



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.

When you think, you do not know. When you know you do not think.
Sesha

Sequential dual perception versus simultaneous Non-dual perception

When we speak from the cognitive standpoint and we make any kind of judgement, its final synthesis being for example "the tree is green", this requires what is known as a *discursive* mental process. In this mental process in search of synthesis, the event being perceived has to be compared to another which has been previously recognised and already exists in the memory. In such a way that the coincidence of both events (what is perceived and the pre-existing event in the memory) can coincide through what is called *a synthetic judgement*. This continuous dialectic process is what is generally known as *thinking*. The process of thinking necessarily leads us to require the emergence of our own personal history and that this be continually recognised.

For human beings to know, they think; to know they must memorise and to be able to memorise, they study and reflect; to study and learn they make an effort to know and think. Thinking leads on to more thinking, turning this process into a vicious circle. Every process that implies intentional increase of memory, and thus accessing a clearer option of being able to have rational elements upon which to base clear judgements, is called *Thinking*. However, this thinking implies sequences. The thinking process does not happen instantly and immediately; it always requires dialectical sequences: the sequence of choosing an object to know via personal intentionality, followed by the sequence of previous comparison with the object in our memory and, finally, the sequence of final synthesis. In philosophy these processes that come into play in cognition are known as: thesis, antithesis and synthesis.

The Non dual process does not operate in this sequential manner but rather in a simultaneous way. In the Non-dual process, consciousness is defined in a different way: it is the act of knowing and knowing that one knows. Consciousness does not take on an exclusively individual form, but actually adopts the total form of the cognitive field there is to know, along with all its components, simultaneously. Non- duality operates as a cognitive activity when consciousness is distributed equally throughout the whole field (as subject-object, simultaneously) and not as an exclusive part of a fraction of it (to which is given the name of subject). In this way, when consciousness knows, it knows entirely and at the same time, all the countless confirmations to be known in any given field.

When consciousness is simultaneous there is not one fraction of the field that knows. On the other hand, in differentiated sequential perception there is a fraction of the field that knows and which is generally known as *subject*. The subject in the event of dual cognition, is the one who participates solely and actively in the conscious activity. In contrast to this, in the Non-dual cognitive experience, that which knows is the field and what is known are the simultaneous events that make up the field. Consciousness knows, and at the same time is he/she who is the knower.

The condition of consciousness, whether it be dual or Non-dual, is to produce the capacity of knowing, to allow the glimmer of knowing. When it becomes possible to know any closed field, a fraction of delimited knowing, getting to know each of the components of this field simultaneously, this process is known as concentration.

At the same time, when the cognition field opens, that is, the limits of the closed field are fractured, then consciousness knows everything in existence becoming perceiver of the absolute; nevertheless, consciousness in turn discriminates between each of the components in the infinity of the open field; this special form of cognition is called Meditation. Finally, when cognition simultaneously perceives everything which is potentially knowable in a stable manner, then we say that this cognition is known as Samadhi.

You can enlarge on this subject in La Paradoja Divina – Sesha 2002 – Gaia Ediciones.
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