



Passing Through the Four Levels of Absorption into the Absolute and Supporting the Fourth Absorption with Seventh Exhalation

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As I mentioned, in one of the talks that I stopped sleeping, someone asked me whether it is beneficial to, let's say, not sleep for a few nights in succession. I would say like that, not sleep one night might be a great idea. And you can choose time when you are more free, more rested, and then you can do it. In such case, I would suggest that you, in that particular night, you do some sitting meditations, plus meditation while lying in bed. Sleep threshold meditation, more or less. Not sleeping more than one night, well, if you do not have supreme subjectivity, you will be just torturing yourself without reaping any actual benefits. Spiritual path is not about self-mortification, which unfortunately has become this tendency. It was part of various Hindu and Buddhist traditions. In Zen, for instance, in

Korea, in some of the monasteries, they sit for three months retreat without being allowed to lie down. What's the point? And do you think that they actually do not sleep? They are survivors. They developed this amazing ability that I was always jealous about, because I cannot do it, to sleep while sitting. They just sleep in sitting position. What's the difference? It's just more unhealthy for the body. In the Zen monastery where I was practicing in Japan, the Zen master, he spent three years meditating without lying down.

Well, we can certainly appreciate the dedication, but dedication is not always matching wisdom. Wisdom and dedication and some kind of a common sense have to meet. He was a great man, a very nice man, but when he was coming to meditation hall when we were sitting, can you imagine? Two minutes he was already asleep. He conditioned himself so much to sleep in sitting that he could not actually properly meditate anymore. Oh, Hakuin, a very respected, renowned Rinzai master in Japan. I don't remember, 16th or 17th century. He was one week sitting meditation without being allowed to move in front of another monk and if one of them was falling asleep, the other one was supposed to hit him with a stick. Well, again, I can appreciate dedication, but come on. Eventually he developed something which is called Zen sickness or meditation sickness, which is basically some kind of a nervous breakdown, disassociation and so on. He had to heal himself for two years. I do appreciate the dedication. Of course, there's too much male energy, male approach in that, but still, dedication is dedication. These guys cared only about enlightenment. It's not that they understood what enlightenment is necessarily. I'm not saying that none of them did, but generally speaking, they could sacrifice anything for that. In Hakuin Monastery, actually many monks physically died, not spiritual death, physical death, from harsh training. Can you imagine that? We need to bring into spiritual path this warrior spirit, samurai spirit, but we need to also bring wisdom, gentleness, compassion to ourselves and learn how to approach the spiritual path from a deeper place. I myself, now, today, what is it? Six nights I did not sleep. It was not premeditated. I just suddenly felt like it is the right thing to do, spontaneously.

But I did not torture myself. Amazing time. I'm not the kind of person to torture himself. It's not my style. Sometimes I can make some sacrifices. I mean, in the past, but within limits. Sacrifices which are not at odds with compassion towards myself. Six nights without sleep is a shock for the system. But it is a good shock if you are doing it from the right place. One of the benefits of that, if done from the right place, comes to, in my case, being able to fully separate, isolate the unconditional from the relative. And not only that, empower and fortify, in the manner of speaking, the unconditional from the relative. You can really see what is real when you suddenly, in the middle of the night, are very tired. That which is tired is not you. I am not tired.

I was not tired. Some tiredness was experienced. In fact, it was not even directly experienced. It was more like on the periphery, because I was just not tired. I am not tired now. Feeling perfect. I am still considering the possibility of entirely stopping sleeping. But I am not entirely sure. I will see. The thing is that from the place where I am now, there is actually no difference. Waking, sleeping, same, same reality. Because the one which is experiencing these two realities does not change. Just the scenery changes.

Anyway, I do recommend to try one night meditation and see how you will feel. It will... It might shake something up within yourself, or deepen something within yourself. You never know. It certainly, when done correctly, is a very beneficial practice. I am planning to bring into retreats that one hour meditation in the middle of the night, like two in the morning. Somehow, for some reasons, we have not done it for a while. Anyway, we don't have much time. Unfortunately, this retreat is running so fast. The next subject. Absolute subjectivity, reaching absolute I am.

Here I have universal subjectivity. From the horizontal plane down is absolute subjectivity. It's actually absolute I am. It's not absolute subjectivity. It becomes absolute subjectivity when the intelligence of the inward person recognizes it, embodies it as its own subjectivity. We say that perfect somehow, even geometrically, horizontal, vertical, and everything eventually conjuncts, meets. And I've been teaching for a while, but as I'm discovering these things, I am simply in a state of awe, just seeing that design of spiritual dimension and the flow of spiritual evolution. As you probably very well know, the first step in entering the absolute is awakening pure me of being. Pure me of being is easier to awaken, technically, because we have the force, help of gravity, energy flows down, and we have the support, we can use the powerful tool of exhalation. But it is more difficult to meet pure me of being as oneself, to experience the shift of identity, due to the fact that the center is so remote from the person, so removed. I've seen it many times. It's like the student does not know how to actually relate to that area at the bottom of the belly. And to meet it as oneself, oh well. And I would say that that is a problem, because if you don't meet yourself properly as pure me of being, if your identity has not fully shifted there, which also means you have not embodied that center properly, it has not reached its full empowerment, then the one who is supposed to enter the absolute is weak. His subjectivity is weak. He is entering me, which is trying to be me, but is not fully me. So if you are having difficulties with entering the absolute or staying there or reaching its final depth, perhaps sometimes it is good to go back to the beginnings and reawaken, reestablish pure me of being fully, as if for the first time. Don't worry.

The portal to the absolute is always open. You are welcome. So in a way you would have to redo the entry into the absolute. But if you have done it once, you should do it easily a second time. The interesting thing about this pure me, including pure me of consciousness, pure me of being, is that first it has to be strong. In fact, pure me of being has to be stronger than pure me of consciousness, because it needs more force to enter the absolute. So the stronger it is, the deeper it can, or in a more profound manner, it can enter the absolute. But here's the paradox. The more it enters, the more it transforms. The more it becomes etheric. But you see that, as if it was becoming weaker in the absolute, which is not the case. It is just different. Its strength, its empowerment is different. It is not at odds with it actually gradually disappearing, more and more self-absorbing until its final disappearance.

The pure me of being awakens, establishes the portal to the absolute in the inner tan tien. And we reach it by following the second exhalation. The third exhalation, exhaling the air, and the vital force already begins to descend. The second is the final descent of the vital force that ends in the inner tan tien. Where it ends, this is the entry to the absolute. But in order for pure me to be awakened, created, exhalation has to be linked with pure attention. You need to be one with exhalation. And remember, pure attention is also one with the intelligence of the inward person. So it's all together. Even to say, trying to be one with exhalation is a conceptual compromise. You just are exhalation. Speaking of breathing, because recently I noticed that some students have tensions in the diaphragm. They cannot really expand the diaphragm. They cannot inhale completely. Perhaps you should pay attention to it. What does it mean that one cannot inhale completely? When you inhale, the diaphragm expands, but also contracts. It actually moves down from within the ribcage. When you exhale, it returns into the ribcage, relaxes. And again. You inhale, it expands and it contracts. The fact that you cannot inhale completely means that the contraction, the final limit of that contraction, happens too early. The chest still wants to expand more, but the diaphragm, like a leather belt, rubber that lost its elasticity, is preventing it from doing so. So you need to work on that. Correct breathing. Vacuum. Exhalation.

Hanging from the bed. Your torso is hanging from the back to the floor. That is allowing to stretch all that area. By the way, vacuum exhalation is interesting, because it appears as if you are contracting your belly. After exhalation, keep pushing your navel inside until there is a full contraction. But actually, as far as the diaphragm is concerned, you are not contracting it, you are continuing its movement of relaxation. You are actually allowing the diaphragm to relax more, paradoxically. It enters in the vacuum, exhalation, the diaphragm actually enters inside the ribcage. And by testing the limits of how much it can relax, even though it appears that actually you are contracting it, you are helping its relaxation in the actual contraction upon inhalation. So I would think that that is a very good, one of the

good tools to help yourself. But above all, relaxing that area, breathing correctly. Breath is the highest muscle in the world for the diaphragm. It has to open up, it has to become free. You can reach the absolute with a tight diaphragm, but it still limits something in your exhalation, and has a negative effect on the development of the body of being. So it has to open, it has to be completely free, completely free. So, second exhalation, this is where we land at the door to the absolute, at the inner Tantien.

Pure Tantien. And so does pure attention. And a similar principle as the Pure me of consciousness, pure attention stops and becomes the nucleus of the Pure me of Being, around which the body of the Pure me of Being should be formed.

The Pure me of Being The problem here, there is a small problem, is that when it stops and you create this nucleus, inhalation tends to pull it up, so you have to again go down with exhalation. So you need to resist that through... through what? Through simultaneously letting go from that nucleus. Not into the absolute, just towards the absolute, just letting go. So the exhalation will not take you out, you will not lose the momentum of surrender. The inhalation will not take you out.

So we have two exhalations. I believe we have a total of six exhalations and four levels of absorption. However, the first two exhalations happen in the same cycle of breath, basically in the same out-breath. First exhalation, second exhalation. But the third exhalation happens after you inhale again and let go with exhalation.

But you see, what I have explained in one of the talks, you are not going again to the first, second exhalation, then to the third. You are starting from the third. That's very important. If you started first, second, the third, Oh my God, that would be a big mistake.

By the moment you have come to the third exhalation, you will be already out of breath, you will not have enough power to surrender further. So, third exhalation. First, the difference between the first level of absorption in Pure me being and Pure me of Consciousness, in Pure me of Consciousness, if you remember, the nucleus of Pure me self-absorbs and it takes him immediately to this first level of absorption.

But self-absorption in Pure me of Being will not take you to the absolute. That is just the nature of it. You need more power to enter. Meaning, you need to utilize penetrative surrender from the start.

And that's what third exhalation is about. With exhalation. And now, that which attaches itself to the third exhalation is not pure attention as such, or usual pure attention, it is the nucleus of Pure me. It attaches itself to the third exhalation and moves into the absolute. And then it stops.

And then the body of Pure me becomes recreated. So we have reached a certain level of entry into the absolute. But still quite shallow.

You could ask Could that first level of absorption be qualified as absolute state? No. It's too shallow. I would say that the third level, perhaps, could be qualified. First level? I mean the second level. This is the first level of absorption, so the second level, perhaps, could be qualified. But now we have a different purpose, a different aim.

We are aiming, our aim is higher. We want to realize absolute subjectivity because absolute state is too limited, as is limited pure consciousness. So now we have fourth exhalation. With the fourth exhalation, as I said, you start with the fourth exhalation, not with the first, second, third. You start with the fourth, meaning you have to already be there. Imagine, how to say, imagine that you begin your exhalation not from your chest, but from that pure mere being.

And that by itself will activate the fourth exhalation. But one more thing, before, or simultaneously, while linking itself to the fourth exhalation, the nucleus of pure me has to self-absorb, has to transform. It already had to transform from the second to the third exhalation, meaning in order to enter the first level of absorption, the nucleus of pure me, by linking itself to the third exhalation, had to simultaneously self-absorb. Remember that very important matter of transformation. Unless you transform, you cannot enter. Unless you transform deeper, you cannot enter deeper. Because, not because absolute is checking if you have transformed or not, you just cannot exist there. You are not suitable.

you need to align your identity with various levels of surrender and absorption in the absolute. So, third to fourth. Fourth exhalation.

The nucleus of pure me, while self-absorbing, goes deeper into that inner void of the absolute. And stops. Naturally stops. That's the beauty of it. You don't have to control it. You don't have to worry, have I stopped in the right place? It knows where to stop.

And the process repeats itself again. The body of pure me is recreated. As I said, that level of depth here would qualify as more or less what we before called the absolute state. It's okay. It's still profound realization, but from where we stand now, that new emphasis is not good enough. So you inhale, and with the fifth exhalation, while self-absorbing, the nucleus again goes deeper. And it becomes increasingly more subtle, more invisible, as if it becomes smaller in a positive sense of this word.

And it stops. And again, pure me, the body of pure me is recreated. We are already deep.

Very deep. But we are... First, we are not deep enough to realize absolute subjectivity. Second, which is connected to the fact that we are already deep, we are not deep enough to realize absolute subjectivity. Second, which is connected to it, we are not deep enough to become one with the nucleus of the absolute I am, or with the I am of the absolute.

This is where that final exhalation comes into play. And remember, you start, meaning when you take inhalation, and when you exhale, you start with the sixth exhalation. As if you... As if that first exhalation that you are doing actually happens from the pure me of being, from where it is at the present.

And again, while connecting to that exhalation, becoming one with that exhalation, the nucleus of the pure me of being self-absorbs and moves to the end of that exhalation, and where it ends is the nucleus of the absolute I am. The heart of the absolute. Now, and that is something important that I have not talked about, you need to stay there for a while. Because in the last retreat I a little bit oversimplified the process, as if, you know, you are... the nucleus is absorbed in the nucleus, then it forgets itself, and the intelligence of the inward person expands into the absolute, forming the absolute subjectivity. You need to actually cultivate for time being that final depth, that final absorption, that fourth absorption.

Until it is somehow integrated. Better to do things right than to rush immediately into the next stages. Now, a question could be asked, do I still have to use the tool of the sixth exhalation? Meaning, do I need a support of exhalation? Exhalation is usually used for the sake of transporting us to a deeper place. And the answer is no.

So far exhalation was helping you to deepen. But now you have to help yourself to stay in that place. to deepen. But now you have to help yourself to stay in that place. And the way you do it is by maintaining the state of your absorption in the nucleus of the absolute.

However, there is one additional tool that you can use. Well, it is the seventh exhalation. But the purpose of the seventh exhalation is not to deepen your absorption.

Because now you are on the fourth level of absorption. It's not that you want to reach the fifth level. Because now you are on the fourth level of absorption. It's not that you want to reach the fifth level. Rather, the seventh exhalation may be used as a tool to help you to stay in the fourth level of absorption.

To reinforce it and to somehow strengthen it. Because remember, the difficulty here is because the nucleus of pure me has become so subtle. So you are losing grip on your identity.

You don't even know how to hold into it. How to be it. So, as much as that nucleus has to be increasingly transformed to be able to finally match that complete absorption in the absolute, it needs to be also slightly empowered through the seventh exhalation., but that empowerment is not really empowering the nucleus of pure me, it is empowering the unity of the nucleus of pure me with the nucleus of the absolute.