

The Six Consciousnesses & Jhana Samadhi



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Preface

One of the great insights of Buddha's teachings is found in the understanding of consciousness. There are many Buddhist meditation techniques found in the various schools of Buddhism. I tried as many of them as I could find, seeking the goal of enlightenment. In looking back at all my experimentation, I think that if early on someone had clarified the six consciousnesses and how they related to Jhana Samadhi, I would not have wasted so many years groping in the dark. Let's say this, "I have already wasted the time, so if you read and understand this booklet, you will be saved from wasting your time." This is my hope and the reason for writing and distributing this booklet.

My Best Wishes

Sukha

Whether you may have meditated for many years or you want to learn meditation, it is helpful to understand the logic of what you are doing. Buddhist meditation is very logical and is the discovery of reality. It is the attainment of insight into reality, and not an intellectual pursuit and not a consecutive refinement of thinking, imagery, and dreaming. On the other hand, if you are going on a journey, you want to see the map and determine how to get to your destination. This is logical.

The six consciousnesses are the big map, which you need before your journey begins. Thinking, seeing, feeling, hearing, tasting, and smelling are the six consciousnesses. Thinking is the most profound and complex of the six consciousness. Mind consciousness, which is thinking, receives the sensory information from the five sense consciousnesses, and formulates the world. The mind can also create false thinking based on its own imaginary thinking.

For instance, if you use only one eye, you lose depth perception. Everything appears in a two dimensional field of eye consciousness. When you

use two eyes, you don't see two different flat fields of eye consciousnesses, because the mind has learned to combine the two flat images, compare their differences and generate a three dimensional field of depth perception inside the mind. Then it amazingly projects this three dimensional panorama as an external event. It is in reality inside the mind, but the incredible power of the mind creates the feeling that you are an observer who is observing and moving within a three dimensional world. This experience is a part of the astonishing power of the mind and thinking consciousness.

So when reading Buddha's description of reality and Jhana Samadhi, we can be clear that Buddha was not speaking about some heightened development of an organ of sensation. For instance, Buddha was not speaking about some genetic transformation of the eyeball or the optic nerve. Likewise he was not speaking about any transformation of the world which the eye sees. The consciousness created because of the eye and its objects are generated in the brain, and mind consciousness uses this information to create, among other things, depth perception. Buddha was speaking about

transforming depth perception, for instance.

Many people agree with this understanding, but become confused when it comes to the mind, mind consciousness, and the objects of mind consciousness. The objects of mind can broadly be called phenomenon. When the eye sees, the eye is like a video camera. If attention is paid to seeing, there is raw information from each eye. The mind then creates it's own image of what the two eyes are seeing. Your mind does not deliver to you the sensory information raw and untouched. What you perceive is the image, the phenomenon, which the mind creates inside the brain. So whether you see phenomenon inside your mind or outside your mind in the world, they are just mental image phenomenon.

When the mind perceives the image phenomenon it has created (memory), the mind reacts to the perception of it's created image, and creates another mental image phenomenon in a rapidly occurring loop cycle. This occurs so rapidly that one can barely see the process. If you look at something one time, you can watch the mind consciousness build

and expand over one or two seconds and create an explosion of knowledge. When you have knowledge, you have the feeling you know, but what you know are phenomena, mental images.

This is where Buddhist meditation differs from all the heterodox forms of meditation. If we understand mind consciousness and the phenomenon seen by mind consciousness, we can quite simply and logically see that bliss and liberation described by Buddha are not to be found inside the five consciousness and mentation, the field of phenomenon. If you clearly look at any technique you may now call meditation, you will most likely see that it is mentation. If you disagree, you probably don't comprehend the meaning of mentation, the sixth consciousness, and the field of phenomenon. Study the sixth consciousness clearly and honestly without beliefs, and you hopefully will see the problems with heterodox forms of meditation.

For instance, I studied a Chinese Buddhist meditation technique called “Hua Tou”. This was one of the greatest techniques of Chinese Buddhism

as was brought to Japan. It involves using the mind to find the root of thought, which is supposed to be located in the lower stomach area, and concentrating there, some magical breakthrough is supposed to happen. This is the technique used by the great Hsu Yun, and caused him to lose his front teeth after he gained some inner power. He taught this technique his whole life, and no one ever got any accomplishments. He himself claimed some breakthrough in his fifties and was greatly respected throughout China before Mao. My Chinese teacher was his venerated student and has said there was nothing special about him. He also said that in China one million monks would meditate their whole lives, and maybe one would have some results. This is because the great Buddhist Chan techniques of China were just mentation and not Jhana or Dhyana.

There is a famous Hindu Kundalini practitioner, Gopi Krishna, who was taught to imagine a white light above his head, and he would meditate this way for many hours every night. After many years he developed a bright light in his brain fed by a white light traveling up his spine into his brain.

Within this light he had extreme supernatural visions. He also found that it was killing his body, and barely escaped death. When I was young, I read his books, and poems prophesying the future of mankind's doom. The prophesies never happened. This is another form of the heterodox mentation meditation.

If you read about the great Tibetan methods, the MahaMudra method, or the dreaming about Buddhas above the head, you also see this concept of mentation meditation. When you study Theravada methods, you see them thinking about everything in their body, thinking about the motion of their stomach, dreaming about special places in their body, special lights, and crystal spheres. Can it not be more clear that all this is mentation, the sixth consciousness. Zen techniques at their best, tell you to forget everything and just breath. Make your mind blank. Stop thinking. So your mind obliges you and generates a blank, dull mental image, which it plays over and over again. When the dull image appears, you think you are meditating, and may call it emptiness.

If you study Buddha's Jhana meditation, you see Buddha speaking about the withdrawal from mentation, but you do not see him speak about the activation of mentation. This was Buddha's great gift to the world, withdrawal from and transcendence of the sixth consciousness. It is what made Buddhism great, because his teachings stood above all other Indian teachings, which were stuck in levels of mind consciousness.

This is what took me over 15 years of serious meditation to discover. I suppose I was very stubborn, but I just couldn't see any other way. The power of the mind was too great, and all the books and teachers agreed. Whatever technique I used, there was always the mind. When I thought I had overcome the mind, I found that the mind had tricked me. The mind had two amazing abilities. It was able to create a separate observer, who felt outside the mind, but was just the mind. Secondly, whatever you did with the mind, whatever posture or state you achieved, the mind created a detailed image, a complete gestalt of that experience, and this complex psychological phenomena replaced whatever meditation you were doing. From then on,

your meditation was just the replay of that gestalt. I could easily create a gestalt of an observer being aware of the mind as a separate observer, and I could replay that gestalt and think I was meditating. Without replaying the gestalt, I did not think I was meditating. This is what the heterodox methods of meditation are doing.

For instance, you have a meditation technique in which certain visions or experiences are to appear. You have seen the pictures and read about the results. I will tell you the Chinese secret. You begin taking a strong Chinese or Korean ginseng. In less than two weeks you will be able to have the greatest visions and experiences of your particular religious sect, and become a holy person. They also have a samadhi herbal compound which adds a special mushroom or some opium, which can guarantee ultimate mental samadhi in just a few weeks. It is that easy. Of course, you can take the slow path, and spend years building your dream capability until you can manufacture the gestalt of the perfect dream vision experience. But this is not Buddhist meditation.

So how did Buddha transcend the sixth consciousness. What was his special discovery? Initially, it is said that he taught the four Noble Truths: suffering, the origin of suffering, cessation, and the path leading to cessation. Whatever was communicated in his first teachings, people got results, so it was not an intellectual talk. He must have spoken and shown something new, which the people did immediately and had attainment.

If we frame these ideas in terms of the six consciousnesses, Buddha might have said something like this: “Friends, we have all come this path because of suffering. We all seek liberation from suffering. Here is what I have discovered. As we sit here and experience this world, we have the five sense organs, and our mind (consciousness). It is our mind (consciousness), which gives us the experience of this body and world.”

“We have relied on the mind as our foundation, and it has given us this world of suffering, and we are not happy. We have continued to rely on this mind to find freedom, and the mind has no freedom. We must cease relying on this mind as the basis of our

existence, if we wish to find freedom. Withdraw yourselves from the mind as the basis of your existence, and your foundation becomes pleasure. Withdraw, and every part of your body is filled with extreme pleasure. Withdraw, and make pleasure the basis of your existence.”

“Everywhere the mind goes, experience and rely on pleasure as your foundation, and the world becomes engulfed in pleasure. When everything has its foundation in pleasure, we can see the complete dreamworld of mind. Withdraw from the dreamworld, make your foundation outside the dreamworld, and we are free of mind (consciousness) and suffering. Our foundation is peace, silence, weightlessness, freedom. The dreamworld of suffering is floating in space, and we are not of that world. Got it?”

My Best

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