



ଜୟଗୁରୁ

ନୀଳାଚଳ ସାରସ୍ୱତ ସଂଘ, ପୁରୀ

ଆମେରିକା ସାରସ୍ୱତ ସଂଘ

୭୭୩ ଡମ ଅଧିବେଶନର କାର୍ଯ୍ୟସୂଚୀ

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ତାରିଖ: ୪-୧୮-୨୧ ସମୟ: ୭:୧୫-୧୧:୪୫

ପାଳିଆ: ସାହି, ସୁବ୍ରତ ଭାଇ, ମୋନାଲିସା ମା'

4-17-21(ET)		ଅଧିବାସ (ସନ୍ଧ୍ୟା ୭:୦୦ ରୁ ୮:୦୦)
19:00 - 20:00		ସ୍ତୋତ୍ର ବନ୍ଦନା, ପୁସ୍ତକ ପାଠ, ବିଦାୟ ପ୍ରାର୍ଥନା, ଜୟଗୁରୁ ନାମ କୀର୍ତ୍ତନ, ପ୍ରଣାମ ଓ ଆସନ ବନ୍ଦ
4-18-21(ET)		ପ୍ରଥମ ଅଧିବେଶନ (ସକାଳ ୦୭:୧୫ ରୁ ୦୮:୪୫)
07:15	Suwendu Bhai, Amrita Maa	ପ୍ରତୀକ୍ଷା
07:30	Sanujit Bhai	ଆରତି
07:45	Brundaban Bhai	ବନ୍ଦନା (ବନ୍ଦଇ ଗୁରୁଚରଣ), ସ୍ତୋତ୍ର ବନ୍ଦନା
08:15	Gyan Bhai	ପରିଚୟ ପତ୍ର ପାଠ, କରୋନା ମହାମାରୀରୁ ରକ୍ଷା ପାଇଁ ପ୍ରାର୍ଥନା, ସମ୍ମିଳନୀ ପ୍ରାର୍ଥନା ଓ ଆସନ ମନ୍ଦିରରେ ନିତ୍ୟସେବା ପୂଜା ପାଇଁ ପ୍ରାର୍ଥନା
08:20	Thakur Prasad Bhai	ସଂଘସେବକ ସପ୍ତ ପଞ୍ଚାଶତ ଭାଗ, ତୃତୀୟ ସଂଖ୍ୟା (ବନ୍ଦନା, ପ୍ରାର୍ଥନା ଓ ପ୍ରାର୍ଥନାକାରୀଙ୍କ ପ୍ରତି)
08:40	Sarthak Bhai	ଶ୍ରୀ ଶ୍ରୀ ଗୁରୁଗୀତା (ଶ୍ଳୋକ - ୩୬)
08:42	Subrat Bhai	ବାଲ୍ୟ ଭୋଗ ଓ ପରପୂଜା ପାଇଁ ନିମନ୍ତ୍ରଣ
08:43		ଜୟଗୁରୁ ନାମ କୀର୍ତ୍ତନ ଓ ଆସନ ବନ୍ଦ
4-18-21(ET)		Second Session (09:45 AM – 11:45 AM)
09:45	Debashis Bhai, Gyan Bhai	Aabaahana
10:00		PraNaama Gaana and Opening of the Curtain
10:02	Milu Maa	Bandanaa
10:07	Lipsita Maa	Nigama Upadesha (Page 63, The Mystery of Classification)
10:10	Gyan Bhai	Minutes of the Last Session
10:14	Ashwini Bhai	Premika Guru (Page 240-243, Embracing Sannyasasrama)
10:30	Smita Bai Maa	Praarthanaa Sangeeta
10:40	Kishor Bhai	Samsāra Pathe - Part 1
10:50	Braja Bhai	Q.A. Session
11:00	Shreya	Y.A. Praarthanaa Sangeeta
11:05	Bhakti Maa	Y.A. Session
11:35	Saanvi, Subrat Bhai, Monalisa Maa	Bhaaba Binimaya Invitation for Madhyaahna Bhoga and Evening Puja
11:37	Saraswat, Bandita Maa, Biswajit Pati Bhai	Invitation for Next Sangha Puja (4-25-21)
11:38	Monalisa Maa	Praying for forgiveness
11:39	Brundaban Bhai	Bidaaya Praarthanaa
11:43		Jayaguru Naama Keertana, PraNaama and Closing of Aasana
11:45	Gyan Bhai	Attendance

Samsāra Pathe

Chapter 17 – Continued

God is absolute and boundless in time and place; but He reveals Himself on devotee's wishes. He is formless and *param-brahma*, but in accordance with devotion He reveals Himself as "ShyamaSundar". The ignorant devotees and western educated feeble-minded Indians will not be able to comprehend this.

It is true that there are numerous ideologies and paths present in *Kali-yug*. But, for the *Kali-yug*-desecrated weak people, *bhakti* is the most appropriate path. In every ideology there are prescribed practices to attain salvation. Spiritual practices are categorized into three types: *Brahma*, *Ātmā* and *Bhagawān*. The *jnānis* worship *Brahma*, the yogis worship *Ātmā*, and devotees worship *Bhagawān*. How will an individual, a little creature on this planet, recognize that unthinkable infinite entity? In present times, human beings are not fit for *yogic* practices due to their limited intellect, weak memory, and lack of celibacy (*brahmacharya*). Therefore, the path of *bhakti* is the only suitable way for the householders. One can see *Bhagawān* by following the path of *bhakti*. *Bhakti* prevails due to the existence of God. God manifests Himself to demonstrate what is *bhakti*. God can do everything for a devotee when he sheds a drop of tear for Him. An individual can weep for his wife, son, daughter, and money, but he never gets a drop of tear in his eyes for God. God yearns for emotions and is under the control of love. One can be emotionally attached to God as per his choice. Human beings usually have five types of relationships in society. The only requirement in the path of *bhakti* is to have faith. One gets God's blessings as per his *bhāba*. As you sow, so shall you reap.

By continuing in the path shown by Sri Gurudev with perseverance, devotion (*bhakti*) gets ingrained in you at the appropriate time. Devotion culminates in *bhāba*. Then *bhāba* leads to '*mahābhāba*'. Ultimately '*prema*' is attained. At first, one should have firm belief on who he is devoted to. *Bhakti* cannot be achieved in the absence of belief. Having disbelief or doubt at the beginning is also beneficial. When the seed of belief is sowed in the *antakaraṇa* after cultivating it with the plough of doubt, the tree that grows from it becomes energetic, healthy, and strong. It is necessary to practice *vaidhi bhakti* until *bhāba* is achieved.