



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.

What is duality and what is Non-duality?

These words have to be clearly placed, because the terms duality and Non-duality can stem from various ambits of life, for instance, ethical, metaphysical and epistemical.

When we talk about duality and Non-duality we shall be analysing the epistemical aspect exclusively, that is we shall be looking at different modes of cognition, together with the attributes that operate in the process as human beings perceive the world.

Generally speaking, from the epistemical point of view, western philosophy is based on three elements: subject, object and capacity of knowing (capacity of consciousness). For the last two thousand years, there have been attempts -through duality- to find a model within which the process of knowing can be viewed as occurring and discover the stages via which it operates.

This type of knowledge, where the independent existence of subject and object is advanced, is called dual, which invariably favours the individual emergence of subject or object, regardless of the type of cognition in process.

In contrast to this clearly western dual viewpoint, for millenia there has been another approach in eastern traditions, developed above all by the Advaita Vedanta system. This system, referred to in the West as ultimate Non-dual philosophy maintains that the relationship between subject and object – an independent axiom in Western systems – can change from being dual to being simultaneous, that is, object and subject do not always have to be seen as independent entities, but rather a type of cognition can be envisaged where dual nature still exists, but at the same time subject/object are experienced, not by a third party, but through their own conscious essence, the substantial essence in both.

In this new model, both subject and object enjoy their own existence but are presented in the light of consciousness in a simultaneous way. Consciousness becomes the matrix source of knowing, rather than the isolated condition in which subject/object assist in the knowing.

From this new Non-dual perspective, rational and dialectical processes still exist, but are not controlled through the exclusive nature of the conscious entity known as subject, but through a new differentiated field of consciousness that is aware of the existence of subject-object, and does not establish any difference between them.

Obviously, a conscious entity known as subject and a reality called object exist. However, both are experienced through a Non-differentiated reality called consciousness. Just as waves and their foam float in the sea; neither waves nor foam are different from the sea, even though they can be categorised as being independent. Non-dual consciousness (the sea) is the source of knowing and is what allows us to know. The source of the subject knowing is not individual consciousness (wave, foam) it is Non-differentiated consciousness that endows the gift of simultaneousness to cognition.

This perception which implies experiencing a Non-differentiated reality is usually very difficult for a human being to attain, since it requires a great deal of mental preparation.

And so Non-duality, entails a simultaneousness of perception of subject-object, while duality implies sequentiality in subject-object in the process of cognition.

See more in: La Paradoja Divina – Sesha 2002 – Gaia Ediciones.
Page 169 and following pages

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