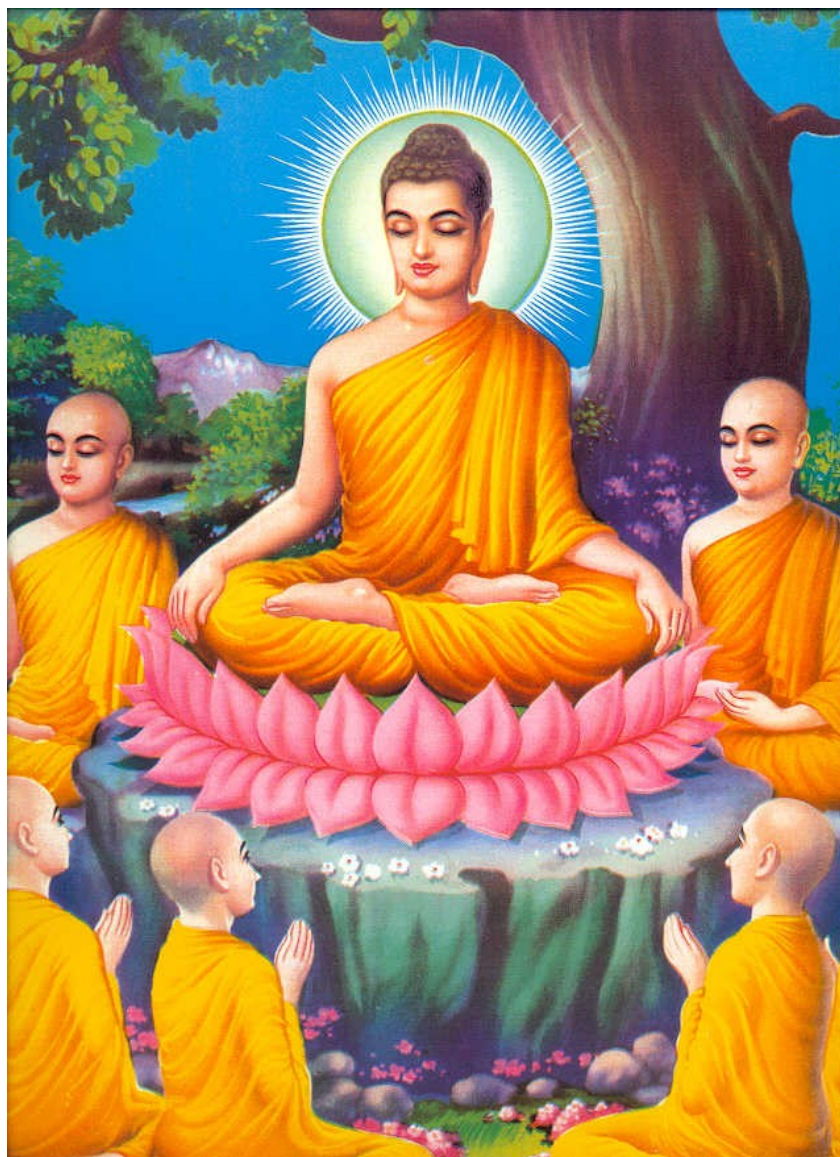


Advanced Meditation

4th Dhyana & Beyond



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Beginning meditation ends at the beginning of the 4th dhyana, as described in my booklets on the Samadhanga Sutta. Buddha speaks of five steps of samadhi, the fifth being the last step of beginning meditation. It is said in the dharma ending age people will not know Buddha's teachings. From my personal experience, I would agree. Even if Buddha's words are written, spoken, and read, people do not have the capacity to listen and understand.

These booklets are my efforts to help people understand meditation. It is not something learned from books, scholars, or gurus. This is more of my autobiography than anything else. Within this continuing autobiography I have tried to explain everything I do and have done, as simply and as detailed as I can make it. Nothing is held back, and the books are designed to assist people who want to advance in Buddha's meditation. With this in mind, I repeat that what Buddha taught does not exist with the major schools of Buddhism, yet a few of Buddha's instructions exist in the Pali Suttas, but

now they are complete secrets.

This work is the next steps beyond beginning meditation, which starts entering deeply into Buddha's 4th dhyana. Buddha's 4th dhyana is a secret, unknown to any of the schools of Buddhism. It may have always been a secret to followers of Buddha. I see no evidence that anyone has ever written anything about the fourth dhyana except Buddha, and he only describes beginning 4th dhyana.

The current followers and believers of Buddhism, those who have never done Buddha dhyana, will find this material objectionable. They have their beliefs, and those beliefs are not what Buddha taught. How could they not but hate this information. It does not exist in Buddhism. Or to put it another way, I have not read anything except Buddha's words describing any Buddha dhyana.

The only hint I have found in Buddhism that there is anything more than the beginning of the 4th

dhyana is in the Mahaparinibbana Sutta. Buddha's final teaching was showing the four dhyana's, and then it says that as soon as he went beyond the fourth dhyana, he immediately died. Just this mention is all I have found. And you can see from the context that this was not Buddha who spoke or wrote this. It is written from the perspective of an outside observer. Modern Buddhism at best denies the existence of 4th dhyana. Most of Buddhism thinks beginning 1st dhyana is state of the Buddha. Notice the Buddha pictures of Theravada Hinayana. There is a small 1st dhyana corona of light around the head of Buddha, a minor beginning 1st dhyana.

So at Buddha's death he exits the fourth dhyana and dies, and there is nothing about progressing into the 4th dhyana. It was as if Buddha stayed at the beginning of fourth dhyana, and then only death caused him to go beyond. Whether he did or not is unknown among the great Buddhists. There is some mention of advanced states envisioned by the Avatamsaka masters of China. I can't say that I can

confirm those visions. They are indeed impressive, but my thought is this. If a man can have such incredible visions of this universe, why can't he describe how he does it. If I drive a car to the same store every day, and you ask me how do I go there, and all I can do is describe the wonderful things in the store over and over again, however many times you ask, then eventually you will think I am a liar. You think that this store is my fantasy. Your Google maps will give you driving directions, and I can't even tell you the address, so you can visit the store for yourself. Do you see the point? Then I tell you to chant “Avatamsaka, Avatamsaka, Avatamsaka...” all day every day and you will go there. Then you should indeed believe that something is very wrong. Going to the store just requires simple, clear directions, and when you want to go, you can go.

This short work will give to those rare few, who enter into the beginning of fourth dhyana, some signposts to progress beyond the fourth dhyana. This work will be just a fantasy story for anyone else. You won't know whether it is true or not, and

you may hate it. For instance, I asked a man if he had read one of my booklets about the attainments of a respected meditator. He replied rather distastefully about my booklet and me personally. I had to laugh. Here is a man who is established as a believer and a follower. He knows about Ashvagosa Buddhism, but has never discovered anything that Buddha taught. He does the head-game meditation of thoughts and dreams. This is normal, but where does the anger come from? He has no knowledge whatsoever whether I am right or wrong. He could accept it as one man's opinion. But anger comes up, and he has an angry opinion. He has no knowledge of the other man's attainments, nor of mine.

He should know that he has no attainments, but he just hates. And why does he hate? He hates because he has read some books, and wants to appear to others that he has become wise, and wants power over them. He wants them to respect him, because he can repeat what he has read, and he wants to pretend to others that he knows! But he knows

nothing. So now anything contradicting his authority can cause him to hate. He stands as an angry candle in the midday sun, angry at the sun because he has so little light. This is perhaps a example of why Buddhism has disappeared, many angry candles wanting the sun to disappear so they could be the light unto the world. So Buddhism lives in darkness.

The light is still Buddha and what few words have survived. He speaks of a 4th dhyana state which looks down upon the world of the six consciousness, the container of consciousness, as if one person standing looks down upon another person sitting. That which has withdrawn is now outside of all that and has the knowledge of it existing at a distance. This is the the best description I have found, and it is unknown in the schools of Buddhism in the dharma ending age.

Let me describe this state. Buddha has referred to it in analogies, that human consciousness is like a container of some sort holding a liquid filled to the

brim. When you see the container of consciousness from a distance you can get the vision inside your mind of a container of water. You may get the vision that a lotus flower has just opened, and you have become liberated. You have escaped the sea of suffering. You may see fish and animals in this sea, and realize they are the beings living in that sea of suffering you have just left. You may see the Zoroastrian symbol of a soul with wings. You may see a flower open up below you. You may see a white lace cloth covering everything below you. You may see the Valley of Death or the halo above the head as seen by the Christians. Every spiritual vision can occur. All such visions are mental representations, and if believed in and followed, take you right out of 4th dhyana. They are head-games.

So what is not a head-game. Your separation from mind-consciousness is not a head game. At the beginning of 4th dhyana your vision is small. You are looking strait down generally. I did it the first time to my right side. I had no idea what I was

doing it terms of Buddha teachings. In a vision of Buddha teaching me, he silently showed me to go out sideways and then go up above the container.

As you know this has all been the culmination of withdrawal. You withdrew attention outside the mind-space and it became illuminative attention. You went through the blissful dhyanas and hit a wall. The big leap was dropping focus and attention, and illuminative attention, and discovering that the next withdrawal left you outside of consciousness at a small distance away. If your eyes were open, you weren't seeing. What was known was externalization.

There's nothing in Buddhism to describe this. I'm on my own here, forgive me. I am trying my best to describe how to do it, and how to keep going forward into the 4th dhyana. At this point, you are stuck here in this externalized position. You can't do anything, because anything done is below you, and is not you. It is a little disconcerting. You have just been born, and now you wonder what to do.

You examine the situation, and you try to get a handle on what it is you are seeing below you. Every time you try, you get a vision in your mind below you. You realize it is fruitless. Slowly your eyes begin to clear a little. Oh, there is an opening around which there is spinning light falling down around and creating all consciousness. I see. This was the white flower, which I had visions of opening. This was the white lace cloth vision, the sea of suffering vision, the container vision.

Now you should begin noticing something about the non-sensory direct knowledge you are having. You were previously illuminative cognition. Now you dropped illumination and although your directional knowledge seemed downward, gravity and directions are now gone. I wondered where I was, what I was. My first thought was to move around and see what that was like. Movement caused the feeling of weightlessness inside the container of consciousness to become extreme. Something was wrong. I had just activated inside

the container.

My technique for moving was wrong. I had tried to move the container, not that which was withdrawn, but that gave me the vision of what to do. I saw a vision of what was outside the container, and how it moves. What was startling was that I had never encountered something so delicate, pure. Nothing in consciousness prepares you for the refined being you have become. Now you have to learn what you are and how it operates.

I will call this the soul. It operates on something I can only define as Intent. It operates instantly. When I figured out Intent, I found that fourth dhyana is also instantly done. I also found that it can instantly enter the container of consciousness, instantly embed itself inside the enclosure of attention, which is embedded inside of the mind-space, and give life to consciousness. It also can enter the container without embedding. When it does it without embedding itself, the rapture dhyanas occur.

So you find it can go anywhere and everywhere in your world-consciousness and create dhyana. You come to understand it feels like a small spheroid, non-physical ball moving in and around your world, transforming it. Soon you learn that its insight is omni-directional, so I wanted to know more. Where was I?

Outside the container, I was free of the container. There was no connection except the experiences of the Soul created visions inside the mind's eye. I wanted to know where this container was. So I started learning how to withdraw further, to leave the container behind. This is a bit of a struggle, and takes some practice. It was just blackness at first, and then lights appeared. Slowly the Soul seemed to know lights like stars in the sky. I thought I must be imagining things.

Then something invisible came close to my soul and whispered in the darkness, “Vairochana”. I had heard the word before, but I didn't know the details.

I investigated Vairochana Buddha and He is the timeless Buddha from which all Buddha's go to, or are emanated from. That didn't help me much, but gave me idea that this Buddha was welcoming me, and might be there to help.

I continued all the dhyanas and learned how to pop into fourth instantly bypassing all the other dhyanas and felt good when I would pass through the darkness and the little lights appeared. It was like a welcome home feeling. Vairochana never came and talked more, and I just continued my journey into the depths of 4th dhyana discovering my way.

I noticed the famous blue pearl of Hinduism and went to investigate. It was the earth and its blue waters. I was traveling through space! I went to the sun, and wanted to know how hot it was. I saw the power and heat, but my Soul just penetrated everything untouched. It was all a curiosity, but I wanted to plumb the depths and get to the end. So with the Intent of going to the end of it, I scared myself. The Soul blasted off into the lights, and I

soon realized that these were galaxies speeding by me, and the speed was dizzying, but I kept going. I realized that these were the Buddha worlds talked about in the Mahayana Sutras. There was no end to it.

Then I had to figure out how to stop. This was comical. I had little experience, and it was a shock when I blazed off at such a speed. I intended to see the end of it. I thought I'd go to the end instantly. I guess there is a speed limit, and there is no end, so I decided to cut my journey short, but I had never thought of how to stop, and my first several attempts were futile. Was this going to be a permanent state until I hit some wall. Hahaha! Somebody finds my body, and takes it off to the morgue. My soul still ripping through the universe.

Anyway it is Intent that got me slowed down and then with Intent the soul stopped. I thought to myself, what do I do now? I have no idea where I am. I have no idea how to go back. There is nothing to do here but go into one of these Buddha

worlds and start interfering. This is useless. Totally boring.

I hadn't heard from Vairochana in so many years that I it had become like a dream. I didn't know if it even was real, but from that Soul I screamed out for help, however a Soul screams out. I may not have known how to stop, but somehow I knew how to cry for help. Hahaha.

Instantly, the knowledge of words came to me from somewhere. "Here, I will mark a spot in the universe. Go there." My soul understood a point in space had been marked, so I Intended to go there. Suddenly, I realized I had missed the point. It was behind me. I tried again and again and I couldn't get there. This was a great joke. It was impossible for the Soul to go there. So I went slow, and realized I had to go in a different direction, a direction which was not a direction. It was direction, which was more like a withdrawal direction.

When I reached Vairochana's mark, my Soul hit a wall. I knew there was light beyond the barrier. I knew Vairochana was on the other side. Communication with Vairochana was more like telepathy at this point. He invited me to cross the barrier. The barrier then pushed away and curved as I tried to go through. It curved back around my Soul, and the barrier curved around the entire universe behind me as I penetrated the barrier, creating a ball with the universe inside, surrounded by undifferentiated light. Immediately I knew my soul was gone, and I was the light and the sphere of the universe was at a distance.

Vairochana Buddha said to me, “Do you know me?” I was silent, awe struck for a moment. Then automatically I heard myself communicate, “Do I know You? I AM You.”

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