



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.

**Final freedom is too simple to be explained. (1)**

**What motivates an inner search in human beings?**

People are motivated towards an inner quest because they cannot find a satisfying, rational reply to the reason for being and existing and yet they need an answer. Without knowing why they always seek something superior to themselves, something all embracing, something that provides them with a reason for their own existence.

Finding one's roots and discovering the cause of one's own existence is what underlies the search within.

Being able to deal with questions that have no answer is the reason behind the inner quest.

**What is the cause of human pain and suffering?**

Pain and suffering arises because anything you experience, whether internal or external, be it with or without the senses, is always impermanent.

The main problem of existence was defined perfectly by Buddha when he said that everything changes and transforms. Ultimately, the human mind becomes confused and discouraged at the impotence of perceiving the changing world and the alternation of pain and pleasure to which existence is reduced.

**Is each one's work the easiest situation for performing Dharma?**

Taking on responsibility, in this case work, obviously allows you to there focus not only your energy but also everything you are.

Consequently, that is where performing Dharma is easiest, because work is the action that has to be done.

We all have a job and we all have a series of commitments and responsibilities. Taking these on free of egotism and without seeking a benefit from our actions converts work into a liberating mechanism.

### **How many types of action are there?**

Basically, we can identify four types of action. We call the first ***inaction***, the second ***obligatory action***, the third ***right action*** and the fourth ***renouncement of action***.

The first case, *inaction*, relates to people who, having a certain responsibility to undertake, do not do so. Not carrying out an action they are responsible for generates *karma* by omission.

The second type is *obligated action*, which implies undertaking any real or ideal action and contaminating it with a sense of ego and by desiring the benefit of its result. Such an action, via the link of the ego, engenders a consequence, in other words, it creates *karma*.

*Right action* is the third, where a physical or ideal action does not give rise to *karma* because it is done without wishing to enjoy its result and free of a sense of egotism.

The fourth type of action relates to *renouncing action* and is undertaken by a person who surrenders his responsibility towards life as a result of having attained a complete understanding of himself and his own reality and who is neither confused by illusion nor by ignorance.

See more in *El Eterno Presente (The Eternal Present)*, Sesha 1998.

### **Which of the four is best?**

The most worthy is renouncement of action because it implies an understanding of the nature of the human essence. But until there is total understanding, renouncing the resulting benefit of the action is necessary. However, acting without a sense of egotism is generally difficult, which is why one ends up being linked to the consequences of undertaken actions.

(1) *Los Campos de Cognición (The Fields of Cognition)*, page 438 – Sesha 2003 Gaia Ediciones

To know more about **Sesha** visit [www.vedantaadvaita.com](http://www.vedantaadvaita.com), the website containing information of his books, articles, interviews, talks and a calendar of seminars and courses.