



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.

**We live in a permanent state of duality. Is there any possibility of escaping from it?**

No, there is no escape because it does not exist. How can you escape from a dream? How can a dream character step out of the dream? Can you really expect the character to continue being someone once it leaves the dream? Essentially, the dreamer does not have an independent existence, which is why he disappears on awakening. In dreams the dreamer exists as a product of memory -mere memories organised under their own rules. In the same way, when awake, nobody is liberated because no one is really imprisoned, one simply lives with the prison of one's own memories. We accumulate a sense of egotism in the measure that we mentally process information. But other than via this dialectic process, we do not exist tinged with egotism, nobody lasts, nobody is imprisoned and nobody needs to be liberated.

**Can we understand Non-duality through continuous attention?**

When do you realise that you are in the dual world? In the dual world everything changes, perceptive experience is impermanent because subject and object constantly change. Everything you know changes, everything is seen as being in motion, everything acquires a sense of evolution and is born and dies, everything that suffers transformation is part of duality. Duality cannot find a support in itself.

If the question is: What can we, from our point in duality, do to experience the real, constant, permanent world where existence is stable and everlasting? The reply is that there are certain points of references through which we can just glimpse a path, a direction in which to travel through the maze of opinions without getting lost.

One of the supports glimpsed from duality is the act of consciousness itself and another is the activity of love itself. These two conditions, consciousness and love, are unfathomable because they have no beginning or end, they cannot be divided and they cannot be observed as belonging to someone who wishes to know them. In other words, Loving is being love and Consciousness is being knowledge. If the egoistic presence is active in

the instant of knowing and loving, it cancels out any possibility of anything other than dual perception.

The aim is to carry out action and to experience knowledge from a perspective that is beyond the limiting and sequential dialectic human mental process. In this new perception the egoistic sense crumbles, giving rise to a non-duality associated experience of consciousness.

In the dual world, our only points of reference for penetrating into the deepness of infinity are understanding and love. A non-dual experience requires an absence of ego in acting and in knowing.

### **How can we shut off the senses?**

Nothing special has to be done to disconnect the senses because the body is used to doing this when, for example, it goes to sleep. So closing down the senses is not something new to be learned.

Observing the inner world with impartiality and being aware of the appearance of thoughts signals the physiological system to disconnect and gives way to a clear inner experience. But wanting to do this voluntarily creates a conflict comparable to trying to sleep when you are not sleepy. In the measure that you sustain yourself within the inner world as a neutral observer of your own history without identifying to it, the physical system, already knowing how, will disconnect the senses resulting in an immediate inhibition of sensory perception.

### **What should we do if the senses will not disconnect?**

When one of the senses does not close down we should switch to the canons of outer practice. In other words, pay attention to what you see if the connected sense is sight, pay attention to what you hear if it is hearing, and do it so intensely and with such subtlety that no other perception exists. The information should be detected right from the outer source that produces it and with such attention that the sense of being the subject of the experience vanishes.

If you succeed in outer observation then in all probability you will transfer to the inner symmetry and perceive the interior full-empty thought-free world. By that point the senses will have disconnected themselves.

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