

Toronto Retreat; August 31st, Sutra Class verses 30-38 Dayanand read the chalkboard

Q: Can we ignore obstacles and just go for the positives, make Sutra 34 the total focus? (translation: "Or, by expulsion and retention of breath[the mind may also be calmed])

A: Obstacles exist that's why you are cultivating the teaching of Sutra 39 [Or by mediation as desired]

Q: You would be overly attached to the obstacles at the same time, like how much I get into physical pain?

A: If one is capable to separate the mind body connection sensation then one is capable of reaching samadhi right away.

Q: How can we use deep sleep as an object of concentration?

A: Deep sleep is predominance of tamas guna, eat pure, light food, exercise on a regular basis, keep discipline in all aspects.

1. the dream of spiritual nature can be an object
2. its memory(the dream of spiritual nature) can be an object

Deep sleep means the mind is free from all objects

Q: So that thoughtless state can be taken as an object?

A: Like there is nothing.

Q: If obstacles are largely caused by predominance of tamas guna, can it be removed by rajastic activity?

A: By reducing tamasic activity.

Q: What is actually happening when one concentrates on mantra till they achieve a low level of samadhi, would mantra change into OM?

A: The mind is merging in the essence of mantra called mantra chaityanya.

Q: How does deep sleep inform meditation?

A: That feeling is made the object of meditation.

Q: Is it okay to change the object of meditation day to day, go from meditating on mantra to meditating on feeling?

A: So everyday you are stating a new, stay with same. You have to find out how miserable it makes you then the mind accepts it.

Q: When we are meditating and it feels like living hell it's actually a good thing to push on through?

A: If you stick to that. It is a battle between the ego and the mind. Ego doesn't make any decisions, mind does, mind chooses to meditate. The ego doesn't want to imprison itself in one object, it wants to express itself in all worldly enjoyments. This battle goes on even in the highest samprajnata samadhis.

Q: In some traditions the mantra changes from one level to another, why does the guru change it?

A: One level to the next, not everyday. One level is 12 years.