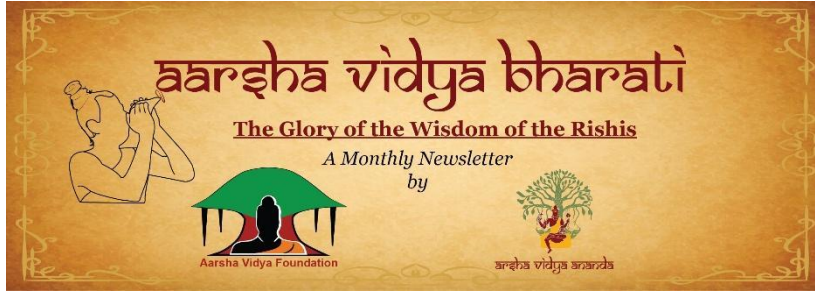

Aarsha Vidya Bharati - August 2024

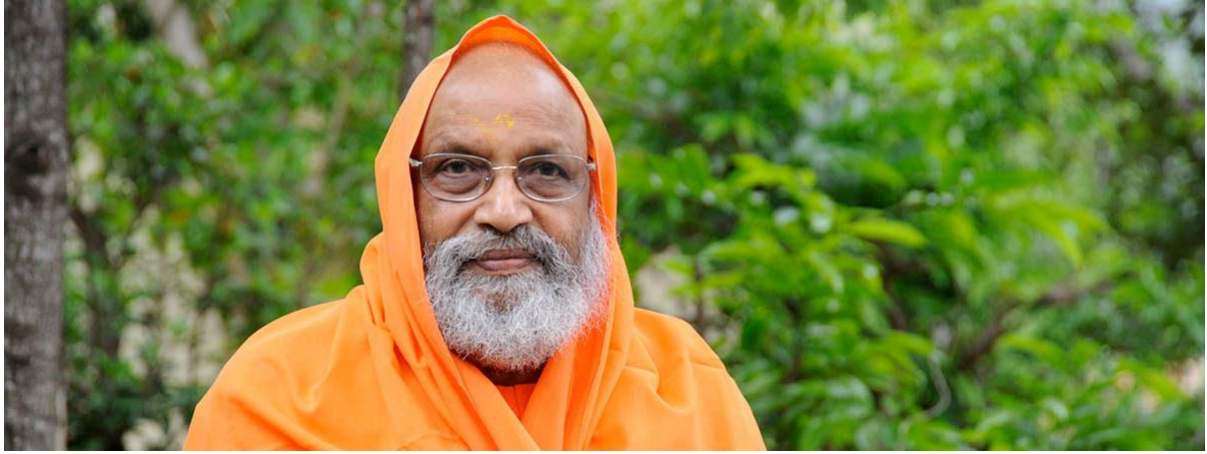
Sravana - Bhadrapada 2081

A monthly newsletter that will bring you more happiness, more wisdom and more freedom



This is one of many articles from our monthly newsletter. Access the [Aug 2024 issue](#) or read any of [the articles](#).

In the words of Pujya Swamiji ...



Teaching from Pujya Swami Dayananda Saraswati, whose birthday we celebrate on 15th August as well as India's independence –

Compassion and love are dynamic forms of Ananda that is our nature. Our understanding of love, however is different. We understand love as a command. (Mimicking) I love you, so sit down. Stand up. I love you.

There is something wrong in our way of saying things, of doing, of relating. We stifle the very thing we love. Our care turns to anxiety. Our ambition turns into frustration and panic. Our hope and care turn into fear and shouting. Some justify this behaviour, 'It is because of love that we do this'.

Then I would respond. 'Keep your love with yourself'. I don't want that kind of love' You need to keep caring emotions without converting them into monstrous emotions and behaviour that make your people afraid of you. When you come, they have to fasten their seatbelts. 'Be careful, Be careful'.

Maintain your hope as hope, love as love. Nothing more. Each of us is an instrument, a nimitta. Simply be an instrument, nimitta.

When you are a nimitta, you follow dharma and you are prayerful.

Your love remains love. What you love need not be controlled. In fact, love without any trace of control is love. If love becomes control, it ceases to be. It is not love but a psychological issue.

Life would be fulfilling if one were to be a nimitta, an instrument for the Lord to play his music, the Lord in the form of order, of what is given.

I

The self is self-evident. I am. I know that I exist.

I don't require a means of knowledge to prove my existence.

So my existence is self established.

That I am a conscious being is also self established.

But there is a confusion that this conscious being is subject to time, subject to limitation. That confusion is resolved by the words of the śāstra. These words have the capacity to reveal, by first negating the confusion and then revealing the truth.

Satyam means 'asti', but asti is understood as time bound. 'Is' is in time. 'Is' is subject to 'was'.

That 'is' is not subject to was, is the truth of the self. Therefore, we have to negate that 'is', that is subject to time. That it is witness consciousness.

Negating our notions about the self, retaining the meaning of sat, asti, if I remove the limitations superimposed on the 'I' due to ignorance, ajñānam, then the limitation will be complete. The self being self-evident, it becomes the very meaning of satyam, very meaning of jñānam and the very meaning of Anantam.

So 'I' am the meaning.

Satisfaction is not an object; Ānanda is not an object. The meaning of Ānanda is the person; satisfaction is the person. That is the truth of you. I handle words, because what is to be negated is to be negated, then allow you to be the meaning of satyam, jñānam, anantam, pūrṇam.

We pray to Pujya Swamiji to bless all with his boundless grace such that more people awaken to their true nature, which always IS.

With love and prayers,

Brahmavidananda

Brahmaprajnananda