**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.**

Before explaining the meaning of the two Sutras, is important to talk about the five Yamas, which will put the two Sutras into context.

There are five Yamas in Patanjali’s Yoga Sutras:

* ahimsa (non-violence at all three levels: physical, mental and through speech);
* staya (truthfulness);
* asteya (non-robbing or non-stealing);
* brahmacharya (disciplined life or moderation in sensual or sexual pleasures);
* aparigraha (non-possessiveness).

So, Ahimsa is the most important of the 5 Yamas, which are guidelines to oneself while interacting with society.

After understanding the relation between Ahimsa and the Yamas, we could talk about the meaning of II.34 and II.35 Sutras.

**II.34:** Whether the vows are broken through one's action, encouragement or approval whether due to greed, anger or attachment, whether in mild, medium or intense degrees, they lead to misery, ignorance and other harmful consequences.

**II.35:** If Ahimsa is well established in a yogi, there will be a removal of enmity among those in his/her presence. In other words, in the presence of one firmly established in non-violence, all hostilities around tend to cease.

In teaching Yoga to students Ahimsa is an especially important guide. A yoga teacher shall not force anything, concept, or way of doing asanas on the students. A teacher shall propose ways to teach, but do not force or coerce the students, who will decide how they want to learn.

Also, the teacher understands and applies appropriate methods of touch in assisting students. This is also related to non-violence (ahimsa). Teacher’s responsibility is to guide students verbally and by showing / demonstrating asana. If that fails and students doesn’t perform properly, teacher may touch them if needed, with permission. It is essential that we do not touch students without permission. Any kind of sexual undertones are no-no.

In everyday life, this Sutra is also extremely helpful on guiding humanity into building respectful and peaceful relations in society.

The force of the non-violent nature of the yogi disarms and temporarily disintegrates the hostile nature of others. That is what this Sutra suggests and what we should all try to apply in our everyday lives, not only as a responsibility of yogic practitioner, but also as humans that live in society and shall evolute every day towards more integrated relations, facing the fact that we are all the same.

Is not possible to honestly transfer those concepts to the students before experiencing them. Asanas are important, but just memorizing sequences does not build a teacher that can actually impact the souls of the students. A teacher should seek knowledge, improvement of its own human nature to transfer this subjective knowledge to the students, inspiring them on being better every day.