

***Nididhasana*; Separating The *Jnani* From The Wannabee**

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"*Nididhasana*" what does this mean to you fellow doodler? If there's one topic worth fleshing out, it's this one."

This was a question posted on the [Non-doodle FB group](#). And here were the responses.

Michael: Keeping my thoughts and attention on awareness at all times. Gently turning away from objects (when I catch the mind going astray) and keeping the mind on me - the seer. Also dismissing objects as not-self. This is *nididhasana* for me.

Eaden: Contemplation upon the teachings. Applying the knowledge of self presented by Vedanta, moment to moment. Living the scripture. Knowing that I am not what I think, feel or experience but that which makes thought, feeling and experience possible - the radiant light of self - awareness.

Sadhana: Karma yoga, Jnana yoga, triguna vibhava, bhakti. Practice, practice, practice.

Exploring my values and taking action that aligns with them. Considering the qualifications for *moksha*, applying them. *Jnana & Bhakti & Karma.*

Christian Leeb: [7.5.3.by Swami Paramathanda extracted from 'Introduction to Vedanta (Tattvabodha).]

"Then comes the process of *Nididhasanam* which is the process of internalisation or assimilation of this knowledge and the removal of my habitual behaviour. This also involves solving emotional problems in the light of *Jnanam*. Ultimately even though *Samsara* is a problem of ignorance, the ignorance is appearing or expressing in the form of emotional turmoil alone. Basic problem may be *Ajnanam* but I am facing this problem in the form of *Raga Dvesha Kama Krodhaha Lobha Moha Matsarya* and *Bhayam*. [like, dislike, lust anger, greed, delusion, illusion, envy, fear]. Unless the emotional problems are solved, I have not assimilated the knowledge totally. The present behaviour I have developed very gradually, it is a habit, a conditioning that I have--this I have to de-condition myself. This process is called *Nididhasanam* or assimilation. Only when the habitual behaviour goes away, do I get the full benefit of this knowledge. We have been *Samsari*, petty, ignorant, bitter people and that personality has influenced our responses, our goals. Everything has been governed by our idea about ourselves. How you behave depends on how you look at yourself."

Michael: Brilliant. It is the most difficult part of our *sadhana*. When we expect ourselves to be 'above' petty emotions and our minds react like a five year old would to certain people and or situations. This is where the rubber meets the road.

Daniel: Continue to de-condition with self-knowledge in order to get the full fruits of self-

knowledge. Yum.

Eaden: De-commission the squatters.

Gerard: Insists that the squatters show "who" the "original deed" belongs to. It's mine.

Christian Leeby: That's the thing. you never kick them squatters off ... you just move them farther and farther to the non-binding fringes.

Eaden: Nice Christian Leeby, how about, dis-empower the squatters?

Christian Leeby: Eaden or make them part of my loving family?

Eaden: They have important teachings for us. Yes love them.

Gerard: What I negate at one point, I finally bring it back to be nothing other than myself. Squatters and kind guests alike (depression and joy) are both illumined by me, non dual awareness. I "loan" them sentiency alike.

Christian Leeby: [by Swami Paramathanda extracted from 'Introduction to Vedanta (Tattvabodha).]

We should allow the transformation to take place. And that process is called *Nididhyasanam* in which I keep in touch with the *Shastram* even if the study part is over. I keep in touch with the *Jnanis* or wise people, *Satsanga* or *Shastra Sanga* because the association influences my personality. Not only do I keep in touch with Shastra, I lead an alert life, monitoring my responses and making sure that every response in every situation is governed by the new teaching and not by the old misunderstood personality.

Swami Chinmayananda put it "You may have gone through ten Upanishads. Wonderful. How many Upanishads have gone through you?" Hence conversation of intellectual knowledge into emotional strength is called *Nididhyasanamm*."

Gerard: That I take any understanding from listening and reflection and applying that to every area of my life, moment to moment, day to day. Not setting "deadlines" of when I am to quit. Keeping at it. Ishvara will see to the "stopping."

Daniel: "Applying that to every area of my life, moment to moment". That's the golden key right there, Gman!

Eaden: Gman has the key!

Daniel: Gman *is* the key! ;)

Georg: Recently I started to read out loud the verses of various scriptures, e.g. Vivekachudamani. Sometimes I read it to others, but usually just to myself. I find it much more satisfying for some reason, than just reading it.

Christian: It's ALL about reconditioning the mind ... and verbalizing is super powerful for that. in my experience reading and or thinking something is strong. writing it is stronger; and verbalizing it is the strongest.

Daniel: These responses are seriously getting the doodle excited. This is it folks, *nididyasana* is what separates the *jnani* from the wannabee.