

A black and white photograph of a person performing a yoga pose on a rooftop. The person's arms are raised, and their legs are in a wide, balanced stance. A large white circle is overlaid on the image, containing text. The background shows a city skyline with various buildings.

EMOTIONAL HEALING WITH THE

YAMAS + NIYAMAS

BRINGING ANCIENT YOGA
PHILOSOPHY INTO MODERN HEALING.

A 10-HOUR ONLINE
CONTINUING EDUCATION PROGRAM

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Ancient history emerges for a purpose - it works.

”

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YOUR FACILITATOR

Meet Hali Love.



Hali is the creator of your Healing with The Yamas and Niyamas Program.

This program is registrable with The International Yoga Alliance, Continuing Education, under Hali Love.

If you have any questions, please contact Hali directly at:

Email:
halilove@me.com or

Whatsapp:
+506-8964-4369.

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A NOTE FROM YOUR FACILITATOR

As a Subconscious Restructuring Counselor, I work with clients to gain new levels of awareness of their thoughts and actions.

I provide tools that support them with transforming old, ineffective patterns into new healthy patterns, which in turn begins to pave the way for the creation of easeful relationships and abundance within all areas of their life.

This course is a blend of re-patterning tools anchored in Yoga Principles, specifically The Yamas and Niyamas.

I hope you connect with this method as much as I do! If you have any questions, please contact me.

Blessings,

Hali Love, Founder of MSYI

THE YAMAS

The Yamas are the first limb of “The Eight Limbs of Yoga”, that provide an eight step process of yoga as per the lineage of Patanjali.

The Yamas contain FIVE universal practices that can be best described as the well-known Golden Rule: "Do unto others as you would have them do unto you."

The Yamas are a set of ethical standards that focus on our thoughts and actions within all aspect of our lives.

YAMA #1 | AHIMSA



Ahimsa is the first, most important Yama. This Yama alone can create peace within all areas of our lives.

The idea is that the more we emit harmonious vibrations of a peaceful presence, the more peace will enter the world. We cannot experience peace if we are engaged in levels of harming - even on the most subtle level.

The word himsa means “injustice” or “cruelty,” but ahimsa is more than simply the absence of himsa, which the prefix “a” suggests.

Ahimsa is more than just a lack of violence. It means to put forth an effort of awareness, kindness, friendliness, and thoughtful consideration of ourselves, other people and objects.

AHIMSA | THOUGHTS

What is the quality of your thoughts?

The quality of our thoughts is very important, as everything begins with a single thought. Our thoughts can really start to shift and change our outlook on certain situations and within troublesome areas of life.

JOURNAL:

Throughout the day (or at the end of each day), record your “unkind” or “limiting thoughts”.

At the end of week, look at your thoughts and notice any recurring thoughts you wish to change.

Choose 3 repetitive thoughts that you wish to change, beside each thought describe what you are making each thought mean. Beside each of the 3 repetitive thoughts, record how you can see each thought in a different way.

Example: Repetitive thought #1 to change: "John is such a rude jerk." Another way to see this thought: "John is stressed out, John works very hard at providing for our family. I can have compassion for John."

AHIMSA | COMMUNICATION

How do you communicate with others?

Most people place too much importance on the actual words they say. A study produced by the University of Manchester exhibits that our words only count for 7% of overall importance in communication, followed by the tone of our voice at 38%, and topped by our body language at 55%.

JOURNAL:

Notice how you speak to others, are you getting the results you want?

Are you using too many words to explain your point ? Can you simplify?

How is your tone of voice, specifically when you are communicating about something you dislike or to someone whom you are not particularly fond of ?

How is your body language when you communicate?

Before speaking, ask yourself: Is it kind, Is it helpful, Is it necessary; do these 3 questions shift your communication style?

AHIMSA | ACTION

How do you model awareness, kindness and compassion?
As we now know, actions speak louder than words!

JOURNAL:

Take some items of clothing from your closet and research the brands - where they are made? Can you make some shifts in purchasing more conscious clothing?

Keep track of what you eat and how it makes you feel, 1 hour and 3 hours after you eat. What did you discover? Where can you make changes?

Look at your personal hygiene items - look up 3 ingredients you are not familiar with. Are there shifts you can make to be more conscious here?

How are you spending your time? Make a 24 HOUR TIME PIE - each piece represents what you spend your time on - the larger the piece, the more time spent. Where can you make some changes here?

YAMA #2 | SATYA

Satya means “to speak the truth,” yet it is not always desirable to speak the truth, for it could harm someone unnecessarily.

We have to consider what we say, how we say it, and in what way it could affect others. You can use the same tool here as you used for Ahimsa and ask yourself the 3 questions: Is it kind, Is it necessary, Is it helpful?

At the heart of Satya lies love, compassion and integrity. Our human mind is capable of clouding Satya; however, the wisdom of our heart is ever pure and truthful.

The instinctual knowledge that we all have a deep voice within us exists - this is the voice of our soul. It is ever honest, incorruptible and eternal. You have heard it each time you engage in unconscious behaviour, even if you choose not to listen.

SATYA | THOUGHTS

These days we hear (a lot) about self love. There is an abundant amount of talk, and quotes about it, articles and books. But how many people are truly truthful about their thoughts about themselves and their thoughts about others? Everything starts with a thought....

JOURNAL:

What are 3 non - serving thoughts you could stop regarding yourself?

What are 3 non - serving thoughts you could stop regarding others?

SATYA | COMMUNICATION

How truthful is your communication with others?

Most of us have been taught since we were children to always tell the truth, but how many of us really do? We call in sick to work, we tell lies to hide certain actions of which we are not proud of, we spare our true feelings to a friend or loved one for fear of causing hurt, conflict or retaliation. We even tell lies to ourselves about our motivations or to excuse ourselves for inappropriate behaviour.

JOURNAL:

Where in your work-life can you be more truthful?

Where in your home-life can you be more truthful?

Where in your relationships can you be more truthful?

SATYA | ACTION

How can you be more truthful within your actions and behaviors?

Satya is contraindicated by over- consumption of food, alcohol, drugs, chronic shopping, lack of self-discipline and other embarrassing behaviours that we are unwilling to face.

If we firmly establish ourselves in truth, we remove illusion, self-deceit and pretence, all of which are elements that veil reality, create fear and constrict the heart.

JOURNAL:

Do you have any desires that you feel you over-consume?

If so, what are they?

Choose one over-consumed desire that you can start to shift by lessening your action(s).

What actions do you need to insert more into your life to be more truthful with yourself (think about self love and self care)?

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YAMA #3 | ASTEYA

Steya means “to steal”; asteya is the opposite—to take nothing that does not belong to us.

This also means that if we are in a situation where someone entrusts something to us or confides in us, we do not take advantage of him or her.

Asteya moves beyond the act of physically stealing something from someone. It includes taking away someone’s experience by failing to listen effectively, interrupting, or wanting what someone else has, or simply by not being satisfied with what we have.

It includes seeking financial gain to the point of engaging in some form of stealing or over-consumption of resources.

ASTEYA | THOUGHTS

How aware of your thoughts are you?

To live completely in Asteya, we must enhance our awareness and be willing to do the necessary research to work towards living more consciously.

JOURNAL:

Did your thoughts distract you from a certain task you were doing during the day? If so, what task and what were the thoughts that interrupted?

Did your thoughts prevent you from doing something during the day? If so, what did it prevent you from doing and what were the thoughts that prevented you?

How successful have you been in shifting your thoughts?

What are your insights thus far in your course?

ASTEYA | COMMUNICATION

Are you able to hold space for others effectively?

Just as discussed in Satya, where we will likely find ourselves telling little white lies for convenience sake, we too likely commit little thefts without paying attention.

JOURNAL:

How well do you feel you listen to others?

Can you listen just as well to the people you don't really care for as you do to the people you love?

What is your body language while you listen to someone speak?

What are your thoughts as you listen to someone speak?

Do you have a tendency to interrupt or do you listen to reply? Or are you curious for what the speaker has to say?

How can you make shifts in becoming a better listener?

ASTEYA | ACTION

How can you be more aware of your actions and behaviors?

For example having stocks in companies that exploit our planet's resources. Some examples of this are: keeping our car engine running when we don't have to, driving when we could walk or ride a bike; and over using water or electricity.

JOURNAL:

If you have investments, are you aware in what the company you invested in is doing to your planet with your money?

Do you have a car? If so, are there times when you could walk or ride a bike, as opposed to drive?

Are there areas within your home or office that you could conserve electricity (with heating, lighting or AC)?

YAMA #4 | BRAHMACHARYA

This word is composed of the root car, which means “to move,” and the word brahma, which means “truth” in terms of the one essential truth. We can understand brahmacharya as a movement toward the essential.

Brahmacharya is a practice of moderation and abstention; especially when it comes to indulging all of our senses. This speaks to responsible behaviour (not necessarily celibacy). Just as we have noted the many ways that violence, dishonesty and stealing pervade modern culture and contribute to our conditioning, sensual pleasures are a major focus of society and economics; and overindulgence robs us being present in the moment.

BRAHMACHARYA | THOUGHTS

How can you moderate your thoughts regarding desire?

As we are now aware, our thoughts generate our actions. Let's take some time to examine your thoughts specifically relating to your desires.

JOURNAL:

What do you desire? (shopping, food, taking a new course, social media, sexual relations, affection etc.) - how often do you spend thinking about your desires?

What could you shift regarding your thoughts about your desires?

How can you moderate any actions that are sparked by your thoughts about your desires?

What insight(s) did you gain from these questions?

BRAHMACHARYA | COMMUNICATION

How moderate are you in your communication?

Humans are natural born storytellers; some are great at it and others not so much. At times, this is due to our ability to moderate our speaking and our opinions.

JOURNAL:

Do you feel you over speak? If so, in what areas?

Do you feel you interrupt others?

Do you find yourself cross talking? (speaking while others are speaking)

How do you feel you can moderate your speaking?

Do you feel you could speak more? If so in what areas?

Do you find yourself feeling righteous in certain conversations? If so which ones?

How can you soften your righteousness?

What are your insight(s) from these questions?

BRAHMACHARYA | ACTION

How can you be more moderate within your actions and behaviors?

From early childhood we are taught to focus on and cultivate our desires. We learn to associate gifts and acquisition of material items with affection and love. We are tantalised with sweets to the point that food often becomes more about pleasure of the senses rather than nourishment of the body.

Desire has a wide range of impacts on us depending on how much we cater to our urges and compulsions. Over-shopping, too many vacations, overeating, excessive drinking, vicarious living through mass media, addiction to drugs and excessive gambling can all lead to instability and chaos.

JOURNAL:

Where can you bring more moderation into your actions and behaviours? Be detailed in your answer.

YAMA #5 | APARIGRAHA

Aparigraha; a word that means something similar to “hands off” or “not seizing opportunity.”
Parigraha means “to take” or “to seize.”

When we let go of greed, we come to understand the true meaning of our birth and existence. We realise that life is not about what's in it for us.

Greed can mean not only material possessions, but greed when it comes to self expression and when it comes to clinging onto old patterns within our thoughts and emotions, and even our intellect and our energy that no longer serve us.

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APARIGRAHA | THOUGHTS

How can you generate more understanding with your thoughts?

Aparigraha begins with awareness. Awareness is the first step; through awareness we cultivate compassion, along with understanding, acceptance and generosity. When we release greed we are more likely to serve others and to give, rather than to take. Releasing greed shifts us away from our desires, patterns and petty concerns.

JOURNAL:

Where can you bring more understanding regarding your thoughts about yourself?

Where can you bring more understanding regarding your thoughts about others?

Where can you bring more understanding regarding your thoughts about challenging situations within your life?

What are your insights regarding these questions?

APARIGRAHA | COMMUNICATION

How compassionate is your communication?

Aparigraha can mean non-greed within our emotional selves, considering our patterns and our desire for material possessions. Expanding this concept requires us to think about other people and create compassion, understanding and acceptance to where others are at.

JOURNAL:

Is there a certain conversation that you feel you need to have with someone that you have been avoiding?

If so, write out the conversation and note where you can bring less judgment and more compassion and understanding.

Pay attention to the words you are choosing to describe the situation.

What are your insights from this question?

APARIGRAHA | ACTION

How can you be more generous within your actions?

When we adhere to the principal of Aparigraha, we can implement the use of generosity; not only from sharing our material items we have no use for, but also sharing our experiences and tools in order to empower and enhance the lives of others.

JOURNAL:

Are there items you possess unnecessarily that you could donate or give to someone in need? If so, what is it? Create a plan. Are you hoarding any knowledge that you could share with others? If so, what is it? Create a plan.

YAMAS CONTRACT

Time to commit!

There is power in bringing an actual pen to actual paper! Please take a piece of paper and write the following (only use one side, as your other side will be used for your Niyamas Contract):

I commit to incorporate the following Yama(s):
_____ (insert the Yama(s), by doing the following actions: (list your actions.

Print your name, sign and date.

Email to multistyleyoga@gmail.com

NIYAMAS

The Niyamas are the second limb of “The Eight Limbs of Yoga”.

Niyamas contain FIVE practices that extend the ethical codes of conduct contained in the Yamas, however the focus of the Niyamas is to dive even deeper to the yogi’s internal environment.

NIYAMA #1 | SAUCHA

In order to become strong and happy, we must keep our temple clean (washing our body, brushing our teeth, washing our hands); feed ourselves healthy and "clean" foods.

We gain more clarity and confidence as these habits progress. It teaches us we have the power to change our habits and transform our lives. Just as important as the purification of the body, is the purification of the mind.

Think of both inner and outer cleanliness. Mental purification helps to bring us stillness. In this stillness is where we can experience true connection and union. Just as overeating and impure foods pollute the body, over-ingestion of negative impressions pollute the mind.

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SAUCHA | THOUGHTS

How can you clean up your thoughts?

Review your YAMA contract and check out your “thoughts portion”.

JOURNAL:

What have you been abiding by?

What can you do to further clean up your thoughts?

Do you have any new insights or awareness around your thoughts?

Do you have any new thought patterns that you wish to shift?

SAUCHA | COMMUNICATION

How clean is your communication?

Take a moment and contemplate your recent conversations.

JOURNAL:

How clear are you within your conversations?

Are you holding onto something you wish you could communicate to someone? If so, what is it and with whom is it with?

Do you feel you need to clarify something with someone you are having a relationship with?

Do you have any insights from these questions?

SAUCHA | ACTION

How can you bring more clarity within your actions?

Clarity is cleanliness. Have you been behaving in a way that is in breach of your internal saucha?

JOURNAL:

When it comes to self love and self care, are there any action plans that you could put into place?

Think about your eating habits, your sleep patterns, your exercise regime and your relationships.

NIYAMA #2 | SANTOSHA

Santosha means contentment.

Santosha is the most elusive of emotions for most of us and among the most blessed to attain.

The key to any lasting contentment is learning to see and accept reality for what it is and then act skillfully, rather than reacting when reality fails to conform to our expectations.

The result is that we come to recognise that there is more going on than just our own little movie, that our egos (yes, there is more than one ego!) are not running the world and that there is a higher power behind our experience.

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SANTOSHA | THOUGHTS

How can you create more contentment within your thoughts?

One of the primary reasons most of us spend our lives reacting to reality - feeling stressed, overwhelmed and unhappy, is because we have been deliberately conditioned to do so. Another factor is related to the constriction of our range. Much of our social conditioning results in increasingly narrow viewpoints and experiences. We come to see the world through our lens of political, social and philosophical prejudices. Our tolerances for anything outside of our range is nonexistent.

JOURNAL:

What “rigid” viewpoints are you able to shift (even just slightly)?

What childhood or social conditions are you able to soften cognitively?

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SANTOSHA | COMMUNICATION

Does contentment exist in your communication?

At times, we automatically react when inevitable fluctuations of life spike outside of our comfort zone. We can begin to expand our range through cultivating gratitude and acceptance; thus we will live more fully in reality and increase the level of Santosha in our lives. As we accept experience in one area of life and learn to cope with challenges, we are able to expand in other areas.

JOURNAL:

Explain a situation that you reacted un-skillfully to. Be detailed in your actions.

How could bring in a feeling of gratitude and acceptance for this situation?

What did you learn from this situation?

What is are you insights regarding Santosha?

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SANTOSHA | ACTION

Are you content with your actions?

When we embody Santosha, it promotes fuller self expression, a greater willingness to accept changes and an enhanced self esteem.

JOURNAL:

What actions can you take within your life to bring about more Santosha? Think about your employment, your personal exercise regime, your relationships, the view you have of your physical body, the view you have of your past, and where you are presently in your life. Record every 'challenging' situation in every area and under each one, record how you can bring acceptance and gratitude for the situation (it is ok for some situations to remain blank, this just means there is more healing to be done).

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NIYAMA #3 | TAPAS

The root of Tapas is "tap", which means to "apply one's heart". Tapas is the inner flame of the heart required to burn away our impurities and transform the fuel of knowledge into wisdom.

Tapas is the hard work, the self discipline and sustained effort it takes to achieve Yoga; not just in the asana, but within all of the limbs. We can know everything there is to know about food, from planting to harvesting to serving, but we must ingest it to be nourished.

We can study yoga and come to know its myriad of aspects and applications, but we must practice it with enduring effort and self-discipline for it to unfold its many blessings in our lives.

TAPAS | THOUGHTS

How can you create more tapas with your thoughts?

As previously mentioned, we cannot change anything without tapas. At times, it can take a level of actually being “sick and tired” of parts of ourselves that sabotages our growth and suffocates our spirit.

JOURNAL:

Which thoughts are no longer acceptable to you?
What will you do (create an action) when those thoughts arise?

TAPAS | COMMUNICATION

Do you exercise tapas within your communication?

When we bring tapas into our communication, we bring both accountability and responsibility in how we impact others.

JOURNAL:

Are there any conversations in your life that you need to have where tapas will support you? If so, what are they and how will tapas show up?

How can you bring tapas into your day-to-day communication?

How can you bring tapas into your listening?

TAPAS | ACTION

Are you able to bring more tapas into your actions?

We can use Tapas when we feel our old patterns resurfacing. We can choose to sit in the fire and feel our feelings, wholeheartedly, without wanting to change them or without wanting to feel something different or something better.

Through Tapas we can shift our patterns into new patterns that serve our higher self in an empowering way. Without Tapas, we are unable to achieve any kind of personal growth.

JOURNAL:

Which patterns do you wish to break free from in your life?

How can you use tapas to support the shifting of these patterns?

Which new actions are you going to insert into your life?

How will tapas show up in the creation of your new actions?

NIYAMA #4 | SVADHYAYA

Svadhyaya is the act of self-study and reflection on sacred words; a primary pathway to self-awareness and personal growth.

Sva means “self” or “belonging to me.” Adhyaya means “inquiry” or “examination”; literally, “to get close to something.” Svadhyaya therefore means to get close to yourself, that is, to study yourself.

All learning, all reflection, all contact that helps you to learn more about yourself is Svadhyaya. It helps us move past our ignorance of our true nature, ego, attraction, aversion and fear.

It involves facing ourselves and really owning our behaviour, then seeking the guidance embodied in sacred words that offers us a higher course of action and being.

SVADHYAYA | THOUGHTS

What have you learned from the study of your thoughts throughout this program?

SVADHYAYA | COMMUNICATION

What have you learned from the study of your communication throughout this program?

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SVADHYAYA | ACTION

What have you learned from the study of your actions throughout this program?

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NIYAMA #5 | ISHVARAPRANIDHANA

It is stated that if you attain this sutra, you need not pay attention to the others, as you have attained Samadhi (the final/eighth limb of yoga). Ishvarapranidhana means “to lay all your actions at the feet of God.”

Because avidya often underlies our actions, things frequently go wrong. This is the reason why santosha (modesty/ contentment) is so important: let it suffice that we know we have done our best. We can leave the rest to a higher power.

This does not mean you need to be religious, it means you have to be willing to look outside of yourself and see a divine purpose in all things, especially the challenging ones!

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ISHVARAPRANIDHANA | ACTION

Are you bringing surrender into your your actions?

We all possess Ishvarapranidhana, we were all born with it. The proof is watching a small child; they are fully expressed. As we grow we are conditioned and our light is dimmed by the many lampshades of our perception.

JOURNAL:

What do you feel you need to express (perhaps an emotion that you have been holding on to)?

How do you feel you can express this holding in a responsible manner - without impacting anyone around you or yourself (in a negative way)?

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ISHVARAPRANIDHANA | THOUGHTS

Are you able to bring surrender into your thoughts?

To practice Ishvarapranidhana, is to acknowledge a greater purpose than that of your achievements, your materials and your relationships.

This act is when you surrender yourself, all actions, all thoughts and all feelings to the Divine (whomever your Divine is: God, Goddess or higher power, etc).

JOURNAL:

How do you feel you can practice Ishvarapranidhana within your mind?

How do you feel this will impact the patterns you wish to shift?

How do you feel this will impact the new patterns you wish to create?

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ISHVARAPRANIDHANA | COMMUNICATION

Are you able to bring surrender into your communication?

We often find it easier to see the beauty and grace in those we love. To practice Ishvarapranidhana is to see the beauty and grace in all beings, even the ones we once had animosity toward. This is at the seat of forgiveness, compassion and acceptance of all events, all feelings, all emotions; this is full expression, with balanced boundaries.

JOURNAL:

Where can you communicate forgiveness within your relationships?

How do you feel this would be best communicated?

What do you need to forgive yourself for?

Can you create a mantra (a sentence) that you can say that will support your ability to forgive?

NIYAMAS CONTRACT

Time to commit!

There is power in bringing an actual pen to actual paper!

Please use the other-side of your Yamas Contract and write the following:

I commit to incorporate the following Niyama(s):
_____ (insert the Niyama(s), by doing the following actions: (list your actions.

Print your name, sign and date.

Email to multistyleyoga@gmail.com

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TIME TO CELEBRATE YOUR SUCCESS!!



Congratulations in completing your online
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Sending much love + many blessings.

Hali Love

www.hali-love.com

Founder of Multi Style Yoga International

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