

## Yoga Sutras - Self-Study Q&A

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**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](#))