



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.

### **Can Non-duality be experienced from a dual state?**

The state of Non-duality does not stem from subject-object duality. Non-duality is what supports duality in the same way that space supports dimensions and not dimensions that support space. Non-dual Consciousness is likewise the underlying support which allows the dual world to be experienced through individual consciousness.

When you mistakenly see a snake instead of a rope, notice that the snake exists only in your mind. The substance of the snake, however, is not the snake itself but the rope. If you try to fathom the root of its existence you will inevitably think of the simile of what came first, the chicken or the egg, and then the snake, which does not exist, becomes something limitless without beginning or end.

The basis of the snake, then, is the rope. Because the rope, even though it is the underlying support and very substance of the snake, is not perceived, it goes unnoticed and what is experienced is the illusion of seeing a snake. Equally, Non-duality is the condition that supports duality. It is not that Non-duality arises from duality, it is that Non-duality is the real condition of existence. Duality only exists in the eyes of a subject who historically remembers himself. Duality and Non-duality intersect but do not co-exist, just like the rope and the snake.

See more in *Los Campos de Cognición (The Fields of Cognition)* P. 66 onwards - Sesha 2003 Editorial Gaia

### **Are there good and bad, correct or incorrect actions?**

In themselves, actions are not good or bad but their condition has been decided with the development of philosophy or theology. Actions are not in themselves bad or good per se. From our perspective, no one action is superior to any other but ethics and morale have determined whether a given action is negative or whether it is correct.

In the Vedanta system of thought, action is not subject to axiological categorisation. We consider morale from a different angle, so we talk about actions being linked to one another because there is a relating intermediary.

The ego "I" is the link in the action. Linking implies that effected actions generate consequences in which there is also a sense of owning the action.

We call this linking of actions "karma" and those actions which are not chained to their consequences, due to an absence of ego when they are effected or known, we call dharmic. We consider dharma to be "correct" because there is no sense of ego in the physical or mental action. <sup>(1)</sup>

### **How can our everyday actions be correct?**

We consider that acting correctly or dharmically involves two essential conditions. One is to act without seeking a result, in other words to carry out the action for itself and for the responsibility implied by being alive and being in contact with nature. The second is to act without a sense of ego just like an actor who is performing. The actor takes on a role but he does not believe himself to be the owner of his role and the action results from the magic in the performance.

These two aspects –not seeking the result of the action and non-identification in the physical or mental action- determine whether an action will give rise to karma or dharma with the ensuing apparition, or non-<sup>(1)</sup>apparition, of a tie between action and actor.

### **Can we convert any ordinary action into a meditation practice?**

Absolutely. Any human activity can be carried out correctly: walking, eating, looking, talking, playing, working, even killing or dying! It all depends on learning to react in a right way in the instant of the action itself. This right way of reacting allows the action to be carried out but inhibits the presence of "I" or "me" in it. This way of acting implies relating to the action in a different way: freely, openly, without wanting a result and without egoistic involvement.

(1) See more in *El Eterno Presente (The Eternal Present)*, P. 38 onwards. – Sesa 1998.

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