

Yoga Sutras of Patanjali – Questions

Presented by
Swami Jnaneshvara Bharati
www.SwamiJ.com

These questions serve as an enjoyable way to review the principles and practices of the Yoga Sutras of Patanjali. Each question includes a reference to the Sutra that answers the question. The questions are designed to focus on the practical application of the teachings. This page can also be used effectively for group discussions.

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)