Cristina Rubeo

**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 sutras in Chapter two of the Yoga Sutra’s of Patanjali speaks of both violence, particularly, thoughts of killing (II.34) compared to non-violence, and the attraction of universal love (II.35). Patanjali explains that no matter how we may have begun carrying thoughts of violence, or killing, the thought is still present in us, and the result of our actions are the same, no matter their root. Reflecting on this thought for myself, it speaks closely to my experiences that I come across in my days at work. For example, if my colleagues were to tell me about a conflict they encountered with a fellow colleague in their day, that anger will transfer into me. Later in my day, I may feel that anger, and have displeasure when I later speak with that colleague, or think about them. In reflecting on Patanjali’s sutra, it does not matter how that thought or anger entered my mind, it is present, the result is still anger, and displeasure towards that person.

In reflecting on the following sutra, (II.35) this one speaks of universal love, and the opposite affect this can have when faced with, perhaps a similar event. If I try to think of the same scenario, but with this approach of love, and peace, I can perhaps have a positive effect on myself, avoiding the feeling of anger, and maybe also have a more neutral, loving response to the person who is sharing with me their negative experience. As Patanjali explained, all beings will see the person who carries love without fear. They will see this person as they continue to present themselves to be: with love, peace, and non-violence. Perhaps instead of sharing and distributing anger, when approached with love, the feeling can be reversed and as a result, the people can feel peace.