



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.

False identification or *adyarupa*, is an impression of cognition that brings into being a false reality.

Sesha

There is a basic concept in *Advaita Vedanta* philosophy which is known as "identification", in Sanskrit *adyarupa*. The name "superimposition" is also given to this term, and has to do with the apparition of *maya* (illusion or ignorance).

*Adyarupa*, that is, the false identification of reality with unreality, implies assuming something known as being valid when it is not. There is a classic example regarding this which seeks to clarify the idea: a wanderer is walking along a path, he looks down to the floor hesitantly, and in fright notices a snake that appears to be about to attack him; however, what is really there is a rolled up length of rope.

False identification consists of an impression of cognition which brings about a false reality. It is important to note that a lack of conscious capacity on behalf of the observer is never considered. That is, consciousness has nothing to do with the problem of false perception be it in terms of excess or deficiency of its own nature and activity. Consciousness is a continuous activity whose essence is to provide knowledge and never varies nor has any kind of modifications. This lack of variation in consciousness is what causes perception of the rope as a snake to be so real.

The mistaken identification, that generates a superimposition on perceived reality, comes about because in the process of cognition an activity called *ahamkara* (self-ness or personalistic sense) arises, that is, the presence of a knower or "subject" independent from the known or "object". Superimposition stems from the operation of individual cognition which comes to bear in an overwhelming way, together and simultaneously with the arrival of the individual cognitive unit known as "subject".

*Adyarupa* is the mistaken cognitive appreciation that emerges in the mind of any individual when, on processing information of perception, the "I" is included as the participating element. The consequence of such superimposition is the duality of observer-observed, witnessed as independent events and with realities differing one from the other.

The de-superimposition or de-identification of reality with unreality, known in Sanskrit as *apavada*, consists of preventing the appearance of *ahamkara* activity, self-ness, in the cognitive process. When such depersonalising activity operates, consciousness acts to shine Light on the non-dual activity instead of encouraging a differentiating and dual reality. That is, an activity where what is known is not experienced as in any way different from they who know it.

From the perspective of the *vedanta* the universe has never stopped being conscious or real, it has simply taken on a false cognitive representation because of a superimposition in perception. The solution: de-superimpose, that is, remove the sense of "I" from cognition. The "I" is a mechanism which fiddles with reality and creates a tendency towards difference in cognition.

The reason for being for most of Eastern schools of metaphysical thought such as Taoism, Buddhism or Zen, is that of achieving the unravelling of the essence of reality through correct perception of the World. Each tradition has confronted the problem in different ways, nevertheless, their results are somewhat similar: the egoic de-identification in cognition, a process which eradicates the instability of objects in the World and brings us closer to a more stable perception of humankind and the universe.

From the perspective of the *vedanta*, only depersonalised activity in action and cognition allow us to recognise the true identity of the individual: a universe where the individual and matter are only the substantiality of a non-dual conscious essence that transcends everything except itself.

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