

QUESTIONS ON YOGA -----PREFACE.

- 1.- What are the two purposes for which "Yoga" was written?
- 2.- Can philosophy be brought down to the level of common Consciousness or must consciousness ~~be~~ rise to philosophy?
- 3.- How is consciousness raised?
- 4.- Why should the student of Yoga gain some familiarity with Sanscrit terms?
- 5.- Is Yoga something which properly belongs to the Orient only?
- 6.- What is the just view of the relationship between races?
- 7.- What was the zone covered by India in the ancient sense?
- 8.- State what is the peculiar genius of India.
- 9.- Contrast the peculiar powers of the East and the West.
- 10- To which group of races does the Indian belong? What is our relationship to this race?
- 11-Of what is the Indian race the repository?
- 12-Does a teacher always or necessarily make the best practitioner of what he teaches?
- 13-What is the typical service which the West can render the East?

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YOGA
ITS PROBLEMS ITS PHILOSOPHY ITS TECHNIQUE

QUESTIONS

CHAPTER ONE: INTRODUCTION:

1. What three events lead Guatama to leave his palace and position and go forth on the search for liberation? (Pg.13 & 24)
2. What was the actuating motive of the message of both Buddha and Jesus? (Pg. 14 & 15)
3. As one views the span of outer life, what one fact stands out especially? (Pg. 15 to 17)
4. Name some of the methods used to escape life-pain? (pg.17)
5. Why do most expedients to escape pain fail? (Pg.18)
6. With what principle is man's consciousness primarily concerned? (Pg. 18 to 19)
7. Give two reasons for believing that the life-problem can be solved satisfactorily? (Pg. 19-21)
8. What is the essential factor in producing a realization of proof or demonstration? (Pg. 21-22)
9. What type of spirit is required of one who would realize new knowledge? (Pg. 23-24)
10. What is a necessary condition for the attainment of the greatest prize of life? (Pg.24)
11. Write a resume of the meaning of this chapter in your own words.

CHAPTER 1. ----- INTRODUCTION.

- 1.-Give the three experiences which led to the awakening of the Prince Gautama to his world mission.
- 2.-What was the essence of the lesson which he derived from them?
- 3.-Give the outstanding quality which one finds as he examines life in all its phases on this plane.
- 4.-Give a conspicuous feature which marks racial and national history.
- 5.-Of what moral qualities is War the natural expression?
- 6.-What are the natural fruits of war?
- 7.-Show how ethically our current modes of international peace differ little if any from a state of war. (Discuss the philosophy of non-resistance)
- 8.-What negative principle largely governs the relationships between men as individuals? 16.
- 9.-Show how pain largely fills the individual lives of men.
- 10-What is meant by philosophical pain? 17.
- 11-What are the most commonly employed methods for the escape from the world-pain? 17.
- 12-Show how these methods of escape finally fail. 18.
- 13-What is the primary concern of man as man? 17. --Show how this is indicated in the term "man" itself.
- 14-What is the ultimate problem which stands before human thought?
- 15-Give two reasons for believing that the problem which life brings can be solved. 19 - 21.
- 16-What would you say is the primary motive which leads man to action in science, art and philosophy? 20.
- 17-What is the value of testimony in determining any fact? 20.
- 18-Can anything be proven by external evidence and testimony? 21.
- 19-Give an absolute essential for the establishing of proof or demonstration. 21 - 22.
- 20-Show how a printed mathematical demonstration can be proof for one individual and not for another. 21 - 22.
- 21-What would you call the key to the realization of proof? 23.
- 22-How can external agencies serve us in determining Truth? 23.
- 23-What is the spirit required on the part of one who would seek new knowledge? 23.
- 24-What is the course taken by the wise explorer of a new country? 24.
- 25-What must every seeker after Liberation bring with him? 24.

CHAPTER 11. ----- PHILOSOPHICAL SKETCH.

- 1.-Give the root meaning of the word "Yoga".
- 2.-Give two uses of the term "Yoga".
- 3.-How is this term used in this book?
- 4.-What is meant by the term "Yogi"? 25.
- 5.-What is the typical occidental attitude toward philosophy? 26.
- 6.-Does the so-called practical man really succeed in avoiding philosophical presuppositions? 26.
- 7.-How do western scholars generally view/Yoga philosophy? 27
- 8.-What is a speculative philosophy? 27.
- 9.-How do the Yogis view their philosophy? 27-28.
- 10-Distinguish between the meaning of "perception" and "Apperception". 27 - 28.
- 11-What position can a student take other than that of acceptance or rejection of a new point of view? 29.
- 12-What western system of philosophy approaches closest to that of Yoga philosophy? Can you give the names of any representatives of this school? 29 - 30.
- 13-What philosophy of life dominates the West? 30.
- 14-What is the difference between conscious and unconscious materialism? 30.
- 15-Give the primary characteristics of materialism. 31.
- 16-Why is the spirit of commercialism essentially materialistic? 31.
- 17-Show how most religious outlooks are materialistic. 32.
- 18-How is materialism shown in current educational theory and practice? 32.
- 19-Show the presence of materialism in the majority of current programs of social betterment. 33.
- 20-What is the attitude of Yoga Philosophy toward materialism? 33
- 21-Show how the ethics of vivisection can lead logically to experimentation with murder. 33 - 34.
- 22-Where does Yoga Philosophy place primary Reality? 34.
- 23-Why is it meaningless to talk of that which is wholly independent of Consciousness? 34.

CHAPTER 11. (CONTINUED.)

- 24-What remains ever the same regardless of change in the content of Consciousness? 35.
- 25-Do we ever experience more than one Self? 35.
- 26-Show how the unity of the world inheres in the unity of the Self. 35.
- 27-Show how from the standpoint of Yoga the Self is not subject to the constraint which involves bodies. 36.
- 28-Show how the "I" may be regarded as possessor of the whole world experienced. Illustrate. 36 - 37.
- 29-What is meant by "Moksha"? 37.
- 30-In the metaphysical sense is there any problem of Liberation for the Self? 37.
- 31-In what sense is the problem of Liberation real? 38.
- 32-For what aspect of Consciousness is Yogic discipline necessary? 3, 9.
- 33-In what sense is Consciousness affected and in what not affected by hypnosis? 39.
- 34-Distinguish between the view of the world of the Yogi and that of the man who is not liberated. 40.
- 35-What is meant by atman? 40.
- 36-Is it correct to say that a technique or discipline has power to lead to Moksha? 41.
- 37-What is it that a technique accomplishes? Illustrate. 41.
- 38-How many detailed forms of Yoga training are there in the ultimate sense? 42.
- 39-What is a Guru and what is his function in Yoga training? 42.
- 40-Would you say that a Guru is an absolute necessity? 42.
- 41-Must a student wait until he finds a Guru before he may start the practice of Yoga? 43.
- 42-What is a Chela? 43.
- 43-How does a student establish candidacy for Chelaship? 43.
- 44-Where are the first steps in Yoga training to be found? 43-44.
- 45-What is the meaning of the word "Path" as used in Yoga? 44.
- 46-Name the seven sub-divisions of Yoga Technique as given in the text. 44.
- 47-Will any one of these techniques entirely by itself lead to the goal of Liberation. 44 - 45.
- 48-Give an illustration from common experience that illucidates the relative function of the different techniques. 45.
- 49-What is that which is common to all technique? 46.

- 1.-What are the prime factors which place the student on the Path? 47.
- 2.-In the broader sense, what is the meaning of "Karma"? 47.
- 3.-Is Karma to be thought of as "Law in the legislative sense"? 47.
- 4.-Show the respects in which the idea of Karma accords with Law in the scientific sense, and how it differs from the most Current interpretation of scientific law. 48
- 5.-Show how the principle of Balance affords the basis for calling the manifested Universe a Maya. 49.
- 6.-Explain the narrower and more familiar use of the word "Karma". 50
- 7.-Show how it is possible to be freed from bondage imposed by Karma, although this Law is absolutely without exception in its action. 50 - 51.
- 8.-How does the student following the Path of Karma Yoga differ from the man of the world? 51
- 9.-Distinguish between the motive in action of the Karma Yogi and the man of the world. 52 - 53.
- 10.-What is the effect of detachment from the fruits of action? 54.
- 11.-Who may undertake the practice of Karma Yoga and when? 55.
- 12.-Is it necessary to have a personal Guru to start the practice of Karma Yoga? 55.
- 13.-How does the student bring himself into correlation with the Guru? - 55.
- 14.-Does the student always know whether he is under the attention of the Guru? - 56.
- 15.-What is the advantage of conscious correlation with the Guru? 56
- 16.-Is the discipline of Karma Yoga really negative or positive? 57
- 17.-Why does this discipline seem negative to some? - 57.
- 18.-Give an illustration of an application of the principle of detachment for the gaining of an objective power. 57.
- 19.-What is the first requisite of an earth walker who desires to become a flyer? 57.
- 20.-Does such an earth-walker have to lose the capacity to walk to become a flyer? 57.
- 21.-Elaborate the analogy between the student of flying and the Chela. 58.

CHAPTER IV. - - - BHAKTI YOGA.

1. Show in what sense the principle of Bhakti is necessary for all students of Yoga and in what sense it is a special discipline. 61.
2. What is the great cause of the feeling of incompleteness in Man? 62.
3. How is the sense of "I am I" developed? Show how this sense is both desirable and a barrier. 62.
4. What do we call the attainment of completion? 62.
5. What methods are justified for the attainment of completion? 62.
6. What is the meaning of "Self-abandonment"? 62.
7. Show how the artist and religious devotee attain an adumbration of Yoga? 62 - 63.
8. Show the essential difference between the ecstatic state of the artist and religious devotee on one hand and that of the Yogi on the other. 63.
9. What is the great actuating motive of Bhakti? 64.
10. Can Yoga ever be attained by one who is entirely lacking in the principle of Love? 64.
11. Distinguish between "Love" in the biological and romantic sense and "Love" as the basic quality of Bhakti. 65.
12. In the beginning of Bhakti discipline what kind of object of devotion is requisite? What is requisite in the end? 66.
13. What does the Bhakti commonly call his Beloved? 67.
14. Finally where does the Bhakti find God or the Beloved? 68.
15. What is the limit beyond which Bhakti alone cannot pass? 68.
16. What is the meaning of the phrase: "Love is the last Illusion?" 68-69.

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MANTRA YOGA - Chapter V.

1. Point out a special distinguishing feature between Mantra Yoga and Karma Yoga. 70.
2. Does Mantra Yoga constitute an advanced or preliminary technique? 70.
3. What is the meaning of Mantra Yoga? 71.
4. What is the principle action of Mantra with respect to Consciousness? 71.
5. What is an exoteric use of Mantra that is familiar? 72.
6. Differentiate between Mantra as a science of Tattwas and as Yoga. 72-73.
7. Give the terms used in Christian thought which are the equivalent of Shabda Brahman? 73.
8. Give the meaning of Shabda Brahman. 73.
9. Distinguish two aspects of Shabda Brahman. 73.
10. What is the primary difference between lettered and unlettered sound? 74.
11. What is the essential quality of the Mantramic word? 75.
12. What is meant by Madhyamashabda? 75.
13. What are the two dualisms of names and objects? 76.
14. Give the meaning of "Sukshma". 76.
15. Give the meaning of "Vaikhara Shabdha." 76.
16. What is the order of Manifestation? 76. Which precedes - Name or Form? Which dualism is prior? 76.
17. How does the universe appear (a) to Consciousness bound in bodies, (b) to emancipated Consciousness? 77.
18. What is meant by the statement: "For Consciousness bound in bodies the order of the original manifestation is reversed?" 77.
19. What is the first task of Yoga-training? 77.
20. After freeing the mind from dependence upon sensation, how then does it function? 77 - 78.
21. Is it possible to control the mind by direct action of the will? 78.
22. By what principle does Mantra Yoga Technique control the modifications of the mind? 78.
23. Outline the process by which Mantra builds the mind. 79.
24. Which is the vital dualism in Mantra Yoga, the subtle or the gross? 80.

CHAPTER VI. - - - HATHA YOGA.

1. Give an important source of danger in the practice of Hatha Yoga. 87.
2. Give two senses in which the term Hatha Yoga is employed. 87 - 88.
3. Can Hatha Yoga by itself attain to the goal of Yoga? 88 - 89.
4. Is Hatha Yoga the same as Black Magic? 89.
5. What does Black Magic lead to if persisted in? 89.
6. What is the essential difference between Black and White Magic? 89 - 90.
7. Show the contrast between Hatha and the three previously discussed forms of Yoga in the ethical sense. 90.
8. What are the dangers into which a student may fall who practices Hatha Yoga? 91.
9. What is the primary cause of the dangerous quality in Hatha Yoga? 91-92.
10. Describe two basically different uses of Hatha Yoga. 94.
11. What are the fakirs and what price do they pay for their powers? 94-95.
12. With what instrument of control is Hatha Yoga primarily concerned? 96.
13. What is meant by the Breath in the macrocosmic sense? 96 - 97.
14. What is the theory of control by the breath? 97.
15. What aspect of breath is emphasized in Raja and Hatha Yoga respectively? 98.
16. What is meant by the phrase "The Sadhaka in Hatha Yoga reverses the order of the original creative outflow from Brahman"? 98.
17. What is the crux of the practical problem of Yoga Sadhana? 100.
18. What is the Guru within? 100.
19. What is the primary service rendered by the outer Guru? 100.
20. How does Hatha Yoga seek to control the modifications of mind? 101.
21. What method is first followed by the man who is enmeshed in materialism who desires to realize Yoga? 102 - 103.
22. What is Kali Yuga? 103.
23. What are the Tantras and what does Tantric discipline emphasize? 103.
24. What is the essence of Pranayama and what is effected by it? 104.
25. What is meant by a catalyptic state? 105.
26. What is the primary instrument of action of Hatha Yoga? 105.
27. Why is physical purification of peculiar importance for Hatha Yoga Sadhana? 106 - 107.
28. What is the prime purpose of the practice leading to longevity? 108-109.
29. Give a reason for the practice of continence in connection with specific Yoga practice. 109.
30. Why is posture of value in connection with Hatha Yoga practice? 111.
31. Why is the student warned to not undertake Hatha Yoga practices by himself? 112 - 113.

CHAPTER VII. - - - LAYA YOGA.

1. What does Laya Yoga deal with primarily? 115.
2. What are the three vehicles of action given in the four-fold division of the principles of man? 116.
3. What is it possible for man to do with these three vehicles? 116.
4. What is requisite to the functioning in the Subtle Body? 117.
5. Distinguish between the Subtle Body and the Linga Sarira. 116.
6. What is meant by full Liberation? 117.
7. Of what is the Subtle Body the carrier? 117.
8. With what vehicle is Laya Yoga especially concerned? 118.
9. What are the centers of action in the Subtle Body called? 118.
10. Give the correspondences and functions of the following centers:
 - (a) Muladhara.
 - (b) Svadhishtana.
 - (c) Manipura. 118 - 123.
 - (d) Anahata.
 - (e) Vishuddha.
 - (f) Ajna.
 - (g) Sahasrara.
11. What is the Kundalini? 123.
12. Give the electronic relations of the atom and the relative order of energy carriers in rotating electrons and central nucleus. 124-125.
13. Show the analogue between the relationships within the atom and that which Kundalini bears to embodied consciousness. 126.
14. Is it possible to control and direct the Potential energy of Kundalini? 127 - 128.
15. What is required in general in addition to the effort of the student in the effecting of control of Kundalini? 128.
16. As Kundalini rises what does it do to the body centers? 128 - 129.
17. What happens when Kundalini enters Ajna? 129.
18. In terms of Kundala Sadhana what effects Liberation? 130.
19. Give Sanskrit terms for the state of Liberation. 131.
20. In what two ways may Kundala-Sadhana be approached? 132.
21. Show why the approach from below is fraught with much danger. 132 - 133.

CHAPTER VIII. - - - - RAJA YOGA.

1. What does the student very soon find concerning the essential part of Yoga training? 135.
2. Give and explain the three phases of esotericism. 135 - 138.
3. How is consciousness awakened to the deeper esoteric phases of knowledge? 138.
4. Is Raja Yoga primarily exoteric or esoteric? 139.
5. Give the two aspects of Raja Yoga. 139 - 140.
6. With what instruments of Yoga is Raja Yoga primarily concerned? 140.
7. With what Chakras is the higher Raja Yoga concerned? 141.
8. How is it possible for the student to enter the higher Rāja Yoga without passing through the preliminary forms of 'Kundala-Sadhana? 142 - 143.
9. How does the student command the attention of the Guru? 143.
10. Why should the student be on his guard against books purporting to be expositions of Raja Yoga? 143 - 144.

CHAPTER IX — JNANA YOGA

1. What is Jnana Yoga? 145.
2. What are the two senses in which the term "Jnana Yoga" is used? 145-7.
3. Explain the meaning of Intellectio-Spiritual knowledge. 145.
4. In what sense is Karma Yoga superior to Samnyasa Yoga, and in what sense is the latter superior? 145-6.
5. Show how ultimately all Yoga must become Jnana before the goal of Yoga is won. 147.
6. What is the cause of all human suffering or bondage? 147.
7. How is the universe produced. 148.
8. What have I ever been, am, and ever will be? 148.
9. Is Yoga ever the result of action in the direct sense? 149.
10. What, then, does Yoga mean? 149.
11. What is the purpose served by various Yoga techniques? 149.
12. What is the basis on which a technique is chosen for any given individual. 149-50.
13. Are all students now ready for Jnana Yoga? 150.
14. What is the meaning of Renunciation of all action in the Yoga sense. 151.
15. Show inhibition of action is a form of action. 151.
16. Show how a realized Jnani can be active among men and yet not be acting. 152.
17. Show the difference between the control of the world by the Jnani and that of the scientist. 154.
18. Show how he who controls the mind controls the whole universe. 153.
19. Show how the attainment of Jnana is not necessarily dependent upon the use of Kundalini. 155.
20. What is the essence of Jnana Yoga Sadhana? 156.
21. What is the Self? 156.
22. What is the fruit of Jnana? 157.

Chapter X

The Path of the World-Saviours.

1. What is Nirvikalpa Samadhi?
2. What is the greatest possible achievement possible for man?
159
3. Name a great fruit of Yoga. 159
4. What is the significance of Renunciation? 159 160
5. What body does the Yogi assume if he enters final Nirvana alone?
160 161
6. In what important sacred work is the Dharmakaya vesture discussed?
Tell what you can about it.
7. State in your own words the significance of the ideal of Kwan-Yin.
162
8. What robe is attained by him who chooses the Path of the Secret
Heart? 162
9. What is required of him who would win the Nirmanakaya vesture?
163
10. Give another name for Nirmanakayas. 163
11. Show how the Nirmanakayas work. 163 - 164
12. Show something of the debt humanity owes the Nirmanakayas. 164-165
13. Where is found the center of the Order of Nirmanakayas?
166 and "Voice of the Silence"
14. Who is the great patron Saint of this Order?
15. What instruments of action may the Nirmanakaya employ?
166 167.

chapter X

The Path of the World-Saviours.

(General type of answers to questions for use of class-teachers.)

1. Nirvikalpi Samadhi is the Liberation of Formless Consciousness. It is the full Liberation and is very difficult of attainment especially in this Iron Age or Kali Yuga. It is inconceivable to Consciousness moving in terms of form. It is the fruit of many incarnations of effort along the Path.
2. The Liberation of Formless Consciousness.
3. Omniscience is one of the greatest rewards of Yoga.
4. Renunciation is the letting go of limitation. This is true of the renunciations which the student of the Path toward Spiritual Realization has to face. The great renunciation of the Nirmanakaya on the other hand is real as it involves the letting-go of the fruits of Liberation for service.
5. The Dharmakaya vesture.
6. "The Voice of the Silence". (Students should study this and state briefly what they find on the subject).
7. (It would be well if the students memorized the words at the top of page 163)
quoted
8. The Nirmanakaya vesture.
9. The renunciation of the Bliss which is the fruitage of many incarnations of striving.
10. World-Saviours.
11. (This answer is contained largely in the sentence beginning at the bottom of page 163.)
12. Man to-day would be almost certainly hopelessly engulfed in spiritual darkness. (It is said that a planet "Lucifer" was once so engulfed and became destroyed by the disintegrative power of evil so that it now forms the belt of asteroids that lies between Mars and Jupiter.)
13. In the Himalayas north of India.
14. This is the Great Buddha who has appeared as a Saviour of men several times in the past 2500 years.
15. Bodies taken consciously as new-born babes, though this is said to be rare because of the time lost in bringing the new body along. 2nd discarded though still usable bodies of others. Such bodies must have the right physiological development and purity. Sometimes child-bodies are prepared and then occupied by a Nirmanakaya whose old physical body is practically worn out. The truth in the doctrine of the "ever-living Buddha" of Northern Buddhism is concerned with this process. 3rd The Nirmanakaya may function in his subtle vesture alone thus acting as an unseen influence. Sometimes close association is formed with an individual soul, already incarnated, for a special work. Such are as