



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.

So long as a perceiving agent and an object are differentiated from each other, neither can be stable (1)

What is illusion?

Illusion is believing that something non-existent is real. Illusion is taking what does not exist as authentic. Illusion is to assume that the differentiated world is a support in and to itself, in other words that the part upholds the part. Upholding and insisting upon this circumstance gives the illusion substance and endows it with an invalid basis.

Illusion is maintained by the belief that the ego exists of itself and evolves in itself when this is actually not so. What really exists is a non-differentiated condition of conscious existence the basis of which, essentially, is consciousness.

How do we define ignorance?

The failure to understand our true nature is what we call ignorance. The mistaken certainty in assuming that our true nature is variable and changing is also ignorance, because it is really always stable and unalterable.

A lack of metaphysical discernment obstructs our understanding of what is real, leading us to the assumption that the dual mental image we draw of the world or of ourselves is the basis of reality.

Ignorance is not knowing what we are, were or will be. Ignorance is taking our own mental certainties to be the perfect result of an unstable, dual world.

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

Who can teach us to meditate?

In teaching, what really gives results is the act of understanding a given fact or a given action. The aim behind teaching is to support a type of understanding that is unwaning in time and holds fast in any circumstance.

Achieving in yourself the act of meditative waiting and of correct observation of thoughts results in a doubt-free understanding that they are born and then die and that between each thought there is an empty space of pure attention. This personal experience ensues in a sufficiently strong understanding to generate an exploratory search, a path towards clarity, a lucid hope on starting the meditative practice.

This meditative certainty, this understanding of the inner or outer practice that we call meditation, is what the student must learn and the only thing worth teaching.

What is a teacher?

A teacher is one skilled in study of the sacred books (*srutis*, the books of divine revelation) and is, additionally, a knower of the absolute through the personal experience of Nirvikalpa Samadhi. A teacher is one who experiences the Non-dual absolute and strives dharmically to make it known to others.

What does a teacher's task do for us?

Because Non-dual reality cannot be intellectually transmitted, a teacher basically serves as the disciple's point of reference towards an organised way of thinking and in interpreting the world and himself.

For those questions he cannot resolve and to ensure authenticity in his meditative practices, the student needs of someone who in some way has already travelled and knows the depth of this quest. Every student has a frankly maze-like reference of his inner world and finding stability within himself and a pleasantly ample meaning to the meditative practice is enormously difficult.

The teacher, having already trodden this confusing path of metaphysical uncertainties, is able to provide a clear map of the dual mind at work and knows how to channel his disciples' doubts in the pursuit of Non-dual reality.

To know more about **Sesha** visit www.vedantaadvaita.com, the website containing information of his books, articles, interviews, talks and a calendar of seminars and courses.