



JAYAGURU

Nilachala Saraswata Sangha, Puri
America Saraswata Sangha
907th Weekly Puja Program

☎ : 1+919-670-0772 🌐 : www.jayaguru.org
www.uberconference.com/amsas

Date: 4-7-24 Time:7:15 - 11:55 AM

Palia: Pratyush, Anjali Maa, Ipseeta Maa

4-6-24		Adhibasa
19:00-20:00		Stotra Bandana, Leela Prasanga Part 5 - Page - 230, Bidaya Prarthana, Jayaguru Nama Kirtana & Closing of Asana
4-7-24		First Session (7:15 AM - 8:45 AM)
07:15	Amrita Maa, Udita Maa	Prateekshya
07:30	Sanujit Bhai	Aarati
07:45	Arpita Maa	Bandana (Bandae Gurucharana), Stotra Bandana
08:10	Anjana Maa	Shree Shree Guru Geeta - Verse 77
08:14	Brajendra Bhai	Parichaya Patra Patha, Sameelani & Bhakta Niwaas Nirmana Prarthana
08:20	Lipsita Maa	Sangha Sevaka 60th Year, 2nd Part (Bandana, Prarthana & Prathanakarinka Prati)
08:42	Anjali Maa	Invitation for Baalya Bhoga and Second Session Puja
08:43		Jayaguru Nama Keertana, Pranama and Closing of Asana
4-7-24		Second Session (09:45 AM - 11:55 AM)
09:45	Bhakti Maa, Anjali Maa	Aabaahana
10:00		PraNaama Gaana and Opening of the Curtain
10:02	Milu Maa	Bandanaa
10:07	Smita Ray Maa	Parichaya Patra Paatha
10:15	Sibani M. Maa	Biswapati PraNaama
10:20	Sudhasini Maa	Nigama Upadesha (Page 260-261, Follow the path of Truth)
10:25	Pallavi Maa	Minutes of the Last Session
10:27	Aradhana Maa	Pancha Sanyasini Shishyaa (Page 172-176)
10:35	Smita Bai Maa	Praarthanaa Sangeeta
10:40	Sanghmitra Maa	SansaarPathe - Part 1 Chapter 40
10:50	Brajendra Bhai	Q.A. Session
11:00	Aditi	Y. A. Praarthanaa Sangeeta
11:05	Shreya	Y. A. Session
11:35	Pratyush, Anjali Maa, Ipseeta Maa	Bhaaba Binimaya Invitation for Madhyaahna Bhoga and Evening Puja
11:41	Gyan, Biswa Bhai	Invitation for Next Sangha Puja (4-14-24)
11:42	Ipseeta Maa	Praying for forgiveness
11:43	Rasmi C. Maa	Bidaaya Prarthana
11:45		Jayaguru Nama Keertana, Pranama and Closing of Asana
11:55	Biswajit Ray Bhai	Attendance

Sansara Pathe

The ultimate aim of Householders (Worshipping the Bharna)

Brahma, Aatma and Bhagabaan (Supreme non-dual entity, self and God with form). There are some hidden signs in it. As discussed in scriptures, these are three separate things to be examined. Brahman is for the ones pursuing the path of knowledge, Aatma for the Yogi and Bhagabaan for the devotees. Let's explain these with a simple analogy. Suppose the Sun and its rays - these two are not the same. However, you cannot separate these two. The rays that have pervaded the universe, have condensed into the orb of the Sun. Again, the image of Sun God can be imagined in the orb of the sun. The universe of divine feeling (*Bhaaba Jagat*) is also similar. In that place, Aatma has structure. What thoughts arise in our mind when we talk about Jeeva with arms and legs? However, each and every atom of the Aatma is made out of bliss. From those infinite atoms of bliss, few individual atoms have created *Jeeva* (living being) in this gross universe, which is our Aatma that is living in this material world. Now imagine, how is this universe and what material is it made of. Bliss or Bhaaba forms this universe. In this universe, all entities including humans, trees and creepers, animals and birds, worms and flies are made of bliss. Everything exists; everyone is entitled to the same bliss; however, everyone is a separate entity. Dogs exist in that universe. It has no other *Bhaaba* (feeling), only dogness has blossomed one hundred percent. Let's give an example. We have our mother in this world. When we say mother, we get an image of a woman. But alas, we don't get the feeling of our mother when we see each and every woman! When one sees a woman, they get the image based on their thoughts. However, a baby always sees a mother in any woman. A baby does not have any hesitation. A baby may go to a woman thinking that she is his mother without noticing her face or qualities. Once he sees the face, he gets this unknown feeling that she is not his mother and returns back. Others may get a feeling of lust. That may not be for one woman by another woman. Now see, Bengali novels and English novels have described similar love of a mother and love of a wife. However, what a Bengali man feels when sees a Bengali woman is not going to be the same when he sees an English woman. A man from the countryside may think that she is a man. However, when he sees a woman of the Naga tribe, he may not think she is a human let alone the feeling of motherhood. Hence, the image of a mother is not the same as an image of a woman in the universe of Bhaaba (feeling). In the universe of Bhaaba, various external shapes and forms are harmonized into images. In that case, there is no difference between the motherly love of a Bengali or an Englishman. Now, if an image is formed by condensing the feeling of motherhood (*Maaatrubhaaba*), or if the feeling of motherhood blossoms into an image, the result is "*Bhaabamayi Murti*" (image built of motherly feeling) or "*Nitya Maatrumurti*" (eternal image of motherhood). Looking at this image will awaken the feeling of motherhood in all irrespective of being English, Odia, Bengali, Jew or Muslim. Now everyone will think of this image of motherhood as mother no matter even if it's an image of a tigress. Everyone would get the feeling that it's their mother. Similarly, there exists a place called the universe of feeling. Everyone has an eternal image in that place. The mood of tranquility, servitude etc. each are layers in this universe. However, devotional feelings are formless. Because, the images in that universe are nothing similar to the images in this universe nor any objects there are similar to any objects here. Philosophical analysis cannot grasp those images. As much analysis that Philosophy can do, it will end up creating a form; those images are not made of any special image. Hence, the images made of feeling are formless; the power of these images are infinite. Again, the images given for meditation are meant only as a support. Generally the mind is very fickle, so focusing on a special image helps the mind to be stable eventually. The gross image vanishes when the mind is stable. Mind appears to the practitioner assuming that desired divine form. Hence, all subtle images are our creation. At that time, if the mind stays focused on that image, that image will also vanish; then the image born out of divine feeling will blossom. Hence, the images are only there for support. For that reason, support is needed for the practitioners. Worshipping the formless is not devoid of support. Then, the support is only subtle. The spiritual principles are understood with the help of subtle intellect by rejecting the gross images. That is meant for people with higher eligibility.