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 adhyāya 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)