**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.**

**Sutra II.34**  
vitarkā hiṁsādayaḥ kṛta-kārita-anumoditā lobha-krodha-moha-āpūrvakā mṛdu-madhya adhimātrā duḥkha-ajñāna-ananta-phalā iti pratiprakṣa-bhāvanam ||34||

Violent thoughts (himsa) induce unending suffering and ignorance. In such cases, it makes no difference whether you’re the perpetrator, the person who gives the orders, or the instigator; or whether the thoughts are provoked by greed, anger, or delusion; or whether small, medium or large scale action is involved. This is why orienting yourself toward the reverse is helpful. ||34||

Thoughts that are unkind towards the self or towards others lead to actions that harm all beings, as we are all interconnected. Therefore it is always helpful to think positively each time you find yourself in a negative mind- state, as a result of greed, anger or delusion.

**Sutra II.35**

ahiṁsā-pratiṣṭhāyaṁ tat-sannidhau vairatyāghaḥ ||35||  
Once a condition of durable non-violence (ahimsa) has been established, all enmity will be abandoned in your environs. ||35||  
  
When you are able to embody tolerance and kindness in your relationships with self and others, your environment will be clear and peaceful.

I believe these sutras together embody the practice of mindfulness, that is key for living a happy life, with happiness I define as: living peacefully with the self and in relationship with mankind, nature and the world, and with the challenges life presents us with. Together these two sutras can be said to embody the practice of yoga in its broadest sense. Mindfully recognizing each time we have a thought that is not aligned with our true values and consciously replacing it with it’s opposite, helps to cultivate words and actions that shape our bodies, lives and environment, for freedom of being.

This is a continual practice in our day to day lives, with the challenges we face to balance ourselves and respond care-fully to the circumstances that unfold in our immediate relationships (with self, another person, environment) and on a more global scale, continually.   
  
The more consistently we adhere to these sutras, the more easeful our life practice becomes.