



Day by day is an e-mail bulletin, with the purpose of conveying Sesha's teachings on Non-duality and their relevancy in our everyday life.

This bulletin **can be re-sent** to anyone interested in a personal quest, in knowing him/herself and in the Final Reality.

Consciousness shines as the substance  
that makes up the universe.

**Sesha**

## **THE NATURE OF UNDERSTANDING.**

The thinking process is frequently confused with the understanding that is garnered by it. The mind, along with all its different functions is, in the light of the Vedanta, an organ that is not too distant from any of the other five sensorial organs. Just as eyesight comes into play but does not produce the understanding of shape and colour, the mind takes part in the cognitive process but is not the source of understanding

For this reason, the mind was given the name of *antakarana* or internal organ by Hindu tradition, the reason being its more interior nature compared to the physical senses. A clear example of the nature of the mind and consciousness or the act of understanding, is the age-old simile of the moon and its light: the moon shines at night, but its light is not its own, it comes from the sun. The moon simply comes into play by reflecting the light of the sun, in a passive way and, due to the make up of its surface; it reflects just a portion but not the totality of the luminous energy proceeding from the sun. Hence, the *antakarana* (the mind with its four functions, as we shall see) is an intermediate organ of the cognitive process but never its cause or reason for being

Cognition's reason for being is the activity known as consciousness, which is what provides knowledge. Consciousness gives understanding to what is known and thanks to it, it is possible to know. The mind comes into play as a subtle support (mind) and a dense support (brain) in the process in which understanding is gathered.

Consciousness does not only interpenetrate the mind as light does one's eyes or sound does one's ears, but is also, just as we have pointed out before, the essence of understanding. Understanding as an entity, as a substance, has, in the light of the Vedanta, a Non-dual connotation, that is to say, it is the (unfathomable) object of knowledge and also knows in and of (self-illuminating). Understanding is a unified act that does not bring about divisions within what is known or its parts.

The substance of which consciousness consists is undetectable to a differentiated perception of the "Knower-known" type, but it becomes detectable as the reason for being of all things and the formal and efficient cause of the universe when cognition is established in deep states of meditation (*dyana*). There, in meditation, the uninterrupted flow of consciousness experiences itself as the knower, and at the same time all the contents that inhabit the entire universe are known.

Understanding that comes from recognising that consciousness is the source of "knowing" and "being" of all existence, shines with the deep exaltation that only the brightness of beauty and bliss achieves.

Whereas with differentiated cognition (basis of dialectic processes), consciousness does not go beyond than being an abstract but alluring idea that has the capacity of bringing together information and giving a reason for existence. In the distant fields of Non-duality, consciousness shines in the form of the substance that makes up the universe and simultaneously becomes the known universe and its knower.

Understanding is brought about by the light of knowledge and it is a completely free act; it only depends on itself, it bears no ties and its only purpose is the reason for being of what is known.

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