

An Introduction to the Yoga Sutras

The *Yoga Sutras*, compiled by Maharishi Patanjali (*maha* = great, *rishi*= saint), is considered one of the fundamental texts of yoga. Written between the first and second centuries, this Sanskrit text contains 196 aphorisms which expand on what yoga is. These aphorisms are short phrases which contain great wisdom so the interpretation or commentary is as important as the Sanskrit to English translation.

In some lineages of yoga, yoga practitioners (often called *sadhikas*) chant select verses of the *Yoga Sutras*. In modern yoga teacher trainings, the *Yoga Sutras* are studied as they contain the ethical guidelines of yoga, known as the *yamas* and *niyamas*. The *yamas* and *niyamas* come from Chapter 2, Sutra 29 and are part of the eight limbs of yoga, known in Sanskrit as *ashtanga yoga*.

For some people, the words ethics and morality carry the emotional baggage of fear-based religions or hypocritical people who espouse ethics but behave unethically. In yogic lineages, ethics are not given by a moral authority who stands above us and judges us. Instead, ethics are offered as a science or formula for happiness and integrity. We are asked to integrate these ethics into our lives to test them, experiment with them, and verify their validity for ourselves.

Ethics generate harmony and contribute to self-esteem and integrity. Ethics are lived out in the context of relationships and build trust and emotional intimacy. Ethics create safety and protection from harm- the harm of limiting and destructive thoughts, beliefs, habits, and behaviors. Ethics in the context of teaching creates a foundation for safety for the student.

The essence of ethics is contained in the truth that how we think, speak, and behave affects the reality of our lives. Although we cannot affect what happens in our lives, we are in control of how we perceive events, how we speak about events, and how we act or respond to what befalls us.

Ethics are not just intellectual principles; they are living truths. When ethics are actualized through the four gateways of mind, speech, body, and authority or position, they become precious jewels that exist even after our bodies have expired.

The *yamas* and *niyamas* are a small piece of the *Yoga Sutras* which is essentially a book about enlightenment or God-realization and requires a lifetime of study. The *Yoga Sutras* contains universal truths that are relevant to modern day life. When we study these truths, they become part of our consciousness and we are able to integrate them into our speech, our behaviours, and our relationships. When these truths are integrated into our lives, we actualize these truths and contribute to the on-going evolution of human consciousness.

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Recommended Translations

There are many translations of and commentaries on the *Yoga Sutras*. The translations used for this course were written by Swami Shyam (<http://www.swamishyam.com/>), a self-realized yogi who founded the International Meditation Institute based in the Himalayas, India, and by Chip Hartranft as published by Yoga in Daily Life. Swami Shyam achieved *mahasamadhi* in 2017 and his spirit and teachings remain alive in his teachers and his books.

Chapter Two: Saadhan Padd

Sutra 2.29	Sutra 2.29
<p><i>Yog practice is one, but it consists of eight limbs or parts as follows:</i></p> <ol style="list-style-type: none">1. <i>Yam</i> – injunctions for the improvement of the mind2. <i>Niyam</i> – injunctions for the purification of the mind3. <i>Aasan</i> – seat4. <i>Praanayaam</i> – regulation of energies5. <i>Pratyahaar</i> – stability of the mind6. <i>Dhaarna</i> – stability of the mind on any point in time and space7. <i>Dhyaan</i> – unbroken flow of consciousness onto a single object8. <i>Samaadhi</i> – state in which the mind loses its individual awareness	<p>The eight components of yoga are external discipline, internal discipline, posture, breath regulation, concentration, meditative absorption, and integration.</p>

Discussion / Reflection

What is your understanding of samadhi as described in the first translation? Why do you think samadhi is translated as 'integration' in the second?

Yoga Sutras: Yamas and Niyamas

The yamas are the first five ethical guidelines of yoga. As translated by Swami Shyam, yamas are principles for improvement of the mind. The second five are the niyamas or principles for the purification of the mind. When integrated into our lives, the yamas and niyamas form the foundation of a yogic life that is rooted in integrity and truth, helping us to make decisions that generate happiness for ourselves and contribute to the well-being of others and of the planet.

Four Gateways

Ethics are expressed through the four gateways (karma indriyas): gateway of the body (our actions), gateway of speech (what we say to others), gateway of mind (our thoughts), and the gateway of our power/position (how we influence others).

Ahimsa

Ahimsa translates as non-harm. In its positive formulation, ahimsa is reverence for all of life and all life forms. Practicing reverence is offering dignity and respect to all people; treating the animal, plant, and mineral kingdoms with respect, and being in right relationship with Mother Earth.

Discussion / Homework

What are examples of ahimsa expressed through the four gateways of mind, speech, body, and authority or power?

Satya

Satya translates as truthfulness. *Sat* refers to absolute truth. For example, the fact that all humans will die is an absolute truth because it is true for all people. The fact that it is cloudy today is a relative truth; it is true today but not true tomorrow.

In the context of human relationships, satya is about authenticity, honesty, pure intention, and skillful communication. When you practice truthfulness, you learn to trust yourself, you learn to trust others, and ultimately you learn to trust the in process of life.

Discussion / Homework

Think of barriers or obstacles to truthfulness. In what situations do we tell white lies? Why is dishonesty harmful? What are some examples of when we wear a mask hiding parts of ourselves?

Ahimsa and satya are companions that work together when we need to communicate or express difficult truths. Think of specific examples of when ahimsa and satya are required.

Yoga Sutras: Yamas and Niyamas

Asteya

Asteya translates as non-stealing or not taking what is not yours. This is true for material objects as well as energy or power. In its positive formulation, *asteya* is about generosity of spirit in how we treat ourselves, how we treat others, and how we share the abundance in our lives.

Generosity has nothing to do with material possessions; generosity is an attitude and state of mind. *Asteya* refers to a generosity that is not bound by obligation, approval, or reciprocity. Generosity is a pure impulse that arises from the heart. Nature is generous and abundant and a great example of the spirit of *asteya*.

Discussion / Homework

What are some ways you can be more generous with yourself and others?

Brahmacharya

In some lineages, *brahmacharya* translates as chastity. *Brahmacharya* can also be translated as using our sexual energy in life-affirming ways and tapping into the creative impulse that lives in all of us.

Discussion / Homework

Thinking of ways in which sexual misconduct causes harm, how can we use our sexual energy in responsible ways?

How does the creative impulse manifest in your life? In what ways can you honor the creative impulse in you and in others?

Aparigraha

Aparigraha translates as non-possessiveness or taking only what is necessary and needed. Integrating this principle requires working against the tendency to accumulate more, to hoard, and to be greedy. When we practice conscious consumption, moderation, simplicity, and sharing, we are able to live lightly and respect the Earth as a living being. *Aparigraha* reflects the truth of inter-dependence. We are dependent on the Earth for water, air, food, shelter, and clothing. Modesty and simplicity are acts of love for the Earth and an act of defiance in a culture of materialism and over-consumption.

Discussion / Homework

In what ways can you live more simply and modestly?

Yoga Sutras: Yamas and Niyamas

Saucha

Saucha translates as purity, specifically keeping the body and mind free of impurities. Examples of dietary impurities that negatively impact the body are consumption of sugar, alcohol, and drugs. Impurities in the form of mental pollution include violence, profanity, and any image that degrades the human body.

Various yogic practices have a purification effect on the many layers of our being. The heat generated by a vigorous *asana* practice has the effect of purifying the body tissue of tension and toxins. *Pranayama* purifies the subtle body, and mantra is a practice that purifies the mind.

Purity is often accompanied by sensitivity. We become sensitive to energy and the subtle vibrations that emanate from foods, people, places, and objects. This helps us become more discerning in choosing foods, relationships, and experiences that are life-affirming.

Discussion / Homework

How do the foods you eat impact your health and well-being? What foods contribute to your well-being and what foods affect you negatively?

What are some examples of mental pollution? What can you do to protect your mind from mental pollution?

Think of a few examples of places that represent purity to you.

Santosha

Santosha translates as contentment. Contentment can be a source of immense happiness and is deeply connected to the feeling of gratitude. Contentment and gratitude take disciplined practice because we live in a culture that inundates us with the idea of scarcity and offers consumption as the answer.

Contentment is a feeling of satisfaction and fullness. Gratitude is a feeling of appreciation. Both are attitudes that are not dependent on external circumstances and when we cultivate these attitudes, our lives fill up with an immeasurable happiness.

Discussion / Homework

Poverty, injustice, oppression, and violence are normal in many parts of the world. What good fortunes does life in Canada offer you?

What people and relationships are you grateful for? Make a list of 108 things you are grateful for.

Yoga Sutras: Yamas and Niyamas

Tapas

Tapas translates as discipline. Yoga takes discipline. Discipline may involve getting up an hour earlier to do a home practice before going to work. Discipline may involve refraining from eating foods that don't contribute to your health. Discipline, when balanced, keeps us healthy. Discipline, when dysfunctional, expresses itself as rigidity and judgement. Discipline rooted in unworthiness can express itself as obsessive-compulsive behaviors that harm the body.

Discussion / Homework

What are some examples of discipline in your life? What are some ways you would like to be more disciplined?

Svadhya

Svadhya is the study of the self. When we come to know our true nature or higher self, we begin to think, speak, and act from a place of reverence, compassion, and love. The main practice of *svadhya* is to study the sacred books of wisdom traditions that inspire us to live ethically and to cultivate virtues of love, patience, forgiveness, compassion, courage, and wisdom for ourselves and others.

Discussion / Homework

What are some examples of when you speak or behave from the ego self and when you speak or behave from the higher self?

What books or sacred texts inspire you?

Ishvara Pranidhan

Ishvara pranidhan is the act of devoting yourself or your actions to a Higher Being or higher purpose. When we act in service of a higher being or higher purpose, our actions are not bound by the ego or "I".

Discussion / Homework

Give some examples of people (dead or alive) who have devoted their lives to a higher being or high purpose.

What higher purposes or ideals inspire you to act or volunteer your time?

Yoga Sutras: Yamas and Niyamas

Yamas and Niyams: Teacher and Teaching

How are the yamas and niyams relevant to teaching and the role of a teacher? Which of the yamas and niyamas are most relevant for a trauma-informed perspective and why? Which of the yamas and niyamas are most relevant to communication and relationship and why?

Yoga Sutras

Below are translations of select sutras from the *Yoga Sutras*. Translations on the left are by Swami Shyam; on the right, by Chip Hartranft.

Chapter One: Samaadhi Padd

Sutra 1.1	
Here begins the description of the Yog without beginning, without end, the ever the same existence of the one whole, the Unity, the All-Permeating.	
Sutra 1.2	Sutra 1.2
The ocean of the mind remains without the slightest ripple. This state of motionlessness is called <i>Nirodha</i> . When this state appears in an individual, that mean and the absolute Existence, the Yog, become one and the same.	Yoga is to still the patterning of the consciousness. Then pure awareness can abide in its very nature. Otherwise, awareness takes itself to be the patterns of consciousness.

Discussion / Reflection

What is awareness? When and how do you experience awareness? What are patterns of consciousness?

The two main teachings of the Yoga Sutras excerpts are ethics and pure awareness (nirodha). Both of these are also part of the foundation of Non-Violent Communication; a methodology and practiced developed by Marshall Rosenberg.

“Non-violent Communication (NVC) begins by assuming that we are all compassionate by nature and that violent strategies- whether verbal or physical- are learned behaviors taught and supported by the prevailing culture.”

Non-Violent Communication

Non-violent communication is rooted in the yogic ethic of ahimsa (non-harm) and that judgements, blame, and projection are habitual and learned forms of verbal violence. The first step of NVC is changing judgements and blame to an observation.

In order to observe, we must develop the skill of awareness so that we can step outside of a personal view of a scenario and into a broader perspective that is free of blame and judgement.

Step ONE: Observation

What is the situation? Describe it objectively.

Observation is the skill of taking judgement and blame out of how we express ourselves.

Examples: She's a micromanager. | She pays attention to small details and checks in on me frequently.

He's irresponsible with his money. | He is comfortable with a higher debt-load than me and his spending priorities are different from mine.

She's so domineering and intense. | She is used to being in a leadership position and she has a difficult time being gentle with herself and others.

He's controlling and things have to be done his way. | This project is really important to him and he has a hard time trusting other people and delegating.

She's inept and shouldn't be a manager. | She's overworked and fatigued and it appears to be affecting her ability to do her job well.

Observation de-personalizes conflict by taking blame out of the equation. It confers dignity to the other person and assumes that their behavior is rational and makes sense from their perspective.

Non-Violent Communication

Step Two: Feeling

What emotions are we feeling?

Expressing how we feel protects us from projection and blame and allows us to take responsibility for our emotions rather than blaming someone else or projecting our feelings onto others. In order to express our emotions skillfully, we need to practice emotional intelligence.

Emotional Intelligence

- **Awareness** (of emotion as it arises).
- **Self-regulation** (management of emotion through breathing, affirmations, a time out or intentional distraction to interrupt repetitive thoughts).
- **Inquiry** into the emotion.
 - What does this emotion reveal about my subconscious programming, my emotional triggers, or the past?
 - What does this emotion reveal about my values and boundaries?
- **Skillful action** (using the intelligence of the emotion to decide the best way to move forward. This might involve letting go of an old thought habit or it might involve having a difficult conversation).
- **Empathy** (of the other person's point of view).

Emotional Intelligence

Emotion contains the word 'motion' and comes from the Latin word *emovere*, which means to move through.

Emotions are physical sensations that need to move through the body. We can find healthy expression of emotion through movement. Conscious / intentional movement practices or somatic bodywork are very effective in helping unwind habitual physical responses and releasing emotions that get trapped in the tissue of the body.

EMOTIONS : MYTHS & TRUTHS

MYTHS	TRUTHS
Some emotions are good and some emotions are bad.	Emotions are pleasant or unpleasant at the level of physical sensation.
Emotions are inferior to logic.	Emotions have an intelligence equal to logic and rationality.
Showing emotions is a sign of weakness.	Skillful expression of emotions is an important part of healthy relationships. Within a safe context, vulnerability can strengthen trust and build emotional intimacy.
Crying is a sign of weakness.	Crying is a natural and normal response to stress and releases stress hormones.
Emotions are irrational.	Emotions have a purpose to move us into action.

Emotions and Breath

Breath is connected to consciousness or pure awareness. The slower our breathing, the slower our thoughts, and the easier it is for us to remain calm and see things clearly. By learning how to breathe deeply and elicit the relaxation response, we can use this technique in situations of stress. Our ability to breathe deeply when stressed will help us stay present, bring awareness to any physiological responses (heartbeat quickening, restriction in the chest areas, belly tightening), and respond rather than react in habitual and conditioned ways.

Emotion - Thought - Physiological Response - Action (words or deed)

Emotional Intelligence

Breathing

Conscious breathing is a safe intervention that creates new response patterns. For example, an emotion is triggered. We become aware of the emotion. We become aware of the thoughts associated with this emotion. We become aware of how the body responds to this emotion/thought.

Through breathing, we calm the nervous system and get out of fight / flight / freeze mode and can choose a different response- we might choose a different thought (different than the habitual one) or we might inquire whether the thought is actually true.

Movement

Through movement, we can dissipate the emotional charge, regulate the nervous system, feel balanced, and get clarity on the situation and the best way to move forward. Movement helps to interrupt habitual mind patterns, bring us into the present, and give us clarity on the best strategy for moving forward.

Non-Violent Communication

The third step of Non-violent Communication is an inquiry into what lies underneath the emotion. NVC assumes that we share the same basic human needs and that all of our actions are a strategy to meet one or more of those needs.

Needs | Values

What are the basic human needs that are underneath our emotions?

Non-Violent Communication

FEELING	UNMET NEED
judged	acceptance
attacked	support
embarrassed	credibility/reputation
blamed	seen as competent
singled out	fairness
picked on	consistency
unfairly treated	equality
controlled	independence
micro-managed	autonomy
trapped	to be trusted
isolated	connection
excluded	belonging/inclusion
threatened	safety
intimidated	security
scared	reassurance
misunderstood	empathy/understanding
misinterpreted	accuracy
minimized	being valued
dismissed	being heard/seen
anxious	reassurance
worried	certainty

Reflection

Identify a past conflict. What was the predominant feeling of this conflict? Identify the corresponding need of this conflict and write a script to help you skillfully express your need without projecting blame onto others or internalizing blame.

Non-Violent Communication

The fourth step of NVC is to make a request. This step works most effectively when we combine it with the skill of asking open-ended questions so that we can engage in a dialogue and communicate not only what works for us and what we need but we can also inquire as to the needs of the other person and begin a dialogue that deepens understanding.

Step Four: Request | Asking Questions | Dialogue

What are we asking of the other person?

Examples

I'm tired and grumpy and will be in no position to prepare for our coaching call. Would you be willing to re-schedule?

I had a hard day at work. Would you be willing to take 15 minutes to help me get the kitchen cleaned up before dinner?

I'm feeling emotional and I need some space right now to rest and be on my own.

I'm feeling really pressured by the deadline. Would you be willing to push it back a day or two?

I'm feeling uneasy about where this conversation is headed. I'd rather not participate anymore. Please excuse me.

It's really hard for me to hear you complain because it triggers my own doubts about whether or not I am doing enough to support you.

Homework

Write a few examples of how you can ask questions, make requests, and communicate your emotions and your needs to your friends, family members, and work colleagues.

Yoga Formula for Communication

Communication is rarely formulaic and hardly ever linear. The formula below was written at the request of a student of the Heart of Conflict Workshop series as a guideline. Using this formula will help develop the habits to step out of judgement, blame and projection, and communicate skillfully, authentically, and with integrity.

Express intention.

What is your intention in communicating?

Express appreciation / acknowledgement.

What do you appreciate about the other person?

Accept responsibility for your actions and your words.

What did you say or do that may have contributed to the conflict?

Define the problem objectively.

Describe your values / needs.

What is important to you? What is the underlying need driving your behavior?

Make a request and / or ask questions.

Homework

Think of a recent conflict and using the formula above, write a letter to the person you were in conflict with.

Four Styles of Conflict

Conflict resolution research identifies 5 conflict styles. Once you are able to identify your conflict style, you can then identify the skills needed to develop a more collaborative approach to resolving conflict. It is very common to use different conflict styles with different people and in different scenarios. In bringing attention to our conflict style, we can bring awareness to responding rather than reacting in habitual ways and choose a style that will be most effective for the situation and person we are dealing with.

1 **Competitive / Directive** *I win, you lose.*

- high focus on one's own agenda
- low focus on relationship and process

STRATEGIES	SOURCE OF POWER
Persuade, insist, demand, repeat, control.	Position, control of resources, ability to impose consequences.
PITFALLS	LEARNING
Escalation of conflict and damage to relationship. Seen as authoritative.	Practice listening and empathy.

2 **Avoiding** *Problem? What problem?*

- low focus on one's needs
- low focus on relationship

STRATEGIES	SOURCE OF POWER
Withdraw, delay or avoid response, divert attention, suppress emotion, be inaccessible.	Silence, non-cooperation, being unavailable, or 'above it all.'
PITFALLS	LEARNING
Pretend nothing is wrong until you explode.	Expression of emotions and needs, examine assumptions about conflict.

Four Styles of Conflict

3 Accommodating *I'm flexible - whatever you want.*

- low focus on one's needs
- high focus on relationship

STRATEGIES	SOURCE OF POWER
Agree, support, acknowledge, give in, placate, say yes.	From relationships, approval of others, fitting in.
PITFALLS	LEARNING
Resentment.	Practice assertiveness and expression of your needs.

4 Collaborative *Let's figure out a win-win solution.*

- high focus on one's needs
- high focus on relationship

STRATEGIES	SOURCE OF POWER
Assert self and invite other views, welcome differences, balance empathy and assertion.	Trust, skill, ability, creativity, mutuality.

Source: *Style Matters: The Kraybill Conflict Style Inventory.*

CONFLICT ARCHETYPES

Qualifier: *This material does not apply to situations of control and abuse (physical, verbal, emotional, or psychological). Abuse, harassment, and bullying have serious consequences for the parties involved and all those around them and in relation to them. If you are in a situation of abuse or know of someone in a situation of abuse, seek the appropriate intervention.*

VICTIM

The victim position, like the villain, is an attempt to place blame outside of ourselves and avoid responsibility for our response to the current reality. It veils our personal power and, in doing so, greatly diminishes our personal power.

- powerless
- Overwhelmed and defeatist
 - holds onto pain and suffering and assumes defeat
 - expects and assumes the 'other' will fix the problem

The victim position is an attempt to place blame outside of ourselves and avoid responsibility for our response to the current situation. A victim may feel overwhelmed, worried, hopeless, unappreciated, self-sacrificing, misunderstood, inferior, superior, or treated unfairly. The victim archetype is characterized by feelings of: powerlessness and defeat.

Dropping the victim paradigm and stepping into our personal power involves:

- Taking **responsibility** for our emotions and reactions.
- Understanding that we have **choice** in every situation.
- Connecting to our sources of **power**.
 - Positional Power (based on the position we hold)
 - Personal Power (based on personal qualities)
 - Power of Knowledge (based on expertise, skills, experience)
 - Economic Power (based on economic resources)
 - Power by Association (based on associations with important people)
 - Society Power (based on cultural norms and values)*

Reflection

Reflect and journal on your sources of power based on the 6 categories above. Discuss with your classmates.

CONFLICT ARCHETYPES

VILLAIN

The villain position attempts to diminish creative awareness by focusing on a single, convenient answer. Often, the answer is to determine who to blame (oneself or others). You will know you are in the villain position if you feel your opinion is absolutely correct and only search for evidence to support your claim. The villain knows s/he is right and stifles discussion. The villain archetype is characterized by:

- Projecting blame, criticizing, being right
- Control
- Justifying, lecturing
- Dismissing, ignoring, or interrupting.

Dropping the villain paradigm and resolving conflict involves:

- Letting go of blame and the need to be right.
- Letting go of cynicism and control.
- Honouring the autonomy and creativity of others.
- Honouring the different perspectives and opinions of others.
- Understanding that there are multiple ways of seeing a problem / conflict and there is no right and wrong.

Mostly dropping the villain paradigm involves **listening** to the other person and demonstrating **empathy** for their point of view.

Beyond right and wrong, there is a field. I'll meet you there.

- Rumi

What is more important, the 'right' solution or the relationship?

What things can I do to enhance the relationship and shift the focus away from the problem and towards the relationship?

How can I demonstrate to the other person that I understand their point of view?

CONFLICT ARCHETYPES

HERO

The hero, like the victim, looks outside of themselves for suffering and assumes they can control or change the situation. The hero reacts to pain by finding temporary ways to make it go away. The hero plays out their role by fixing the problem to avoid pain and discomfort.

- Caretaking others
- seeks appreciation and feeling good
 - indulging in food or drugs
 - cleaning or organizing
 - Daydreaming, procrastinating or withdrawing
 - figuring it out or rising above it

Heroes are superficially optimistic and refuse to allow negativity to express itself leading to repression, denial, avoidance of their own emotions and caretaking and cheerleading others. Heroes try to please everyone with a smile. Dropping the hero paradigm involves:

- **Discernment** between my emotions and the emotions of others.
- Clear **boundaries** between my responsibilities and the responsibilities of others.
- **Presence** in the face of suffering and pain when it arises within ourselves or with others.

Homework

Create a diagram that identifies your conflict style and archetype with all the primary relationships in your life.

Identify assets and obstacles and a strategy for applying ahimsa, satya, and NVC to these relationships.

Assertiveness

To communicate with clarity and power, you must truly believe that what you want to express is worthy of expression - a belief that your views and feelings are as important as everyone else's.

Assertion is the intention to be clear about one's needs and desires while communicating them in a respectful manner, upholding the dignity of self and other.

Core Beliefs Underlying Assertiveness

- My needs and desires are legitimate.
- I accept people as they are.
- I cannot change or control the reaction of others.
- I am responsible for my actions, thoughts, and feelings.
- Assertiveness includes being sensitive to the needs of others.
- People are entitled to their own opinions and perspectives.

Obstacles to Assertiveness

- Fear of conflict or confrontation.
- Fear of disappointing or angering others.
- Fear of rejection.
- A belief that dealing with conflict will worsen, threaten or result in the loss of the relationship.
- A belief that one must please others in order to be liked and accepted.

Problems of NOT Being Assertive

- Relationships that lack of intimacy.
- Growing resentment towards others.
- Unconscious behaviours to meet your needs through aggression or manipulation.
- Placing excessive demands on yourself.

Appropriateness of Assertion

- To the appropriate person.
- To the appropriate degree.
- For the appropriate reason(s).
- At the appropriate time.
- At the appropriate place.

ELEMENTS OF EFFECTIVE ASSERTION

Direct
Clear
Specific
Immediate
Empathetic

SAYING NO

Say no to the specific request and acknowledge and validate the friendship / relationship

Say no now and keep the door open for future requests

Say no and offer suggestions that are helpful to the other person

Say no and give an honest, authentic answer for why you are saying no

Say no without giving any reason and without being apologetic

SAYING NO:

Be HONEST

Be KIND

Be CLEAR

Be EMPOWERED



Delivery of Assertion

Upright posture (*standing or sitting*)

Connection to core

Open posture

Natural and appropriate eye contact

Leaning forward

Clear voice and appropriate volume

Clear and concise no

Specific and definitive

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