



JAYAGURU

Nilachala Saraswata Sangha, Puri
America Saraswata Sangha
905th Weekly Puja Program

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www.uberconference.com/amsas

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

Palia: Jagrat, Suvendu Bhai, Tarini Bhai

3-23-24		Adhibasa
18:30-21:00		NC Pathachakra
3-24-24		First Session (7:15 AM - 8:45 AM)
07:15	Rasmi C. Maa, Arpita Maa	Prateekshya
07:30	Sanujit Bhai	Aarati
07:45	Nihar Bhai	Bandana (Bandae Gurucharana), Stotra Bandana
08:10	Pallavi Maa	Shree Shree Guru Geeta - Verse 75
08:14	Brajendra Bhai	Parichaya Patra Patha, Sameelani & Bhakta Niwaas Nirmana Prarthana
08:20	Sweta Maa	Sangha Sevaka 59th Year, 4th Part (Bandana, Prarthana & Prarthanakarinka Prati)
08:42	Suvendu Bhai	Invitation for Baalya Bhoga and Second Session Puja
08:43		Jayaguru Nama Keertana, Pranama and Closing of Asana
3-24-24		Second Session (09:45 AM - 11:55 AM)
09:45	Leena Maa, Smita Bai Maa	Aabaahana
10:00		PraNaama Gaana and Opening of the Curtain
10:02	Sibani M. Maa	Bandanaa
10:07	Binaya Bhai	Nigama Upadesha (Page - 257-258, Conquest of Love)
10:10	Biswajit Ray Bhai	Minutes of the Last Session
10:14	Kalpana Maa, Biswa Bhai	Nilachale Thakur Nigamananda & Summary (Page 71-75)
10:37	Anjali Maa	Praarthanaa Sangeeta
10:45	Sasmita Maa	SansaarPathe - Part 1
10:50	Brajendra Bhai	Q.A. Session
11:00	Simran	Y. A. Praarthanaa Sangeeta
11:05	Swati Maa	Y. A. Session
11:35	Jagrat, Suvendu Bhai, Tarini Bhai	Bhaaba Binimaya
		Invitation for Madhyaahna Bhoga and Evening Puja
11:41	Naitik, Pallavi Maa, Sonalisa Maa	Invitation for Next Sangha Puja (3-31-24)
11:42	Suvendu Bhai	Praying for forgiveness
11:43	Tarini 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)

Philosophers have concluded that truth can not emanate from untruth. In response to that, one may ask from where did compassion, divine love, and affection originate? After analyzing the intellect, philosophers have decided that knowledge is true. Then, through the analysis of *Maya* (illusion) and divine love, can divine love be accepted? Since we directly perceive the divine play of this love everywhere, we cannot deny the existence of divine love. Display of love, kindness and affection is also noticed in animals and birds. It can be assumed that they do so under the effect of *Maya*; since such feelings disappear when they grow up. However humans retain that. When we observe something more than necessary, we must acknowledge that the universe is not a tool subjected to operation; it is eternal existence. Let's consider that the love and affection in humans is linked with selfishness; hence love can be accepted as a means to an end. However love and affection is also noticed otherwise. The Vedānta says - "*atmanah kamabā*" meaning Atma is established in love. In such a circumstance, we observe that humans are capable of sacrificing for the sake of love. Where did the emotion behind self-sacrifice originate from if it did not exist in the foundational reality? Hence the realm of divine feelings exists beyond the realm of knowledge. Ramakrishna Paramhansa has alluded to this notion. "The sea of *Sat-chit-ananda* (existence, consciousness and bliss) has frozen from the cold infusion of devotion. It will all melt when the sun of knowledge arises." It can be understood from this statement that the realm of divine feelings is an imagination arising from devotion. It does not have real existence. However, in reality, it is not the case. The realm of divine feelings is eternal. Knowledge has merely dissected the ultimate truth; though it has not found what lies beyond the ultimate truth. No one has delineated the realm of divine feelings through analytical exploration of truth. Nevertheless, it is possible that a profound saint might emerge to establish the ultimate truth behind divine emotion. This truth is apprehended when one ascends to the highest level of knowledge.

A discourse on the realm of divine feelings has blossomed in Srimad Bhagabat. Therefore, Bhagabat is the commentary on Vedānta philosophy. Bhagabat is the book of knowledge. Hence, it is known as "*Paramahansa Samhita*" (the canonical text of the enlightened). Its essence is understood only by those who are enlightened. Hence, Sri Chaitanya Dev had read the entire Bhagabat before he was initiated to Sannyasa. However, he did not read the five chapters on Raasa. Therefore, sannyasis perceive Bhagabat as a Vaishnava scripture. The revelations of Bhagabat were imparted to Shukadev, the celibate since childhood. Even after composing 18 epics, Vyasadev remained unsatisfied. Subsequently, Gurudev went into deep meditation. The truths of Bhagabat were revealed to him as a result of the meditation. Vyasa served as a mere scribe.