

## Points A and B, and Developing *Vairagya* in Sittings

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So I will give you a brief background behind points A and B; how Babuji came about this wealth of information. One day he was travelling from Shahjahanpur to Lakhimpur and during his bus travel, when he was sitting, suddenly this knowledge descended that if you meditate on point A and clean point B, a lot of things that trouble humanity can go away. Then afterwards he wrote a letter to Ishwar Sahaiji under the orders of Lalaji Saheb and that order is quite, I would say, intense and strong. He advises that everyone, every member of this Mission, must practice this – meditation on point A and cleaning of point B. If they don't do it, we will not assume responsibility for them, plain and simple.

Now, why is this information coming now? Some of you might question me, but it is because a lot of literature that Babuji had written is coming out now only because nobody translated it. We had it in our archives and now slowly it is coming out. Though he has written it in very subtle ways, being what he was he gives hints, he will not insist. But when you read that letter written by Babuji under the orders of Lalaji Saheb, it says to make sure that everyone does it and there is a different method for sisters also how to do it. Now people think that it is only to regulate the sensual tendencies. In those days when it was ordered, Lalaji said that sisters did not need it because they did not suffer from this disease, but I think the world has changed so much that we all need it.

Second, it is not only for sensual desires. If you read carefully in *Towards Infinity*, Babuji talks about awakening refinement of the superconscious state. To the extent these points are cleaned, to that extent your superconscious state will improve. So you may not be suffering with sensual tendencies – perhaps you are fortunate ones – but then there is a greater advantage in practising meditation on point A and cleaning of point B with a rigid discipline, so that our superconscious state can improve. And superconsciousness is one of the ways of evolution. We have been meditating and cleaning, but by not doing this you will be bereft of the benefits of the superconscious state.

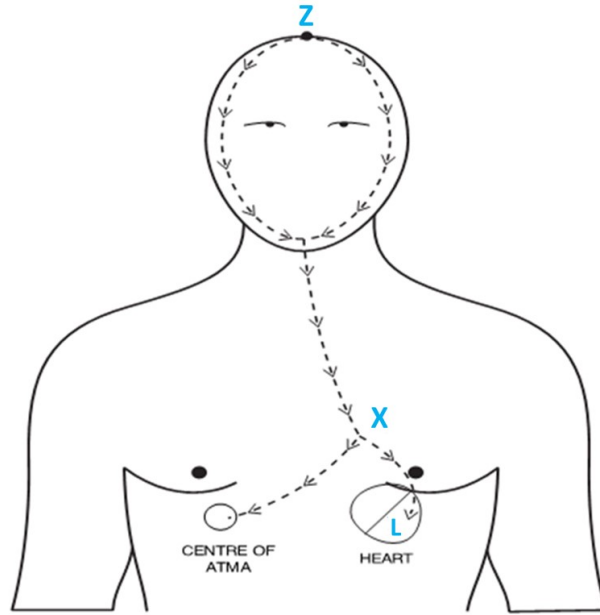
So that is just to motivate all so that when you go back you encourage all the *abhyasis* to practice meditation on point A at bedtime and cleaning of point B just before starting the morning meditation. Or, if they wake up early, before running to the bathroom, if there

is no pressure, clean point B and then finish your bathroom activities and come back for meditation.

Now someone has said, “I was not able to read the technique of developing *vairagya*,” so I am going to read it today. Though we took that topic in great detail yesterday, it will also help some of our brothers and sisters who came today.

“Babuji writes, ‘The purpose of this note is to explain the process of regulating and diverting the flow of thoughts that emanate from the *chit* lake in order to create *vairagya* or detachment in an *abhyasi*. It is essential to understand and trace the current of thoughts as outlined in the diagram above to really know the spiritual condition of an *abhyasi*.’”

Now how does this flow help us in understanding the spiritual condition? As I said yesterday, the flow descends from the *chit* lake into the heart for normal people or subnormal people, but in spiritual people this flow will be towards the *atma chakra*. So when you see the intensity of flow towards the second point, the *atma chakra*, it means this person has a better spiritual condition. The *chit* lake is denoted as Z, which is here at the top of the crown, but you can take the entire field here as the *chit* lake. The flow of thought energy comes from point and diverts into two channels at point X. One channel enters the lower region of the heart and the other the centre of *atma*. Generally the flow to the lower region of the heart is of greater force than that of the flow towards the *atma* centre.



“One can read the condition of an *abhyasi* by simply looking at the current flowing into the lower region of the heart marked L. In those who are spiritually advanced, the stronger flow towards L gradually dwindles away and the flow becomes stronger towards the *atma* centre or *chakra*. The preceptor who transmits to the *abhyasi* may also draw the flow running to area L to X. It is to draw the flow running to the lower area of the heart towards X to make it flow into the *atma chakra*.”

We are diverting towards the right; at the same time you think that it is moving away from the heart and going towards the *atma*.

“This should be done very mildly and force should not be used. The result will be that the *abhyasi* will soon begin to develop detachment, *vairagya*, and he will find that he is very easily and smoothly proceeding on. I have tried this method many times and have not failed even once in giving the full benefit of the process to the *abhyasi*.”

I love this confidence. I wish we all could say that.

“Its immediate effect is that an *abhyasi* becomes almost thoughtless. This is a natural process. Also, when we transmit, generally we

transmit from heart to heart. But at times, try transmitting from the *atma chakra* and see what happens to the *abhyasi*.”

Transmit from point 2 straight to the heart and let whatever has to happen, happen. Read it. Devote one sitting to the *abhyasi* just to do that and see how different it is from transmitting from heart to heart.

“Preceptors should not try to stop the thoughts of the *abhyasi* except when he finds that these thoughts are meddling with the preceptors’ work. I found in a few cases that the *abhyasis*’ minds were having great restlessness with the result that I found some wavering in my heart as well. In such cases I tried to remove the restlessness first by the process of cleaning. With this method, I was able to regulate the thoughts arising in the minds of *abhyasis*. All preceptors can do this. This method of diverting the thought energy towards the *atma chakra* may be tried even for new *abhyasis* in the very first sitting.”

This is something I think most of us were not aware of, because we misunderstood this is thought energy, which is different from transmission, which is different from the thing that descends from the top. It is also different from inserting the light in the second sitting. It is good to understand the diversion of the thought energy descending from the *chit* lake directly to the heart, giving it a flow towards the *atma chakra*.

“If anybody wants to search out the ocean in the human body it is the *chit* lake, that point marked Z. The vibrations there are regulated by nature. It has no concern with *agnya chakra*. The *agnya chakra* has a different purpose [the sixth point]. It distributes the power and energy for the consumption in the human organism while only the *chit* lake works on the thought process. The *chit* lake appears in different colours in accordance with the level of development of a person. People who have made some progress have a medium grey colour in their *chit* lake and this progressively turns into a ruby colour in the case of a perfect human being.

“Dr K.C. Varadachari of Tirupati discovered this ruby colour through his observations and he is entirely correct. Now what is the part of the teacher here [preceptor]? He should try to regulate it in a way that its rise and fall may disappear and a state of moderation or *samyavasthha* may prevail. If it is corrected, then the energy that is distributing to the lower region of the heart will have a divine smell or divine

fragrance and it will work well in the worldly affairs and is charged with divinity.

“Before attempting the above method regarding the *chit* lake, it should be cleaned as thoroughly as possible.”

The method he has given is how to divert; but Babuji warns that we must do the thorough cleaning of the whole system.

“Of course cleaning will take place. Take some time and it is not easy to clean the point instantly. If the preceptor finds any difficulty he may first clean the right toe of the foot and then take up the *chit* lake in the second turn.”

So what is the best method of cleaning the toe? Only the limb method. You are not going to straight away pay attention to the toe and say, “It is getting cleaned.” No, then something will fall back again.

“Difficulties are there, but the will-force of the preceptor clears all the thorns and thistles in the way of the various centres. The front part of the nail relates directly to the *chit* lake and there is no harm in cleaning the entire toe.

“Ram Chandra.”

This is your big toe on the right foot: the bottom part is connected with the Centre and the front part is connected with the *chit* lake.

Yes brother?

Q: You said you can transmit directly from heart to heart, but do we have to do that in the second stage or can you do that also from the beginning?

KDP: From the beginning. Heart to heart is always there. That is our normal thing. Oh, you mean the *atma*. It is okay, after some time you can do it. After two or three months, a month, or even the following week you can do it after starting the *abhyasi*.

Q: Daaji, you talked about removing the first *samskara* in the first sitting. I want to know what is the first *samskara*.

KDP: In our system, we work from the inside out. You remove the first dirt, and the first dirt is the first *samskara* that we formed after the creation came into being. The first *samskara* was the reason for creating many more *samskaras* later. If you remove the foundation, then the things that are built upon the foundation of the first *samskara* will collapse in due course.

Q: I understand that part, but I want to know, what is the first *samskara*?

KDP: Oh, what is the first *samskara*? It is fear.

Q: Thank you very much.

KDP: You are welcome.

Q: “Including the *chit* lake” – is it the will directly; is it using the will or thought?

KDP: Will and thought together. You can do it directly also. I don’t mean thinking that directly, but just paying attention that this area is getting cleaned and before you do that take up the toe first.

We do not want to do magical things right away. Let’s do it little by little. First clean the toe, maybe call that person again: “I would like to give you a sitting tomorrow. Please come.” Slowly you can do it. Babuji said “Mildly”. We can be very mild, very slow. Anyway we are lazy people.

Q: Daaji, you talked about the limb cleaning method, connecting to the Source. Can you describe this again? Where else can we use that cleaning?

KDP: Whenever you see the need for cleaning.

Q: For any point?

KDP: For any point, it does not matter. This is to remove the grossness from all nooks and corners of your body. That means all *chakras* will be included.

Q: So you connect it to the Source?

KDP: The connection is already there. We have to make the thought that the mind, which is connected with the Absolute, is receiving the currents from above, which are descending into the heart. From the heart you give the direction of three minutes this

way, three minutes this way, etc., with intervening pauses, and then repeat it if you have to repeat it. This I use a lot when I have to prepare preceptors, before giving the final sitting. It thoroughly removes the grossness from their whole system. Of course we do this when we clean the intervening spaces also, so the person can easily reach *brahmanda mandal*.

A lot of things are involved in the preparation of a preceptor, but whether we are preparing or not, we are making *abhyasis* better than a preceptor. So that attitude should be there from the beginning. We are presenting something like Lalaji did. He prepared Babuji in such a way as to surpass himself, so he could present him to God. So likewise, we should prepare our *abhyasis* to be better than ourselves, and present them to the Master. Otherwise we are not good teachers.

Q: So your recommendation is that now during the regular individual sittings we use this limb method.

KDP: It has always been recommended. It is nothing new. Nothing was taken out.

Q: Wasn't it that this was recommended only when we felt a lot of grossness?

KDP: So that still continues, when there is a need of thorough cleaning of an *abhyasi*. Don't you think all need it?

Q: Yesterday I was just reviewing the pamphlet you had given, which referred back to *Towards Infinity*. And on the same knots, in the description Babuji has written there are sounds at every knot: the higher the knots the sweeter the sound. You did not describe that yesterday when we talked about vibrations and colours. Could you add some more to it?

KDP: We will come to that level later when we are more refined to listen to sounds.

Q: Daaji could you please explain the limb method?

KDP: I just shared it with you. Okay. And to answer the question about the sounds, it is not the way we hear sound. If you refer to *Truth Eternal* where Lalaji talks about sound, he means vibrations. And when he talks of *shabda*, that it is the ultimate vibration, it means transmission. Then it will be clearer. The intensity of vibration felt at each point will be different. As you go higher, it will be lesser and lesser and lesser. And at the highest you will not feel anything to the extent that it will look so dreary as Babuji puts it. Where

have I come? The Central Region is a dreary land, because there is nothing to be felt. There is no sound there. There is no vibration there.