**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.**

Chapter two, verse 34

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहापूर्वका मृदुमध्य अधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥३४॥

vitarkāḥ hiṃsā-ādayaḥ kṛta-kārita-anumoditāḥ lobha-krodha-moha-pūrvakāḥ mṛdu-madhya-adhimātrāḥ duḥkha-ajñāna-ananta-phalāḥ iti pratipakṣa-bhāvanam

**Negative deliberation such as harming and the rest;
may be done, brought about, or by approval;
is preceded by greed, anger or delusion;
may be mild, moderate or excessive;
its endless fruits are suffering and ignorance;
thus cultivate the opposite side.**

Chapter two, verse 35

अहिंसाप्रतिष्ठायं तत्सन्निधौ वैरत्याघः ॥३५॥

ahiṃsā-pratiṣṭhāyāṃ tat-saṃnidhau vaira-tyāgaḥ

**In the presence of that established in non-harming, animosity is forsaken.**

Verse 34 is saying that lobha (greed), krodha (anger), and moha (delusion, or errors of the mind or perception) are what drive, and lend justification for, hiṃsā (translated as harm to life or property, injury, hurt or wrong). There are three types of hiṃsā: 1. Mental, to bear malice towards another sentient being or property; 2. Verbal, to perform abusive language; 3. Personal actions, to perform acts of violence. All three types of hiṃsā can arise from greed, anger and delusion no matter the intensity of the preceeding emotion (being mild, moderate or excessive). In addition, the verse is pointing out that the repercussions of all forms of hiṃsā are duhkha (suffering) and ainana (ignorance) and that these repercussions are ananta (endless, infinite, eternal) regardless of the intensity of the hiṃsā or preceeding emotions. It is unclear if these endless repercussions only impact the himsā performer or all those around him/her, but I think we can assume that the endless ripples of duhkha spread far and wide. Thus, the instruction here is to cultivate the opposite of the greed, anger and delusion to prevent this cascade of effects.

The second verse continues by saying that when one finds a centre, foundation or base of support (pratiṣṭha) of this opposite side of ahiṃsā (non-harming), the vaira (feud, hostility, animosity, grudge, quarrel) of hiṃsā and its endless fruits are tyāga (abandoned, forsaken, given up, renunciated). Thus, the overall instruction is to cultivate or practice ahiṃsā in order to protect from the cascade of hiṃsā and its repercussions.