**A logo for a yoga teacher

Description automatically generated with low confidenceBooks One & Two**

**Please answer the following questions to consolidate your learning:**

1. Classical Yoga, as found within PYS, is based upon Samkhyan cosmology, in whicb we find the two main categories of Purusha and Prakriti. What do these two terms mean and what is their main relevance to our practice of yoga?
2. Can you give a translation of “yoga citta vritti nirodhah” Bk 1v2?
3. Is the reflexive, desire/sense led aspect of the mind called the Buddhi or Manas?
4. What does ‘vairagya’ mean?
   1. Freedom
   2. Detachment
   3. Absorption
5. In Book 1 we are told that if we practice certain things then the obstacles to growth can be removed,which of the following possibilties are given?
   1. Surrender to Ishwara
   2. Repeatedly bringing the mind to a single focus
   3. Cultivating the qualities of the heart
   4. Practicing breathing exercises
   5. Experiencing the inner radiance which is free from sorrow
   6. Witnessing the process of dreaming or dreamless sleep
6. Are the latent impressions within our subconscious, creating our conditioning, known as the samsaras or samskaras?
7. We are told Kriya Yoga helps us to create a settled mind and weakens duhkha (i.e. discomfort or suffering).Can you give a one word translation for the three elements of Kriya Yoga i.e. Tapas, Svadhyaya, Isvara Pranidhana?
8. Book 2 v15 we read “To one of discrimination, everything is painful indeed, due to its consequences: the anxiety and fear over losing what is gained; the resulting impressions left in the mind to create renewed cravings; and the constant conflict among the three gunas, which control the mind.” Which three significant concepts are introduced here?
9. Of the five Kleshas, the afflictions or causes of suffering, which one is the most significant klesha, underpining the others?
10. Can you name one of the nine Antarayah & Vikshepa,i.e. the obstacles & distractions to yoga?
11. Can the gross (active) or subtle effects of suffering be discarded by meditation?
12. Are the Yamas and Niyamas to be applied universally or are they dependant upon time, place, birth and circumstance?
13. According to Pratkipaksha Bhavana, what is the advice when we experience negative feelings?
14. Which initial five limbs are covered in book 2?
15. Which is the pivotal limb where we move from the outer to inner limbs?

**Books Three & Four**

1. What is the difference between dharana, dhyana and samadhi? And what is the name for the continous flow between the three states?
2. There are many siddhis described in book 3, why can these become problematic?
3. Are the siddhis considered to be magical or miraculous, or simply natural developments inherent within our own potential?
4. We are told the siddhis or perfections can be present at birth or can be developed by herbs, mantras and by purification; what is another possibilibity?
5. What might it mean when in book 4 verse 7 it says “The actions of an enlightened being are neither black or white, but those of others are threefold?
6. What is the name of the cycle of cause and effect which is perpetuated by kama (desire)?
7. Is it true to say that it is only through the experience of Dharma Megha Samadhi, the State of Unclouded Truth, that the causes of suffering are destroyed?