



JAYAGURU

Nilachala Saraswata Sangha, Puri
America Saraswata Sangha
904th Weekly Puja Program

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www.uberconference.com/amsas

Date: 3-17-24 Time:7:15 - 11:55 AM

Palia: Divyans, Biswajit Ray Bhai, Devi Samal Bhai

3-16-24		Adhibasa
19:00-20:00		Stotra Bandana, Leela Prasanga Part 5 - Page - 199, Bidaya Prarthana, Jayaguru Nama Kirtana & Closing of Asana
3-17-24		First Session (7:15 AM - 8:45 AM)
07:15	Anjali Maa, Bhakti Maa	Prateekshya
07:30	Sanujit Bhai	Aarati
07:45	Biswajit Ray Bhai	Bandana (Bandae Gurucharana), Stotra Bandana
08:10	Sandeep Bhai	Shree Shree Guru Geeta - Verse 74
08:14	Brajendra Bhai	Parichaya Patra Patha, Sameelani & Bhakta Niwaas Nirmana Prarthana
08:20	Subhasis Bhai	Sangha Sevaka 59th Year, 3rd Part (Bandana, Prarthana & Prathanakarinka Prati)
08:42	Biswajit Ray Bhai	Invitation for Baalya Bhoga and Second Session Puja
08:43		Jayaguru Nama Keertana, Pranama and Closing of Asana
3-17-24		Second Session (09:45 AM - 11:55 AM)
09:45	Suvendu Bhai, Milu Maa	Aabaahana
10:00		PraNaama Gaana and Opening of the Curtain
10:02	Nihar Bhai	Bandanaa
10:07	Mahesh Bhai	Nigama Upadesha (Page - 256-257, Words of Exhortation & The result of sincere Sadhana)
10:10	Deba Bhai	Minutes of the Last Session
10:14	Subrat Bhai, Anup Bhai	Nilachale Thakur Nigamananda & Summary (Page 65-70)
10:37	Arpita Maa	Praarthanaa Sangeeta
10:45	Sasmita Maa	SansaarPathe - Part 1
10:50	Brajendra Bhai	Q.A. Session
11:00	Sreeja	Y. A. Praarthanaa Sangeeta
11:05	Swati Maa	Y. A. Session
11:35	Divyans, Biswajit Ray Bhai, Devi Samal Bhai	Bhaaba Binimaya Invitation for Madhyaahna Bhoga and Evening Puja
11:41	Jagrat, Suvendu Bhai, Tarini Bhai	Invitation for Next Sangha Puja (3-24-24)
11:42	Biswajit Ray Bhai	Praying for forgiveness
11:43	Brundaban Bhai	Bidaaya Prarthana
11:45		Jayaguru Nama Keertana, Pranama and Closing of Asana
11:55	Biswajit Ray Bhai	Attendance

The ultimate aim of Householders (Worshipping the Bharmā)

Worshipping the formless

Life is fulfilled when knowledge of *ParamBrahma* (the formless supreme Brahman) and *Abarabrahma* (Brahman with form) is revealed. You will know that your knowledge is complete when at the apex of non-dualism, the knowledge itself appears in a form. This is called the realization of God. One's piteous cry of distress is not going to be extinguished till the Brahman is envisaged in a form. You will achieve completeness of your life the day you see the Brahman in a form.

According to Vaishnav philosophy, Jeeva (living being) is eternal. However, Jeeva is "*Chitkaṇ*" (part of consciousness). Chitkaṇ is "*Nimitta Kāraṇ*" (instrumental or efficient cause). Instrumental cause is unchangeable, hence Chitkaṇ is eternal. This way "Jeeva is also eternal". The glow of a lamp is not visible to outside when the light is surrounded by a layer of clay. However, a clear glass enclosure does not block the light. Similarly, the glow of Atma (soul) shines beautifully after the Maya-engulfed impure mind becomes purified by *Chittashudhi* (purification of mind). However, there exists a body; within which the glow of Atma shines without any obstacles; that body is called "*Chinmaya deha or aloka deha*" (body of pure consciousness or pure glow). This gross body can also be transformed into a body of pure consciousness when the feelings are purified. At that time, the body, mind etc. transforms into a divine glow of light. This body is called "*nitya chinmaya deha*" (eternal conscious body). The Vedatics also do not accept any body other than the *aloka deha*. The place where this body exists is called "*Bhabaloka*" (the abode of divine feeling). No one can deny the existence of this place. Even Sankaracharya himself has hinted about the Bhabaloka in one of his works. One's knowledge will be complete after reading Vedanta followed by the reading of Srimad Bhagabat. Hence, the entire Bhagabat is known as the "*Paramahansa Samhita*" (the canonical text of the enlightened). The specialty of our religion is that, no one brings the words of God to this world. The absolute truth has always been present here. The new propagators of the religion have only annotated those. Hence, this religion is known as Sanatan (eternal). That is, it existed before, exists now, and will exist in the future, Hence, the gurus of all sects had to provide commentaries of the Gita, the Upanishads etc. In order to understand the depth of Sankar's knowledge, one has to read his commentaries. Sankar's commentaries on Upanishad are aimed at propagating the knowledge or Jnana.

However, the question now is - has the philosophy been able to grapple with the truth? Philosophy has only commented on the subject of knowledge. There is truth existing beyond knowledge as well. Philosophy has not been able to trace it. Whatever the science of philosophy has established through deliberations, there is an universe past that; it is the "Bhaba Jagat" or the eternal universe. No one has been able to provide any information on that fact. Upanishads have hinted at this truth as they are not aligned to any sect.