No State Is Necessary to Experience the Self

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Source:

GD: You are rendering noble service to seekers of spirituality. My salutations to you.

Sundari: Thank you.

GD: My question is: If Self-knowledge is non-objective, does this happen in *samadhi* state spontaneously?

Sundari: It may, and it may not. It depends if the mind is prepared and qualified for Self-knowledge to assimilate. If the experience of *samadhi* takes place in a mind that is not purified and lacks qualifications, assimilation of Self-knowledge most likely will not take place., i.e. while you experience the Self in *samadhi,* if the knowledge that the experience is meant to deliver – which is "I am the ever-present witness of the *samadhi*" – the knowledge is lost as soon as the experience of *samadhi* ends, which it always does. No special experience is necessary to experience the Self, because that is all you are ever experiencing, in or out of *samadhi,* because the nature of reality is non-dual. But if you do not know this or what it means to be the Self, Self-knowledge cannot stick.

The Self is not an object of perception, because it is the subject; the object can never know the subject, because the subject is subtler than the object. An object is anything known to you, the Self. All states, including a state like *samadhi,* are known to you, as is any other experience, no matter how exalted. All experience take place in time, they have a beginning and an end. All states are *mithya* – that which is only apparently real, i.e. not always present and always changing. The Self is *satya,* it is beyond time and space; it is that which is always present and unchanging, the non-experiencing witness of all states.

GD: Self is light. Is it literally light? Thanks in advance.

Sundari: The Self is not literally light; it is what makes light possible. Light is *mithya* – an object known to the Self. What is known to you cannot be you.

~ *Om,* Sundari