**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.**

II.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.](https://www.ashtangayoga.info/philosophy/yoga-sutra/chapter-2/item/vitarkaa-msaadaya-kaarita-anumoditaa-lobha/)

*I can really relate to this sutra. Violent thoughts can pop up so quickly, especially in a difficult situation. These difficult situations can come up with your partner, a co-worker you don’t get along with or with a student that challenges you. While it sounds simple, it does take a lot of work to orient yourself towards positive thoughts rather than the negative ones that pop up. But, if you can bring more positivity and more non-violent thoughts into your everyday thinking, you will find more patience and understanding when confronted with these difficult situations. I also find this helpful in how I treat myself… I can be very negative towards myself in stressful situations, learning to move away from that tendency will allow me to have more clarity.*

II.35:

[Once a condition of durable non-violence (ahimsa) has been established, all enmity will be abandoned in your environs. ||35||](https://www.ashtangayoga.info/philosophy/yoga-sutra/chapter-2/item/msaa-prati-thaaya-sannidhau-vairatyaagha/)

*This seems like the ultimate “condition”. It would be great to be actively opposed to violent thoughts. By being actively non-violent you would find more peace and clarity in high stress situations. Dealing with a difficult partner/student/self would be another experience, rather than a high-tense, difficult one.*