**Read lines II.34 and II.35 from chapter two of the Yoga Sutras of Patanjali. Summarize, in your own words, the meaning of these Sutras. Explain how they can be used in your life, with people you find difficult, in your practice and in teaching your students.**

*2.34 Negative thoughts are violence, etc. They may be (personally) performed, performed on one’s behalf by another, or authorized by oneself; they may be triggered by greed, or delusion; and they may be slight, moderate, or extreme in intensity. One should cultivate counteracting thoughts, namely, that the end results (of negative thoughts) are ongoing suffering and ignorance.*

*2.35 In the presence of one who is established in nonviolence, enmity is abandoned.*

**Excerpts from “The Yoga Sutras of Patañjali” by Edwin F. Bryant**

Based on Edwin Bryant’s Yoga Sutras of Patañjali Translation and commentary, in Sutra 2.34 Patanjali affirmed that thoughts resonate in our lives under the form of a result or consequence (Karma). In order to experience good karma, all negative thought must be followed by a positive one in order to cancel any negative effect. Moreover, in the Sutra 2.34, failing to observe this balancing synergy, one would prolong suffering and ignorance. The ultimate goal is to become a naturally nonviolent person. Sutra 2.35 states that the one who has attained this transformation will not experience suffering or ignorance.

Nevertheless, ignorance cannot be conquered but by knowledge. And suffering cannot be comforted but by empathy, and sometimes, tolerance. Instead of cultivating a reflex based thinking pattern to guarantee a beneficial outcome, I favour analyzing any negative thought as I perceive them as learning opportunities to undo any fear-based action/reaction.

In order to carry out this exercise, I first need to welcome any negative thought,with all its ugliness, with empathy; if one wants to become a Teacher, one must be a student first. This same approach is the one that I apply in my daily life. As Yoga teachers, it is our duty to promote it as a non-judgmental philosophy, where actions are not reward-based, and where even challenging students are welcomed.

Beyond this exercise of balancing outcomes, the underlying teaching of these Sutras is that any negative based thought, gesture, or action is a self-inflicted wound, as we are always at the end of the loop.