



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.

Are there any minimum posture requirements for the inner exercises?

Some traditions place great importance on posture as part of the meditation practice. Within Zen, for example, physical control and the will to achieve it underpin part of its teachings. However, we seek a type of cognition called **non-duality** and to find it our meditation must be upheld by "the perception of awareness by awareness itself". From that viewpoint, posture is just another superficial support so that the body is sufficiently comfortable to avoid our attention being drawn to it, but it is not the main aim of the exercise.

It follows then that the essential thing is the ultimate mental attitude of the inner world observer. Consequently, the state of *samadhi* can be reached in any position, be it seated, lying down or walking, in fact a special posture is not a prerequisite for attaining the supreme state of Non-duality. In *samadhi*, the meditative attitude is independent from any posture, or gesture, or any of the individual's physical or mental conditions because the state of Non-duality transcends all conditions.

Is disconnecting the senses important in inner meditative practice?

Without disconnecting the senses there is no inner practice. There are two types of meditative practice, each supported by perceiving the present, and they are: **inner practice** (in which the senses do not intervene) and **outer practice** (when the senses are involved). If you cannot retreat from the five physical senses then you are not in an inner practice and will therefore have to apply the tenets for an outer practice.

If you cannot close down the senses then you will be incapable of becoming innerly self-absorbed and of converting the perceiving subject into the object of its own perception. For this simple reason if the senses are not disconnected, you cannot experience an inner practice.

The inner practice commences when, following sensory disconnection, the outer world disappears. Then you should aim to observe or perceive your thoughts at a distance. When you perceive "inner events" you will notice your thoughts tend to naturally and spontaneously disintegrate. We take advantage of this disintegration in order to subsequently convert the observer into the object of his own observation, in other words, "to convert awareness into the object of our awareness".

What is the role of everyday work?

When we talk about activity we consider two types of action which, from our epistemic viewpoint, are equivalent. They are **physical** actions and **mental** actions. Physical actions are those we carry out when the senses are active. Ideal actions are those which produce mental activity via thoughts and, generically, in all circumstances in which we activate our memory without intervention of the five physical senses. Action does not only imply physical movement; feeling, thinking and reasoning are also actions. Consequently, you can act both in the inner ideal world and in the outer real world.

Being alive implies movement in these two worlds and the responsibility of having to earn a living leads us to make use of our natural conditions in order to do so correctly.

No matter what type of action we undertake, this can always be carried out as a "**right action**"

Why is action important?

Action is important because it is the most efficient way of correctly expressing ourselves within Nature. Being alive implies a certain responsibility and the way we undertake it before Nature is through action. Without action there would be no justification for life or for the responsibility of living among people. And so, we must move and we must act; the responsibility towards life is demonstrated through action. However, we must learn to act skilfully, with discernment and integrity.

What is the correct attitude for undertaking action?

The best and most skilful attitude in acting is to carry out the action without the least hint of the actor, in other words, the sense of being the owner or author of the action must be eliminated. There is, however, another, even more liberating, option, which is to withdraw the sense of being the owner of knowledge, i.e. of mental action. Clearly, then, there is a right way of acting both in the outer world and in the inner world. **When the sense of egotism is eliminated from action and from knowing, one achieves freedom.**

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