

# *Dadavani*

November 2021



One becomes like the one he does nididhyasan (visualization) on. Nididhyasan of Dada should remain constantly. If you can see Dada the moment you close your eyes, then harmful company will certainly have no effect on you!

**Rajkot : Satsang and Gnan Vidhi : Dt. 16 to 22 September 2021**



**Surat : Satsang and Gnan Vidhi : Dt. 27 September to 3 October 2021**



**Dubai : Satsang and Gnan Vidhi : Dt. 11 October 2021**



## The Nididhyasan of 'Dada' Turns One Into That Form

### EDITORIAL

In this edition, spiritual Scientist absolutely revered Dada Bhagwan [Dadashri] elucidates the steps of *shravan*, *manan*, *nididhyasan*, and the result of these, which is *sakshatkaar* (manifestation; realization). *Shravan* means to listen to that which pertains to spirituality, *manan* means to think about the essence of it, and however much *manan* that is done, *nididhyasan* (visualization) of that happens, so one becomes that form. After *Gnan Vidhi* (scientific experiment to impart Self-realization), Dadashri would always say, "At night, when you are about to fall asleep, remember Dada, see Dada's 'photo' with your eyes closed, do *nididhyasan* of Dada while quietly reciting, 'I am pure Soul.'"

When Dada's physical body is seen, when a 'photo' of Dada is seen, that is all gross *nididhyasan*. At the subtle level, there is *nididhyasan* of the *Gnani's* mind, intellect, *chit* (inner faculty of knowledge and vision), and ego. Further at the subtle level, there is *nididhyasan* of the five *Agnas* (special directives that preserve the awareness as the Self in *Akram Vignan*). Then, at the subtler level, *nididhyasan* means the body is subtracted out and Dada is seen as the absolute Self (*Parmatma*). His infinite properties, such as Knowledge (*Gnan*), Vision (*Darshan*), energy (*shakti*), and bliss (*sukh*), all of that is seen. Then there is *nididhyasan* of His state as the continuous Knower (*Gnayakpad*). And ultimately, there is *nididhyasan* at the subtlest level, meaning Dada is seen in the form of absolute Knowledge (*keval Gnan swaroop*). The rule is that one directly attains the energies of the one whose *nididhyasan* he does.

It is because Dada's state became that of complete purity and transparency that people naturally feel attraction towards Him; His *nididhyasan* happens naturally and spontaneously. *Nididhyasan* of Dada would happen in various ways for *mahatmas* (those who have received Self-realization through *Gnan Vidhi*); for example, when Dada would be in India, they would be able to see Him in America. From that, one can understand that even the celestial beings are helping people do *nididhyasan* of this *Gnani* who is at the final state. Sometimes, through Dada's pure intentions, His subtle body also helps people do *nididhyasan* and sometimes *Pragnya shakti* (the direct liberating light of the Self) prevails as the absolute Self and helps *mahatmas* do *nididhyasan*. In this way, based on the purity of the *mahatmas' chit* and according to the time and circumstances, they continue receiving Dada's *darshan* (live connection through devotional viewing) in the form of *nididhyasan*.

In the beginning, *nididhyasan* of Dada's physical body will remain for *mahatmas*, then as their state changes, *nididhyasan* of *Gnan* will remain, *nididhyasan* of Dada's internal state will remain. As the *mahatma's* familiarity increases, the veils of ignorance over the Self (*avarana*) break and recognition [of Dada] starts happening, thus Dada's *nididhyasan* will happen. Ultimately, oneness (*abhedta*) with Dada is indeed the complete *nididhyasan*! There will be no problem for the one whose *nididhyasan* remains like this. When one goes looking for the physical presence, then there will be a problem.

As long as there is no *spashta vedan* (clear and distinct experience of the Self), the *nididhyasan* of the *Gnani Purush* is itself *spashta vedan*. Now, in the form of *Purusharth* (progress as the Self), *nididhyasan* at the gross, subtle, subtler, and subtlest levels should be done of only the *Gnani Purush*, which will naturally and spontaneously make *mahatmas* free from attachment and abhorrence (*vitaraag*).

~ Jai Sat Chit Anand

## The Nididhyasan of 'Dada' Turns One Into That Form

*Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.*

*While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.*

*In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on [engvani@dadabhagwan.org](mailto:engvani@dadabhagwan.org).*

*Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.*

### Shravan, Manan, Nididhyasan, and Sakshatkaar

**Questioner:** In the Vedant [Hindu scriptures], there are three words which are used: *shravan*, *manan*, and *nididhyasan*. Then, today, a fourth word which you mentioned, *sakshatkaar*, has been added. Now, what is *shravan*, *manan*, *nididhyasan*, and fourthly, *sakshatkaar*?

**Dadashri:** *Shravan* means to listen to that which pertains to spirituality. To listen to that which pertains to spirituality is called *shravan*.

Everything that you listen to that is spoken by 'us' is *shravan*. And what one listens to that is spoken by the *Gnanis* on the *Kramik* path (traditional step-by-step path of spiritual progress) is also called *shravan*.

*Manan* means to contemplate on something. However much *manan* one does, that much *nididhyasan* will happen and *nididhyasan* means to continue becoming that form. One will indeed turn into that which has been spoken, of what one has listened to and however much *nididhyasan* happens, that much

*sakshatkaar* (manifestation; realization) will take place. Thus, the purpose behind attaining knowledge through reading is that it leads to its realization. That is when we attain Its original form.

All of this is *shravan* that is done. *Shravan* means you have either read or listened, through whichever means, [for example,] you attended a lecture and listened to it. However, if *manan* is not happening as a result of doing all of this, if it is not starting up, then the *shravan* that has been done will go to waste. And if *nididhyasan* is not happening as a result of doing *manan*, then it will also go to waste. The result of *nididhyasan* should be that *sakshatkaar* takes place.

### Dada Teaches Proportions in Terms of Gnan

**Questioner:** It just so recently happened that I was not feeling well. So the doctor told me, "Do not go anywhere for two to three weeks." So I thought, 'Yes, I have received a good opportunity. I will now read all the Aptavanis (a series of fourteen volumes compiled from Dadashri's speech).' During that time,

I was able to do Dada's *nididhyasan*. Then Dada said, "Hey, why are you reading so much?" So from that day onwards, I stopped all my reading. So now my question is, should I read or should I not?

**Dadashri:** You can read, but you should listen to these words [being spoken]. Reading too much will reduce the energy for *manan*. Doing too much *manan* will reduce the energy for *nididhyasan*. A lot of *nididhyasan* is the ultimate thing; there is no problem if there is an excess of it. Otherwise, until then, there are these complications.

People have simply memorized entire letters of Krupaludev [A *Gnani Purush* who lived between 1867-1901. He is also known as Shrimad Rajchandra] by reading them so much. Hey mortal one (*mooah*), your energy for *manan* is wiped out! It is good for everything to be in proportion. One needs things as per necessity, but it should be in proportion. Anything that is out of proportion is considered wrong, isn't it? What if you were to add in too much salt [in your food]?

**Questioner:** Things should not go out of proportion. But as long as the *sakshatkaar* does not happen, it is still good to do *nididhyasan*, right?

**Dadashri:** It is good! It is very good. There is nothing like *nididhyasan*, is there! If a person's mother is not around, but his mother's sister is present, even that will do.

**Questioner:** No, but what is the

relationship between them? What is the connection between reading, *manan*, *chintavan* (prolonged visualizing via the *chit*, the inner faculty of knowledge and vision), *nididhyasan*, and *sakshatkaar*?

**Dadashri:** If there is this amount of milk and you add a large amount of yogurt to it, then what would happen?

**Questioner:** The milk would get spoiled.

**Dadashri:** On the contrary, yogurt would not be made. A certain proportion would have to be added to it. If a person is free-handed and he adds in an excess amount, then what would happen? One would say, "He has a noble nature, he is large-minded." What would happen if he added in an excessive amount of yogurt?

While churning the yogurt to extract butter, if you churn it excessively, then on the contrary, whatever [butter] has formed will once again disperse. Even after forming, it will disperse. So then what should be done, once again? Warm water must be poured for it to form once again. A solution should be implemented, shouldn't it! Otherwise, even what's formed will go away. When things are done out of proportion like this, it causes damage.

**Questioner:** Dada, is it the case that by doing too much *nididhyasan*, *sakshatkaar* is hindered?

**Dadashri:** No.

**Questioner:** So if it does not get hindered, then does it happen?

**Dadashri:** It does happen! It [*sakshatkaar*] is indeed the result of *nididhyasan*. It is only if *sakshatkaar* happens that *nididhyasan* is indeed working.

**Questioner:** But is *nididhyasan* itself not *sakshatkaar*?

**Dadashri:** It is indeed *sakshatkaar*.

**Questioner:** That *nididhyasan* which is there, what is it the *sakshatkaar* of? Is it of one's own Self or...

**Dadashri:** [It is of] The Self, of the original Self!

The realization of one's own Self is *sakshatkaar*. This is all entirely a Science (*Vignan*); it is Science without the slightest contradiction. And what is the role of [this] Science? It destroys all your demerit karma. Without that, you would certainly not attain *sakshatkaar* (Self-realization), and without attaining *sakshatkaar*, you cannot go to *moksha* (final liberation). And that experience of *sakshatkaar* should constantly remain. The experience of *sakshatkaar* will not change even for a moment. It will remain on its own; You do not need to remember it. When the belief (*drashti*) is directed towards the Seer (*Drashta*), when the Knowledge is directed towards the Knower (*Gnata*), that is when *sakshatkaar* takes place.

[And for the world outside, in the state of ignorance of the Self,] If one wishes to become a true devotee, initially, if he is not able to constantly keep God in mind, then he should go for devotional

viewing (*darshan*) when he sees a temple. Then, as he begins to remember God, once he starts believing the Self within as God, he becomes a true devotee. And when His Self leads to *sakshatkaar*, then He will have become God!

### ...Nididhyasan in the Form of Essence

For whatever *shravan* is done, *manan* of it should take place in the form of the essence of that [*shravan*], and *nididhyasan* should take place in the form of the essence [of *manan*]. *Sakshatkaar* happens as the essence of that, the essence of it, the ultimate meaning (*paramarth*). Mind you, if one meets a *Gnani* (the One who has realized the Self and is able to do the same for others), then it is a different story. If one gets that *nididhyasan*, then one will indeed become that form. But until then, this will take one to a higher level.

**Questioner:** That's true, but the separation should be created, shouldn't it! Someone is needed to create the separation, right?

**Dadashri:** Yes, it is definitely needed. That leads to the ultimate...!

**Questioner:** Dada, when I hear these words, while doing *manan*, a question arises. So is a *Gnani* definitely needed in order to answer that question?

**Dadashri:** He is definitely needed. However, one will come across Him at some point. The one who puts in so much effort will definitely come across Him.

### The Steps for Nididhyasan

**Questioner:** Please explain further

the steps for *nididhyasan*, for *sakshatkaar*, for the process of it.

**Dadashri:** When you come over there [to *satsang*] and sit with ‘us’, you start becoming that form. Whoever’s *nididhyasan* is done, the energy of that form is attained directly, simply by sitting with Him. The surrounding atmosphere is of a completely different kind! Would the surrounding atmosphere not have an effect?

Since this is *Akram Vignan*, you did not have to do this step. You have first received *sakshatkaar*, now you can start looking at the steps. So Dada is present for you whenever you need Him. Now, if Dada is not here with you, then what should you do? You should work on *nididhyasan* [of Him]. But you will be able to see Him when your eyes are closed. The *shravan* and *manan* that have already happened continue happening, don’t they!

**Questioner:** You mentioned focusing on the steps for *nididhyasan*; could you give further clarification on that?

**Dadashri:** Now, what are its steps? Just as when one enters his first year in college, he first needs to listen. People will say, “Dada is like this and like that.” They will listen to that first. So the ears are used first.

Then one will decide, ‘I want to go for *darshan* (devotional viewing).’ And if one goes back after doing *darshan*, then it will all go to waste. But if one delves into doing *manan*, if he delves into thoughts about it, then *manan* happens from *shravan*. He has gone into his

second year. He moves up from the first year to the second year. First, *shravan* takes place, then *manan* of it happens. Without *shravan* taking place, of what would *manan* be done? One will move up after *shravan* has been done. So the second year has started, hasn’t it? And in the final year, one will go from *manan* to *nididhyasan*. And beyond *nididhyasan*, there is *sakshatkaar*.

*Shravan*, *manan*, *nididhyasan*, and *sakshatkaar*. This Dada is certainly in the state of realization. Whereas what happens with the realization that happens to people? That realization takes place for only a second, they just catch a glimpse of it. And those people believe that the full *sakshatkaar* has taken place!

### **With the Wrong Nididhyasan, the Wrong Effects Arise**

The entire world has been doing *nididhyasan* since time immemorial in order to attain *sakshatkaar*. Mortal one, you are doing the wrong *nididhyasan*, thus the wrong realization is happening. Whatever *nididhyasan* you do, you will immediately have *sakshatkaar* of that. If Chandubhai makes even a small statement, such as, “I have become very weak,” then weakness will immediately manifest and he will become weak. Hey, if weakness arises, then it is happening to Chandubhai, what is it to us?

If one says, “My house is on fire,” then he is in trouble, even if he is a *Gnani*. There will be grave consequences for such *nididhyasan*. Let the house be ablaze, one has to put out the fire. Even if

it is on fire, it is *vyavasthit* (the result of scientific circumstantial evidence). Even if the fire is extinguished, it is *vyavasthit*. Even if the fire is not extinguished, it is *vyavasthit*. Nothing touches or impedes the *Gnanis*.

One should never say, “I will not be able to do this work.” One should speak with a lot of spiritual awareness, otherwise the result of such *nididhyasan* will be given immediately. And if such work arises, then say, “Chandubhai will not be able to do this work.” Therefore, now that You have been given this *Gnan*, do *nididhyasan* of the Self.

### **Amidst Harmful Company, the Tumor of Sexuality Forms Through Nididhyasan**

Another thing, *nididhyasan* means to think, ‘This woman is pretty,’ or ‘This man is good-looking.’ When such a thought arises, *nididhyasan* happens for that amount of time. As soon as the thought arises, *nididhyasan* immediately happens. Then one becomes that way. Therefore, it is when one takes a look [at a person who catches his attention] that the problem arises, isn’t it? Instead, one should keep his eyes cast downwards, one should never take a second look at a person who catches his attention. The entire world is a trap. Upon becoming trapped, there is no way out at all. Entire lifetimes will be destroyed, but there is no end to it at all!

You become what you do *nididhyasan* of. A person may be a college graduate, however, if he spends

all his time tending to bullocks on a farm, then he will become like a bullock. This is because *nididhyasan* of bullocks is being done. Therefore, when you do *nididhyasan* of whomever you encounter, you will become that form.

Some do *nididhyasan* of women, but that is not considered *nididhyasan*, it is considered *dhyan* (meditation). And some women do *nididhyasan* of men. So all those men become women and all those women become men. So they remain neither here nor there, both are ruined.

If you either dwell on (*ramanata*), meditate on (*dhyan*), or do *nididhyasan* of a woman sexually, then the tuber of sexuality forms.

### **Through Nididhyasan of Dada, Harmful Company Will Not Touch You**

**Questioner:** There is so much harmful company (*kusang*) everywhere in the office. They only talk about sex and other such things. So they dwell only on that.

**Dadashri:** The world these days is indeed in the form of harmful company. Thus, it is not worth hanging out with anyone.

**Questioner:** I feel as though I can’t wait to break away from all of this!

**Dadashri:** Therefore, you should either hang out alone or else come here at any time and remain in *satsang* (company or association of those who promote the attainment of the Self). It is not advisable to remain in harmful company. You



encounter harmful company in the office, don't you?

The entire environment is that of harmful company. Therefore, if you ever get immersed in harmful company, then you will take some beatings.

**Questioner:** But now I definitely do not want that! I don't want any harmful company at all now.

**Dadashri:** You may not want it, but there are some people here who, if they get pulled into harmful company, then they take a fall. Therefore, stay away from harmful company; that is the intent of what 'we' are telling you. Otherwise, this world is such that no one can do anything to you. But for the time being, for whatever arrangements are made, be wary of this much. Everything else is under the control of *vyavasthit*, where there is no place for worries.

On occasion, if you find yourself amidst harmful company, then it will cause problems. Even then, if more support of *satsang* is attained, then all that other [harmful influence] may even vanish. Yet, sometimes it is dangerous. There will always be an exception, won't there! Thus, stay away from harmful company.

**Questioner:** I don't want any harmful company at all anymore.

**Dadashri:** But even then, as much as possible, remain in the company of those who promote the attainment of the Self (*satsangi*). Even if they insult you, it is better to be with them. There is no

problem even if they insult you, amidst the company of those who promote the attainment of the Self.

**Questioner:** Yes, Dada, right now the 'three-vision' is being maintained very well. [Three vision is a method taught by Dadashri to conquer sexuality: In the first vision, a person is seen as naked. In the second vision, the person is seen as without skin. In the third vision, the internal organs are seen. And in the final Vision, the Self is Seen.]

**Dadashri:** 'Three vision' will get a lot of work done. *Nididhyasan* of Dada remains, doesn't it? All the results can be obtained with that *nididhyasan*. Desire will not arise for anything at all after that *nididhyasan*; there will be no beggary at all.

**Questioner:** But I do not like going to work at all.

**Dadashri:** What will you do if you do not go? You should not be affected by harmful company in the world out there, *nididhyasan* of Dada should remain constantly. Harmful company will certainly have no effect on you if Dada is visible the moment you close your eyes! The ultimate *satsang* is to keep Seeing Dada.

### The Best Way to Attain Energy

**Questioner:** You had said to do *nididhyasan* [of Dada] and say 'I am pure Soul' while falling asleep at night. What is the scientific basis of saying this and doing this *nididhyasan*?

**Dadashri:** One receives direct

energy of the person he does *nididhyasan* of. *Nididhyasan* leads to *chintavan*, and one directly attains the energy of the person he is doing *nididhyasan* of. Since there is no other way of attaining the energy, this is the best way to do so. Since you are always with me, you are seeing my face constantly, so you are able to indeed attain it. I have found this method because there is no other way [to attain the energy]. Will this [*nididhyasan*] remain for you or not?

**Questioner:** It will remain.

**Dadashri:** When you close your eyes, you see Dada, don't you?

**Questioner:** Yes, I can see Him. And if I sing, "*Dada Bhagwan Na Aseem Jai Jai Kar Ho* (Infinite glorious salutations to Dada Bhagwan)," with my eyes open in front of Dada's photo, then is that considered *nididhyasan*?

**Dadashri:** No, during *nididhyasan*, He should be visible while the eyes are closed. Once that is done, what else is there? That is very beneficial.

### Energy of the Real Self Can Be Attained Through Nididhyasan

**Questioner:** Dada, the *nididhyasan* of Yours that happens, Your *darshan* that happens, what is that? What is the real Self (*asal Chaitanya*)?

**Dadashri:** 'Our' energy is attained directly.

**Questioner:** Is that the real Self?

**Dadashri:** When you do *nididhyasan*, the energy of the real Self

arises within. The energy of the Self comes along with the *nididhyasan* from within. So tremendous energy increases within you.

When you remember Dada Bhagwan, His *parmanu* (the smallest, most indivisible and indestructible particle of matter) get drawn within you, the moment you remember Him.

**Questioner:** And what about Simandhar Swami?

**Dadashri:** Yes, the moment you recall Him, His *parmanu* will enter you directly.

### 'Our' Image Can Be Seen During Nididhyasan

**Questioner:** With reference to this *nididhyasan*, are we to imagine the entire image precisely, or are we to visualize the gross imprint?

**Dadashri:** *Nididhyasan* means to see an image of any kind within. The intellect (*buddhi*) does not show the exact *nididhyasan*.

**Questioner:** Does a vague image appear?

**Dadashri:** Yes, a vague impression of the image appears, that's it. However, the intellect does not show it in exactness. When intellect is present, it erases the exactness of it.

**Questioner:** So then what should I do about that?

**Dadashri:** There is no problem.

As long as the vague image appears, it is enough.

**Questioner:** Should an image form in *nididhyasan*?

**Dadashri:** Only then can You attain His [Dada's] direct energy.

### The Difference Between Smaran and Nididhyasan

**Questioner:** Dada, is there a difference between doing *smaran* (to come to memory; recollection; remembrance) versus *nididhyasan* of You?

**Dadashri:** *Nididhyasan* remains with [visualization of] the face, whereas *smaran* may remain without [visualization of] the face. *Nididhyasan* with [visualization of] the face will get a lot of work done. It is not a problem if Dada's face is not seen with exactness; there is no problem even if the eyes are not seen, but the visible form (*murti*) should be seen. You become like the one whose *nididhyasan* you do. Dada Himself is the 'doer' of the Self. If Dada is seen with exactness, then you can become that form. You too will become the 'doer' of the Self! It is good if the *smaran* of Dada remains and it is also good if the *nididhyasan* of Dada remains.

**Questioner:** The *nididhyasan* does not remain constant.

**Dadashri:** There might be a lot of activity of the mind and *chit* (inner component of knowledge and vision) during *smaran*, whereas there is no excessive activity in *nididhyasan*. The *chit* has to remain present in *nididhyasan*.

It will only work as long as the *chit* is present. There is no problem with excessive activity of the mind, but the *chit* must remain present, and where the *chit* remains present, the mind has to remain there with it. Nevertheless, if *smaran* of Dada remains all day long, then it is more than enough. But it is better if there is a bit of *nididhyasan* along with it.

For 'us,' the *chit* does not go to and fro at all. Keep the *chit* present entirely where the 'king' [the Self] is present. The 'king' is there and the 'army' [*antahkaran*] is there too! If you sit with 'us', then your 'army' will also become like that! If the *chit* remains steady, then *nididhyasan* can be done.

### The Subtle Body Does Tremendous Work

**Questioner:** Many times, for example, if someone has very much become deeply concentrated (*ekakaar*), then he gets your *darshan* while sitting at home, but what is that *darshan* like? It is as if Dada Himself has appeared and he undergoes the experience of touching your feet. So what is that?

**Dadashri:** That is an experience. That experience happens for the one who has physically seen 'us', and that experience is correct. Presently, after seeing 'us', Dada is continuously seen day and night in the mind of many *mahatmas*. 'He' even converses with them. Many people even say to us, "You had come with us, hadn't you!" There are many who have conversations in broad daylight. He meets and has conversations with everyone

because Dada's subtle body keeps roaming about everywhere outside. It roams around the entire world and everyone indeed experiences that.

**Questioner:** Continuous connection with Dada indeed carries on. Just as when you pick up the telephone receiver, I am certainly talking to you. So this point is correct, isn't it?

**Dadashri:** Yes, I had come to you twice tonight! And *darshan* may or may not even happen for some people; that is dependent upon circumstances.

**Questioner:** Please do give me such a *darshan* so that I can see you...

**Dadashri:** Yes, that will happen. As your familiarity with 'us' increases, the veils will keep breaking. It is because of the veils between you and I that you cannot see Him. Otherwise, He is such that you can continuously see Him. For some people, it does not become displaced for a single moment, He is indeed continuously visible.

When these people are unable to fall asleep at night, they are indeed with Dada the entire night. Look how sharp they are! I ask, "Were you able to fall asleep?" They respond, "No, even if I cannot fall asleep, it does not affect me in the slightest, not at all." I say, "Then that is enough. What more do you need?" There is *nididhyasan* of the One who is present [in this world]. *Nididhyasan* does not take place of the One who is not present. *Darshan* of photos brings about oneness [of the mind, speech, and body].

**Questioner:** When we do your *nididhyasan* at home, is that considered direct or indirect?

**Dadashri:** That is direct. As long as 'we' are present, even this photograph of 'ours' is considered to be a living presence. If ever the meditation (*dhyān*) of 'I am pure Soul' does not remain for a person, and if only Dada remains in their meditation, then they are one and the same. This is because the *Gnani Purush* is indeed Your Self.

**Questioner:** I have only done your *darshan* in person today. However, when I was ill, I read your books, and at that time I saw your eyes and your forehead. What is that?

**Dadashri:** This *darshan* of Dada can even be done while walking down the street. He will even converse with you. If you have the inner intent (*bhaav*), then He will converse with you. He converses with you, you can hear Him, He indeed does everything.

**Questioner:** He [this man] had never actually [physically] seen you before.

**Dadashri:** Yes, even then He is visible. Many people see Dada even if they have not physically seen Him. *Darshan* happens for them, then they come and tell me, "I saw you. You are indeed the one I had *darshan* of."

**Questioner:** How is that possible?

**Dadashri:** That is indeed the biggest wonder of this era of the time cycle, that the One who roams about outside through the subtle body, He indeed gives *darshan*

anywhere. He roams about outside in America, in Mumbai, everywhere. He roams about everywhere, day and night, all twenty-four hours. I am in fact here, but Dada is continuously visible over there. He even converses with you. If you ask me the next day, "Did you come at 3:30?" Then I have to say yes. So that confusion does not arise in you, I indeed have to say yes. And moreover, He speaks exactly the way I speak. Under those circumstances, one certainly feels that way; he writes down [an account of what happened] too. Moreover, he comes to drop me off. He says, "I had come to drop you off over there to the car. I held onto the chair [you were sitting on] like this."

**Questioner:** When you are here, and somewhere else outside, somebody else gets your *darshan*, then what are you experiencing at that moment?

**Dadashri:** Actually, it is like this, for 'our' *darshan* to have happened is a different thing, and when does it come into experience for me? It is when the other person's level is set, then I know that this person has picked up the 'phone'. Otherwise, I do not have any idea.

**Questioner:** Who sets that level? How is the level set?

**Dadashri:** That much capacity should arise within you. When that capacity arises, then the level gets set. Then all the conversations take place, each and every word is heard. It can be heard even if you are in England. This is all, in fact, a Science!

## The Secret Behind Feeling Dada's Live Presence...

And it so happens that even educated people like you, who are thinkers in all aspects, come here and tell me, "Yesterday afternoon at 3:30, You had come to my home and You stayed until 4:30. I have written down the entire conversation we had. And after that You left. Is this all true?" I tell them, "It is true!" So I have to say yes to them, even though I had actually not gone there at all, in broad daylight. Then I ask, "Tell me what we talked about." They reply, "This is what You said." So they indeed repeat 'our' own words to 'us'.

**Questioner:** Dada, you told us that the subtle body is traveling about outside, but when we are doing *darshan*, it is of the gross (*sthool*) body. So what is the secret behind this?

**Dadashri:** One can see this physical body. This is something that even I find hard to believe. There are such wild stories going around, such as there is someone who is going around impersonating me, a celestial being or someone else, it is not at all clear who it is. This is because celestial beings have the ability to transform their bodies into whatever they imagine. They can take the form of a body that looks like Dada's, they can speak and do everything just like Dada. Nevertheless, I have not done anything at all in that.

So, they have these conversations in broad daylight. Now, I know that I have not gone over there. But it is certain that Dada Bhagwan goes there!

**Questioner:** And the *Gnani Purush* does not know about this, is that correct?

**Dadashri:** It is certain that I do not know about it and it is also certain that He travels around; I know about that too.

And the *mahatmas* in America say, “You came and did *vidhi* (auspicious blessings performed by the *Gnani*) for me three times today.” They even tell me about these things and I receive their phone calls too; they tell me, “Last night, Dada Bhagwan came and did *vidhi* for him three times!” So this is a big phenomenon! Nevertheless, there is not an iota of a miracle in this.

**Questioner:** But we would definitely feel amazement over this, wouldn't we?

**Dadashri:** It would feel like an amazement, but I do not accept it as a miracle.

So, there is something behind it. It is a mystery that cannot be understood. It is not a mystery that can be understood through the intellect, but it is a mystery which cannot be understood. Nevertheless, I would not allow it to be considered a miracle. If it is considered as a miracle, then I would be considered a magician. And it's not as though I am a magician! I am actually a *Gnani Purush*. And I do not even have the independent energy to empty my bowels. This Dada Bhagwan is some sort of a mystery, that much is certain!

### The Intellect Prevents Nididhyasan

**Questioner:** I am not able to do

*nididhyasan* of Dada or anyone else. The ‘photo’ does not form at all. Why is that?

**Dadashri:** That is because of the intellect. It is the intellect that causes interference (*dakhal*).

**Questioner:** So what should I do?

**Dadashri:** Nothing. The intellect interferes and You Know that it is the one that is interfering. It is because of this one that interferes that it appears this way. Some people say, “Dada, I cannot see your face in exactness during *nididhyasan*.” I tell them, “It is the intellect that is interfering.” However, You should see it in exactness.

**Questioner:** In what way does the intellect interfere?

**Dadashri:** If you were doing *nididhyasan* right now, then it would keep pulling you towards something else.

**Questioner:** Or else, would the intellect keep telling me, ‘The *nididhyasan* is not happening’?

**Dadashri:** Yes, precisely. It would also start saying, ‘It is not happening.’ Its arguments are all about not letting you progress from worldly life towards liberation. Its arguments are all about keeping you bound only to worldly life and it interferes in this way too.

**Questioner:** It makes me do what I don't want to do.

**Dadashri:** Yes, it will make you do that. So, the *nididhyasan* does not happen, the interference of the intellect is present. And once the *nididhyasan* is established,

it does not go away for those people, not even for a second!

**Questioner:** Once it is established, it does not go away. But I am only talking about when *nididhyasan* does not happen.

**Dadashri:** It happens when difficulties arise. When there are physical ailments, the *chit* remains focused where the pain is, and at that time if *nididhyasan* remains, then there is some peace. During such times, it [the *nididhyasan*] sets very well. There are people who, while they are travelling, have the *nididhyasan* of Dada when they close their eyes. Subsequently, there is no problem at all, is there! Then there is no trouble if Dada is present with you, is there! Weren't you saying, "I just want to pursue Dada." So it is good for you to have direct face-to-face *nididhyasan*!

### When Dada Is Visible, That Is Nididhyasan

**Questioner:** When Dada is visible, all of that is indeed considered *nididhyasan*, isn't it?

**Dadashri:** Yes, when He is visible, that itself is *nididhyasan*. When the eyes are closed, Dada is visible, Simandhar Swami is visible, Lord Mahavir is visible.

**Questioner:** Dada, They have never been visible in this way. Even Dada has never become visible. So I can't see any of Them. To this day, I have not been able to see anything at all. I was unable to see anything even before taking *Gnan*.

**Dadashri:** How would you be able

to see anything before taking *Gnan*? Before taking *Gnan*, all you have is your memory power.

**Questioner:** No, even after taking *Gnan* I cannot see anything at all, Dada.

**Dadashri:** We are able to understand this after you have told us this. All these people have understood.

**Questioner:** Everyone has understood, but I should also be able to experience it, shouldn't I?

**Dadashri:** What is he saying? Like a film [movie], everything must be seen just as it is when a film is playing. How can that film be brought here [in this manner of *nididhyasan*]?

Today he opened up by saying, "I was able to see it. I came to know about it." It is inevitable that it will be seen, isn't it! It is inevitable that it will be known and seen, isn't it! There may be more or less of it at times.

**Questioner:** But Dada, I came to know about it, but everyone says, "I can see the exact face, I can visualize the entire situation." So what is the difference?

**Dadashri:** No, no, do not say that now.

**Questioner-2:** Right now, I am able to see Dada when I close my eyes.

**Dadashri:** Of course you can see Him! Everyone is able to see Him. This person can also see Him, but he is not able to understand, is he!

**Questioner-2:** Is it possible that

one is able to see Dada, but he does not realize it?

**Dadashri:** How would he be able to realize this? What he realized just now, he hasn't even been able to know that!

**Questioner-2:** As it is, when I close my eyes and remember any other person, then I can see a photo of that person.

**Dadashri:** This person can also see that. But he just mentioned that when he comes to know about an incident, he is unable to understand who is Knowing it, who is the Knower, and what is the object to be known; so he is not able to fit [the pieces] together. Who is it who Knows these things? Is there a third person within? Who is it?

**Questioner-2:** One (*pote*; the developing I) becomes the Self and the Self indeed Knows.

**Dadashri:** The Self is indeed the One Knowing. And It Knows the objects to be known. Whatever incident happens within, it is the object to be known (*gneya*) and This [the Self] is the Knower (*Gnata*). In search of the absolute Light of Knowledge and Vision (*param jyoti swaroop*), the people of this world [in the state of ignorance] look for light on the outside. Hey mortal one, there is no such light or darkness, there is nothing there at all. 'It' seems like a new world altogether!

On what basis are you saying, "Dada, your body currently looks like this; your fingers were not like this yesterday, yet they appear rather dark in color today"?

**Questioner-2:** It is because what has been seen previously now appears changed; so one is able to realize that this change has taken place.

**Dadashri:** That verily is *nididhyasan*.

### The Veils of Spiritual Blockades Prevents Nididhyasan

Does *nididhyasan* ever remain for you? When does it remain? On Saturday?

**Questioner:** It does not remain very well, very clear, Dada. I do see it, but for a very limited time. I cannot see it for a long time.

**Dadashri:** You can see it based on your karmic account, and sometimes you may be able to see it very clearly. And are you not able to see it clearly at other times? So why are you able to see it clearly sometimes and not at other times? You might say, "There are a lot of *avarana* (veils of ignorance over the Self) within." So you should not focus on that. It is our *avarana* that are causing this. There is no problem with that. You should understand, 'The *avarana* is this big.' But all you should focus on is that at least it is present! You can see clearly, can't you?

**Questioner:** Dada, but why has that not been happening until now? What is the reason the *nididhyasan* does not happen?

**Dadashri:** It's not at all the case that it does not remain. It's simply that a tuber [of wrong notion] has formed in the mind. It [*nididhyasan*] remains for everyone, for all of our *mahatmas*.



**Questioner:** Is it simply a tuber that's formed?

**Dadashri:** It's simply a tuber that's formed. The intellect has formed this tuber. That is why 'we' refer to it as an *atkan* (a major impediment on the path of liberation).

**Questioner:** Yes, *atkan*. So if I were to think about it this other way, then would it [decrease]? In terms of this *atkan* that has formed, if I turn the 'handle' this way, then will it go away?

**Dadashri:** Then it will be gone.

### With an Hour of Nididhyasan, One's Spiritual Work Gets Done

**Questioner:** In what form should Dada's *nididhyasan* remain?

**Dadashri:** In whatever form Dada remains in the awakened awareness (*laksh*). It does not matter what form it is. In terms of form, if it remains in the form of *nididhyasan*, then it will get the work done very well. However, it will not remain to a great extent, a person does not have that kind of capacity. It can remain for forty-five minutes, an hour, for ten minutes or half an hour, but a person does not have that kind of capacity. Otherwise, it would get one's [spiritual] work done, wouldn't it! Every day, for one hour, if this much can be seen as a part of *nididhyasan* then one's work would indeed get done!

**Questioner:** What if we can see Dada very well whenever we converse?

**Dadashri:** That is fine, but that

is not considered as *nididhyasan*. That is natural, you can see Him easily. For *nididhyasan*, *Purusharth* (Real spiritual effort to progress as the Self) needs to be done. Some people say, "While doing your *nididhyasan*, we cannot see your face, we can only see this much." I tell them, "However much you can see, consider it to be whole. There is no problem if you see more or less, but Dada's face should be visible." Who shows more or less? The intellect causes interference in between. In a dream, there is no intellect, so it shows things very well. The intellect does not interfere in a dream; this is because the intellect falls asleep when one falls asleep. Thus, there is no interference. Right now, there will be interference since you are awake. In a dream, Dada is seen in exactness. You continue becoming like the one you worship.

### Pragnya Helps One Do Nididhyasan of Dada

**Questioner:** In *samayik* (to be the Self and to See the self) this morning, Your *nididhyasan* was happening everywhere, what was that? I understand that to be the pure (*shuddha*) *chit*.

**Dadashri:** No, that is all the work of *Pragnya shakti* (the liberating energy of the Self). The pure *chit* is Itself the Self. The pure Soul is Itself *shuddha chidroop* (pure Knowledge and pure Vision). It is actually *Pragnya* that is doing all of that.

**Questioner:** I see Dada sitting everywhere, what is that?

**Dadashri:** That indeed is *Pragnya*. *Agnya shakti* (the energy of ignorance) shows you other things, such as money and women; that is all *agnan shakti*. *Agnya shakti* makes one do *nididhyasan* of women and *Pragnya shakti* makes one do *nididhyasan* of the *Gnani Purush*. The *Gnani Purush* means the One who facilitates *nididhyasan* of the Self.

**Questioner:** Now, if a person has already attained *Gnan*, yet the *nididhyasan* of a woman arises, then is that the department of *agnya*?

**Dadashri:** That is a part of Chandubhai. What have You got to do with it?

**Questioner:** No, so I mean what is the function of the *chit* in this?

**Dadashri:** That is a part of Chandubhai. It is the impure (*ashuddha*) *chit*.

**Questioner:** So this *Pragnya* that makes us do the *nididhyasan* of the *Gnani Purush*, what is the function of the *chit* in that?

**Dadashri:** There is no need for the *chit* in that. *Pragnya shakti* Itself can See.

**Questioner:** Are we talking about this as exact photography?

**Dadashri:** Yes, exact. It is better than photography. Photography cannot capture it so beautifully. Dreams are even better than photography, and it [the image] is even better in dreams than it is while meeting [the *Gnani*] in person.

**Questioner:** Is there no need for the *chit* at all?

**Dadashri:** The pure *chit* that was there became one with the Self. It merged into the Self.

### Who Is Interfering During Nididhyasan?

**Questioner:** Then who is the Seer of the *nididhyasan*?

**Dadashri:** It is *Pragnya shakti*.

**Questioner:** So is It indeed the One that Sees, and the One that holds (*dharan*) it?

**Dadashri:** It is indeed everything. All the activities are of *Pragnya*. There is no need for the *chit* there at all. As long as the *chit* is impure, it can see everything of the worldly life. The impure *chit* is not able to see anything related to that which is pure. Hence, when the *chit* becomes pure, it becomes one with the Self, it merges with the Self. Then who is left? No one remains in the middle. *Pragnya shakti* continues to work, that is all. If there is interference, then even the pure *chit* will start deteriorating. If there is darkness [ignorance of the Self], then it will continue to deteriorate. So then where would You go to get it repaired? There are no factories for it. And You will not have to repair *Pragnya shakti*. When that which is not [eternal] spoils, then one has to get it repaired. If that which is not the Self spoils, then it will need to be repaired. Thus, there is no need for anything in the middle. All the activities are carried out by *Pragnya*.

**Questioner:** This *nididhyasan* of the

*Gnani Purush* which prevails, You have referred to it as *Pragnya*. However, You also say that the more the *nididhyasan* prevails, the more the *chit* becomes pure, don't you?

**Dadashri:** *Chitshuddhi* (the purification of *chit*) has already happened, hasn't it!

**Questioner:** It has become complete at its core, but what becomes of that impure *chit*?

**Dadashri:** The impure *chit* will take care of all the worldly activities. Do the mind, intellect, *chit*, and ego interfere in the pure *chit* any day? They will interfere if the *chit* is impure, not if it is pure. If there is a third person, then interference would happen. Is there any interference? Go ahead and do *nididhyasan* someday [and tell me].

**Questioner:** Whose interference is there in the process of the *nididhyasan*?

**Dadashri:** It is of this unfolding karma.

**Questioner:** Because, if *Pragnya* is Its own independent department, then *Pragnya* has arisen within all the *mahatmas*, yet after our *mahatmas* have taken *Gnan*, it is not the same...

**Dadashri:** The *Gnan* does not arise equally in everyone. It arises in accordance with each person's capacity. Then One can follow the *Agnas* accordingly.

**Questioner:** So You say that it is based on one's capacity. Why is that?

**Dadashri:** But of course! His

*Nishchaybal* (the strength as the Self) and all that should be there, shouldn't it! Is it not different for everyone? It is different for everyone. It is different for you, it is different for him, it is different for everyone, is it not!

**Questioner:** But are You saying that the *chit* of all these people [*mahatmas*] has become completely pure?

**Dadashri:** Yes, only then can one attain the Self!

**Questioner:** So if the pure *chit* becomes completely pure, then will *Pragnya* arise to that extent?

**Dadashri:** Yes. When 'we' give *Gnan*, the Self becomes pure, so *Pragnya* indeed arises. Thereafter, in terms of the energy, One has to follow the five *Agnas*, depending on the amount of interference there is, he will lose out by that much!

**Questioner:** So to whatever extent the *Agnas* are followed, does *Pragnya shakti* blossom to that extent?

**Dadashri:** Yes, the *Nishchaybal* and all that should be there.

**Questioner:** But whose *Nishchaybal* is it in this?

**Dadashri:** It is all indeed of the Self.

**Questioner:** One makes the *nishchay* (firm resolve) himself, and then he himself becomes strong in it, is it like that? I did not understand that.

**Dadashri:** When the impure *chit* and the mind and everything else exercise

dominance, the *Nishchaybal* comes to a stop. The lesser the extent one has of the former, the stronger the latter prevails for him. Do they not cause all this interference? Otherwise, say you are sitting in meditation in solitude, what happens if people create a commotion outside? Similarly, when all this commotion happens outside [of the Self], the one who has greater commotion will not succeed.

**Questioner:** That is very correct. If the external commotion becomes less, then...

**Dadashri:** ‘We’ do not have any external commotion, so do ‘we’ have any problems? Whereas for you, if there is commotion from just three people, then you will become restless. I do not get affected by feeling, ‘They are doing this to me’! That is how I ‘sit’; I would not ‘sit’ on the outside at all! I do not have any such desire. If you have the desire, then go ahead and sit outside with three people and join in the commotion. I would in fact ‘sit’ in my own ‘room’ [the Self] and [dramatically] continue doing the commotion. As there are so many people, when would there ever be an end to this?

**Questioner:** ‘You’ skillfully slip into Your own ‘room’; You go within [the Self].

**Dadashri:** I indeed remain seated within. I do not come out at all. If you feel that I might have come out, then that verily is a mistake, perhaps you may have seen a shadow. In reality, it is not I.

## The Unique Energy of Dada’s Pragnya

**Questioner:** When we do *smaran* of Dada, and Dada comes to our home and blesses us, what is that? What is that phenomenon? Is it some kind of a process?

**Dadashri:** All of that falls under the process of *Pragnya*. If I were to come out [of the Self], then who would go to this man’s house? Does He [Dada] not come to your house at five in the morning! That is for always, isn’t it! Even those in America say, “Dada comes to my house.” It is a fact that Dada goes there, isn’t it!

**Questioner:** Yes, but who is it who goes there?

**Dadashri:** But it is a fact that He goes there, isn’t it!

**Questioner:** People are experiencing that. I don’t know whether He goes from here or not, but they feel that He does. What is that?

**Dadashri:** All of this is in fact the energy, the tremendous energy of *Pragnya shakti*!

**Questioner:** We think of Dada and Dada comes; so is there a small part of You or a whole part of You that comes?

**Dadashri:** It is all the work of *Pragnya*. The Dada that one remembers is of the same inherent nature as the Self. It is indeed your own Self that has become Dada and is doing the work. So that is dependent upon one’s own inner intent (*bhaav*), and what is more, those intentions

should be of *Pragnya*. Someone may say, “Even people who are not Self-realized (*agnani*) can see [visualize] their guru.” That is the purity of one’s *chit*!

**Questioner:** So is it Your *Pragnya shakti* that is doing the work? When one experiences that Dada has come to him, is it of Your *Pragnya shakti* or is it his *Pragnya shakti*?

**Dadashri:** It is from this very *Pragnya shakti*. It is the *Pragnya shakti* of the One who goes.

**Questioner:** What does the ‘One who goes’ mean?

**Dadashri:** It is of the One who goes to his home; it is His *Pragnya shakti*.

**Questioner:** The one who goes to his house, whether he is mainly imagining it or whether that is how it appears to him, it is indeed his own, isn’t it? It was only when you mentioned it that we realized that You had gone there.

**Dadashri:** If he has such an inner intent, then it will all come together. It does not take long for that energy [to reach]. If the other person has the inner intent, then the energy will reach him. It can even reach all the way to America from here.

**Questioner:** This *Pragnya shakti* of Yours is *vitaraag* (free from attachment and abhorrence). So it gets pulled towards the one who has that inner intent.

**Dadashri:** It will get pulled. What else? It will get pulled towards the one whose inner intent is strong.

**Questioner:** Simply upon remembering Him, we get the *darshan* of Dada Bhagwan, and He shows us the way; what is the scientific process behind this?

**Dadashri:** It all happens naturally! The pure Soul is silent there! This Light is silent. Can one not get all his work done based on this Light? One gets the benefit of the Light!

**Questioner:** Dada Bhagwan indeed becomes present as soon as one remembers Him. Is that activity an external activity based on the pure Self?

**Dadashri:** It is not based on anything; it is a natural activity. Those are the activities that happen naturally due to the attraction of the subtle body within.

### Go Beyond the Physical, Enter the Subtle Level

**Questioner:** In your absence, if the concentrated awareness (*ekagrata*) becomes disturbed, then what should I do?

**Dadashri:** As long as Dada is there in person, it is gross. You should move from the gross to the subtle. You have received the gross, but now you should move to the subtle. And when Dada is not around, you should definitely begin the process of the subtle and then you should begin the process of going into the subtler and the subtlest.

**Questioner:** Dada, why is it that in Your presence, not a single inner tendency (*vrutti*) becomes restless at all, yet as soon as You leave, this fine number one reverts to how he was; everything starts back up as per the daily routine!

**Dadashri:** If you are able to maintain ‘our’ subtle presence, then that would not happen.

**Questioner:** Dada, how do I maintain that subtle presence?

**Dadashri:** When you close your eyes, you can see Dada. Wherever you look, you see Dada. When you see Dada, then you are not held liable.

There is a benefit at the gross level, however you should then take it to the subtle level. After saying, “I bow down to Dada Bhagwan,” you should be able to visualize Dada, you should be able to visualize Him even without a photograph.

### **Nididhyasan Beyond the Subtle Level Is Beyond the Senses**

**Questioner:** Is there a difference between the subtle, the subtler, and the subtlest *nididhyasan*? All these are completely beyond the senses (*atindriya*), aren’t they?

**Dadashri:** They are all indeed beyond the senses. ‘Our’ [the Self’s] stock is verily beyond the [five] sense organs.

**Questioner:** So is that known as uninterrupted awakened awareness (*jagruti*)?

**Dadashri:** This verily is uninterrupted awakened awareness. When it illuminates in every aspect completely, it is known as *keval Gnan* (absolute Knowledge).

What was to be seen on the other side [by the Self] cannot be Seen, because this obstacle comes in between. The

‘movie’ of our worldly life comes in between. When there is no ‘movie’ of our worldly life, when the ‘tank’ [stock of karma] becomes empty, then there will be extraordinary bliss.

**Questioner:** What is there to See on the other side?

**Dadashri:** The exact [real] object to be known is Seen on the other side.

**Questioner:** What do you mean?

**Dadashri:** This [‘movie’ of the worldly life] is not an exact [real] object to be known. All these are actually the unfolding of our karma. That which is referred to as the exact [real] object to be known, You can See the exact [real] object to be known over there!

**Questioner:** What can be Known in the exact [real] object to be known?

**Dadashri:** That will be understood later. For now, you should not be in such a rush.

### **The Intention to Attain Subtle Dada**

**Questioner:** After meeting you, the intent always remains that ‘I want to be with Dada, I want to be with Dada.’ But what if the circumstances are not coming together for this to happen?

**Dadashri:** There is no solution for that. Whatever circumstances do not come together, it is all *vyavasthit*. Bring the circumstances through your inner intent. Continue having the inner intent, as well as doing *nididhyasan*. These external [circumstances] are considered to be circumstances of gross effects. These

circumstances can be seen through the eyes and heard through the ears. So if these do not arise, then continue maintaining the inner intent.

**Questioner:** I have indeed kept the intention that I do not want anything else besides You.

**Dadashri:** That is fine. That will do, the inner intention will do. You will get the benefit of those intentions.

**Questioner:** So what exactly should the intention be?

**Dadashri:** It should be of subtle Dada.

**Questioner:** So does that mean that at present, Dada is believed to be in the embodied form (*dehadhaari*) only?

**Dadashri:** Yes, the One who is seen with the physical eyes is indeed believed to be Dada. Otherwise, the original Dada Bhagwan is different. The Dada [A. M. Patel] that you see here is different and the part in between is that of subtle Dada.

**Questioner:** Is the part that is in between the *Gnani*? The part that is in between is subtle Dada, so is that the state of the *Gnani Purush*?

**Dadashri:** Yes, the One whose *nididhyasan* you do.

**Questioner:** You mentioned the intention for Dada should be that of subtle Dada, what kind of intention should it be?

**Dadashri:** As long as the *nididhyasan* prevails, there will be no problem of any

kind. If you look for the physical presence, then there will be a problem.

### Subtle Dada Will Be Present for Thousands of Years

**Questioner:** And what if one has *nididhyasan* of this very *murti* [Dada's physical body], then will there not be any problem?

**Dadashri:** It will remain 'first class' [of top order]. It will remain 'high class.' You will be able to visualize Him moving, walking, and talking; all of that will prevail. Right now, there are many people who are experiencing that! Even in America, they tell us that they 'meet' Him every day. [They say,] "When we get to do Your *darshan*, it makes our day." Similarly, even if 'we' are not here [physically], subtle Dada will be present for thousands of years.

**Questioner:** Would the *nididhyasan* of the *murti* [Dada's physical body] be considered a part of subtle Dada?

**Dadashri:** The *nididhyasan* that sets in, that one? Yes, that can be considered as subtle Dada.

**Questioner:** What else is included in that?

**Dadashri:** Him walking and strolling, reading and talking...

**Questioner:** Those are all the physical, bodily activities that one sees.

**Dadashri:** It is not limited to just seeing Him, but you feel as if He is indeed with you. You even see Him talking [to you]. He [subtle Dada] will last forever.

This physical Dada will not last for long. He is the one who inhales and exhales. Subtle Dada does not have inhalation and exhalation.

You should keep the *nididhyasan* of the Dada who is present at the subtle level. There is a difference between the Dada with a ticket and the Dada without a ticket. The Dada without a ticket will be the one to take with you to America; the [Dada] with a ticket will remain here. He will be doing *satsang* with everyone here [in India].

**Questioner:** What about the *nididhyasan* of the *satsang* and speech that prevail? What happens with envisioning the *Gnanvani* (Knowledge-laden speech of the *Gnani*)?

**Dadashri:** That too is considered a part of *nididhyasan* indeed. Whatever envisioning (*chintavan*) of Dada is done, it is considered a part of *nididhyasan*. Even if He is not present in the physical form, this [*nididhyasan* of Him] can be done for thousands of years.

Kaviraj (a *mahatma* blessed by Dada to compose and sing songs related to *Akram Vignan*) writes that:

*‘Kanche birajo he Dada,  
Uchcharaavo savali bhasha.’*

‘Dada please take a seat in my vocal cords,  
And make me speak the right words.’

Oh Dada! Please take a seat in my vocal cords! Thus the speech improves. Even if *nididhyasan* of Dada is done here at the level of the throat, the speech will improve.

## Subtle Dada Will Take One Towards Becoming Niralamb

**Questioner:** You said that after the tangible form, there is subtle Dada; and what did you say was the third one?

**Dadashri:** God.

**Questioner:** How can connection be maintained with Him?

**Dadashri:** How can God be envisioned (*chintavan*)? ‘He’ is *niranjan-nirakaar* (that to which no karma can attach or affect; formless), even if you were to exert any effort [to envision Him], how would it happen?

**Questioner:** How can we establish a connection with that [God]?

**Dadashri:** It is actually after the entire garbage-filled karmic stock exhausts that He will come into *Darshan* (Vision). Do ‘we’ not say that ‘we’ can See Him, the *niralamb* (Absolute; independent) One. The One who does not have to take on any dependency whatsoever. To be able to See the original Real form; the exactness of the original Real form; that which has been referred to as *keval Gnan* (absolute Knowledge). ‘It’ keeps being Seen through understanding, and secondly, It is Seen through Knowledge.

**Questioner:** So is it that You can See the Real form that is *niralamb*?

**Dadashri:** Yes, constantly, the ultimate form, *niralamb*.

**Questioner:** Should it become such that we ourselves See it?

**Dadashri:** Yes, you have been given



the dependency on the words 'I am pure Soul.' Through the dependence on these words, You have become pure Soul, and that very experience that You attained, You have entered the gates of liberation (*moksha*). No one can turn You away from here, provided you do not quarrel deliberately. If One enters the gates and then deliberately becomes quarrelsome, then He will be kicked out. If He abides by the law, then there is no problem.

**Questioner:** How much does the subtle Dada help once One attains the dependence on the words?

**Dadashri:** 'He' will lead You towards the other side, into the *niralamb* state.

**Questioner:** Does this *nididhyasan* of the physical form take One towards the *niralamb* state?

**Dadashri:** It will take One up to the extent that He has Seen.

**Questioner:** But in this, is the *nididhyasan* of the physical form more helpful, or is the *nididhyasan* of the *Gnani's* speech more helpful?

**Dadashri:** They all consolidate and help. Yes...they will take You [into the *niralamb* state] as far as It has been Seen.

**Questioner:** The *niralamb* Dada Bhagwan that You have Seen, meaning the original form of the Self, what is it like?

**Dadashri:** There is no one here who has reached this point, so on what basis can 'we' make you realize That [the *niralamb* Dada Bhagwan]?

**Questioner:** Is that referred to as *keval Gnan Swaroop* (the embodiment of absolute Knowledge)?

**Dadashri:** [Yes,] But it is in the form of understanding, not in form of Knowledge. It is Absolute, the Real form in which there is no mixture at all. 'Yours' is actually in mixture form. It is with the 'bottle' of the pure Soul, with a 'cork'. The Self (*Atma*) is the 'bottle' and pure (*shuddha*) is the 'cork'. Otherwise, everything of Yours would spill out.

### Seek Out the Dada Who Is Eternal

**Questioner:** What will we do once this Dada who is in the physical form departs? What does Dada have to say about that?

**Dadashri:** Yes, you should seek out the Dada who is eternal. This Dada is seventy-six years old, and is there any telling when he will depart this body? Instead, if You seek out the Dada who is eternal, would there be any problem? Then even if he lives for a hundred years, You would have no problem. But You should seek out that which is Yours [the Dada who is eternal].

If One follows the five *Agnas*, then that is 'our' live presence! They signify 'our' live presence. 'He' has gone upon giving You the five *Agnas*, so then what is it to You? He Himself is that [the *Agnas*], isn't He?

These five *Agnas* are such that they give all the solutions at any place, at any time. Therefore, if they are present, then there will be a resolution. So they are Your 'safe-side', complete 'safe-side!'

**Questioner:** Dada, You make all who come to You *niralamb* to such a great extent!

**Dadashri:** What else can ‘we’ do? You should have the courage, shouldn’t you! You should remain steady, shouldn’t you? So You should sit on the ‘seat’ that is worth sitting on. Following the *Agnas* means You have found the ‘seat’ that is appropriate; that is all.

‘Our’ *Agnas* are precisely who ‘we’ are; ‘we’ are precisely that. Make the effort to remain within ‘our’ five *Agnas*.

### One Does Not Forget the Dada Who Has Oneness With All

This is *Akram Vignan*! This is *Gnan* which leads to the state in which just one more life remains before *moksha*! And if you remain devoted to this *Gnan* by following ‘our’ *Agnas*, then *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering) will constantly prevail! Even for someone like yourself in the medical field, *samadhi* will constantly prevail! Nothing will affect or obstruct you at all. This is a very elevated Science! That is why Kaviraj has said, “That which has not happened in a million years has taken place.”

**Questioner:** Is seeking shelter or refuge (*sharanagati*) required then?

**Dadashri:** No, there is no such thing as seeking shelter or refuge here at all. There is the feeling of oneness (*abhed bhaav*) here. I do not feel any separation with any of you nor with anyone else in the rest of the world.

**Questioner:** You are actually of a very elevated class, we are inferior to that.

**Dadashri:** No, it is not like that. You are certainly of my class. You simply have to keep seeing me; by doing so, you will become like me. There is no other way. You become like the one you see.

There are thousands of people here who, if you go and ask them, “Do you keep remembering Dada?” Then they will reply, “Over the course of twenty-four hours, we do not forget Dada even for a second! Not a single day has gone by in which we have forgotten Dada for even a second!” And because they have not forgotten Him, they do not feel any unhappiness at all. As they never forget Dada, the world remains forgotten, doesn’t it! Remembering one thing means forgetting the other. Remembering Dada means forgetting the world. Many people become committed to devotional worship (*bhakti*) of Dada. They constantly remember Dada and become committed to devotional worship of Him. There are many others who remain in *Gnan*, and amongst them, there are only a few who remain in the *Agnas* completely. But each of them will either have one, two, or five more lives before attaining *moksha*, and they will find a way out. And even those who are committed to devotional worship will find a way out. This is because they are free of externally-induced problems (*upadhi*)! As You are devotionally worshipping this state, You too will become like that. One attains the complete state of the One he worships.

## The Nididhyasan of the Gnani Is Itself Swaparinati

**Questioner:** We all have a dependency (*avalamban*) on Dada, what about that?

**Dadashri:** The dependency that you have on Dada, it is actually not of this Dada. Meaning, He is indeed your own Self. That is why Krupaludev has said that as long as you have not Seen the Self in exactness; in exactness meaning that the conviction (*pratiti*) is there, the belief (*shraddha*) is there, but it has not yet manifested in exactness; until then, the *Gnani Purush* is indeed one's own Self. This is not considered to be a dependency. That is why we say, "Hey! Keep recalling Dada and Your [spiritual] work will get done." This is a wonder of this era of the time cycle! It is the eleventh wonder!

Dada Bhagwan is the Knowledge that leads to *Swaparinati* (the natural state of the Self)! And if it were any other God, then *parparinati* (to believe 'I am doing' in what are the results of the non-Self) would arise. Who do we refer to as Dada Bhagwan? It is to the One who has manifested within. So that is the main thing, that is *Swaparinati*.

Dada Bhagwan is not an instrument or a dependency, rather He is indeed One's own form. Your own Real form is itself Dada Bhagwan. If this were a dependency, then there would inevitably be *parparinati*. This is not a dependency, therefore it is *Swaparinati*. This happens very rarely. This is true for the *Tirthankar*

Lords (the absolutely enlightened Lords who can liberate others). This is because They do not have ego, do They! Whereas the *Gnanis* of the *Kramik* path still have ego, thus *parparinati* remains. Dependency upon them and *nididhyasan* of them is considered *parparinati*, whereas this gives rise to *Swaparinaam* (result as the Self).

**Questioner:** You say that the *Gnani Purush* is indeed your own Self. So if *nididhyasan* of Him remains constantly, then is that considered *Swaparinati*?

**Dadashri:** Yes, that is called *Swaparinati*.

And when Dada is on your mind all the time, that is referred to as *Atma ramanta* (to be absorbed in the Self). The *Gnani Purush* is One's own Self. So, it will still take some time for You to actually understand the original Self (*mool Atma*), however, when You engage in the *ramanata* (absorption) of the *Gnani Purush*, when You can envision him walking around in front of your eyes, then what more do You need! What else do You need?

When *nididhyasan* of Dada is done, then the attributes that are found in Dada will manifest within you.

## The Nididhyasan of the Gnani Purush Is Spashta Vedan

As long as one does not have *spashta vedan* (clear and distinct experience of the Self), the *nididhyasan* of the *Gnani Purush* is *spashta vedan*.

Krupaludev has said, "The *Gnani Purush* or the *sadguru* (Self-realized

spiritual teacher) is indeed Your Self.” That is so long as One has not attained *spashta vedan*, and there is *aspashta vedan* (unclear and indistinct experience of the pure Soul) within. Happiness arises, but as long as it is not clear how it happens, where it comes from, and what happens, until then, it is *aspashta* (unclear and indistinct); until then, the *Gnani Purush* is Your Self. And when it becomes clear within, then You are free. Then You have become independent. As long as it is unclear and indistinct, dependency on the *Gnani Purush* remains. ‘He’ is One’s own pure Soul, He is indeed One’s own Soul. If One does as He says, then One can attain the essence of all the *Aagams* (Jain scriptures) and the essence of all the scriptures.

Krupaludev had said, “The Self resides in the heart of the *Gnani*.” The gross Self is found in books. That gross Self is not of any use; the subtlest Self is needed. What is referred to as *keval Gnan* is needed. ‘You’ should reach up to the subtler level, shouldn’t You? ‘We’ have reached up to the subtler level; that is how this Science is! All that remains now is to reach the subtlest level.

### **The Nididhyasan of Dada Will Get One’s Spiritual Work Done**

Krupaludev has said, “The *Gnani Purush* is One’s own Self. Therefore, by doing His *nididhyasan*, One becomes that form.” What happens?

**Questioner:** One becomes that form through *nididhyasan*.

**Dadashri:** *Nididhyasan* gives the most results. Compared to everything else, it is *nididhyasan* [that gives the most results]; if He continues to be visualized, then that will give tremendous result.

Does Dada stay on your mind?

**Questioner:** *Nididhyasan* indeed remains now. It remains throughout the twenty-four hours, Dada.

**Dadashri:** Twenty-four hours? Then why didn’t you decrease it by two hours!

**Questioner:** There might be dreams about some other things at night, so I don’t know whether or not Dada is there in the dreams. Otherwise, He indeed remains while I am awake.

**Dadashri:** If [Dada] remains throughout the twenty-four hours, then for how many hours does *nididhyasan* remain?

**Questioner:** I only remember Dada. I don’t even remember God anymore.

**Dadashri:** Is that so! That is very good. There is nothing more beneficial than Dada. This is a phenomenon of the world! There has never been a single day or time that this has happened; this is the kind of thing that has happened. And that too, if one has tremendous merit karma (*punyashali*), then his [spiritual] work will be achieved.

### **Doing Nididhyasan of the Vitaraagi Dada Leads to Salvation**

**Questioner:** We can visualize Dada while reading the Aptavanis!

**Dadashri:** Yes.... Dada can be

visualized. Dada can be visualized in exactness. It is possible to see Dada whenever you have the desire and reap the benefits. This [the Dada in front of you] is not 'Dada'. The one who's visible here is a Patel from the town of Bhadran. Even the one who speaks is not 'Dada', rather it is a taped record that is speaking. 'Dada' is 'Dada'! The One who is *vitaraag*, the Lord of the fourteen worlds! The One whom even I worship. The *vitaraag* One who resides within is 'Dada'; He has manifested within! So many people will attain salvation (*kalyan*)! Even those who merely touch Him will attain salvation! This is *Akram Vignan*!

Meditating upon the living *Gnani Purush* is known as *nididhyasan*. The simplest way to purify the tendencies of the *chit* is to maintain association with people who have the least amount of desires. And the ultimate way to purify it completely is through the *nididhyasan* of the One who is *vitaraag*! When the tendencies of the *chit* become purified, then the *Gnani Purush* will keep coming to mind!

### **The Independent State Is Achieved Through the Nididhyasan of the Gnani Purush**

When You take Dada Bhagwan's support, His *niralamb* (Absolute; independent) state will make You *niralamb*. That is why 'we' tell You to take Dada Bhagwan's support. The [words] 'pure Soul' is not *niralamb*. It is actually something that is helpful to you. So even if You do not know how to do anything else and You simply do Dada's *nididhyasan*,

then You will learn everything through that. How much more can a person do at present?

The One for whom *nididhyasan* of Dada remains, all the 'locks' become unlocked. Oneness with Dada is itself *nididhyasan*! It is when there is great merit karma unfolding that such a thing materializes, and the direct result of *nididhyasan* of the *Gnani* is attained. That *nididhyasan* gives You energies similar to His, it transforms You into that form. This is because the *Gnani's* form is *achintya chintamani* (that which cannot be envisioned, yet makes one what he envisions), so it transforms One into that form. The *Gnani's nididhyasan* makes one *niralamb*. Subsequently, one does not feel, 'I did not get *satsang* today, I did not get *darshan* today.' The *Gnan* Itself is *niralamb*; in the same way, One has to become *niralamb* through the *nididhyasan* of the *Gnani*.

*Nididhyasan* of the *Gnani Purush* is the only tool, and through that, the Self continues to manifest. Whatever belief forms, the corresponding means are attained. Once the belief of the Self sets in, there is only one way to attain the Knowledge of It: through the *Gnani Purush*!

Whoever's *nididhyasan* one does, so the Self becomes. Whoever's *nididhyasan* one does, one becomes that form. Only the *nididhyasan* of the *Gnani* is worth doing. By doing so, all His energies will manifest within You. There is nothing else that is worth doing.

~ **Jai Sat Chit Anand**

## Atmagnani Pujya Deepakbhai's Satsang Program – Via Live Webcast

### Absolutely Revered Dada Bhagwan's 114<sup>th</sup> Janmajayanti Celebration

<b>17 November</b>	10 to 12-30 AM	Satsang
	5-30 to 7-30 PM	Satsang
<b>18 November</b>	8 to 9-30 AM	Janmajayanti Day Celebrations
<b>19-20 November</b>	10 to 12-30 AM	Satsang
	5-30 to 7-30 PM	Satsang
<b>21 November</b>	10 to 12-30 AM	Satsang
	5 to 8-30 PM	<b><u>Gnan Vidhi</u></b>

### December Parayan (Advance Study) of Aptvani-14 Part-2 & Part-3

<b>25 December to</b>	10 AM to 12-30 PM	Reading and questions and answers
<b>1 January</b>	4-30 AM to 7 PM	Reading and questions and answers

**Note :** Reading of Aptvani 14 Part-2 will continue from Gujarati page number 346, English Draft Copy page number 243.

**2 January**                      **Special program on Param Pujya Dadashri's Punyatithi**

## Junagadh Trimandir Pranpratishtha Celebration

In presence of Atmagnani Pujyashri Deepakbhai

7 to 9 January 2022

**7 January** (Fri), 4-30 to 7-30 pm - **Satsang** (For local mahatma Seekers)

**8 January** (Sat), 4 to 7-30 pm - **Gnan Vidhi**

**9 January 2022** (Sunday)

**Pranpratishtha :** 9-30 am to 1 pm, **Pujan-Darshan-Aarti :** 4 pm to 7 pm.

**Venue :** Trimandir, Khamdhrol Cross Road, Junagadh Bypass Road, Junagadh.

**Ph :** 9924344489

**Note :** Due to only one day Pranpratishtha event, no accommodation facility will be available.

**Owned by :** Mahavideh Foundation Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

© 2021, Dada Bhagwan Foundation. All Rights Reserved.

**Contacts :** Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist. : Gandhinagar-382421, Gujarat, India. **Ph. :** 9328661166-77, **E-MAIL :** DADAVANI@DADABHAGWAN.ORG **WEB :** WWW.DADABHAGWAN.ORG  
**Mumbai :** 9323528901, **USA-Canada :** +1 877-505-3232, **UK :** +44 330-111-3232  
**Australia :** +61 402179706, **Kenya :** +254 722 722 063, **Germany :** +49 700 32327474



**Watch  
Pujya Niruma / Pujya Deepakbhai  
on the Following TV Channels**



**India**

- **Doordarshan Girnar**, Every day 7:30 to 8:30 AM; 9 to 10 PM (**Gujarati**)
- **Arihant**, Every day 2:50 to 3:50 AM; 2:30 to 3 PM & 8 to 9 PM (**Gujarati**)
- **Valam** , Every day 6 to 6:30 PM (**Only in the state of Gujarat**)
- **Swarshri** , Every day 6 to 6:30 PM (**Only in the state of Gujarat**)
- **Doordarshan Uttarpradesh**, Every day 7:30 to 8 AM; 8:30 to 9:30 PM (**Hindi**)
- **Sadhana**, Every day 7:50 to 8:15 AM & 9:30 to 9:55 PM (**Hindi**)
- **Odisha Plus**, Every day 7:30 to 8 AM (**Hindi - Only in the state of Odisha**)
- **Doordarshan Sahyadri**, Every day 7 to 7:30 AM (**Marathi**)
- **Aastha Kannada**, Every day 12 to 12:30 PM & 4:30 to 5 PM (**Kannada**)

**USA - Canada**

- **TV Asia**, Every day 7:30 to 8 AM EST (**Gujarati**)

**U K**

- **Venus TV**, Every day 8 to 8:30 AM GMT (**Hindi**)
- **Venus TV**, Every day 8:30 to 9 AM GMT (**Gujarati**)
- **MA TV**, Every day 5:30 to 6:30 PM GMT (**Gujarati**)

**Australia**

- **Rishtey**, Every day 8 to 8:30 AM & 1:30 to 2 PM (**Hindi**)

**Fiji - NZ - Singapore - SA - UAE**

- **Rishtey-Asia**, Every day 6 to 6:30 AM & 7:30 to 8 AM (**Hindi**)

**USA - UK - Africa - Australia**

- **Aastha Global**, Monday to Friday, 10 to 10:30 PM IST  
(Dish TV Channel UK-849, USA-719) (**Gujarati and Hindi**)

### **Nididhyan of the Gnani Is Indeed the Ultimate Worship**

One becomes like the one he does nididhyan (visualization) on. A person may be a college graduate; however, if he spends all his time tending to bullocks on a farm, then he will become like a bullock. This is because nididhyan of bullocks is being done. Therefore, when you do nididhyan on whatever or whomever you have association with, you end up becoming that form. The fact that Dada is constantly remembered is considered nididhyan. Through nididhyan, one attains all the energies He has. This nididhyan increases by listening [to the words of the Gnani] and reflecting [on those words]. Nididhyan of the Gnani is the ultimate form of worship (bhakti) of 'I am pure Soul.'

**- Dadashri**

