



## JAYAGURU

Nilachala Saraswata Sangha, Puri  
America Saraswata Sangha  
911st Weekly Puja Program

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**Date: 5-5-24 Time:7:15 - 11:55 AM**

**Palia: Pratyusa, Kalpana Maa, Chinmayee Maa**

<b>5-4-24</b>		<b>Adhibasa</b>
		Ekadashi (No Adhibasa puja)
<b>5-5-24</b>		<b>First Session (7:15 AM - 8:45 AM)</b>
07:15	Bhakti Maa, Udita Maa	Prateekshya
07:30	Sanujit Bhai	Aarati
07:45	Arpita Maa	Bandana (Bandae Gurucharana), Stotra Bandana
08:10	Sangita Maa	Shree Shree Guru Geeta - Verse 81
08:14	Brajendra Bhai	Parichaya Patra Patha, Sameelani & Bhakta Niwas Nirmana Prarthana
08:20	Sasmita Maa	Sangha Sevaka 4th Year, 1st Part (Bandana, Prarthana & Prarthanakarinka Prati)
08:42	Kalpana Maa	Invitation for Baalya Bhoga and Second Session Puja
08:43		Jayaguru Nama Keertana, Pranama and Closing of Asana
<b>5-5-24</b>		<b>Second Session (09:45 AM - 11:55 AM)</b>
09:45	Milu Maa, Leena Maa	Prateeksha
10:00		Aabaahana PraNaama Gaana and Opening of the Curtain
10:02	Anjali Maa	Bandanaa
10:07	Kalpana Maa	Parichaya Patra Paatha
10:15	Rasmi C. Maa	Biswapati PraNaama
10:20	Rashmi P. Maa	Nigama Upadesha (Page - 265- 267, Ch -28, The Final Advice, Desire for Peace and Bliss )
10:25	Gyan Bhai	Minutes of the Last Session
10:27	Sweta Maa	Pancha Sanyasini Shishyaa (Page 176-180)
10:35	Sibani M. Maa	Praarthanaa Sangeeta
10:40	Pooja Maa	SansaarPathe - Part 1 (Ch-40 - The ultimate aim of Householders (Worshipping the Bharma))
10:50	Brajendra Bhai	Q.A. Session
11:00	Shreya	Y. A. Praarthanaa Sangeeta
11:05	Shreya	Y. A. Session
11:35	Pratyusa, Kalpana Maa, Chinmayee Maa	Bhaaba Binimaya
		Invitation for Madhyaahna Bhoga and Evening Puja
11:41	Gyan Bhai	Invitation for Gruhasan Barsikotsav Morning puja (5-11-24)
	Bijoy Bhai, Biswa Bhai, Prabhakar Bhai, Banalata Maa, Sibani M. Maa, Sonali Maa	Invitation for Akshaya Tritiya Evening puja(5-11-24)
	Shreyasee, Anup Bhai, Suprit Bhai	Invitation for Next Sangha Puja (5-12-24)
11:42	Chinmayee Maa	Praying for forgiveness
11:43	Amrita Maa	Bidaaya Prarthana
11:45		Jayaguru Nama Keertana, Pranama and Closing of Asana

## Sansaar Pathe

### The ultimate aim of Householders (Worshipping the Bharna)

We all inherit the knowledge of Vyasa and Vasistha, the “*dharna*” of Srikrishna, the knowledge of Buddhadev, the ultimate knowledge of Shankaracharya, the “*prema-bhakti*” (pure divine love and devotion) of Chaitanya dev, as their heir. Our body also contains the molecules of every great saint. Hence, only through the grace of the Guru, we can gain “*jnana* and *prema*” (true knowledge and pure divine love) via inheritance. The nature of householders is developed on the semblance of the five divine feelings of the “*Nityadhama*” (eternal abode). The principles of householders are the principles of devotion itself. The *asta-sakhees* (the eight companions) of the eternal abode are condensed manifestations of the eight divine feelings. Lalita, Bishakha, etc. are the emblems of each one of the divine feelings. In order to achieve perfection of divine feelings, one has to follow one of the eight companions, meaning the practitioner has to serve or worship Sri RadhaKrishna thinking of oneself as one of those eight companions. By carrying out spiritual practice this way, the witness state of Vedanta will flourish inside the practitioner. In the end, the practitioner will merge into the *bhava-deha* (the body made of divine feelings) of the companion and will be considered as a retinue of “*Nitya Leela*” (eternal divine play). Ray Ramananda was a real divine lover. His divine love did not have any separation or detachment. If divine love is obtained after the practice of knowledge, there is no separation in that love. At that time, the “*Premika*” (divine lover) acquires “*Gopi Bhava*” (divine feeling of a Gopi). Gopis are only witnesses. This is “*Nirguna Bhava*” (unmanifested or beyond the three attributes). Ray Ramananda had attained perfection of this divine feeling. A true divine lover has no distinction of any differences anywhere.

As I have mentioned earlier, time does not remain constant forever. Presently Hindus are beginning to understand that their religion is replete with subtle spiritual science and philosophy. Upon comprehending the mysterious essence inherent in Hindu religion to some extent, the seemingly lifeless science of the West is awakening its own ignorance. In recent times, Hindu children have started embracing Hinduism, and are worshiping according to the Hindu tradition. Numerous educated people have developed interest in spiritual practices. When I published the epic Yogiguru, many ridiculed it at that time and questioned its relevance in the era of drama and novels, doubting who would read this spiritual book?. However, my apprehensions were eased after a few days of the book’s publication. I came to a profound realization that innumerable Hindus continue to have deep faith in Hinduism. Many, after reading Yogiguru, are able to understand and satisfy their curiosity. Many have encouraged me when they met me. Moreover, the most gratifying thing is that almost all of them are born in the upper class and are highly educated.

Followers of Hinduism can be primarily grouped into three categories. Those with lower, middle and higher eligibility. Those with lower eligibility have such firm conviction that they do not engage in arguments or seek proof. The people with higher eligibility know Hinduism is self-evident, hence they don’t seek any proof. Those with middle eligibility are skeptical and want evidence. Due to the influence of western education, the number of these skeptics have grown in Hindu society. My objective is to commit these skeptics into Hinduism.