

Yoga Sutras - Self-Study Q&A

Swami Jnaneshvara Bharati

SwamiJ.com

A pleasant way to learn: The following questions serve as an enjoyable way to review the principles and practices of the Yoga Sutras of Patanjali. The links take you to the sutras that answer the questions. The questions are designed to focus on the practical application of the teachings. This page can also be printed and used effectively for group discussions.

Click on the sutra number to see the answers!

Chapter 1: Concentration (Samadhi Pada)

1. The first word (Atha) suggests you have done prior _____. ([1.1](#))
2. Yoga is the _____ of the modifications of the mind field. ([1.2](#))
3. With regulation of mind, the seer rests _____. ([1.3](#))
4. What is the central block to Self-realization? ([1.4](#))
5. You want the _____ thoughts to become _____. ([1.5](#))
6. What three kinds of knowing do you want to converge? ([1.7](#))
7. What are the two keys to mastering thought patterns? ([1.12](#))
8. Practice means making choices which bring _____. ([1.13](#))
9. How long should you do that practice? ([1.14](#))
10. The practice should be done without a _____. ([1.14](#))
11. With what attitude should this practice be done? ([1.14](#))
12. Through these efforts, the practice becomes _____. ([1.14](#))
13. Through that practice a state of _____ comes. ([1.15](#))
14. What are the four levels of concentration? ([1.17](#))
15. What are the five efforts and commitments? ([1.20](#))
16. Which of these do you personally need to focus on most? ([1.20](#))
17. Contemplation on _____ is a direct route. ([1.23-1.29](#))
18. The key of that practice is remembering the _____. ([1.28](#))
19. What are some of the nine predictable obstacles? ([1.30](#))
20. What four problems come as a result of these nine? ([1.31](#))
21. What is the one solution to these thirteen? ([1.32](#))
22. On what four attitudes should one meditate? ([1.33](#))
23. A good way to calm the mind is to regulate _____. ([1.34](#))
24. Meditation on _____ perception brings peace. ([1.35](#))
25. Meditation on a _____ state of _____ brings stability. ([1.36](#))
26. Contemplation on a mind free from _____ also works. ([1.37](#))
27. Focusing on the *states* of _____ or _____ brings tranquility ([1.38](#)).
28. Or meditate on the object of your _____. ([1.39](#))
29. Mind is controlled when it can focus on _____ and _____. ([1.40](#))
30. Gradually mind becomes as clear as a _____. ([1.41](#))
31. Gross concentration is a mixture of _____, _____, and _____. ([1.42](#))
32. Exploring the subtle extends to unmanifest _____. ([1.45](#))
33. The four types of objective concentration have a _____. ([1.46](#))

Chapter 2: Practice (Sadhana Pada)

34. Kriya Yoga means the Yoga of _____. ([2.1](#))
35. What are the three parts of Kriya Yoga? ([2.1](#))

36. Practicing Kriya Yoga brings what two results? ([2.2](#))
37. What are the five kleshas? ([2.3](#))
38. Which of the five kleshas is the root of the others? ([2.4](#))
39. What are the four types of avidya or ignorance? ([2.5](#))
40. What is the mistake that allow I-ness to arise? ([2.6](#))
41. Attachment rests on the inner memory of _____. ([2.7](#))
42. Aversion rests on the inner memory of _____. ([2.8](#))
43. What coloring is there even for the learned people? ([2.9](#))
44. What is the means of further weakening subtle colorings? ([2.10](#))
45. What is the means of bringing colorings to mere potential? ([2.11](#))
46. In what two time periods are subtle colorings experienced? ([2.12](#))
47. What three consequences come from these colorings? ([2.13](#))
48. In what two ways are these consequences experienced? ([2.14](#))
49. A wise person sees all worldly experiences as _____. ([2.15](#))
50. Why does the wise person see experiences this way? ([2.15](#))
51. Which worldly experiences does the Yogi seek to avoid? ([2.16](#))
52. The connection between the _____ and the _____ is avoided. ([2.17](#))
53. Objects are by nature _____, _____, or _____. ([2.18](#))
54. Those objects are constituted of five _____ and ten _____. ([2.18](#))
55. What are the two purposes of these objects? ([2.18](#))
56. What are the four states of the prime elements or gunas? ([2.19](#))
57. The seer is actually the _____ — _____ itself. ([2.20](#))
58. The essence or nature of objects exists for what reason? ([2.21](#))
59. For whom do objects still exist once their nature is known? ([2.22](#))
60. Why do the objects still exist for those other people? ([2.22](#))
61. What alliance was needed for there to be Self-realization? ([2.23](#))
62. What condition allows this alliance to appear to exist? ([2.24](#))
63. Causing the absence of _____ brings the absence of _____. ([2.25](#))
64. This absence leads to a state known as _____. ([2.25](#))
65. What kind of knowledge brings liberation from this alliance? ([2.26](#))
66. What are some of the insights coming from this knowledge? ([2.27](#))
67. What is the means of attaining the knowledge? ([2.28](#))
68. Those practices bring _____, which culminates in _____. ([2.28](#))
69. What are the eight rungs or limbs of Yoga? ([2.29](#))
70. The first rung of Yoga is the five _____, which are _____. ([2.30](#))
71. They become universal vows through what four conditions? ([2.31](#))
72. The second rung is the five _____, which are _____. ([2.32](#))
73. Failing to practice these ten comes because _____ happens. ([2.33](#))
74. To correct this, you should cultivate _____. ([2.33](#))
75. Such negative thoughts are through what three means? ([2.34](#))
76. The negative thoughts bring what consequences? ([2.34](#))
77. What is the meaning of an *opposite* thought? ([2.34](#))
78. We should _____ ourselves of this opposite thought. ([2.34](#))
79. With non-harming, how do other people then act? ([2.35](#))
80. What is the result of truthfulness? ([2.36](#))
81. What comes through practicing non-stealing? ([2.37](#))
82. What comes through remembrance of the highest reality? ([2.38](#))
83. What arises with non-acquisitiveness? ([2.39](#))

84. Through purifying of body and mind, what attitude comes? ([2.40](#))
85. What other five benefits come through this purifying? ([2.41](#))
86. What is acquired through cultivating contentment? ([2.42](#))
87. Training the senses brings mastery over ____ and _____. ([2.43](#))
88. Training the senses also brings removal of _____. ([2.43](#))
89. Through self-study and reflection one connects with _____. ([2.44](#))
90. By letting go into the source, one attains the state of _____. ([2.45](#))

91. The third rung of Yoga is _____. ([2.46](#))

92. Meditation posture should be ____ and _____. ([2.46](#))

93. What are the two means of perfecting meditation posture? ([2.47](#))
94. What freedom comes from perfecting meditation posture? ([2.48](#))

95. The fourth rung of Yoga is _____. ([2.49](#))
96. The key is in doing what with the force behind breath? ([2.49](#))
97. What are the three aspects of breath? ([2.50](#))
98. In what three ways is breath regulated? ([2.50](#))
99. The goal is that breath become ____ and _____. ([2.50](#))
100. The ____ pranayama is beyond the other three. ([2.51](#))
101. This is beyond both the ____ and ____ spheres. ([2.51](#))
102. Through this practice the veil over ____ thins. ([2.52](#))
103. That veil usually blocks _____. ([2.52](#))

104. The fifth rung of Yoga is _____. ([2.54](#))
105. This has to do with the ____ senses, not just the physical. ([2.54](#))
106. Indriyas relate to cognitive senses and instruments of _____. ([2.54](#))
107. They are allowed to cease to be ____ with mental objects. ([2.54](#))
108. These are allowed to do what in relation to the mind field? ([2.54](#))
109. This brings mastery over senses going in what direction? ([2.55](#))
110. With mastery the senses don't go ____ towards _____. ([2.55](#))
111. What is the level of mastery that ultimately comes? ([2.55](#))

Chapter 3: Progressing (Vibhuti Pada)

112. The sixth rung of Yoga is _____. ([3.1](#))
113. The seventh rung of Yoga is _____. ([3.2](#))
114. The eighth rung of Yoga is _____. ([3.3](#))

115. Rungs six, seven, and eight together are called _____. ([3.4](#))
116. What results come through this three part practice? ([3.5](#))
117. That practice is applied to what? ([3.6](#))

118. These three rungs are more ____ than the others. ([3.7](#))
119. These three are ____ compared to ____ samadhi. ([3.8](#))

120. What are the three subtle transitions? ([3.9-3.16](#))
121. Nirodhah parinamah is about convergence of ____ and _____. ([3.9](#))
122. This practice becomes steady by creating deep _____. ([3.10](#))
123. Samadhi parinamah is when ____ subsides and ____ arises. ([3.11](#))
124. Ekagra parinamah is when ____ subsides and arises. ([3.12](#))
125. These three transitions explain what three transformations? ([3.13](#))
126. They also explain the relationships to ____ and _____. ([3.13](#))
127. There is an ____ contained within all forms or qualities. ([3.14](#))
128. Change in ____ is the cause for different appearances. ([3.15](#))

129. The experiences from samyama are both ____ and _____. ([3.38](#))
130. Samyama on outward projection brings removal of _____. ([3.44](#))
131. Samyama on the five elements brings mastery over _____. ([3.45](#))
132. Samyama on the ten indriyas brings _____. ([3.48](#))
133. Discrimination between ____ and ____ brings mastery over all. ([3.50](#))
134. With non-attachment to that, ____ of bondage are destroyed. ([3.51](#))
135. Through that non-attachment ____ is also attained. ([3.51](#))
136. What is recommended for the invitations by celestials? ([3.52](#))
137. Higher knowledge comes from samyama on ____ and _____. ([3.53](#))
138. That leads to discrimination between two ____ objects. ([3.54](#))
139. That knowledge is ____ and _____, and is born of _____. ([3.55](#))
140. That knowledge includes ____ objects within its field. ([3.55](#))
141. That knowledge involves all ____ related to those objects. ([3.55](#))
142. That knowledge is beyond any _____. ([3.55](#))
143. With equality between ____ and _____, comes _____. ([3.56](#))
144. With that equality there comes _____, and that is the _____. ([3.56](#))

Chapter 4: Liberation (Kaivalya Pada)

145. What are five means of opening to subtle experience? ([4.1](#))
146. Transition to another form happens by _____. ([4.2](#))
147. Attainments or realization come by the ____ of obstacles. ([4.3](#))
148. The mind fields spring forth from _____. ([4.4](#))
149. Who is director of the many fields of mind? ([4.5](#))
150. The mind field born from ____ is free from karma. ([4.6](#))
151. The actions of Yogis are neither ____ nor _____. ([4.7](#))
152. Those threefold actions result in ____ that later bear fruit. ([4.8](#))
153. Those actions arise to fruition only ____ to those impressions. ([4.8](#))
154. What do memory and samskaras have in common? ([4.9](#))
155. Because of this, there is an ____ in their playing out. ([4.9](#))
156. There is no ____ to the process of these deep samskaras. ([4.10](#))
157. What four things hold together the samskaras? ([4.11](#))
158. When those four disappear, the ____ also disappears. ([4.11](#))
159. Past and present exist in the _____, like a photo album. ([4.12](#))
160. Past and present impressions appear different due to _____. ([4.12](#))
161. The characteristics or forms are composed of _____. ([4.13](#))
162. These separate characteristics appear as a _____. ([4.14](#))
163. Different minds perceive the same object _____. ([4.15](#))
164. Minds perceive differently because minds ____ differently. ([4.15](#))
165. Does an object depend on any one mind for its existence? ([4.16](#))
166. The way objects are perceived is due to the ____ of the mind. ([4.17](#))
167. Activities of the mind are always known by _____. ([4.18](#))
168. Pure ____ is superior to, support of, and master over _____. ([4.18](#))
169. The mind is ____ self-illuminating. ([4.19](#))
170. The mind exists for the benefit of a ____ consciousness. ([4.24](#))

171. After discriminating between seer and seen ____ ends. ([4.25](#))
172. Then mind is inclined towards the highest _____. ([4.26](#))
173. Mind also gravitates towards _____. ([4.26](#))
174. With ____ in enlightenment, other ____ arise. ([4.27](#))
175. Interfering thoughts are handled in the ____ way as before. ([4.28](#))
176. Then the Yogi loses interest even in _____. ([4.29](#))
177. From that losing of interest there comes ____ samadhi. ([4.29](#))
178. After that level of samadhi the ____ are removed. ([4.30](#))
179. By the removal of those veils comes experience of the _____. ([4.31](#))
180. It also brings the realization there is ____ to be known. ([4.31](#))
181. Also after that samadhi the ____ have fulfilled their purpose. ([4.32](#))
182. Then they ____ to transform and ____ into their essence. ([4.32](#))
183. When those elements resolve into their cause, ____ comes. ([4.34](#))