. The disciples, communities of devotees and followers, as well as religious leaders from each corner of the world should now move forward by developing mutual spiritual bonds in all-loving Maitri heartsets of unity, understanding, equality, support and cooperation. Dharma Sangha Guru utters the immortal words:

“Since the Bodhi Margadarshan Maitri Dharma stands for truth, any untruth found in the world is automatically rejected, and will be immediately renounced.”

So far, Maitri Dharma wants to show the world the many clearly positive changes of all disciples, sangha members and devotees. Dharma Sangha Guru said in a nectar-like speech,

“From the creation of the world to the present day, out of many gurus who have contributed to the history of dharma by attaining omniscient wisdom and transcendence from earth-bound life-death cycles, some of the gurus are well-known in the world and some still remain hidden in mystery.”

Based on their respective capacities and ability to fulfill dharma rules, the Gurus obtained omniscient knowledge out of these three types of dharma paths including first, the BodhiPath or Bhagawan marga Creator, secondly, that of the MargaGuru Creator, and thirdly, that of the Gurumarga Creator. And in this present 21st century, Dharma Sangha Guru had gained omniscient knowledge from all these three paths while staying without food or water, in full renunciation in the hardest tapas-meditation beginning with the Ratanpur jungle's first site, through the second site in Halkhoriya forest jungle, altogether from the 16th May 2005 to the 16th May 2011. And it was during this tapasya that He obtained the world-saving Bodhi Margadarshan Maitri Dharma.

And based on guidelines of the GuruMarga path, He ordered disciples according to their abilities as sanyasi gurumarga gurus, sanyasi maha maatma gurumarga gurus, householder maatma gurumarga gurus and the secular sarva sadharan gurumarga gurus. Top among these paths are the male and female sanyasi gurumarga gurus.

Sanyasi gurumarga gurus are those who stay with Guru, who learn dharma practice from the Guru and then teach others. The sanyasi gurumarga gurus stay in complete isolation away from home and society, following GuruMarga instructions. They have been playing an important role in imparting dharma principles, rules and knowledge to the sanyasi maha maatma gurumarga gurus, householder maatma gurumarga gurus and followers in the secular sangha communities.

In the same way, the sanyasi maha maatma gurumarga gurus are the gurus who enter the dharma in the form of householder maatma guru, but will later separate from their family to live the celibate life in seclusion within Guru's sacred Precinct. They, like the sanyasi gurumarga gurus, also play a major role in imparting knowledge to the householder maatma gurumarga gurus, sangha devotees, and followers. Consequently, the householder maatma gurumarga gurus staying at home with families and society are especially active officiating at vital rites of passage in people's life, such as sending the soul on its maitri path during funeral ceremonies, greeting new souls during birth ceremonies, joining souls into one during the wedding ceremonies and, in general, providing protection and bestowing confidence to communities of sangha devotees and followers. These are the chief gurus of all ordinary secular sangha devotees. The householder maatma gurumarga guru

uplifts the sangha and the devotees by presiding over other major events including pujas for removing spiritual obstacles. These dharma gurus free devotees from suffering and affliction, and guide them in the proper ways of maitri worship in doing prayers, mantras and plain mala-jap meditation.

Up to now, male Athoahas and female Thapova householder maatma gurumarga gurus have received from Dharma Sangha Guru direct knowledge of the main rules, regulations, rites and practices of maitri dharma during their various training programs of 1 month initiation, 3 months continuous solitary meditation, and 6-month long maitri language practice respectively. In addition, they have completed a 6-months' training program studying the 21 realms and the prayers of the Paramatma Gurus in the Maitri language.

In this way, they mastered all kinds of dharma rites and practices in preparation for all the good and bad events that affect human beings in life. Whenever called by sangha communities, the maatma gurumarga gurus provide deep confidence to devotees with their helpful, gentle supervision in all dharmic activities. In the same way, sangha devotees and followers have also been given the guidance of the secular gurumarga guru path and have received training in daily worship, chanting, and mala meditation practices. In addition to this, the first principles to be adopted above all else are:

- 1) Avoid any action that harms any creature
- 2) Eat only maitri pure nourishment
- 3) Respect and revere the Guru, Dharma and each other
- 4) Do daily worship, prayers and mala meditation.

As a priority, Maitri Dharma has already provided for sangha devotees and followers scattered all over the world, an easy way of attaining immense dharma punya karmafruit. In the same way, special blue, green, pink and purple colour the various maitri guru robes and secular sangha devotee outfits from the sanyasi gurumarga gurus to secular sangha devotees. Bodhi Shrawan Dharma Sangha has published in the Nepali language the first edition of the book called Maitri Dharma Pustak based on the nectar Teachings of the Guru. The second edition and the worldwide edition in English are almost ready, and will be published at appropriate times. These achievements so far, number among those of the Bodhi Margadarshan Maitri Dharma. According to needs of the time, the Guru will continue adding further guidance.

Why lay baseless fictitious blames and accusations on this great pure-hearted Guru who is ceaselessly uplifting the world, saving it from self- destruction, saving mankind from extinction, providing guidance for our heartset and mindset to live in symbiosis, coexistence and oneness, spreading compassion from human society to all living beings? He is even trying to save the harmful malevolent anti-dharma souls who are bringing themselves into the greatest eternal danger by trying to demolish Guru and Dharma. Will such continuous unlawful, improper repeated attacks on innocent gurus not spread a sense of aggression to more and more individuals, and lead this war-like restlessness from society to nation and eventually to the world? In many ways, it certainly seems so.

The Bodhi Margadarshan Maitri Dharma is developing on a completely independent, unique, unprecedented path without any prejudice. Let there be no attempts by any individual, organization, political or entrepreneurial from the various other spheres of interests create any obstacle or hindrance to impede the progress of maitri dharma. Because Guru and Dharma have always made clear to the world that Bodhi Margadarshan Maitri Dharma is not against any person, spiritual leader, community, organization, the nation of Nepal or any other individuals or groups in the whole world. It is implementing the Paramatmas laws, rules and principles equally by focusing on the

welfare of all human souls, overflowing with the great happiness and serenity of mankind's ultimate transcendence.

Some may think and say; what benefits can I get from doing dharma? What is there to gain? What is its value? At the present time we can still see many humans brought up in societies with such mindsets. For example, by attacking and controlling dharma with the power of politics, trying to wipe out, suppress, block dharma or, in the self-serving interests of individuals or groups belonging to particular traditions or ritual practices, trying to remove the very existence of dharma. When humanity regard the natural sciences as the highest spheres of knowledge and disregard dharma, the very life of dharma and humanity itself will quickly disappear from Earth. Another major reason is that in the name of dharma, greed-generated commercialisation had developed sacred dharma spaces into recreation areas and tourist destinations. This shift in focus replaces the original genuine reverence and respect, faith and belief in dharma with materialistic entertainment. This brings about the state where human souls forget the vital importance and real essence of dharma, think only of outer, physical acts of worship, forgetting our inner link to the Paramatmas.

After such shallow thoughts and feelings take root in individuals and in society, the essence of dharma naturally departs. And in the absence of dharma, human souls all fall into adharmic behaviours of conflict, war, perversion, decadence or oppression. This has been manifesting in exploitation, social crimes, murder, violence and abuse in the family, political oppression in society, nation and are on the rise worldwide. These developments are seen everywhere in our current environment. Growing arrogance and attachment among human beings have created unrest and dissatisfaction in the soul. The main reason for all these acts of violence, strife, suppression, and harassment by misuse of one's position and physical power, is that truth and dharma have left mankind.

The world should not think that dharma is nonsense, that it is useless. Such thinking is a huge mistake. In fact, all of human life, animal life and plantlife, the earth, sun, moon, sky, as well as all human activities in this world, whether true or false, are all contained within dharma. In this sense, one cannot move an inch without dharma. This is true. Take a closer look at yourself for instance and consider, does this life exist by itself without sustenance? Similarly, look at the earth, the sun, the moon and look at nature, Is it existing and evolving on its own? Mechanistically, by itself? Is it possible to be sustained without any propelling source or energy, albeit invisible?

In this world of perfect creation, human beings using their intellect and conscience have used all the "naturally" created elements available to make the necessary things for our daily use. Do these man-made objects function or exist by themselves without human effort? That is impossible, they have to be controlled and operated by human intellect. Otherwise, there will be trouble and chaos. In the same way, how can the universe and all these naturally created elements function or even exist without the maintenance and direction of its creators? It had been these very creators who have created the universe with dharma, and who have given humanity the sustaining dharma in order to function smoothly in peace and happiness, free of all the anti-dharma man-made brutalities and natural calamities that surround us today.

In the very same way, all the elements in the universe are created and governed by dharma. Where all things and events are manifesting through some supreme soul, do not ever think that dharma is second-hand, artificial, immaterial, or groundless (baseless). Here, the supreme beings, the ParamAtma is the All-Knowing, the All-Powerful, the All-pervading, who have created and are sustaining and governing all. In fact, if there were no such true essence to guide and operate everything, it would be impossible to move, to breathe and, there would ultimately be no life at all.

Dharma Sangha Guru was born in Nepal, and it had been also in this beautiful country that He obtained supreme divine knowledge. That makes Nepal the centre for peace in the world. In fact, this unique and sacred high ground of Nepal is the holy venerable land that had brought forth great spiritual leaders since millennia past, and the spiritual significance and value of Nepal are known throughout the world. Not only is Nepal's head raised high for all Nepali, but her reverence and dignity are spreading worldwide. This true fact should make all Nepali grateful for our proud heritage because it will be from Nepal that the deepest genuine heartfelt reverence and human dignity shall spread throughout and bless the world.

Understanding this truth, let us all follow the path of genuine dharma. Live happily, free of all worries, anxieties and fears. In order to learn more dharma, it is obligatory to do all our daily karma actions within the dharma margaPath. Once again we hereby encourage all heartily to follow the dharma of loving friendship without any further hesitation. Let us all come together therefore in union, to build a beautiful and peaceful world.

Sarva Maitri Mangalam

<https://bsds.org/en/news/213/sanyasi-gurumarga-guru-topchen-presentation-2020>