

Mahajrya Guide

Mahajrya Buddhist Tradition Membership Guide

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Buddhist families and traditions

Buddhist traditions are classified in three great families. Mahayana, Theravada and Vajrayana.

The Mahayana traditions are usually for the general public, offering teachings easy to absorb. The Theravada family is for the purists, mostly monks, who make more vows putting themselves in a higher level of asceticism and non-attachment. The Vajrayana family is a channel for esoteric teachings, available for those who have the physical and mental resources to understand the complex teachings and practice the demanding techniques.

In every big family of Buddhism, there are many traditions. To give an example, in Mahayana, you can find the Japanese Zen, Hongaku Jodo, Nichiren, the Chinese Chan, or any other general public tradition. A very popular tradition is Tibetan Buddhism, which is a form of Vajrayana, where the entire population was thought more or less the esoteric teachings of Buddhism, and monks gathered an incomparable amount of wisdom through a lifetime of studies and practice.

The Mahajrya tradition

Mahajrya means “being in a great field”. It is a tradition of esoteric Vajrayana that focuses mostly on the unity of all things. Our main tenet is Freedom. To be easily understood in modern language, it is also surnamed Quantum Buddhism, for its relation to the Unified Quantum Field of modern quantum physics. Our tradition aims at accepting everything as one, in an objective experimental approach. We support the modern scientific quest for truth, as much as ancient spiritual wisdom.

As we advance in the Mahajrya tradition, we are trained at using many types of esoteric technique to develop supernatural abilities. It is our way of reaching our full potential. Our ultimate goal is simple happiness; to free ourselves from bindings and alleviates all kinds of suffering.

Our Buddhist lineage

Our founder, MahaAcharya MahaVajra was officially ordained in the Hongaku Jodo lineage (Pureland), descending from the Japanese Jodo Shu tradition, itself coming from the Tendai tradition. He studied and practiced Vajrayana and esoteric techniques on his own, since the age of 12. He had supervised studies since the age of 18.

Training agenda

Participants may be of various levels of implication. In our tradition, the more one climbs in the hierarchy, the more he has to be in service to others. Our hierarchy does not bestow levels according to management power, but for the recognition of compassionate actions and virtuous behaviors. One does not receive titles depending on the number of years of participation, nor the depth of his knowledge, but according to his level of devotion to the transmission of the Dharma. However, it is still required to have a good knowledge and understanding of all the Mahajrya studies before one can advance to a new level.

For each level in the Mahajrya tradition, there are required studies. Once learned and studied, their continued practice is not an absolute requirement. The only requirement regarding our technical teachings is the continued practice of one of the techniques taught in our lineage, at least a few minutes every day.

It is also encouraged that everyone should study another field of their choice, to keep their mind opened, and their sight clear. A wide perception is required to perceive oneness. An opened mind is required to perceive a single object (concept) from many different perspectives, and get a global unified idea of the object. Comparison between different spiritual paths must be done without competition.

To give a few examples, the founder of Mahajrya Buddhism, MahaVajra, also studied esoteric Christianity and Hinduism. Reverend SukhiDevi practiced Nichiren Buddhism for years, and is an experienced Reiki master. There are many more examples like these.

Here follows a table of Mahajrya studies. All studies must have been done before one can advance to another level, if they are interested in clergy work. The sutras are to be read and meditated. Mikkyo is a Japanese term for esoteric Buddhism. While many types of esoteric Buddhism may be learned in our tradition, we recommend to start with Japanese Mikkyo simply because it is the first esoteric wisdom that was first studied in our tradition

Mahajrya studies

Level / Rank	Skt	Sutras	Mikkyo	Supernatural
Lay Novice	Upasaka (sika)	Heart	Qi-Gong	Mantras
Lay Advanced	Upasaka (sika)	Lotus	Kuji-In	Transmigration
Teacher-Priest	Adhyapaka	Diamond	Kuji-In Mastery	Spiritual Realms
Full Priest	Dikshaka	---	Majustu	Supernatural Siddhi
Master	Acharya	---	---	---

Some of our new members already have experience with another spiritual path. For this reason, we do not require everyone to go through the basic training again, and wait for the recommended time before they can advance to a new level, especially if they have been on this virtual path for a great while. Here follows a chart with the minimum time required in our tradition, and minimum time on any spiritual path. New spiritual seekers must study and practice on a daily basis following the spiritual experience column, while advanced seekers may advance according to the minimum time requirement of our tradition. Both the spiritual path and the Mahajrya time conditions must be met. This time chart is a minimum requirement, and does not consist in a way to evaluate our members for advancement. However, members may request advancement evaluation according to these time periods

Time requirements

Level / Rank	Skt.	Spiritual path, any	Mahajrya minimum
Lay Novice	Upasaka (sika)	0	0
Lay Advanced	Upasaka (sika)	1 year	0
Teacher-Priest	Adhyapaka	2 years	6 months
Full Priest	Dikshaka	3 years	1 year
Master	Acharya	5 years	2 years

As an example, someone with 2 years of experience on another spiritual path may be ordained as a teacher of Mahajrya after 6 months of daily study and practice, while a new spiritual seeker must also comply with the “spiritual path” experience of 2 years. We selected this time structure so that people with existing experience could quickly receive the credentials according to their overall spiritual experience, while ensuring that they have a minimum of knowledge of all our required studies.

However, once this time period table is considered, there are other requirements to meet in order to advance to each new level. This will be covered in the following pages.

Note however that an Acharya may decide to ordain anyone they see fit, for any level, under the rule freedom. An Acharya abusing from this non-rule could see his title revoked by the Council of Souls. Another aspect to consider is that anyone with good practice and pedagogic skills may be ordained as a teacher-priest after a very short period of time, but to be ordained as a full priest required obvious demonstration of virtue.

Detailed agenda

Upasaka novice

The novice member should study the Heart Sutra. With only one page, this sutra is easy to absorb and to meditate upon. Basic Qi-Gong should be learned and practiced daily.

It is also at this level that one learns how to use a mala (prayer necklace made of 108 beads) to start charging the peace mantra. The first teachings on perception are also given.

Upasaka advanced

The concepts of Emotional Integration are an important part of our teaching, and should be practiced daily. At this point the student should also recite the refuges, precepts, and prayers often enough. The choice of prayers is left to each individual, but we suggest a few (Dandapati, Tara Baishajye, Mahajrya prayers) that fits with our tradition and training agenda. Kuji-In and supernatural path training should continue.

buddhist tradition

Shravaka, disciple

The level of Shravaka, or disciple, was removed from our lineage. One cannot be the disciple of a tradition. Since we teach that Freedom is absolute, one cannot either believe that he/she “belongs” to the Mahajrya.

One can be disciple of a confirmed Acharya/Master, on a personal basis. One can become a disciple of any master they feel compelled to study with, even if they never met in person. Nonetheless, a master-disciple connection is personal between 2 individuals, and does not concern the Mahajrya as an institution.

Priesthood

Adhyapaka, Teacher-Priest

The Teacher-Priest holds an important role in our lineage. The teachers are responsible for passing on the Mahajrya teachings thru the generations. They are the pillars of our tradition. While some of their time is spent on teaching and guiding other members, they are also responsible for learning and practicing all the techniques of the Mahajrya training agenda, at least once, and then specialize in practices of their choice.

In addition to their training agenda, they must sporadically refresh their mind of all the Mahajrya teachings up to their level, once every few years. It is not expected of them to remember everything by memory, but to support the presence of the teachings in their minds. The art of integration (breathe, inhabit, feel, observe) must be practiced daily, or as a way of life.

The Teacher-Priest may operate social rituals such as baptism, marriage and funerals.

Dikshaka, Full Priest

The Fully ordained Priest is responsible for operating common rituals, such as initiation of the disciples or spiritual celebrations. The priest is a spiritual representation of the Dharma. A priest is also responsible for leading group operations, such as mass prayer or mass esoteric ritual processes.

Each priest must choose a specialization amongst the following:

- Kuji-In and Kuji-Kiri	- Siddha path
- The 5 Elements	- Mantras and Dharanis
- Majutsu/occultism (any tradition)	- ReiKi
- Atma yoga	- Naga Raja/Devi
- Kama Chakra	

While the priest must learn and practice each of these teachings for a short while, he/she will become specialized in at least one of these esoteric systems, practicing it often while he considers himself an active member of our tradition. He will use his specialization when supernatural intervention is required. While not required, it is also encouraged to take a secondary specialization. Acquiring in-depth experience in all these systems is a life-long goal.

To be ordained as a Full Priest (Dikshaka), the art of integration must be mastered at the emotional and mental level, including the 21 masks of the ego and their workings.

Acharya, Master

The Acharya can recognize a temple or study group to be a part of the official Mahajrya tradition. He cannot prevent people from studying and practicing the teachings of the Mahajrya tradition. Freedom is absolute.

Only after following a special ordination training, the Acharya may ordain Teacher-Priests and Full Priests. It is then his responsibility to ensure that the administrative process of recognition is fulfilled (certification and database entries).

It is not required of the Acharya to be specialized in every system of the Mahajrya tradition. He/she must understand them all, and refresh his/her mind once every few years, like the teacher does. It is not required to be done like in the training agenda of the Full Priest.

Most importantly, the Acharya must be an experienced master at the art of integration, and have in-depth understanding of the workings of the human ego. He must study and practice the mastery of his human animal, having experience in the integration of the animal genetic-based aspects of the ego.

He/ She must have proven to be capable of personal sacrifice for the greater good. He/ She must be an example of virtue for everyone. He/ She must have demonstrated his/her level of physical sacrifice through life experiences and sporadic ascetic practices.

All should keep in mind that an Acharya is human, still evolving, learning, with vices and virtues. An Acharya is ordained for mastering at least one thing that matters to the Mahajrya. He/she has still not mastered everything. Acharyas are not necessarily perfected being.

MAHAJRYA
buddhist tradition

Specially Appointed Titles

Mahā-ācārya

The grand-master of our tradition. Only one is appointed at any given time. The master must be socially functional, and able to perform his/her duties as a grand administrator of the tradition. He/She must excel in wisdom and skills of various natures. He/She must have a good idea all of the entire wisdom of Mahājrya, master a few of our arts, but must above all be an accomplished mage. This permanent title is not revoked only at the moment of death, but whenever the title holder cannot perform his/her functions for a long period of time, indicating that s/he will never be able to perform them again. A true Mahā-ācārya cares about the members above all things, and should know when the time comes for another to take over the administration of the organization. The choice of a new Mahā-ācārya is never done lightly, and will never involve political or economic issues.

Dharma-ācārya

The master of wisdom of our tradition. Only one is appointed at any given time. The master of wisdom must be socially functional, and able to perform his duties as a support administrator of the tradition. S/He must have learned and charged all wisdom, processes and techniques of the Mahajrya tradition. S/He must renew all charges and processes, like a first bhumi student would, over every ten year cycle. S/He must do a support charge of every technique, mantra and process at least once per year, to constantly support the consciousness available to all those who practice it on earth. S/He must have exceptional pedagogic qualities.

The Mahā-ācārya and Dharma-ācārya must transmit to each of their successor a special pratyahara technique that allows them to tap directly into the supreme consciousness of MahaVajra, allowing them to stay inspired by our founding master for generations to come. The moment that they are appointed to their official functions, they must immediately be available to discover their successor so that their training can start right away. They will have to choose people of only exceptional qualities and virtue. The successors are revealed rather than sought out.

Atma-ācārya

The AtmAcharya is a master specially appointed to the Council of the Souls. The Council of Souls keeps aims at preserving the integrity of the tradition. The AtmAcharya ensures good communication amongst the members of the Council.

He receives the petition requests from other members of the council, for which he/she'll create an easily readable document to submit to the council. The council

members will ponder the petition. Once we receive the answers of the council members, the AtmAcharya will summarize the answers to submit to the Council Officers, including the MahAcharya. A decision is then taken, and the final answer goes back to the members of the Council, and then published to the whole of the Mahajrya. The AtmAcharya makes sure all the members of the Council are well informed. Also when useful or necessary, making sure the people of this tradition is well informed on latest decisions made by the Council.

The role of the AtmAcharya, and the whole Council of Souls, is to spread the virtue adapted to the passage of time, adapted to each society, political and cultural situation. The final statutory statements are to be kept for posterity and future reference.

The Mahajrya communicated using any efficient technology available at the time.

Bala-ācārya

The BalAcharya is the Acharya of power; the truest power being love. The Bala Acharya is a member of the officers in the Council of the Souls. And his or her job with his energy it's to support the dharma by giving strength to the sangha in general.

The BalAcharya provides support not only by his words, but also by his presence, radiating his consciousness to the whole of Mahajrya sangha. That's why the Bala Acharya should have great skills in managing Divine Love, Divine Power. This involves a great sense of compassion of embracing life events as they are. The skills developed by this person give the serenity, love and compassion to make decisions for the whole Mahajrya.



Das-ācārya

The DasAcharya is the assistant of the MahAcharya and the major administrator of the Mahajrya tradition. He/She answers the public emails and social media of the MahAcharya and Mahajrya. The level of virtue and compassion of this Acharya is important, due to the constant questions from people that might be followers of Mahajrya or just people on a quest for spirituality.

The DasAcharya also verifies the various documents of the Mahajrya, corrects them if required, and makes them available to the members. The DasAcharya also sporadically interviews various Acharyas, mostly the members of the council, to listen to their needs and how they feel with the teachings of Mahajrya, considering each country has its own political, social, religious and cultural issues.

The Das Acharya is also part of the Council of the Souls officers.

Various Small Topics

Soulnames

A soulname is a spiritual name, generally in Sanskrit, that represents the feeling or principles of the highest point of the soul of a being in evolution. A soul does not have a name, since it has no physical mouth to speak it. It does not have a language nor a way to communicate verbally. Yet, there is a way that the soul's intention is expressed with human language. We call this the language of the soul. Sanskrit and Hebrew are two languages known to follow the rules of the language of the soul. This is why we give soulnames mostly in Sanskrit. Yet if the student of Mahajrya is very inclined towards occidental occultism, we might consider giving a soulname in Hebrew, if the Acharyas are fond enough of the Hebrew language.

The same way that souls do not really have a language, souls do not either have a name. But using the language of the soul as a verbal reference to experiences that makes sense to the soul, we give a soulname to a disciple who has demonstrated a serious interest in spiritual growth. A soulname is usually a combination of two words that represent what the soul aspires to in its evolution.

A soulname can vary depending on the master or Acharyas that gives it, since the master that gives a soulname uses his/her own perception and experience to describe the soul of a student, from his/her point of view. This does not matter. A soulname is already but a limited linguistic reference to a deeper understanding of one's soul. The exact human way to represent a soul is of no importance, as long as it is an accurate reference to the soul's experience.

In the Mahajrya tradition, a soulname is given by the Mahā-ācārya, the Dharma-ācārya, or by a NamAtmaDa, which is someone acknowledged as a competent Soulname Giver. A soulname is still an important matter. It must not be given carelessly. It is something that the student will use for the remaining of his life as an inspiration for spiritual discovery. It must not be an inappropriate reference to the soul's experience, regardless of how many different ways we could give it.