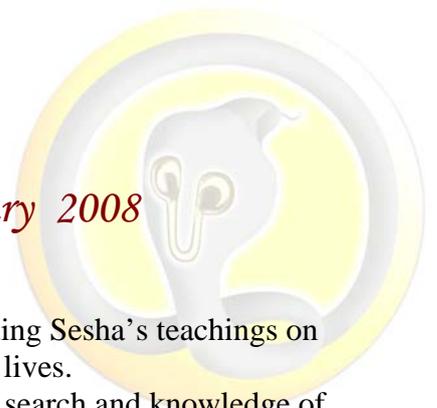


# Day to day n° 7 January 2008



Day to day is a bulletin via e-mail with the mission of spreading Sesha's teachings on Non-duality applied to people's everyday lives.

This bulletin **can be sent on** to anyone interested in the inner search and knowledge of themselves and the Ultimate Reality.

The root of pain is ignorance; only knowledge is capable of severing the bonds of duality that operate in the information that constitutes the Universe.

## What is the mind?

The mind is an instrument of perception, made up of subtle material with specific characteristics. The clearest and most defined condition of the mind is that of detecting information. That is, the mind, at bottom, is no more than information that detects information.

Its main primary condition is recognising information, detecting it and engaging with it by getting accustomed to it.

## What functions does the mind have?

In contrast to western culture, in eastern cultures they have for milleniums gone deeply into the subjective analysis and description of the essence of the mind.

First it must be understood that the mind is simply an instrument of perception, in the same way as the senses are; in the East the mind is likened to an activity just like those done by hands, feet, or tongue.

The mind (*antakarana* in Sanskrit) is an instrument, its nature can be described via four of its characteristics. These are, firstly, the quality of establishing detected information and preventing it from being forgotten. This characteristic is called chitta, mental material or memory, according to the description we need to adopt when defining it.

The second quality of the mind is known as manas, that is, the extent to which memory (chitta) can come into play, this in turning supplying the act of doubt or comparison across pieces of information. And reasoning or the dialectical process stems from this.

The third quality of the mind is defined as ahamkara or the faculty of appropriating information. The ahamkara facilitates the inclination towards selfness, possessiveness or appropriation through the I-sense, the sense of what is mine, of the information that is processed through the activity that operates in reasoning (manas).

The fourth quality of the mind is known as budhi or intellect. This refers to the capacity of “illuminating”, that is to say, providing the information that is processed and appropriated, with consciousness. The budhi provides consciousness to the cognitive process.

It is important to clarify that some of these above mentioned qualities are not always necessary for knowledge or the cognitive process to exist. For instance, in certain states of consciousness it is possible to know without there being the sense of ahamkara and others without there being the sense of *manas*.

### **What is the use of the mind?**

The use of the mind is to detect information in a sequential form, relate it to something, create the sense of possession (I) and express dialectic judgements. This is the reason for the mind to be: to be able to detect information in a sequential way, once detected give it a sense of appropriation and finally make it able to be compared to any other information previously stored in the memory. The mind detects information, it has the capacity to organise it, once again in a sequential form, and endow a sense of possession of what has been known.

The *antakarana* or the mind, is an instrument composed of subtle material, within corporal limits, for this reason it is called the inner vehicle.

The mind stores information as in a hard disc in a computer, differing in that it induces the sense of appropriation of what is stored. In this way, as with a hard disc, it is possible to look for information in different tracks, in a sequential way as we have said. Thus becoming a mechanism that allows us to see, hear, feel, etc., being conscious of the information and activity that is expressed.

### **Which are the functions that the mind cannot perform?**

The mind just the same as any machine, cannot produce its own knowledge to be able to function. The act of producing knowledge itself is called consciousness. The lucid condition in which the mind can function is called budhi or consciousness. Budha consciousness or the act of budhi is a reflection of non-dual immensity. The only thing the mind cannot emulate is the prime capacity of consciousness, this is why when we place our attention on consciousness itself it is possible to observe the mind and its modifications.

If you wish to read more on this subject please consult: The Eternal Present, *Sesha* 1998, page 191 and *Avaita Vedanta* page 40 and continuation – *Sesha* 2005 – Gaia Ediciones

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