

Maitri Dharma Pathguidance

Guidance Path for Truth-Seekers

In this perfectly created dharma world for our human state of consciousness called the Earth Realm, each pure soul of great punya karmafruit has succeeded in receiving a human life through the love of Paramatma Bhagawan. With this beautiful gift of life on the journey of joy and sorrow, each and every one of us is compelled to toil in the harrowing lottery arena on Earth's dharma-karma ground, to win punya dharma-karmafruit, or lose that precious chance to adharmic wrongdoings. The allotted lifetime that our soul has obtained for being in this human state is immensely challenging, because it is only when in the state of human consciousness that all our actions determine whether our souls eventually ascend or descend, or possibly vanish altogether.

Since ages past, based on geographical location, time, ethnicity, family status and society, each human soul's self-identity has been evolving from its own appearance, clothing, ornamentation, language and culture, rites and conventions, religious belief, customs and traditions, etc. And spiritual, religious and social beliefs or values of individuals, families, societies up to entire nations naturally impact the world, shaping it positively or negatively. Even today, there are still several bizarre and peculiar traditions that can be found in contemporary human societies of this diverse and colourful world. As these imprints of human karma activities undergo their myriad modifications over the ages through generations of persons, families and societies individually or collectively, we can clearly see today that these modifications have been widely preserved in current situations, where over long stretches of time families, societies and nations have developed personal and communal loyalty and constancy towards those preserved karma practices, imbuing them with trust, respect, faith, esteem and honour. In this way, each individual human in the world forms some sort of self-identity, doing all sorts of different karma activities. On Earth in the human state, the pure soul with thousands of particular karma traits is born into a particular family. And this is how the soul's journey in human life auspiciously begins, and inexorably moves towards completion according to the fruit of its karma deeds. But, it is not unusual for the immense changes over time from continual developments in economy, politics, education, entertainment, commerce, science and technology, material resources and their deployment, to affect our spiritual and cultural traditions adversely, directly or indirectly, and cause shifts in our social and spiritual values.

Because humans by nature are creatures who always desire freedom, we can today observe some groups in the world that incline toward transformation of their spiritual practices, culture and traditions when they reach the point of wishing to gain liberation from centuries of behavioural bondage to live life in their own way, whilst other groups are hard at work protecting and maintaining their ancestral cultural traditions while compelling their people to follow accordingly. Humans in the world are so busy that some find it extremely hard to think beyond the immediate plans for their chosen endeavours. For instance, from mechanically waking in the early morning to sleeping in the evening, human souls are not satisfied. No matter how much people do, no matter how much they work, there is always more to be done. And for workers engaged in salaried official or commercial work, being occupied in the mind with important matters from the office, bringing those concerns home, it is actually impossible for us to live the personal life we wish. In sum, all humans holding on to some goal or other in diverse spheres of endeavour, work daily in this struggle. And as we toil thus with tremendous dedication on the earthbound karma battlefield since childhood, through youth and adulthood and beyond, we do not realise that life has passed us by.

Whether practicing good or harmful karma actions, we spend our days and nights going after worldly goals, after temporal physical comfort, riches, wealth, pleasures, name and fame, power,

position and prestige, all fleeting physical, external attributes. To attain these results with our positive or negative karma actions, we individual humans hold on to our desires, utilise our developed expertise or skills, and achieve success or failure according to our intellect, struggle, hard work, attachment, patience, discipline, understanding, etc. In this mindset, those of us achieving success move on to achieve some more, but when failing, we may lose our sense of balance and hang around without life-purpose. Not getting what we had planned, said or thought, we become disenchanted with life, feel defeated, give up trying, and fall into harmful karma practices by drowning ourselves in great anxiety and useless despair. As a result of such spiritual anguish, we won't hesitate to destroy our own souls by committing suicide or ruining the rest of our lives in addictions, bad company or mental disorders. But no matter whoever does whatever karma work in life, we all end up at the same transit point where our situation is the same. That is, we all must go one day, leaving behind all our belongings. What can souls leaving the body take except our punya of karmafruit or pap of misdeeds? All our lives, we have been struggling so earnestly and so hard, in reality, for only that result.

Without doubt therefore, of all karma actions we can do while in this human form, by far the greatest gain we can attain and keep forever, is the source of life itself: dharma. Where there is dharma, there is Paramatma Bhagawan, Creation, Sun, Moon, Guru, Earth, our Soul; and human life is possible. Then and only then can we as humans practice any and all karma actions and deeds. But where there is no dharma, nothing exists. This is the most basic truth. Because it is through dharma alone that all living essentials are created. In dharma alone, any soul can obtain all the living elements it needs. Whether it is producing good or bad karma actions, gaining mukti-moksha transcendence, or wretchedness of hellish states, all responsibility for the final results lies in each soul alone.

Everyone knows that human beings are creatures with brains of outstanding capacity and intelligence. It is impossible to find any other creature of comparable attributes. Let us think about this. If human beings did not exist in this Earth Realm, then clearly, this human world would have had no justification or meaning at all. In fact, however, this particular Earth Realm or this state of human consciousness had been created especially for the existence and sustenance of human beings. This is the universal truth. Such an extremely complex and refined realm was made specifically for the uplift and transcendence of our very human soul. From this perspective, looking at human consciousness on Earth, out of infinite realms of living intelligent beings, how meritorious, fortunate and important every human soul has been to Paramatma Creators, can be reconfirmed in this, their most unique and unprecedented creation of the Earth Realm. The universal truth is that the single wish and expectation of all souls is to be in lasting heavenly joy, peace, bliss and, if possible, moksha transcendence filled with omniscience. But in the present world, the question may arise in each of us as to who and how many souls have indeed attained such levels of consciousness, endowed with these unrevealed, transcendent ingredients? Here the equally urgent consideration is whether or not the spiritual guide, belief, path and practice we follow bestows ultimate mukti-moksha liberation. And here, the goal of our soul during its wonderful and precious life on Earth becomes supremely important. Since the aim and hope of every human being on Earth is the same eternal mukti-moksha transcendence, can there be a dharma karma path and practice for everyone to follow? Is this not also a vital issue?

To this matter, the omniscient Mahasambodhi Dharmasangha Guru has given the greatest priority. First of all, He proceeded to create and then to bestow the Bodhi Margadarshan Maitri Dharma, uniting all human souls in dharma as equals and opened that peerless precious path lost to mankind for millennia, once more. For dharma is the only source of existence of all Creation's elements visible and invisible that enables the uplift and transcendence of souls. To activate this divine purpose, all the world's living elements were created. It was for free access to such mysterious and

wonderful gifts that Bhagawan Creators produced all the world's essential life-elements. If it were not for this immense and unending opportunity, Bhagawan surely would not have dedicated such toil and care to creating this human world. And what need would there have been for the arrival of great Gurus? Why undertake these most arduous efforts to spread dharma? Why practice daily dharma karma actions, and encourage others to follow? What is so important in this dharma? What tremendous compassion drives Paramatma Bhagawan to such complex and phenomenal work? Sadly, our human soul seems still unable or unwilling to understand this divine gift, preferring to focus instead on inessentials and trivialities.

Humans over time have been revering as their ultimate spiritual practice one of the many dharmas, religious customs, rites and rituals dominant at the time. This is natural. It is normal for humans to glorify and elevate the themes that they follow, deploy, hear and talk about that are regarded to be of highest status. But due to insufficient true, serious search on our part as thoughtful humans, the most basic question is still unasked: does the soul following any of these beliefs existing in the world, any of the systems, customs of ancestor worship or other traditions, rituals, and rites manage to attain eternal liberation or ultimate transcendence? Similarly, except for the very few truth-seekers, most human beings remain in confusion, and do not question whether they are following the true dharmapath. They have been trained since childhood to believe that what parents and society teach them is the whole truth and must never be questioned. Such delusion is deeply entrenched and widely prevalent in human society today.

Having evolved into mindsets and heartsets of misunderstanding, of egoism, bias, yours and mine, power jostling, faith- and trust-breaking of dharma, dividing societies, separating countries, ethnic groups and, as a result, we humans have created tremendous mutual conflicts and unrest. All in the name of dharma. It is true that old-age cannot return to childhood, just as green leaves cannot sprout from a dried-up tree. In this same manner, the living essentials of true dharma have been corrupted and dried up in the course of time, due to positive as well as destructive changes in the areas of dharma margapaths, rituals, customs, etc., influencing our souls' trust, faith, values and beliefs. Otherwise, there would have been great happiness, peace and security in the world today, progress, world unification, mutual understanding, and our all-loving friendliness would have been prevalent everywhere.

Quite on the contrary today however, it is great unrest, division, disarray, strife, conflict, oppression, tyranny, violence, and discrimination and degradation of the natural world that are on the rise in this world day by day. Even after so many ages, the doors of peace have not been opened anywhere in this Earth Realm or state of human consciousness. For this reason, the world today is desperately looking for a true path, for the margapath of true Dharma, the path of truth, to eradicate all these problems. There is absolutely no other alternative. It is not wrong for us human beings to toil, to do earnest hard work, applying our efforts and intelligence for achieving our goals, or gaining worldly possessions and belongings. We have the right and authority to try to gain whatever and however much we need. But it is a huge mistake to remain oblivious to such crucial matters as our personal identity, our spiritual destiny, or role in this world, while indulging only in greed that is automatically identified with destructive worldly materialist acquisitions.

To gain Dharma, we don't need to become a scholar, to undertake immense studies in higher learning, to work laboriously day and night, to gain huge abilities for understanding the dharma, to do prolonged meditations or tapasya practices. The highest dharma gain for each individual soul is to be purely honest with oneself; to be confident in ourselves and to be satisfied with however much we are able to attain, to study, however much we can meditate, to worship, to pray and to practice, all according to our own capacity for which we proffer joyous thanks to Paramatma. It is enough for us who walk the Dharma margapath to feel serene, unbounded reverence and gratitude flowing from

the depths of our heart towards our own Guru and gurus, to perform our basic daily puja and prayer worship, doing our own basic mala-jap and meditation, reciting our mantras, while abiding in Guru's precious words and instructions in unshakable faith and happiness.

Let us not do our daily karma actions only in the hope of gaining material goods that, upon our departure from this human world, will inflict upon our soul nothing but pain and torment. From our deepest consciousness, let us save some time each day to immerse ourselves in divine Guru-contact. This is our unprecedented privilege and our duty to ourselves as well as to our Creators the Paramatma. Let us bestow upon ourselves our own sacred time, devoted solely to communicating prayers to Guru and all Paramatma, practicing the supreme all-releasing all uplifting, ascendent dharma margapath. We each have the right to such private time. And in Paramatma's infinite love and compassion, there is definitely the amazing mystery of moksha transcendence for us to gain.

Among the myriad blooming human buds on the giant world tree, it is difficult for all to reach the final stage of dharma karma fruition. Just as in nature, there are particular reasons why among the many blossoming flowers on a tree, only some will bear fruit. First of all, some flowers cannot bear fruit because they have become food for worms. Or because they drop off from storm and wind, sun and rain and are destroyed before reaching fruition. Then there are some types of flower that lack the necessary requirements for bearing fruit. But on the giant world tree of humanity the reasons for failing to obtain dharma karmafruit are quite different. Firstly, some of us come under control of corrupted and evil souls whom we have come to trust and to obey. Or, we become enslaved by emotions, egoism, wrath, self-serving greed, etc., to the point of missing the road of our dharma karma life. Or, misusing our knowledge and knowhow for superstitious practices such as gratifying our selfishness, mingling with ghostly spirits, or to practice ancestor-worship with food offerings to call on ancestors' souls to work for us, etc. Or, to be under the control of those who spread delusions and untruths, who show off and transmit falsehoods in the name of Dharma. Or, taking on the form of a dharma guru, while not knowing dharma's unearthly essentials first-hand, not seeing them with the heart, but instead losing our dharma wisdom by relying on other people's verbose, unfounded explanations and following their analyses based on assumptions or guesswork.

In fact, to indulge ourselves solely in matters of momentary pleasures or entertainments, not trusting in the existence of Paramatma Dharma, but having faith in monetary value, treating the physical sciences and physical, materialist evidence as supreme, our human souls cannot attain uplift or eternal moksha transcendence. This is obvious, because we have become alienated from the true margapath of mukti-moksha dharma. A higher level of thinking is needed for our human transformation to take place; relying on our limited, self-serving mindsets is not enough. It is important to create within us the state of consciousness that constantly seeks to benefit the whole world and all souls. For this, we must first let our own soul become as unbounded and all-inclusive as the sky. For a long time in the world there have been great saints, eminent individuals, thinkers, philosophers and intellectuals with a sense of responsibility, who have tried to help only specific groups or races, focussing only on their own ethnicity, society, ancestors, or clan, group or majority, region, nation or religious denominations. The consequences of such confined and confining mindsets are clearly seen in the world today. Deep conflict, discrimination on myriad issues, hostility, hatred, dissatisfaction, perversion, anger, murder, terror and violence are all on the rise among individuals, villages, societies, cities and nations. In short, such circumscribed or exclusive efforts cannot bring all the souls together in unification. Due to humanity's weakness in truly realising dharma, or in helping others understand dharma properly, there has been a growing tendency in the world to compare dharma with such narrow, circumscribed spheres of the material sciences like physics, socio-political or traditional values. In this way, the essential living Paramatma Dharma is undermined, and even its importance challenged. Delusional mindsets arise with thoughts like Dharma is nothing special, They are all the same, What's the difference? Why should I do

dharma? What's in it for me? What's there to gain? What is its real value? etc. Such attitudes growing in the heartminds of people generate mistrust, uncertainty and confusion, creating for us an illusory world far removed from the core concerns at hand of how to live our spiritual life to its fullest. In this unsure manner, people have been chipping away at the immense trust in Paramatma Dharma, reducing the fundamentals of deep reverence, gratitude, faith, devotion and joyful confidence.

It has become clear to everyone today, how much our human society has been perverted by such vicious, critical and dangerous spiritual decline. We in the world have nurtured bad habits of ignoring people doing wonderful things for others, and encouraging yet others to do likewise; ignoring proactive generous contributors while dragging our own feet in inertia, or worse, interfering and opposing them with negative actions. Opposition groups are growing in this manner, outnumbering those working for universal uplift. These are very hard times for Dharmagurus and individuals practicing daily karma actions whilst also encouraging others to work together for the uplift for all living beings, to benefit all, for the rise of contentment and serenity from village society, country to the entire world, seeking world-peace with equal mukti-moksha transcendence for all souls, ever working for the good of others, not hurting any creature, seeking ultimate change in human behaviour, inspiring humans to adopt true dharma consciousness and practices, always doing uplifting karma actions. In this way, when we teach children the standards and practices that are far removed from true dharma margapath guidance today, we are in fact leading our young and the next generations inexorably down the path of self-destruction.

As long as conflict remains within and among the many dharmic traditions in the world today, there can be no chance for higher, more elevated issues. And conflicts are naturally widespread and common in the whole world, especially in areas like poverty, education, health, politics, country, land, borders, ethnicity, class, gender, position, power, science or industry. Contentious issues lead to mutual dissatisfaction, and end up in quarrels, misunderstandings, discrimination, hostility, hatred, oppression, fights or wars, etc. In the end, such suspension of Paramatma Dharma leaves deep wounds in human history, causing the destruction of Creation, that is, annihilation of the soul. Here one person refuses to try to understand what the other is saying, and the third one sees neither the first nor the second viewpoint. It is possible that mistakes from past human history will be repeated again in future when no one believes anyone else, when we humans misuse our power, authority, or our majority advantage to suppress less capable folks, to brutalise weaker minorities in many areas of the world in the belief that "might is right". As the world moves steadily in this direction, we humans drifting in this sorrowful whirlpool have come to adopt the terrifying standards and ways that lead to soul-extinction of our own children and progeny.

The capacity for realising the essentials of Paramatma Dharma is not only confined to some Dharma Guru, Sadhu Saint, Yogi, Tapasvi-Meditator or pious soul; on the contrary, anyone and everyone can attain Paramatmas' refuge, blessing, mercy and deeply rooted confidence. Anyone at all, even those of us who have not realised dharma or acquired any spiritual knowledge. We can receive such ultimate eternal rewards by dint of immense punya karmafruit when we expand our soul into a sky-like inclusive immensity, filled with maitribhav consciousness of loving friendliness for all living beings whether poor or rich, miserable, handicapped, educated, world-famous, intellectuals, philosophers, children, youths or elders, homosexuals, doctors, farmers, scientists, untouchables, tribesmen, beggars, businessmen, squatters or politicians. Truly, each and every one of us can be blessed to walk the path to eternal bliss. In Dharma there is no division or bias, as all our souls are treated as equals. It makes no difference in dharma whether we are good or bad. The Paramatma Dharma gaze is fully impartial, seeing the righteous and the unrighteous, the wise and the ignorant, the rich and the poor, the innocent and the guilty, woman and man, from upper and lower classes, black and white, all in the same light. There is no discrimination against anyone. But the intimate

relationship between Paramatma and human souls is conditioned by the heartset activating each soul such as consciousness of all-loving friendliness, or of self-serving greed, immense reverence for dharma or flippant disregard, profound trust filled with faith, gratitude, devotion and joy, or skeptical suspicion filled with arrogance and disbelief. Every one of us with an uplifting loving friendly and reverential feeling for all living beings and for the entire world, a heart capable of mutual understanding, reconciliation, and non-discrimination, automatically gains the powerful capacity to embrace the living essence of Paramatma Dharma.

Without the most profound reverence for Paramatma Bhagawan, the Dharmasangha Guru and Dharma, without unbounded heartfelt trust, devotion, an overarching spirit of service and the maitribhav of all-loving friendliness towards all living beings, without the purity of untainted nourishment, without abidance in the pristine margapath of dharma, we cannot attain full immersion in the living realities of dharma nature. Not even the greatest Dharma Guru can attain mukti-moksha liberation-ascension, not a world-renowned thinker, philosopher, scientist, artist, athlete, the richest person in the world or the world's most powerful influential being, nor even one who has been in lifelong renunciation, tapasya meditation, who is highly learned in dharma, who delivers compelling discourses, even one who bestows selfless kindness, love, compassion doing social service may attain transcendence automatically. The blockage happens when the heart from its deepest recesses does not overflow with the deepest awe, reverence and joyful gratitude for Paramatma, Guru and Dharma. Any and all other charitable 'accomplishments' are sufficient only for worldly objectives, but not for spiritual or dharma punya karmafruit. On the other hand, once these essential elements well up from the most profound depths of our heart, even the incredibly ordinary soul caught in the most miserable of difficult circumstances, will be showered with Paramatma Bhagawan blessing and uplifted. And that is due to the immensity of that soul's punya karmafruit, purity and innocence.

To perfect and elevate the good and bad, the right and wrong policies, rules and regulations existing — Dharmasangha Guru has incarnated, to review all these issues and effect release by shifting all the world's decadence, degeneration, discords, abuse, superstitions, towards the light of dharma and truth. In daily life, we human beings aim to achieve different goals based on our beliefs or interests. Whether large or small, how much struggle is required to achieve a particular goal, how much hard work, earnestness, cooperation, willingness or intelligence? We give so much care, so much concern, worry and ingenuity to achieve our goals! This applies to virtually every one of us! Take for instance a medic serving people around him who wishes to become a great, famous doctor or surgeon, a scholar who wishes to become a renowned scientist by doing frontline research for the welfare of human beings, young parents who work hard to bring up and educate their children, saving all their earnings to help them enter the best college or universities, a politician who wishes to become a great, brilliant and powerful ruler, an artist to become world-famous, the sportsman to become a champion, a businessman to become a billionaire, etc. They struggle daily, all aiming toward their dream goals and objectives.

But we humans rarely consider that our precious limited human life has been due to Bhagawan love and mercy that effected our soul's entry into this world to bring about our birth! And because of this great rare treasure of a human life, it is now possible for each of us to do all these karma activities, happily to reach our respective goals. Each of us should have kept these sacred thoughts and considerations close to the heart. Failing to do so has led us to the dangerous alienation from this awareness that gradually distanced our human souls far from Paramatma. Let us go back and trace our very beginnings to the source of life itself. Would life have been possible at all, if there were no created world, no sun, no water, no soil, no plants, no minerals, no oxygen in the air to support life? Do we ever consider the marvellous and mysterious truth that life is possible only due to the existence and interrelation of all these incredible, miraculous basic elements? These days it may seem that we human beings are paying little attention to these important, basic issues. Few of us

consider the fact that life as humans is extraordinary, rare, limited, and precious. When we fix our minds only on worldly karma actions for material gains, convinced they are the primary goals of our life, then there is no chance or time for the truly important goal of our sojourn here as human beings, which is eternal life, no matter how much we may wish for a happy life beyond physical death, a life of the soul. It is impossible to gain Dharma margapath guidance otherwise.

Apart from the physical materialist karma actions, there are pure souls from many different walks of life and spiritual backgrounds who respond to the inner calling to detach themselves from worldly attachments, who undertake renunciation and solitude to devote their life to dharma, prayer or meditation. In contrast, other souls' engagement in dharma may not be in response to inner callings for total devotion, but in response to pressures from worldly circumstances, self-serving material enticements to our own greed, and the greed of our superiors, to gain control over others, to exploit the trusting, to gain security and comfort, to gratify private indulgences, to gain wealth and prestige, or simply to pass the time, etc. all in the name of divinities and dharma. In the world of Dharma, it is in this way that our karma actions including our choices, determine the destiny of our soul: good or bad, success or failure, heaven or hell, immortality or destruction, unending bliss or everlasting sorrow, omniscience or ignorance, Paramatma consciousness or pitiful ghostly states of being. Responsibility for the final status of our soul is only and entirely our own. Here each one of us chooses and walks our individual, consciously self-created path.

On the other hand, in the long run, while doing various activities for our sheer survival in the world, our karma ground became an arena of competitions for humans. It is truly fair to say that directly and indirectly, rivalry and contests among humans are ongoing in every sphere today. As much as we can, we humans deliberately race ahead to gain name, prestige, respect, high position, wealth, property, fame and comforts. We spend our entire waking time in expectation and hope, aiming at one and the same thing: to acquire the best and the most whether in the sphere of science, technology, commerce, politics or any other fields of our karma action.

Seen from this perspective, even our spiritual sphere has not been able to free itself from the venom of competition. We can observe such self-destructive mindsets and heartsets today, spawned in the name of dharma. As a result, the worldview of "this and that", "mine or theirs" has grown powerfully. This dangerous state of being is a cause for destruction of Paramatma Dharma. For Dharma is not something to be gained through competition or rivalry as in the materialist spheres of karma actions in the world. It can be obtained only by oneself, alone, from within, when we abide in the true Margadarshan path with steadiness and earnestness. There is no use acquiring external scientific, political or economic powers. Even a most ordinary lay person, if following the true dharma margapath with benevolence for the good of all living beings, with heartfelt trust, faith and devotion towards Paramatma, will be absolutely sufficient to obtain true dharma. But it is improper and most harmful to constrict dharma deliberately or unknowingly for the purpose of politics, commerce, ethnicity, society, culture, science, or to analyse and explain dharma through such myopic and limiting worldviews and concepts. For Dharma is vast like sky, earth or sun; it lives at the highest level of the supreme authority as world-Creator, bearing responsibility for all living subject matters. There is not a single subject on Earth of which dharma is unaware. Dharma is the sole supreme living reality that is filled with omniscient knowledge which spreads the margadarshan pathguidance to take unitary form as one soul, one consciousness, one goal, one world, one family, one human, one society, one ethnicity and one Dharma.

Many of us working on our daily karma actions in the lottery arena of the Earth's karma ground find ourselves in rivalry and competition with each other. From all walks of life, we tend to be afraid of losing our self-interest, our material gains, our advancement, honour, dignity, name, fame, status or position. In such a self-absorbed high-pressured environment, it is naturally very difficult for selfless

humans deeply immersed only in Dharma, dedicating body, heart, mind and soul to heartfelt dharma karma actions and deeds for the benefit of all living beings to grow and flourish in the world. It is especially hard to release the light of dharma maitribhav when such fear-driven competition exists today even within the very dharma sphere itself, where some souls fully engaged in covert and overt operations work very strenuously to destroy what they fear to be competition. Even though fully aware of right and wrong, of whether they are practicing true or harmful karma actions, they waste time, energy and resources in vain trying to eradicate or to cover up the truth with their entirely self-centred, entirely self-harming destructive behaviour. Such tendencies are sadly prevalent the world over. But this fear-driven behaviour is typical of mankind's self-serving egoism, where we are afraid to change toward the positive because we feel more comfortable remaining in our old habitual status quo. We fail to see that this kind of denial is to fool and harm ourselves, it corrupts our judgment, and blinkers our mind from the plain truths of Dharma's universal realities, and makes it impossible for us to see how we are falling far from true universal compassion, support and collective ascension.

The basic purpose of this marvellous Creation, together with the totally mysterious gift of life, is not limited to just enabling all souls with punya karmafruit to be born into their temporal physical bodies, to live out their life, and then to die. It is to re-introduce us humans to the radiant, all-positive, all-loving and happy Paramatma Dharma that guides us to lasting happiness in eternal transcendence. At present here on Earth, unfortunately, we humans have been unable to realise this long forgotten but surely most important reality in cosmic and timeless terms. We have been treating Guru and dharma as something of little worth, of no benefit to our worldly primary concerns. But are we capable of assessing any of the true realities like sky, earth, sun and moon in socio-political environments that consider the basic sources of Creation's living realities only in terms of our incomplete knowledge of the world as learned from our man-made sciences, traditions and institutions? Dharma in Itself is infinite, boundless, and all-pervading. It is rooted in all the mysteries of Creation as in the living nature of our soul and Paramatma. This means, it is the very cosmic science of Dharma far, far greater than all our ever-changing man-made thoughts and sciences, that is unending, all-encompassing, complete and eternal. How much can humans really see of Dharma which encompasses such colossal space of the universe? Seen from all the spheres of our daily activities such myopia is nothing surprising. What we can and do perceive is smaller than Dharma's smallest specks. Just like an ant looking at a hill and seeing a boundless universe. Such is the scale! Even if this ant wishes to understand and to know the hill's structure, area, shape or formation etc., by nature such understanding is beyond its capacity. Similarly, being in human form it is impossible for us to comprehend this massive Creation of our universe. With human eyes we have no capacity to perceive its reality because this structure is beyond our scale, being infinite. For such understanding we need to attain the Paramatma perspective. Therefore, it is not only improper for humans to share their own opinions, knowingly or unknowingly based on guesswork or imagination, but useless.

First of all, we humans have not even grasped the basic dharma margadarshan path guidelines we must follow. Then, how can we know the mystery of Creation of the entire world? This is not any ordinary matter or subject related to human concerns with the issues of everyday life. In dharma, all that is simply an unnecessary effort. Because there is no other option than to be forever lost. These subjects will be gradually understood by us humans from within, during our process of following the dharma. But are these subjects crucial to know for our human soul to obtain moksha transcendence? Paramatma Dharma does not say this. It is not said that such knowledge is essential for the soul to gain eternal mukti-moksha liberation. Such questioning and search are separate matters/ irrelevant. But, it is quite natural because we humans have much curiosity in wishing to know and to understand everything.

Dharmasangha Guru says in his nectarous words,

“In order for the soul to obtain moksha transcendence, following Paramatma Bhagawan, and abiding within Their continuous love, mercy and blessings would be utterly sufficient. No more is needed beyond that. We humans should know without a doubt, that souls are born in this Earth world with human consciousness solely for obtaining these essentials from Paramatma Bhagawan, and nothing else.”

In the long run, each human soul not trusting in the living reality of our sun-like Paramatma Dharma cannot survive in eternity. For souls unable to trust, life in this dharma realm on Earth of human consciousness has no meaning at all. On the other hand, souls that trust and abide in True Dharma, slowly waking into the immense significance of the Paramatma-Created world, will attain our place with all Paramatma in Svarga Heaven. This is the divine truth. And there is no better or worse in Dharma, too much or too little; for everyone is given the same equal chance. Until we give up thinking in such constricting, mundane ways, how long will we remain drowned in petty thoughts like, “It is this way, not that way”, “No, that did not happen, this happened”, “This one did it right, that one did it wrong”, “This race, (is better than) that race”, “This dharma (is better than) that dharma”, “This country (is better than) that country”, etc.? Such judgmental comparisons, in all spheres of human endeavour, generated from ahamta self-pride, by seeing only one’s own “as “good or better” are a huge waste of our precious human time.

Instead, why not let us rise above all that, releasing our souls from petty thoughts to open up like the sky, to radiate brightness like the sun? Filled with selfless maitribhav of loving friendliness as one Family in one single integrated mutually loving and caring world, with Earth as our sole collective Home in one Paramatma Margadarshan Path Guidance, let us now move on with such lofty mindset and heartset of collective peace and unending bliss! Now, thinking seriously along this line, how can our soul reach transcendence? What is the path guidance that we should begin to follow by ourselves, on our own? It will be most beneficial for us to spend time finding out. Giving top focus to all these unhappy events that had occurred in the world, the Dharmasangha Guru in His own nectar words embedded in the universal Bodhi Margadarshan Maitri Dharma, bestowed specific guidance for the first time upon all general sangha followers living in every corner of the world wishing to do daily worldly-spiritual karma practices even in secular worldly life. To attain mukti-moksha transcendence, it is not imperative to have direct darshan meetings with any dharmaguru or Paramatma. If we truly believe in Paramatma from the very deepest recesses of our heart, then wherever we live in the world near or far from the physical Guru, and if we truly abide in the true margadarshan path-guidance, then the lifetimes-long objective of our soul will be fulfilled. There are no two ways about it. For all the world’s ordinary people, here are the Maitri Guidelines. They were first distributed on Sunday 20 January 2019, are given below.

Bowing our heads before the gentle lotus feet of the most glorious, omniscient Mahasambodhi Dharmasangha Guru, being ever in His refuge in full surrender filled with infinite reverence and joy, trust, faith, devotion, hope and deep-rooted confidence, we sangha devotees and followers with infinite gratitude, join palms offering Guru unending pranams.

We bow to the gentle lotus feet of the joy-giving Mahasambodhi Dharmasangha Guru endowed with incomparable benevolence, rooted in the laws, rules and regulations of the Bodhi Margadarshan Maitri Dharma, shining with the immortal Light of wisdom of Bhagawanmarga, Margaguru and Gurumarga, always ready to protect, uplift the countless living beings into mukti-moksha, the world and human civilisation that have come to the point of self-destruction, alienated from the true

dharma and Guru for ages wandering in the whirlpool of false dharma rules and principles.

To all the glorious Bhagawan Paramatma Gurus manifesting splendidly in the highest of heavenly realms, offering countless flowers we bow down unceasingly from the depths of the heart. Bowing down endlessly to all glorious Marga Gurus and Gurumarga Gurus residing in the Twenty-one Realms, we proffer our full surrender, taking refuge in profound, grateful reverence.

The most glorious Mahasambodhi Dharmasangha Guru's immortal Dharma instructions on conduct, behaviour, the way we live this life, are to be followed by sangha devotees and followers throughout life till the very last breath. They should be absorbed in the heart and practised with full mind and body in deep reverence. The guidelines for devotees below are important Dharma Shila Precepts or "rules of conduct," our "way to live." Having entered Maitri Dharma and taken form as sangha, we shall understand and master these instructions for the happiness and wellbeing of all living beings including self, and practise them without fail.

In Bodhi Margadarshan Maitri Dharma, human existence consists of only the Human Family, not diverse races or castes. We abide by the laws of Maitri Dharma which does not have the slightest hint, bhavana, feeling, thought or notion that causes the least bias or discrimination.

Ever abiding in Maitri Dharma rules, we have full trust and full confidence that human life will be filled with happiness and joy when marriage bonds are rooted entirely and solely in the rules of Maitri Dharma.

In Maitri, beginning with Maitri Dharma wisdom, men and women are totally equal in dharma knowledge including the wisdom of life-conduct, how to behave throughout life. On the basis of this equality, marriage plays a very important positive role in spreading true dharma marga 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 Paramatma Bhagawan have given these noble guidelines for all peoples to cultivate lofty mindsets and heartsets, to gain dharma punya (dharmic karmafruit), to gain Guru-labh (merging into Guru), as mukti-moksha (transcendence and ascension) 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 mala 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 Dharmapunya such as needlessly saying whatever comes to mind, teasing, taunting, flirting, excessive laughter,

focussing too much on worldly affairs or entertainment, etc.

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

5. Forsaking all self-centredness, move on by remaining ever in lofty thoughts full of all-Maitribhav 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 mala meditation in the Maitri state of serenity and peace, we must remain silent throughout, without talking or chit chatting.

9. Renouncing negative thoughts, negative speech, anger, rage, hatred, envy, arrogance or mockery, taking up the serene Maitri bhavana (heartset) of universal loving friendliness and oneness, we must always remain in togetherness, being mindful and attentive.

10. When being together with the (Sanyasi and Matma Gurumarga) gurus, standing or sitting, walking, conversing, eating etc., remain in the state of serenity and peace at all times.

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 toward our worldwide human society.

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

13. In matters of race, dharma, society, country, religion or belief, 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 being neutral and utterly impartial in the world, engages only in benefitting all, and equally.

15. Do not blindly believe or trust in worldly trends or opportunities. We ourselves must

examine them 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 Margapath 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 Paramatma Gurus. Causing any living being to shed tears is the same as causing all Paramatma 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.

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

21. Harboursing negative thoughts and mistrust that lead to Maha Pap (Great Wrongdoings) like trying to destroy Dharma, accusing or blaming Guru and the gurus, is the same as accusing or trying to destroy all Paramatma.

22. Finally, by the Maha Pap (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 are dead, but also whilst still living on Earth.

24. Renounce forthwith all practices that may lose ourself 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.

26. Having completely renounced quarreling, 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, practice the dharma discipline of mala-jap or mala 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 Matma Gurumarga Athoahas and Thapowa (male and female gurus). Regarding them as manifestations of Paramatma 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 Margapath, accept all the methods of daily karma practices useful for life, under the guidance of Matma Gurumarga gurus.

30. In Maitriyan, address the wife of a Matma Gurumarga Athoahas as Eyrin, and address the husband of a Matma Gurumarga 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 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 the dharma, may also impact the future of our progeny, like being born deformed, mentally disturbed, or sudden death, etc. But, if we live the dharma wholeheartedly, our lives and surroundings will bloom, bearing fruit of unearthly radiant joy, fragrance and light, lifting our souls up to transcendence.

Having devoted His childhood entirely absorbed in immensely arduous inner search, renunciation, and tapasya, the Mahasambodhi Dharmasangha Guru has obtained this most rare knowledge and joyous wisdom for humanity, and brought back the true dharma form to the present world, with wonderful daily karma activities on the Maitri Margapath long forgotten by humans.

Now in full trust, Guru is bestowing onto the sangha, devotees and followers the 11 Shila (Precepts) and the 32 Margadarshan (Guidelines) rooted in that knowledge and wisdom obtained from His prodigious search. That we receive these Dharmapath Guidelines with such ease today, is the exact fruit of Guru's inexhaustible Dharmapunya (dharmic karmafruit), kindness, love, grace and blessing. We shall treasure them as more important than our prana (breath) or even life itself; and abide in them our whole life without any abuse. Living in Dharma is the only way to save the world since Dharma upholds, operates and sustains us all. Every immortal dharma saying of the Guru is the ground for gaining mukti-moksha for all living beings. All humans who recognise and understand Guru, Dharma and enter within, who follow His all-Maitri Teachings will help us attain, according to our capacity and abidance, Dharmapunya (dharmic karmafruit), Gurulabh (merging into Guru), and Gyangun (myriad aspects of omniscient wisdom) for all the world. Humans have the only consciousness that can create the future of our own individual soul, and we have a very short time in which to build up the needed dharmapunya - our karmafruit - by sticking strictly to these simple, most reasonable and doable Guidelines. As very unique beings in the entire cosmos, blessed with the unique consciousness of true discernment and free will, we are living in the miraculously beautiful environment of this Earth Realm. But our growth as human beings over these past dozens of millennia has not been so fruitful as to let each soul attain mukti-moksha liberation from cyclical births and deaths, and ascend into Sukhavati Realms of eternal happiness free from all worries, fears, addictions, enjoying the highest attainments of the soul, sublime in serenity and bliss far beyond our earth-bound dreams.

That was because we humans had been living in tragic ignorance of true dharma, allowing our most privileged souls to stray into bizarre, adharmic heartsets that lead to degeneration and decay. Over the ages, our estrangement from truth and from dharma has grown so far from abiding joyfully in the living dharma for the benefit of all beings, loving and caring for the whole world, that our typical life today is self-centrist, separated from everyone else, and thus fraught with anxiety and discord under unprecedented pressure. We struggle to get chores done and every evening bring home our workaday or office concerns, leaving ourselves with no time nor interest in soul-sustaining dharma

or karma practices. We now know that our soul has been so deeply tainted and corrupted by inherited bygone notions, traditions and practices that we are not even aware of how near to self-destruction we have strayed while absorbed in greedy gains or in eliminating those we fear may put us into disadvantage.

In this universe of countless realms and states of consciousness, each soul travelling through the realms may easily become trapped in one of them, with no chance for adjustment or reversal. At that time, only the Guru Dharma can save us. To be saved, it is vital to know the Guru Dharma while the soul is still on earth in human form. When we depart from this Earth Realm, Paramatma will assist the soul in its journey, leading it to happy realms. In this way, to gain Paramatma support, it is important for us to follow in their margapath right now.

There are myriad different types of realms or states of consciousness, but there is no opportunity for attaining dharma in any of them as easily as in the Earth Realm, through human consciousness. Whether in all those different stages or realms of happiness, wretchedness, or states in between, it won't be so easy for the soul to discern between sorrow and joy, or truth from untruth. Because among those worlds we cannot find such diversity in quality or characteristic features like night and day, sunrise and sunsets, vegetation from sprouts to foods, flowers blooming and fruiting, hot and cold, physical birth, growth, and death of creatures, pain and pleasure, joy and sorrow, tears and laughter, good and evil, etc. Many, or nearly all realms are filled with joy, whilst there are some filled with unbearable suffering and pain. How wonderful to be in one of the happy realms free of all worries, pressure or anxiety, enjoying only light and unceasing bliss! But how terrifying it is even to think of being in any of the states of wretchedness and affliction, to suffer for unimaginably long periods. For this reason, Paramatma have chosen this Earth Realm for souls to do dharma karma. If we get trapped in any of the unhappy realms due to our evildoings, it will be very hard to be released and we may have to wait there for very long periods till our specific karma result is completed. Without knowing dharma, absolutely nothing our souls may try to do from those realms would be of any use. After we leave the state of being in a human body where affirmative action gains right dharma punya karmafruit, any and all efforts would be too late and utterly useless. Protection from such unwelcome circumstances lies in building strong, unbroken dharma connections with Paramatma whilst still in human form on Earth. And precisely for this direct connection, has Dharmasangha Guru brought the supreme link of true dharma to all humanity.

Compared to such unending torment in a wretched realm with no hope of change for unknown long periods, this our short time here in human consciousness nurtured by our beautiful blue Earth, is the supreme state to be desired among any and all realms or states, because this is the easiest, most lovely way to practice Dharma, where Dharma is the most immense, all-nurturing, all-loving and all-uplifting element in the Cosmos. Being fully immersed in and one with Dharma right here on Earth, now we are able to reach the highest of spiritual levels and eternal bliss, surely this is the most precious and most desirable state of being among all infinite possibilities of existence. Firstly, the soul is here endowed with the capacity to discern right from wrong, true from untrue, beneficial from harmful, and able to create its future state or destination all on its own. This is because secondly, it is only in this Earth Realm that a Paramatma Bhagawan has descended to guide human souls individually and collectively toward ascension, to revitalise our damaged souls with daily karma actions abiding in dharma, to purify humans and steer our soul to states of eternal bliss. Mahasambodhi Dharmasangha Guru has spent prodigious effort over six solid years of total renunciation, experiencing all states or realms first-hand, to apprehend the world-saving dharma that had eluded humanity for dozens of millennia, to bring it back and to shape it in ways eminently practicable in our time by all human beings, even those denied health, good fortunes or good looks. Guru has now given us the blueprint or road map to eternal happiness free from fear or sorrow. By following these Guidelines we are able to raise our consciousness to higher levels, ever deepening

our maitribhav. This means that all of us human beings can now at last work our way to the heavenly realms by following Guru's margapath - with our hearts pure and our souls willing and ready to open up to the light of dharma, becoming immense and inclusive as the sky. Thirdly, not eternity or millennia, human life on Earth in recent centuries has been very short, usually lasting less than a dozen decades. To create our eternal happiness we can fully deploy only these few short years, and should do so while we are still here.

The laws, rules and regulations of the Bodhi Margadarshan Maitri Dharma filled with the omniscient wisdom bestowed by the Guru for the world's ages to come, are for opening the dharma flower, for bearing fruit, for scattering sweet fragrance, for radiating the light of wisdom from brilliance to greater brilliance, from peace to more profound peace, for drinking from the nectar of mukti and moksha, and for helping the whole human family move forward together as one.

Let us be fully confident that from today onward, secular sangha devotees and followers improving on their short-comings, abiding by Guru's immortal Teachings, will not make even the smallest mistakes. Let us advance on the Maitripath by not slighting dharma or being careless, and by becoming earnest in profound reverence, engaging in all dharma actions with watchfulness and mindfulness. For in such heartset dwells our liberation; in it radiates the greatest joy, happiness and peace, making us dear and beloved to all Paramatma Gurus, revered by everyone here, where our soul shall ultimately attain Sukhavati or Paradise, the Guru Realm.

However many Dharma Guidelines are given here, study and contemplate them. Keep these pages in a safe place, and for good. For these are the precepts and rules to be followed throughout life, and should never be thrown away or left anywhere. They are all the immortal sayings of the Guru Himself, and so it is our greatest dharma karma action to revere them and live by them. These Guidelines are for us to obtain mukti-moksha, wisdom, Gurulabh (merging into Guru) and inexhaustible dharmapunya (dharmic karmafruit). If we stray beyond these guidelines, we will lose all the fruit of dharma karma we should be gaining in Maitri Dharma.

All souls are looking for supreme happiness and peace, and we all know that after being born we must die. But, what were our dharma-karma actions before our birth, and what will they be after we die? Very few of us think about this. We are therefore disoriented and, not yet knowing the real nature of existence, we can't distinguish truth from untruth, seeing everything only from our particular earthly perspective, we tend to sink more and more into self-centredness and selfishness, forming our interests and opinions within the prevailing trends of our own circles, becoming oblivious to the fact that our life has hit the point of total confusion. Today, we can see day by day that our human world is sinking by great depths into the whirlpool of confusion. But it had been each of us who had chosen the shadow away from the light of true Dharma Marga. As Guru says in His immortal Words,

"Everybody wants to be in Paradise, but no one wants to travel the True Path to get there. Guru wishes to bestow true Dharma filled with supreme happiness and peace to all. But being unable to recognise the Guru, people are unable to receive. It is possible for any human being living in this world to attain Sukhavati Paradise or the Guru Realm by following the Dharma of mukti-moksha. But to get there, humans must travel the True Path on their own. To travel this Path, Guidance is indispensable. And, to obtain Guidance, it is essential to follow the True Dharma Guru. There is no other choice."

Just as the sun selflessly and equally delivers its own rays of light without special preferences, similarly the Guru bestows His own dharma punya radiance to the entire world without the least bias.

But sadly, due to our very own self-made causes, human souls have strayed very far from Paramatma Dharma. Let us all be aware of this our painful spiritual state. It can be seen among human beings, that having filled our minds with delusions of ignorance and petty concerns, we in fact do not make any effort even to wish to understand the Guru of omniscient wisdom; preferring instead to analyse Him blindly with our own imperfect logic and faulty, constricted and blinkered thinking. As in our impossible explanations of sun, moon, earth and the sky, we tend to examine, to speak or to think of the steadfast, unchanging and complete Guru of Paramatma cosmic omniscience and wisdom in terms of our own tiny limited minds, our man-generated concepts, our most limited and ever-changing knowledge. There are no limits to Guru's all omniscient wisdom. For it is eternal. His Cosmic consciousness is founded on genuine first-hand realisation of the mysteries of Creation in all the realms of the universe, of all souls and of Paramatma Nature. The restricted, bounded human frameworks in which we tend to view the wisdom of divine omniscience are faulty, because Gurunature actually has no frames. Because divine omniscience has no limits, no boundaries and no end. Therefore, without having discovered wisdom ourselves through the greatest renunciation, arduous tapasya meditations, experiencing the suffering of all living beings first-hand, to talk about the Dharma and the Guru of omniscient wisdom while still in delusion oneself, is a great wrongdoing. Let everyone take this to heart.

Guru has opened the gates to everlasting peace and joy for all living beings. He has done the unbearable and the unimaginable, taking on all abstinence and suffering, all the pain and torture of living in a wild jungle environment instead of protecting Himself in the peace, the silence and safety of a remote mountain cave or some hidden monastic cell. Instead, He exposed Himself not only to poisonous or blood-sucking insects, but also to the cruel and brutal abuse and torment of human detractors, all in order to bring to them and to all of us the most divine, the most far-reaching, the most lasting gift of all times - our ascension to higher dimensions of consciousness, to reach eternal peace, and everlasting joy.

In this way, the knowledge and wisdom gained through Guru's acceptance and endurance for the world and all living beings is brilliant as the sun, infinite and steadfast like the sky, supporting and upholding like the Earth, filled with boundless omniscient wisdom like the ocean, being the greatest possible treasure that human souls can ever be given. Now, caring for it is the responsibility lying deep within each of us. It is exactly the quality of our care and abidance that determines whether the world will be saved or destroyed. Depending on our efforts and our trust, we will be receiving from Guru the most unique, unprecedented wisdom of Dharma.

Let us quickly wake up to its unprecedented reality and human value and, receiving Guru's Gift with unfathomable gratitude and joy, let us now proceed to unpack the contents in purified hearts and take the steps lovingly prescribed, to realise Dharma's infinite power and infinite bliss.

Shaigi Wayinkya

<https://bsds.org/en/pathguidance>