

Jayaguru  
Nilachala Saraswata Sangha  
Branch: America Saraswata Sangha  
Program for Young Aspirants' Session

**Date: June 20, 2010**

**Time:** 11:15am-11:40am (**Eastern**)/10:15am-10:40am (**Central**)/08:15am-08:40am (**Pacific**)/  
3:15pm - 3:40pm (**GMT**)

Phone Number - 1-218-936-1100 Access Code – 62719#,  
Backup Number – 1-218-936-1200 Access Code: 52924878

	Topic		Time
1	Pranam and opening of the curtain (Bhaba Bandhana...)	All	11:15 – 11:16
2	Shri Guru Pranam - Short Stotra Bandana	All	11:16 – 11:18
3	Introduction	Bijoy Bhai	11:18 – 11:20
4	Reading – Differentiation in Eligibility	Siddharth	11:20 – 11:30
5	Discussion and Q & A	Gyan Bhai	11:30 – 11:35
6	Song	Jeni	11:35 – 11:40
7	Bhaba Binimaya	Devangi	11:40 – 11:41
8	Invitation for the next session – 07-04-10	Jeni	11:41 – 11:42
9	Beg for forgiveness for any mistakes	Devangi	11:42 – 11:43
10	Last Song (Dayamaya Shricharane)	Bhakti	11:43 – 11:44
11	Pranam, Jayaguru Nama Kirtan and closing of Curtain	All	11:44 – 11:45

**Beginning Prarthana:**

Bhaba Bandhana Mochana Pujiyabaram  
Gunahinamasesha Gunadhipatim  
Bhaba-bhirujane Satatam Baradam  
Pranamami Gurum Siva Kalpatarum

**Shri Guru Pranam:**

Om Brahmanandam parama sukhadam kevalam jnanamurtim  
Dvandatitam gagana sadrisam tattvamasyadi laksyam  
Ekam nityam vimalamachalam sarvadhi saksibhutam  
Bhavatitam trigunarahitam sadgurum tam namami.

**Invitation:**

Jayaguru. I invite Shri Shri Thakura, all the young aspirants, their parents and other members of America Saraswat Sangha to our next session to be held on Sunday, July 4 2010 at 11:15 eastern time.

**Beg for forgiveness for any mistakes:**

Jayaguru. On behalf of all the young aspirants of America Saraswat Sangha, I beg for forgiveness from Shri Shri Thakur for any mistakes that we might have made.

## *Differentiation in Eligibility and Capability*

Modern religions (those which have a documented start) do not accept a differentiation in eligibility of the practitioner. The reason is that these religions preach and fixate upon unitary idealism and goal. They try to lead and guide entire human society by these unitary ideals. However, since Hinduism tries to lead the human soul to its ultimate form, infinity, one must accept without hesitation that it also needs to preach many ideals and doctrines showing many paths to a spiritual life. These enumerable paths also divide themselves into many parts and gradually rise up in consciousness. It is true that each and every human being is leading his or her life in any one of these paths; however, they do not have the same level of consciousness and fitness. It can also be said that they do not have the same level of eligibility. A fully grown man can eat and digest in much larger quantity than a baby.

Similarly, there is a huge difference between a knowledgeable wise man and an uneducated man, an intelligent person and a dim-witted one. Those who do not have a concept of religion or spiritual way of life, they need to be advised on some very basic concept of religion such that they develop an idea and concept which develops into lifelong impressions (sanskara). Thus, Hindus have propagated many small religious rites and rituals for young girls such as Janhi Osha, Khudurukuni Osha, Kumarapurnima etc. Then young ladies are encouraged to observe durga- astami, radha-astami etc. such that they can get a good grounding in religious functions and rituals. General public perform different pujas such as dola-purnima, durga-utsava etc to get rid of gross materialism and progress toward humanism and godliness. Yogis on the other hand are engaged in meditation to escape the effects of Karma by burning the materialism and other earthly actions and impressions in the fire of Yoga. Thus, all the religious and spiritual practices seen in the world are meant to uplift the observant a little by little toward full consciousness based on their eligibility and stage of mental and spiritual development. No spiritual or religious endeavors are fruitless. All paths lead to total and complete consciousness. However, it is true that some make more progress or little based on their practices.

The spiritual and religious practices lead the practitioner to a particular place in the continuum of consciousness. Hinduism has become useful for all humankind by providing many ways of spiritual and religious practices based on the eligibility of the practitioners. Based on these eligibility, Hinduism has been divided into many branches such as shakta (worshipper of mother goddess), Shaiba (worshipper of Lord Siva),

Vaishnab (worshipper of Vishnu), Gaanapatya (Worshipper of Lord Ganesh), Shoura (Worshipper of all devas). Even though the practices, rites, customs and rituals of each of these sects are different, these practices are on the same path to ultimate realization or complete consciousness. Similar to Christianity and other Abrahmic religion's attempt to lead a practitioner to heaven, various sects of Hinduism wish to take the practitioners to a level of salvation. This is the ultimate goal.

Different types of people are seen in the human society. The education, intelligence and genius of each of them are not the same. The desires of improvements in mental faculty, achievement of complete happiness, desire of indulgence or restraints are not the same in everybody. Considering all aspects, our religion has said, "There are two types of people seen in the world; one with material desire and one without it. Those who are without any material desire are fit for salvation. Those with desire enjoy heaven based on their karma and take birth after their karma to enjoy the goodness of heaven is over." Thus two paths of practices are born out of these two types of people; one the path of abstinence and the other is the path of indulgence. Each of these paths can have unlimited observance of spiritual and religious practices. As such based on eligibility, the practices or sadhana is divided into four parts:

1. The feeling of Brahman is the best and is appropriate practice for the highest eligible. These people should engage in study of and meditation on Brahman.
2. The mid-level eligible need to spend time meditating on divine light.
3. The people with lower level of eligibility should proceed to perform chanting, singing of hymns and performing various pujas.
4. Those who are totally ignorant about the religious and spiritual practices should spend their time doing puja with outward rituals.

Innumerable types of desires and sensual eagerness are present in innumerable people. Hence the paths to religious practices for the Hindus are also many. Various practices based on eligibility have made the root of Hinduism large. In a way the religious practices of Christianity and Islam are also part of some of the Hindu practice.

The progression in the path of practices for a Hindu is to start with eradicating the animal instincts in humans to gradually lift them to be good human and then to achieve the state of godliness and finally rise to the state of Brahman.

All the sects of Hinduism raise the human consciousness to the state of godliness (debatwa). Other religions such as Christianity and Islam also aim to achieve the same state. Thus, Hinduism has provided the platform for all faiths to evolve from its roots.