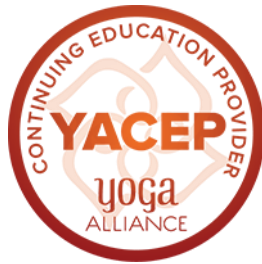


# YIN YOGA

50 Hours CE Continuing Education

Yoga Alliance Certified



Participants Work  
Training Editions March-April 2024

## **Editorial**

*By Marco Adda*

Our *50-Hour Yoga Yin Yoga Alliance Certified* training course completes its second edition. The two training and intensive weekends of the program were held in March and April 2024. As per tradition, the two weekends are complemented by online content on our dedicated platform. This second edition was a further confirmation of both the richness of the practices and their great transformative power, as well as the quality of our proposal.

In an attempt to build a close-knit and ongoing relationship with the participants, at the end of this second edition, we gave them a task, asking them to write “testimonies” about their experience. The participants were divided into four groups, and each group was given a reference theme. In this document, we collect the four testimonies.

Giovanna and Pierpaolo participated in the training for the second time. In their testimony, “The evolution of practices,” they talk about similarities and differences observed in the two trainings in which they took part, offering some insights into how the training has evolved. In “Yin Yoga Training and Pedagogy”, Sara, Enrica, and Angelo focus on the pedagogical aspects and offer us various insights into how the processes of teaching, learning and transmission of knowledge have accompanied our journey together. In “The Processes of Feeling”, Daria and Gabriela tell us about proprioceptive processes and sensations that emerge in practice. Those elements also emerge transversally in the other testimonies. Ilaria and Raffaella conclude that “The transformative power of Yin Yoga” allows us to glimpse the transformative potential and strength that can emerge from the practices. Sometimes, individual voices may appear. That is comprehensible for a work assembled from various experiences. Yet, the work offers a good flow and a view of our rich and shared experience.

It is important to remember that training has no limits on space and time. On the contrary, it varies depending on space and time, the participants’ presence, their state, and many other factors. The phenomenological experience that occurs during each training course is new each time. In other words, the experiences recounted in this document can be inspirational but do not necessarily describe what will be done in future training. The practices, as we often say in class — but as can also be seen in part from the following writings — are generous and new every time if we know how to listen to them and let them do their thing.

Enjoy the reading.



## **The Evolution of Practices**

*By Giovanna Galati e Pierpaolo Trizio*

The first edition of the Yin Yoga training sees a heterogeneous group of members, including teachers, amateurs, and yoga practitioners with previous paths of different natures and experiences.

The profound and precious work on an emotional level affects each participant differently based on the possibility and availability of reception. At the same time, everyone is welcomed with amazement, gratitude, openness, and proactiveness. Yin Yoga is a dialogue with oneself through listening and interpreting the signals provided by the body and sensations.

Marco's sensitive and wise guidance leads to work on the bodymind, starting from practising the seven archetypal positions of Yin Yoga and subtly listening to the same positions in possible variations. Some variations are guided, while others are individual and born from the free flow of the needs and curiosities of the individual participants. We joyfully welcomed the freedom of forms and the importance of transitions and release phases, which we understood and experienced as the primary terrain for the subconscious to emerge.

The training occurs in a harmonious alternation of slower and more internal practices aimed at relieving tensions, blocks and resistance, and more intense and challenging moments, where the testing ground is the encounter with the limits of one's physical and emotional comfort zone. In the former, you learn to let gravity act; through conscious breathing, you experience "increased" perceptions where you can distinguish fascial or muscular work, soften tissues and internal organs, and detach layers to allow the breath to reach every cell. Concentration is mainly aimed at paying attention to one's breath and where to take it in one's body, feeling how it works inside and modifies the flow of inhaled air within us.

In moments of encountering one's limits, as in the multiple floor work exercises, or in the encounter of one's boundaries with those of others exercised in pairs or with multiple participants, other barriers fall, which fall and make room for a new possibility to re-inscriptions of neural connections. It is stimulating to understand on many levels that personal limits can be redesigned simply by practising new paths with tenacity, trust and in the absence of judgment and "leaving it to Practice".

We experience the meeting of Yoga and martial arts, of India and China, of fluid and conscious movements, experienced in wholeness with depth and playfulness, of self-knowledge, and transformation. An even new and complementary way to get closer to the bodymind, get to know it, and allow it to flow in harmony is given by the spaces dedicated to Taoist self-massage, which partly traces the stimulation of the meridians of Traditional Chinese Medicine and by small spaces for couples massages.

Group work adds strength of sharing and stimulation and a unanimous breath that leads even further away (or closer depending on how one prefers to understand it), or perhaps to feel one with what surrounds us, in the Yoga path of unity.

Group and couples practices break down many barriers. For some, it is a very intense practice to face, leading to opening up entirely to the other and placing one's person "in the hands of others". This is a very profound experience that Marco manages to share with lightness and simplicity, dissolving everyone's internal limits.

The second session of this training — whose personal decision to repeat was natural and immediate, wanting to delve deeper into one's self and get to know each other even more deeply — sees a group that immediately stands out for a precious homogeneity of level (intentions and formations). The origin of the participants from different realities is a factor that enriches the work together. Practising with a new group, from which you can draw further notes not previously picked up, is an experience that always continues as you find yourself practising with people whose uniqueness helps you to understand your own self more and more.

We still collect self-awareness and transformative tools to bring to life, thanks to new practices that are proposed to us, inside and outside our mat, both indoors and outdoors by the sea, mirroring perhaps that negotiation between the inside and outside us which pushes us to live. We are also presented with different approaches to self-massage, such as the delicate massage of the bowels and working in pairs to perceive and make others perceive the limits by touching them where the breath takes them. A debate is born on contact and touch education, on how to combine delicacy and presence, starting, if necessary, from the periphery but precisely re-establishing a closeness that is conducive. Understanding through touch and through the resonance of mirror neurons is a two-way work between the pair's participants.

Marco once again accompanies us with irony and joy to a deeper level of investigation and generously shares new pedagogical tools, retracing already beaten paths with a specific focus: teaching us to see the practitioner by reading beyond the lines of his body, perceiving his breath and inviting him to experiment.

The space for sharing and the possibility of everyone expressing what they perceive with their own “current” language, even in that phase of uncertainty in which something appears to us but we cannot find the words to describe it, animates part of the training and allows to acquire new visions and new possibilities.

Ample space is dedicated to investigating the fascia, distinguishing the work performed by it or the muscles, identifying the tension rods that are activated in the various asanas or free poses and finding the natural points of the fragility of the bodymind system. We soon realised that the systems vary from person to person, given the difference in reaction of individual participants in performing the same pose and looking for breaking points: a perfect training to understand the incessant transformation that we can bring about within ourselves in a continuously renewed balance between structure and freedom: where the structure anchors freedom and freedom animates the structure.

Marco is good at leading each practitioner to “get naked” delicately. The practices of contact and freedom of expression lead everyone to express themselves without fearing the gaze and judgment of others. And here you are, finally there, “you are yourself with yourself”, a magical tool to bring into everyday life a new security that facilitates thoughtless contact with other people and other realities.

In these trainings, we experience how each practitioner has the opportunity to become an “open book” that anyone can access, read, learn more about or browse with lightness and playfulness.



## **Yin Yoga Training and Pedagogy**

*By Sara Pittia, Enrica Sartore e Angelo Miglietta*

There is a very close relationship between Yoga and Pedagogy because Yoga is an existential and experiential science of education. Pedagogy works everywhere, and educators build life perspectives every day. They try to design evolutionary paths in various contexts, working with people and on the structures and conditions that allow or do not allow growth. Pedagogy is meditation between thoughts and actions, between skills developed for the benefit of people. The teacher knows how to listen, create and propose strategies so that everyone's life is a complete and satisfying experience in its personal and relational dimensions. Nothing is taken for granted. Emotions, feelings, new sensitivities, and awareness are essential elements worth approaching and discussing since they can be important points of support or ideas for working groups, and this type of study is necessary. Everything serves and nourishes an increasingly active, hydrated and vital texture of daily life. We need to work with active listening, operational proposals and emotional and reflective ideas that can offer new points of view and ways of living. The protagonist of the change and new understanding is the user with his priorities and motivations.

The common thread of Yin Yoga Training can be found in the profound work on the fascia, which guides us in this pedagogical approach. The fascia is fluid; it is the largest organ of perception and feeling; it is comparable to an enormous spider web that holds together and envelops bones, muscles, tendons and joints. If an area of this connective tissue is under tension, the effect has repercussions on other connected areas in a more or less direct way. To dissolve a contraction, it is necessary for the entire "body system" to be in balance and "educated" in listening; it is therefore not applicable to limit attention to an isolated area. By nature, the band invites you to listen to a more intimate, profound, sensitive and complete listening experience. It is what undermines the patterns, structures and acquired intellectual and conceptual knowledge, leading us to a broader overall vision of more experiential and intuitive connection.

But how do we get to this more profound, sensitive, and subtle feeling?

The silence, right pauses, and right rhythm favoured a more profound listening to the physical and emotional internal structures, psychosomatic. The few but correct words during the practice also allowed us to focus momentarily on a particular bodily aspect and work on it. Care, internal observation and focus were essential. It takes great skill to express and convey complex concepts, making them almost go unnoticed during practice. Small measures that, over time, have allowed us to build the concrete experience (for example, the band and the tie rods) almost without conceptually knowing what it was about but having a genuinely profound knowledge of it.

The link with the band was seen in the transitions between and within the practices. This made the experience soft and fluid, as when activating the headband. Transitions are even more important than the positions or practices themselves since it must be remembered that the focus is on how a task is performed, not the work accomplished. It's 'how I get there' rather than 'getting there'. Asanas help us understand what happens internally; they become a pretext for understanding all these internal aspects. For the fascia to survive and function at its best, it must be and remain linked and cohesive. The group must do the same. We must create an even more encouraging group spirit as a compact union where everyone expresses their peculiarities without conditioning. For example, through playful and fun practices of contact with music that breaks the rhythm, breaks the ice, refines the sensitivity and ability to listen to oneself and others, and reminds us how to get to know each other to know ourselves. With and through others, we have learned to know better a part of us that has perhaps been neglected or ignored. This can only lead to genuinely listening to the needs of individual participants to make them

feel safe and protected, and thus allow them to let go in trust, to rely on the practices themselves, adjusting them to their own needs and abilities.

With their own experience, everyone contributes to growing an overall vision that remains in the air throughout the time spent together and, indeed, even afterwards! Therefore, seeking and creating empathy is very useful for learning notions and concepts of whatever nature they may be. Only in this way can a climate of general trust, support, collaboration and synergy be fostered, allowing for a more sincere, fascial and emotional letting go. The work that yoga requires cannot abstain from a teacher-student relationship on the emotional side. The vehicle of this relationship is inevitable and necessary to allow this inner journey to be carried out even more profoundly and in its entirety. Feeling understood and welcomed is essential for the student, especially for beginners. Furthermore, listening and touching the other's body can lead to a gradually more refined and increasingly personalised understanding of the student's educational needs. And this cohesion and trust also allows for greater exploration of one's creativity. This is fundamental because creativity also means breaking patterns; it means process rather than product. The ability to ask uncomfortable questions or consider certain aspects from an inverted point of view can be essential. Creativity is not just being an artist but also a way of thinking.

Creativity is also feeling capable of producing something, entering into practice, communicating with practice and proposing new forms, ways, and approaches.

Taking turns leading the group within a practice with an asana created on the spot can be an excellent work of study and exploration. The methodology to help us understand the different concepts can be linked to fascial principles. It is essential to accompany the group to discover the founding tenets of Yin practice (such as the concepts of tie rods and the use of breathing...), leaving time for individual discovery and exchange between practitioners. A discovery that occurs in a deductive, natural and spontaneous way through feeling and listening to the body and what it communicates to us. The masterworks without ever conditioning or influencing this discovery process with prior knowledge, which thus becomes, first of all, experiential, and only then assisted/supported by sharing more theoretical and conceptual understanding. His role can, therefore, only be that of mediator and facilitator of initiatory knowledge. The mediator of elements expressed within the study group arises from first sensations and inevitable emotions. Teaching yoga is, therefore, related to reporting an experience that is always transformative and is only subsequently connected to the starting culture and the related cultural evolutions where it took shape.

As practices travel through time and space, they adapt to the environments in which they are practised. Every practice in every space, in every context and time changes. We need to empathise with space, use the space around us and discover what its perspective can offer us. Taking care of the space is fundamental to encouraging a more direct dialogue with practice. Only in this way can practice be seen as a natural organism with which it is possible to communicate. The space facilitates dialogue between oneself and the other participants, between physical space and our gaze. Then, working in a free, tidy space without distractions favours the practice's more precise and cleaner manifestation.

In conclusion, just as the fascia is a cohesive tissue, what is assimilated permeates all aspects of existence without interruption. Listening, empathy, and synergy are the concepts that have impressed me the most. They are precious pearls that bring harmony and cohesion into one's practice, leading a class, or everyday life. The seed of a true and profound transformation has taken root almost without us realising it; now, all that remains is to nourish it and carry it forward with love and passion.



## **The Processes of Feeling**

*By Daria Scignaro e Gabriela Rearte*

We often hear that everything that happens to us comes at the right time. This was the case for the Yin Yoga training in which we took part between March and April 2024. We both arrived at the course with physical problems (shoulder tendinitis and related areas), which began in the month of February and took much time, patience and psycho-physical resources to achieve recovery.

The arrival at the first training weekend was accompanied by physical pain in the shoulders, trapezius, neck, arm, and rib and strongly altered emotional states. An avalanche of emotions was waiting to emerge... Sadness, uncertainty, tiredness, anguish, disappointment and even anger for a less-than-optimal physical state would have greatly limited the way of tackling the course (at least in our thoughts). All these emotions accumulated during the winter and even the night before also confused the mind. There was fear. Not to make it or to make the situation worse. Fear is a primordial emotion that triggers a strong emotional reaction. It alerts us to dangers and prepares us to react/escape. Still, if experienced for an extended period, it generates biochemical and psychological processes that lead to stress on the body-mind and make it incapable of "feeling" and perceiving itself at the moment present, as all the attention is directed towards resolving the difficulties (pre-occupation of the body-mind).

Hearing and perceiving sensation represent the first form of communication of the body-mind with others, the external world, and ourselves. During the training, we learned firsthand that if we find ourselves in a difficult situation where worries oppress the mind, the body represents a precious resource when we focus on the signals it sends us.

During the first day, we carried out two activities. The first was a Yin Yoga class where we explored the archetypal positions, repeating them to memorise them and maintaining them for a long time. The seven positions are not complex, but the time spent in them is fundamental for the body-mind. The asanas stimulate different body areas, and the long time we remain there allows us to explore the position, stop where the physical stimulus is best for us and stay. Stay with us and with our breath. During this immobility, "things happen", not always pleasant ones. Our mind likes to wander and be restless, especially when we are forced to remain in our own company and silence. As far as we were concerned, for one of us, the emotions were voluntarily held back even if they struggled to come out (two tears were evidence of this); for the other, however, the muscles that trembled and gave way generated a sensation mixed between relief (fascia -yin-subconscious-abandonment) and fear (muscles-yang-ego-action). The second breathing activity saw us working in pairs and was an exciting turning point. Combining the other person's touch and focusing on our breathing gave us the confidence to let go of emotions, cry freely, feel peace and containment, and feel the other person's touch as a boundary to move towards. Explore with the breath, generating a sensation of release and mobility between the belly-plexus-diaphragm-back. At the moment of "giving", sensations were perceived, especially warmth in the hands and synchronisation with the partner's breathing. By touching others, we can also "feel" ourselves; mirror neurons are activated, which leads to empathy. The lunch break was then perfect to decant this whole experience. Each of us reflected on the sensations we felt: there was a rebirth of the phoenix, the smile returned, and after this liberation, we enjoyed the movement more of the body, as far as we could go and

re-connected with ourselves, overcoming worries. Back in the room, the moment of the dance was beautiful; it united us as a group, and it relaxed us, sharing glances, jokes and smiles.

During the second day at the seaside, we had the opportunity to be guided in a three-step meditation practice to train perceptive flexibility: internalisation (breathing and attention to the plexus-heart-diaphragm), externalisation (shifting the focus/gaze to the palm of the right hand-edge of the pier-horizon), dissociation (I look at myself from outside, from above and from the universe, "coming out" of my body). Being flexible generates well-being in people who feel "too much" and become alarmed. It helps us understand events for what they are and negotiate countermeasures and spaces to ensure balance and mental health. The sensations were very different for us. For one, it was a somewhat tricky practice because her sight took her out to the sea, and her hearing did not register the directions well. Furthermore, the limited movement on the right side often made her angry with herself: even if she calmed her mind through breathing and adapted her posture to how she could do it, her mind compared herself with others. Despite this difficulty, he slowly began to understand the importance of slow movements, of reacting slowly, of feeling how the physical body works and how this connects with the breath and deepens its work, helping us relax and letting go. For the other, there was complete trust in the meditative practice, above all because, upon awakening, there was the clear physical sensation of unlocking the hip joints and release of the tensions from the pelvis generated the previous day and of the space that it was created in the body-mind, giving a sense of calm and mental lightness. Here, we realised how practices adapt to what they find at that moment and re-emerge with new elements (still unknown spaces of our feelings) on which we can work (breathing, fascia, concentration, etc.). Even if the sensation may be uncertain, only the perceptual field (of the body-mind) is reorganised and rewritten.

The second weekend, we mainly did group activities: we focused on the pulls, how the fascia works in the movement and the Tao massage.

The first work on the tie rods was exciting because it made us feel like children were discovering a new function of their body and that of others and feeling they could start using it. And for the first time, we heard the band consciously. We realised how the same movement with only muscle activation requires a significant energy expenditure and tires the body. At the same time, fatigue decreases if you think about the movement to be performed with the band. There was a subtle passage in which we learned to focus our thoughts (and breathing) to activate movement only with the fascial system.

The second activity was of the various movements on the ground, which made us feel an avalanche of emotions due to the massage exerted by the movement on the fascia (fun when we managed to do the movement, frustration and annoyance when we couldn't or had to modify it, in a mix of tiredness and fatigue that also lasted the next day). The Tao massage served to perceive the areas of our body that suffer the most from fatigue and to understand how we are made through a moment of pampering, in which compassion, love, mobilisation, openness and connection are felt.

During the last day of practice at the seaside, despite feeling tired in our shoulders (in a continuous struggle for concentration with the body-mind), we managed to deepen the work on the tie rods and the band, using strips of transparent domopak to visualise the different forces that are activated when small movements change. The asanas we faced in practice made us understand that allowing the breath to play through them and mobilising particularly rigid body

parts where movement needs to be activated with thought is essential. This allowed us to look internally with intention. This form of concentration has brought about a change, the birth of a kind of sub-identity that continues to develop with the ability to move in internal and external space, considering it an interlocutor with whom to establish a dialogue made of calm and slowness, to enjoy of all body-mind transitions deliberately. The band's activation in transitions moved flow effortlessly and gave a feeling of lightness and support.

To conclude, the processes of conscious feeling have been learned/trained thanks to different moments of Yin Yoga practice. First, we were put in a position to create an interior space. The silence and relaxation at the beginning and end of each practice favoured an attitude of listening towards ourselves, where we could pay attention to all the sensations transmitted by the body, even the most unpleasant ones. Perceiving and coming into contact with bodily signals also becomes a physical experience that is initially undefined and on which we are automatically led to reflect ("What is happening?"). Moments of introspection and reorganisation of bodily sensations also exist during practice and allow us to focus on the sensations that the body sends back to us without judging them (unfortunately, we are not used to this compassionate modality): this already constitutes the beginning of a process of transformation based on feeling, since it allows us to begin to integrate body and mind and try to recognise and identify in a more detailed way what the sensation wants to communicate to us. The moment we managed to identify specific sensations (thanks to the concentration that is activated to understand what the body tells us), in the moments of post-practice sharing with the group, it was clear that each of us wanted to search for the word or image more correct to describe precisely what had happened in the body-mind during the practice. The sensations are thus externalised and become a shared reality. When this happens, the transformative process is already at an advanced stage since the sensations and emotions identified and to which we can give a name are emotions and sensations that can be managed (it increases the ability to choose the type of reaction to adopt and what to do with that sensation) and this generates well-being in the body-mind. The moments of sharing and talking about the sensations experienced, in which we were all attentive and mainly involved, allow us to find resonance and sharing of sensations/feelings that can also be similar, which puts us in a state of relief, tranquillity, and well-being ( "Ah, so it happened to others too, it's not just me!"). The empathetic climate of mutual acceptance that was formed in the group allowed us to realise that changes had occurred and to focus on what the body-mind wanted to bring to our attention through sensations with serenity, acceptance, a strong dose of self-awareness and new tools to manage future changes that, naturally, accompany everyday life.



## **The Transformative Power of Yin Yoga**

*By Ilaria Ghezzi e Raffaella Cecchi*

Human nature is reluctant to change for reasons often linked to safety, fatigue and proactivity, which evolution instead requires. Yin yoga, which exhales the qualities of slowness, calm, fluidity, surrender, and observation, pushes us to stay, and paradoxically, in that space-time of being, structures, patterns, and beliefs emerge that keep us anchored to a limiting model concerning evolution. It is precisely by being attentive and aware that change can begin. Every yin yoga practice leaves traces, trim and perhaps even limited, but which opens the way to transformation. In yin yoga, we observe, we breathe what is there, we live in it, we experience it, we dismantle it, we renew it, we modify it, and this transforms us on multiple levels.

The structural physical one, almost obviously. Thanks to the principles of yin yoga practice, we work on the connective tissues, the fascia, and those structures that require time and presence to be "modified". We are referring to those structures that support our body in the three-dimensionality of movement. And they are the structures in which traumas, automatisms and beliefs often crystallise. With delicacy, presence, and the correct times for each person, Yin yoga begins to modify these structures, transform them, and immerse us in a deep and intimate feeling of our body and experience.

Therefore, emotions retained or only partially experienced are highlighted emotionally, sometimes trapping the most authentic and honest participation in our lives. Living ourselves in the totality of our feelings is a goal that allows for a broader vision of our potential and paves the way for transformation.

On a neurovegetative level, the parasympathetic system is activated, which occurs only while we sleep. Still, it is in the stillness and emptiness of the parasympathetic of being without fighting, fleeing or devising that the body regenerates, that the mind calms down and that our rhythms return to balance. In this phase, our cells regenerate, and the organs work according to their rhythm and connection with the entire system. Yin yoga teaches us not always to react but to listen and move with our natural, vital rhythms. The many flexed positions activate the parasympathetic system, and they do it.

On an energetic level, we highlight, among other aspects, the importance of working on the meridians. Maintaining postures for extended periods activates a cleaning and alignment of the meridians. Energy flows freely and nourishes that dynamic search for homeostatic balance in which the Living can experience the new and transformation with greater power, presence and confidence.

This practice allows me to go deeply through the body and make slow and conscious movements. Speaking body language will enable me to make direct and intimate contact with myself where there are no pretences. In this journey, I discovered resistance and physical, emotional, and mental blocks that hold back my energy towards transformation. In the same way, and the opposite sense, every time I perceive the trapped energy and decide to stay so that it has time to free itself, automated motor patterns, automatic emotional responses, and rigid mental cobwebs are reorganised, and it opens in one way or another. for the other, the possibility of transformation.

The training days, decidedly intense on an experiential level, left me, among many others, with one piece of information that I experienced in particular: the awareness of that moment in which the natural choice is possible, not thought through, acted upon thanks to the clear perception of entirety. I bring the possibility of acting and not reacting into my everyday life, and this is an essential step in the transformation that tends towards freedom.

For my part, as shared in the room, once again, I am the spokesperson for how much I love yoga for its transformative capacity.

With Yin Yoga, we intercept the parasympathetic system, allowing the body-mind to arrive at relaxation and, therefore, the practice of settling. And it is precisely here that the transformation occurs in the moment of stasis. In the minutes following the training, in the hours, in the days, in the weeks, the work penetrates on all levels, physical, emotional, and sensorial, in such an intense way as to activate a sort of opening and new vision in my case also of unlocking and consequent flow, abundantly critical, of something that had remained frozen for a long time, invisible but felt in me and which pushed to come out but found no open channels.

I have been practising (Raffaella) yoga for decades, and I know that the practice, the abhyasa, is the science of inner transformation... I have continued to practice these last two and a half years despite the constant cough, and during this (per)course, I decided to experiment differently and use this space-time period in a light and curious way. I believe that attitude is fundamental in everything we do. Therefore, the magic ingredient to make a difference in this case was the how. Trust, abandonment, listening, silence. After this experimentation, beyond the physiological aspect and what it works on physically/anatomically, I must say that Yin Yoga, from my point of view, has inherent the superpower of transformation; I would say healing if it weren't for the fact that it might seem miraculous (but the word healing, in the territory of Yoga, would open doors and conversations not requested with this delivery). I abandoned myself in this niche adventure, not knowing where it would lead, but I knew I no longer wanted to stay where I was. During the practice, I descended into the abyss, other abysses; I believed in it and went to see and move something I couldn't define. It didn't interest me, and I obtained a result using a methodology capable of transforming.

On my side, in addition to trust, abandonment, and listening, I chose a publicly explicit sankalpa... This is why group work and sharing Marco's generous guidance were also important. Yin Yoga must be more subtle and sophisticated and should be imparted only in words or by purchasing books. And, especially for novices, it should be guided by trained teachers who are generous and attentive to the peculiarities of each one in such a way as to solicit and tickle the student's receptivity.

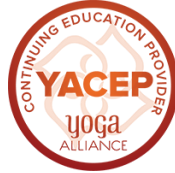
Yoga is always transformative, and I don't think it can be approached independently even more, so Yin, which, personally, I find even more sophisticated: doing less to obtain more is a concept that must be explained and then experimented with, demanding to be credible or understandable except with an already an excellent yogic starting point.

The fact that this practice does not concern doing but being, giving ourselves - during - the gift of silence and immobility, listening to our bodymind and understanding that every emotion is necessary and valid, the appearance of our inner master who observes while remaining detached from the process and results of the practice, adapting the body so that it feels good, remaining present while letting go of expectations must be introduced and remembered during practice by a good and expert Teacher. Marco was excellent! Thanks, thanks, thanks.

# YIN YOGA

## 50 Hours CE Continuing Education

Yoga Alliance Certified



Project by Integral Neurosoma©

Info: <https://www.marcoadda.com/somatica/>

eMail: [integralneurosoma@gmail.com](mailto:integralneurosoma@gmail.com)

