**Essay Question:**

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

The two lines of the Sutras speak about the violence we might carry in our thoughts (and consequently our actions). Independently of how it is originated the result of that is solely suffering. Only when we establish a permanent condition of non-violence is when we finally change the perspective of enmity in our surroundings.

This is a very important principle in the path of transforming ourselves and the community into a more loving, compassionate and equal environment.

Like the Sutras state, independently of its source this is a form of reaction contrary to what we aim as developed, balanced and loving beings, being in the path of Yoga or not.

If this is how I react in my environment something is calling my attention, something is unclear or not in balance and I should investigate. In my personal experience, this reaction is mostly originated by fear or anxiety. And it’s commonly a sign that I haven’t been in balance with my thoughts or health, or haven’t been with a clear, calm and focused attention to my environment, or even have been expecting too much and not being compassionate to the unfolding and wise time of reality itself.

If this is the reaction I experience from others, more and more I respond to it in a different way, first accepting that others have their reasons to be reactive and are going through their paths of learning. Showing then a loving attitude in return transforms profoundly our experiences, primarily for not giving continuity to the cycle of enmity (in myself and the community). And foremost, through actions I can show that another perspective or approach to situations are possible.

In my experience in the Yoga practice, violence was mostly shown in the attempt of crossing limits or discontentment. In my personal practice it took a long time to learn to let go of the sources of violent behavior. To understand that respect is fundamental, to my body, to my limits, to the results. Combined to the principle of Ahimsa discussed here, I learned to value likewise Asteya, not taking what’s not given, in a non-material way. Meaning that conquering in this path is actually being ready to receive, there’s no struggle, just openness.

When teaching, personally I carry the most devoted and loving attitude to establish an environment with no menace. Feeling cared and attended has an intense effect in the practitioner thoughts. And what’s most common nowadays is students being driven by their egos and crossing the limits of their bodies to reach further, consequently harming themselves. It’s an ongoing process to me learning how to bring them to the quality of the experience itself.

In the bigger picture, it’s the constant work (personal and furthermost with the community) of harnessing. Be expressed by violence or else, the uncontrolled mind, body and senses take us to one particular perception, usually self-centered and harmful. Ending this cycle demands patience, observance, devotion. May Yoga always be a powerful tool to that.