

How to Become a Fourth Stage Arahant

A Dummy's guide to being an “Arahant”



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When you have completed the third Jhana or become a Third Stage Arahant, you can move into the fourth stage. The fourth Jhana is a major step in meditation, as everything you knew before is completely thrown out. Previously, you were transforming the body and world, all of consciousness, into bliss. You were becoming a God or Deva in the six realms of existence. The fourth Jhana is the liberation from everything known. In the the Third Stage you are alert, awake, and feel calm pleasure in your body and throughout the world. There are various coronas of Buddha or Divine light encompassing and penetrating you body. In reality, you are that Divine light. The sudden bursts of rapture have subsided, and your body is now like a lotus bud submerged and surrounded by the cool water of bliss.

The Fourth Jhana (Dhyana) is described below:

"And furthermore, with the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there

would be no part of his body to which the white cloth did not extend; even so, the monk sits, permeating the body with a pure, bright awareness.

In the Third Stage, consciousness becomes bliss, and the dualities of body/mind, here translated as “elation and distress” are dissolved by the bliss and third Stage insight. In the Fourth Stage the entire field of consciousness, the world, is completely transcended as the Arahant moves away from the field of consciousness.

The bliss in the mind-world is replaced by the feeling of floating and freedom as gravity disappears. The Arahant has withdrawn from mind-world. The “purity of equanimity” comes from separation from the gross prison of mind-world. The Arahant “reflects” the container of consciousness, and may see it as a white lace cloth floating in space, as Buddha did. The Arahant sees that when the white lace cloth moves in space, it leaves something like a white, cloudy contrail behind it, which is seen as consciousness. Then the Arahant may also see the whole of consciousness as just a round white ball of clouds created by the white lace cloth moving thru space.

The Arahant does not use perception to know things. Attention, focus and the subsequent perception and knowledge are not coming with you into the fourth Jhana. The fourth Stage has an Intent and is a Witness, just like a mirror. Activating any attention or focus will cause an immediate return to the third Stage or lower. Up until the third Jhana, bliss was the discovery, and attention and focus were part of the mental panorama. When you move to the fourth Stage, we transcend attention and focus, perception and knowledge. You soon realize attention and focus are far too coarse to exist beyond the mind-world. The Arahant is now in the state of the Witness, and its cognition is like a mirror. He has transcended the Deva God realm of Jhana existence and entered the realm of the Liberated ones.

Intent and the mirror of the Witness are now the foundation of the Jhana state. The mirror witness reflects the dream world from a distance, and Buddha says the dream-world is like a white cloth covering the body from head to foot. This is what has been translated, but what is experienced is that the entire world-consciousness is seen as a white lace cloth

floating in space. The Witness is outside the three dimensional dream world of consciousness, and the associated Witness mirror makes the sphere of consciousness visible to the Arahant. When Intent moves the Arahant outside of the dream-world, dropping focus and attention, leaving perception and knowledge behind, gravity is lost and we experience the feeling of floating, and the dream-world is a distant mirrored object. In the first three Jhanas bliss was the discovery, and in the fourth Jhana, separation from the dream-world, freedom, weightlessness, floating, lack of gravity is the discovery.

Buddha describes the training thusly:

He trains himself, 'I will breathe in focusing on dispassion.' He trains himself, 'I will breathe out focusing on dispassion.' He trains himself, 'I will breathe in focusing on cessation.' He trains himself, 'I will breathe out focusing on cessation.' He trains himself, 'I will breathe in focusing on relinquishment.' He trains himself, 'I will breathe out focusing on relinquishment.'

This is an unfortunate translation, or maybe history

has changed the meanings. “Focus” can not be done in the Fourth Jhana. If I witness “dispassion”, “cessation”, “relinquishment”, I can relinquish the dream-world with its focus and attention, which when used, brings you back inside the dream world. Focus is extremely coarse compared to the fourth Jhana Witness. Focus is a movement inside of the dreamworld consciousness.

You don't really discover Intent and the Witness until you delve into the fourth Jhana. The fourth Stage requires discovery of the Intent as the foundation of moving into the fourth Jhana. Focus is dropped, and your foundation is Intent, and then the Witness occurs, mirroring the mind-world, the container of consciousness, “below” you. As you become familiar with the fourth Jhana, you begin to realize that all stages of Jhana result from You as Intent and the Witness. Intent and the Witness have no involvement with the dream-world. It is totally independent. As it is established as your foundation, its independence and freedom is what causes the loss of gravity and the floating feeling. The Witness mirror reveals that the dream-world is just floating in space, so weightlessness and freedom from the dream-world is a

natural experience.

The Arahant is not of this world. His foundation is not of this world. As He progresses, His Witness will mirror beyond this world out into the solar system, the galaxy, and into the universe. He does not experience gravity or walking on the earth. His home is not within the dream-world of consciousness. His home is outside all that. But at this stage of a beginning fourth stage Arahant, he is totally unaware of who he is and where he is. This is a problem for the historical Buddha. He does not seem to know who He is or where He is. From all the descriptions I have read, the historical Buddha's understanding of the path of liberation ends here. The last Sutta describing Buddha's death says he finally transcended the fourth Jhana at death, but who would have been there to know this and write it down? There was no one there to know this. It is simply one of the fables that surround all great historical people.

Here is a very simple technique to enter the fourth Jhana. After achieving the third Jhana, continue as follows. For clarity, we include the instructions for the Third Jhana.

Third Jhana:

1. Relax. Witness to the limits of the world in front, mixing pleasure to the limits of the world in front. (10x)
2. Relax. Witness to the limits of the world on the right, mixing pleasure to the limits of the world on the right. (10x)
3. Relax. Witness to the limits of the world in back, mixing pleasure to the limits of the world in back. (10x)
4. Relax. Witness to the limits of the world on the left, mixing pleasure to the limits of the world on the left. (10x)
5. Relax. Witness to the limits of the world below, mixing pleasure to the limits of the world below. (10x)
6. Relax. Witness to the limits of the world above, mixing pleasure to the limits of the world above. (10x)
7. Relax. Witness to the limits of the whole world, mixing pleasure to the limits of the whole world. (10x)
8. Relax. Witness the automatic whole world pleasure. (continuously)

Now you should be like a lotus bud submerged completely in the cool waters of bliss. While the words above are simple, they are the result of over forty years work trying to find the simplest method for anyone to access higher states of consciousness, and the results can be extremely profound. If the world bliss does not occur, the mind has been activated, and you can secure yourself back in the second Jhana and proceed again.

I personally meditated eight to twenty one hours a day for 15 years, trying every method I could find before I discovered I was wasting my time with methods, which are based on the mind and mind consciousness. Then I threw out everything and started over. These simple, effective instructions will save you a lifetime of using methods which do nothing, and the agony of sleeping and dreaming away another lifetime. Use them every day and all day. You should be able easily stay in the third Jhana whatever you are doing. This is just a short rest stop on the way to the fourth Jhana, which Buddha indicated is the foundation of the practice, where you should establish yourself as a starting point.

Fourth Jhana:

1. Relax. Witness the top of the whole world, penetrate, and go beyond.

The fourth Jhana is found in one step, and is described by Buddha in the Samadhanga Sutta thusly:

"Just as if one person were to reflect on another, or a standing person were to reflect on a sitting person, or a sitting person were to reflect on a person lying down; even so, monks, the monk has his theme of reflection well in hand, well attended to, well-pondered, well-tuned by means of discernment.

This sutta is the only place I have found this amazing analogy, which describes the beginning of the fourth Jhana. There is the standard description of seeing a white cloth found in many places. So, in the fourth Jhana one soon sees the white lace cloth and the body-mind-world below oneself. Let's repeat this. The fourth Jhana is outside of everything! You are looking down on everything as if a person standing is looking down on someone sitting, and the thing that is being looked down upon is the complete matrix of your human existence. The translation has one remarkable

word, which bears discussion, “reflection”. This normally means to think upon, but here the actual event is a reflection in a mirror. This is the Witness mirror discovered after some development and insight as to who and what you are as an Arahant..

I repeat for clarity, that the fourth stage Arahant is no longer in this world. His human consciousness still has the ability to function, as He is still able to walk and talk, but He knows He is not there. His perspective is from outside the container of consciousness. He looks down on the world from outside the world. There are some people who will confuse this description with “Out of Body” experiences, which happen inside the container of consciousness, as visions and dreams, in which they see themselves floating in the room outside their body, and they see their body on the bed below them. The fourth Jhana is not “out of body”. It is “Out of World”. It is not a vision of things inside this world. It is a vision from outside this world.

Many people who have had accidents report that during and after the accident they felt like they were floating in the air above themselves looking down on

the scene of the accident. This is an “out of body” experience. The context of the vision is in mind-consciousness and in the earth world. It is the same with most people who claim to see ghosts, heavens and hells. This entire matrix of consciousness is transcended by the fourth stage Arahant. It is a separate phenomenon seen by Buddha initially as a world covered in white lace cloth, which he “looked” down upon as if it was another person, a separate entity. Buddha himself seems to be unclear about what the reflection is “below” him beyond his brief descriptions and analogies scattered throughout the suttas.

So, the technique of getting to this stage is simple, but extremely difficult because of mind-consciousness, which is difficult to drop as a source of information. When you first approach this step from the third Jhana, and you penetrate outside the world, you may not understand. I myself was doing it long before I understood what I was doing. After a while you will notice the You of the ego inside the world of the 3rd Jhana, and then you feel something else, which feels like a You, which is outside the world. You suddenly feel two places at once. When this happens, it needs to

be attended to. You may have entered the fourth Jhana like a blind man for some time and you didn't know. Now you are having some basic insight. It is important.

The power of the ego dream-world will become clear here. Everything will tell you that you are inside this container of consciousness, and now you feel inside and outside. You may have been doing Jhana for many years or just a week to get to this point, and you only know inside the container. Inside is life. You have to slip over to that which is outside the container, outside of the ego-world, and accept that frame of reference, which feels like nothing, darkness, or emptiness at first. This will be your most difficult step. The other Jhanas are easy with the help of someone who can induce them upon you. It may only take a few minutes.

But when you accept that fourth frame of reference, you will get the experience of looking down on your ego-world from above. Focus and attention will be abandoned. The feeling of gravity will disappear from your body, as you feel yourself free, weightless, and floating above. You might initially be very

disconcerted by the loss of gravity, and feel nauseous or dizzy. Suddenly, you feel up and down are wrong.

I remember all these things. One time I went for many days feeling like everything was tilted to one side. 'Up' seemed to be to my upper left, and 'down' was to my lower right. Sometimes I felt tired of not feeling gravity working, or feeling it tilting unexpectedly, or starting to feel dizzy or nauseous. I remember trying to function normally. I wasn't sure if I could walk or talk. With time you begin to be able to integrate "not being here" with "being here", but I don't think you just become a fourth stage Arahant and start quickly doing everything as you did before. Everything is a little too far away, at a distance when you are awake with your eyes open.

Here is the problem. The fourth stage Arhat does not have the mind and senses at his immediate disposal. His existence is outside of all that. His world of cognition, if we call it that, is like a mirror. It is not consciousness as we think of, it is more like mirroring. So the Arahant's mirroring in the initial stages is just mirroring the container of consciousness. The content of consciousness is not mirrored! Only the container is

mirrored from a short distance. For instance, Buddha mirrored the white lace cloth as the container of consciousness. At that time, He was not mirroring the ego feeling of himself sitting under a tree meditating. He would not have been able to suddenly get up and walk into town for food. No one would be there to do that, if you see my meaning. At that point, it would be easier for Him to circle the entire world, than to get up and walk around. This is the Arahant's perspective.

So, what happens for the Arahant to function normally? It is the same thing that happens to everyone. The Arahant is mirroring the container of consciousness, and through his Intent approaches the container of consciousness. This is not unlike reincarnating into a new body, but in this case He touches into the same container of consciousness. When this happens the contents of consciousness are created and activate. The Arahant experiences something strange. The entire content of that consciousness is like a holographic dream image expanded below him, in which he as an Arahant does not participate in. He is just witnessing a reflection, and has no involvement. The holographic 3D world-dream opens up and displays. The core of it is the ego-

self, but the first thing the Arahant sees is the mirror, and then He can shift to the other side of the mirror, into the holographic world, and function like a normal personality. But, He also feels himself above all this, looking down upon it all with detachment. This is what occurs for a beginning fourth stage Arahant.

When this Arahant, who is looking down into his holographic dream-world, develops an interest in powers and insight, his Intent can start moving himself as the mirror back into the world. This will not be a pleasant experience for him. He really knows his home is outside, but he has an interest in power and insight, so he does it. When he does this, the world that his physical eyes sees is not the world he comes into, although it is the same world. The Arahant sees the world as it is. He sees only entities in the six realms of existence. Almost everyone he sees or knows are beings in the realms of Hell, Hungry Ghosts, and ghostly partial humans. He will rarely see a real human. What he sees is absolutely frightening and shocking. The drawings of the animal realm, and the ghost realm don't compare to what he encounters. He enters this world as a large spheroid body of light, and He is visible to the strange assortment of creatures

there. No fantastic horror movie or picture will compare with what he sees. You see them and they see you. Some will look and turn away. Some will be violent and attack you, and suddenly your white light automatically blasts back and penetrates right through them, turning them into white ghost-like creatures and they run away in fear. Some of them will run up and try to frighten you, and their faces distort in the most hideous ways to frighten you, but there is nothing to frighten, so they give up. Most will be just embarrassed that you can see them and that they can see you. Some will come crying for you to help and save them. When you see the rare ghost-humanoid he will have huge gaps and holes in his body. Sometimes you will see a face and one side of a head like a thin partial mask, and everything else in the head is missing. Sometimes you see these ghosts with huge holes right thru their face, or huge parts of their bodies entirely missing. I personally have not seen a human yet. I have seen one Deva God who was born and lived his early years as a hungry ghost, then became interested in Hindhism and transformed into a partially formed human style ghost, then studied my books and received a special Invocation from Vairochana Buddha or God, whatever name you like,

and quickly transformed into a Deva God. I see him only as a round ball of light, which can be seen by himself and sensitive people as a round corona of light around his head, even in his photographs. At each transformation his physiology is changing and he looks and acts differently. The other remarkable being I have only looked at from the Arahant mirror is Luangta MahaBoowa from Udon Thani. My views will be controversial among people who know nothing, but for Arahants who use Intent to mirror, they will see just a large spheroid being of light above his head, and a small almost invisible ghost of his body. This transformation in my opinion was absolute divine direct intervention into this world. I can see at one time he had a small entry into the Deva God world of the first stage Arahant, but then suddenly the Buddha, Vairochana Buddha, stepped in, and I have to just step back in wonder. MahaBoowa is not there anymore. He is not an Arahant. I don't know how to describe it. He is a shadow. There is only the Timeless Buddha existing there.

So to explain, the Arahant has gone beyond incarnation, and has reached the highest state of Buddhism, but he is not clear about many things. Most

importantly, He doesn't know Who He is, or Where He is. Because of this, He certainly does not know the next steps on the path. Although He is outside of incarnation, He can reactivate and re-enter his own worldly existence. When His body dies, he may not involuntarily reincarnate, but if he doesn't advance, He has no other place to go, and He may choose to voluntarily incarnate. He may see this as the next step on His path, to remain bound to voluntary incarnation to help save all human beings. This is the belief of the Mahayana Buddhists, and it is just getting off the path.

This is the problem with Buddhism. These four Jhanas are just beginning meditation. Although within the Buddhist literature there exists the best information on the steps to becoming an Arahant, the main Buddhist schools have lost everything. Theravada has old literature, but by royal decrees, only what a 6th century monk named Buddhagosa wrote can be Buddhism. Therefore the Thervadins know nothing of what Buddha taught. They learn and teach Buddhagosa Buddhism, which is that everything Buddha described is just a mental event. They believe that Nirvana and liberation are mental events, mental experiences, products of the imagination. They sincerely believe

that you can think your way to enlightenment. With this idea Buddhagosa Buddhism, Theravada beliefs, became a minor player among the great Hindu philosophies.

To progress further, there is no written information or teachers, and so I hope to provide all the information you need to proceed into advanced meditation in other booklets. The only other advanced meditation source I know of is Vairochana, the Timeless Buddha. And that seems to be by invitation only.

May everyone find great happiness and success.