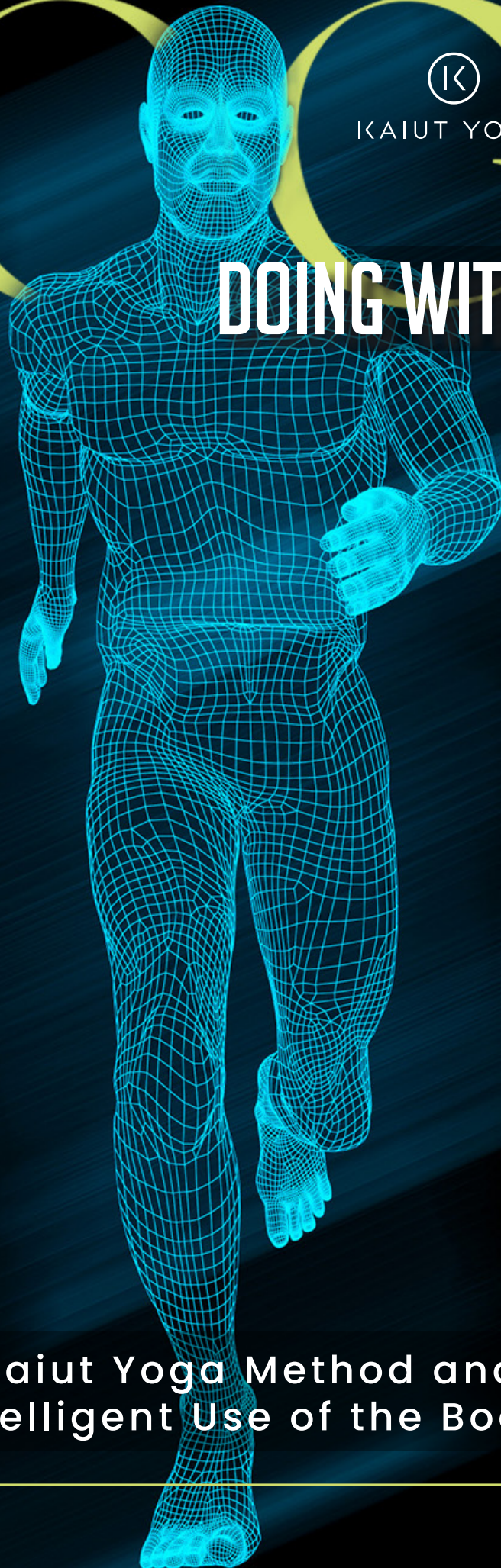


YOGA



KAIUT YOGA

DOING WITHOUT DOING



The Kaiut Yoga Method and the
Intelligent Use of the Body

The way you see a yoga practitioner performing a posture is probably very different from how I see it. I have been observing students for decades, so I wanted to share some of my perspective that has formed as a result. While you see the beauty of the movements and breathing as if it were a scene from a movie or a stunning photograph, my gaze goes a little further.

When I look at a student engaged in a posture, I take a 3D x-ray and try to notice non-obvious subtleties such as whether each part of the body fits perfectly and whether energy flows throughout the body. Even if it is a posture focused on the legs, its impact spreads, connects each vertebra and each cell, nourishing the entire body system.

The movement may be beautiful, I admit, but when we think of, look at and experience postures we need consider more. We must understand that a posture does not limit its impact to a specific point, but rather it involves the whole body in a process of deep nourishment.

Each movement of the hands, for example, triggers a wave of pulsating energy up the arms structure, across the shoulder girdle, and ultimately throughout the entire body. For this to happen though, there can be no blockages—this includes those created by overly focusing our mind's attention on a specific region, which would prevent energy from flowing freely throughout the body, or by an inordinate intensity. In the Kaiut Method, we work with what we call the "optimum", that is, we seek the perfect harmony and balance between pressure and tension, avoiding any pain, insecurity, of a sense of disconnect.

When we stretch too much (and here my students know that I am averse to the idea of stretching), often focused on the aesthetics of the position, we may leave out other parts of the body. Often when stretching and aesthetics are the focus, we ignore the fact that the muscles may in fact be struggling to maintain the position that you believe is perfect—such an attitude of caring

about form over function, does not favor anything.

Each yoga posture is a unique combination of the integration of all parts of the body, as if joined by an invisible thread, where each cell and each organ play an important role. There is no formula for achieving perfection, for each of us carries with us his own bodily history, his own cellular memory. Therefore, each student makes his own posture.

The position goes beyond physical movement, entering the deepest part of our being. Therein lies the uniqueness of my gaze in relation to yours. I don't want to sound pretentious, but it's important that my words are a starting point for expanding your perception during yoga classes. When you're taking a yoga class, don't worry about being mindful, focusing only on posture, but rather on making your body more aware. Can you tell the difference?

Yoga is not just about awareness; it is about reaching a state of presence in which your whole being is fully awake and aware. The postures are just the tip of the iceberg in the process of evolution in which the student dives during the practice. Body and mind synchronize in a new attunement, encompassing every fiber, every tissue, every cell of our being through movement.

The mind establishes a new perception that will be recorded in the nervous system through messages sent by its fibers, nerves, skin and muscles during the posture. The sensation caused by this action, by this posture, is a deep well-being that envelops us entirely.

During practice, you may wonder about what you are feeling and new sensations, but don't worry about labeling the experience. Yoga does not need to be rationalized and intellectualized, it should be felt, experienced in both the mental and physical realms. This is you operating in a receptive state, from the inside out, engaging your whole being.





On the biomechanical side, if a practitioner focuses only on one part of the body and neglects the others, the muscles react unevenly. Some are overworked, while others are left in the background. This imbalance can cause, among other things, pain and injury.

Another crucial point in postures is maintaining the center of gravity. This will only happen if all the muscles are connected and aligned. This way, as you evolve in practice you will feel more comfortable and safe, consequently, the benefits will increase.

When I developed the Kaiut Yoga Method, my goal was to create a practice that combined the ancestral concept of yoga with an approach aligned with nature, organically, and that met the demand of modern society. This means that the student will dedicate themselves to the practice in a gentle way and in return it will offer extraordinary benefits.

The use of yoga, from a state of presence, differentiates the practice from a simple physical activity. In fact, the fitness universe has contaminated yoga with misconceptions of unnecessary physical effort. Yoga is not about releasing adrenaline, it is about regulation of the nervous system. In my classes, I teach my students to do the postures spontaneously and naturally, from a state of presence that does not require active effort or attachment to sensations. The student becomes a mere external observer.

Do you realize how different yoga is from physical activity? While in the fitness universe you must work hard (and a lot) to get results, in yoga you use your body while your mind rests. Within the “doing without doing” concept of the Kaiut Method, you find comfort, relaxation and rest, even while being immersed in a structure that puts the body in focus. The mind is serenely quiet. It is exactly this very distinct concept of our method that I wish to explore in this e-book.

Happy reading!

Francisco Kaiut



"THE USE OF YOGA, FROM A STATE OF PRESENCE, DIFFERENTIATES THE PRACTICE FROM A SIMPLE PHYSICAL ACTIVITY. [...] YOGA IS NOT ABOUT RELEASING ADRENALINE, IT IS ABOUT REGULATION OF THE NERVOUS SYSTEM."



BE AN OBSERVER OF YOUR MOVEMENTS, *without rationalizing*

One point in common among modern citizens is the constant pursuit of physical and mental well-being. On this journey, many launch into physical activities and conditioning methods, but few discover the true potential of the body. I would say that if they experienced the power of yoga, they would find that in this ancient art, the postures transcend mere mechanical action and converge into a state of presence, where the yogi is led to operate from an external observer's perspective. That is, yoga in essence the art of external observation.

Unlike traditional physical activities, the practice of yoga is not guided by conscious effort and the relentless pursuit of results. The practitioner should not actively engage with physical exertion, but rather be receptive and present during the practice. In this context, postures have a leading role, guiding the student's body to biomechanical and physical benefits.

This is the fundamental difference between yoga and physical activity. While the latter focuses on performance, endurance, and overcoming limits, yoga focuses on neurological connection and conscious exploration of each posture. The practice can help you develop the ability to concentrate and improve one's perception, rather than a mere exercise to shape the body.

**"[...] JUST LEARN TO LISTEN, FROM THE BEGINNING OF THE PROCESS,
AND WHEN YOU REALIZE IT, YOU WILL SEE THE CHANGES."**

The role of the yoga teacher is essential to guide the student in the art of external observation. With clarity and precision, the teacher leads the student during the postures, guiding each student to free themselves from analysis and intellectualization. The recommendation is that the student learn to indulge in the experience, letting the practice flow naturally. Operating in "receptive mode" is the key to accessing the body's natural potential.

The student must allow themselves to feel all the sensations generated by the practice, but without trying to rationalize these feelings. The practice of yoga regulates the nervous system as it triggers the parasympathetic frequency, allowing the body to explore the postures safely and profitably.

The method of external observation also stimulates the development of new neural connections in the brain. When we do not rationalize and indulge in practice, we establish a new consciousness, aligned with nature and reaching a state of deep calm and self-knowledge.



This is how yoga contributes to our self-education, providing us the opportunity to discover and access regions of the body that go unexplored in other physical activities. Each posture has a function and potential stored in it. So, engaging with each posture, we evolve through the expansion of bodily potential.

By indulging in this art of external observation, the practitioner discovers a universe of possibilities and benefits that go beyond the pursuit of physical and mental well-being. It is worth mentioning that most of our actions are guided by intentions interpreted by the brain before they come to fruition. Before performing them, simple intention activates brain function.

The action begins through a neurological process until the brain understands the intention and activates the commands necessary for the posture to take place. Yes, initially everything happens in the mind, before manifesting in the body. As far as the yoga posture is concerned, whatever it may be, it cannot be just a mechanical action, but must be performed by the individual in a state of presence.

In yoga classes, the yogi does not need to exert themselves, but rather to be present. It is in this way that the benefits of posture are released without the intellectual interference of the practitioner. The yogi is not the one who does, but rather the one who is in position, establishing a neurological connection that results in biomechanical and physical benefits.

This attitude of being present leads to what I call receptive mode. When heading to the yoga mat, the practitioner should try to keep his mind open and attentive to the present moment, without the need to rationalize. Thus, throughout the class you will enter a kind of spontaneous meditation that calms the mind and gives you access to the benefits of the practice.

The psychologist and writer, Daniel Goleman, classifies meditation as systematic training of attention to develop the ability to concentrate and enrich perception. He points out that the main effect of meditation is to provide the body with a deep rest, while the mind remains alert. As a result, blood pressure decreases, the heart acquires a more tranquil rhythm and the body calms down, fighting stress.

From a semantic point of view, the word "meditation" originates from the Latin "meditare" and means to go to the center, disconnecting from the surroundings and directing attention inward. The Tibetan Buddhist teacher, Sogyal Rinponche, regarded meditation as a way to rediscover ourselves by experiencing and proving the integrity of our being beyond the usual patterns.

In the Kaiut Yoga Method spontaneous meditation is generated by stimuli provoked by the postures

that access different points in the joints. This is a process of internal transformation, so it is critical to adopt a state of presence during practice. Remember that it is yoga that does the practice, not the individual. This is how you go into receptive mode, leaving the intellectual mind off.

As you can see, yoga requires us to adopt new points of life, changing our perception of a situation. We have been educated that we will get good results only through a lot of physical effort. When it comes to yoga practice, this is a tremendous misconception. Rather, the student has to learn to sit on the floor, stretch the legs and body effortlessly, stimulating the brain to enter a mode of perception.

In this mode, the posture begins to work for the practitioner in what I call inverted logic, that is, it is when it enables the body to feel totally safe. Only when the posture and movement is felt as safe, can you then begin to explore the sensation without arousing a protective or reactive internal reaction.

When working this way, the brain reacts by establishing new neural connections, reducing the frequency of thoughts. With each lesson, new sensations are created until the student fully



enters a state of consciousness aligned with nature and absolutely calming. Consistency helps build more solid results on a daily basis.

In the Method this whole process begins with guidance from the teacher who helps the student to do the posture in the best possible way, always with consideration and respect of their physical condition, history of injuries and genetics. The classes are conducted with a lot of oral information, making the student respond to the command and perform the postures. The dedicated intention on the part of the student is minimal when class is taught this way—the student's only task being to listen to the teacher and remain receptive to what is said.

The student needs allow themselves to be carried away by the experience—surrendering mentally, emotionally, cognitively and neurologically to the practice. Going to the mat with one's own intentions in each moment and with effort, no matter how small, will result in an impoverishment of the experience. On the other hand, if you let time, consistency and gravity work on you, magic happens.

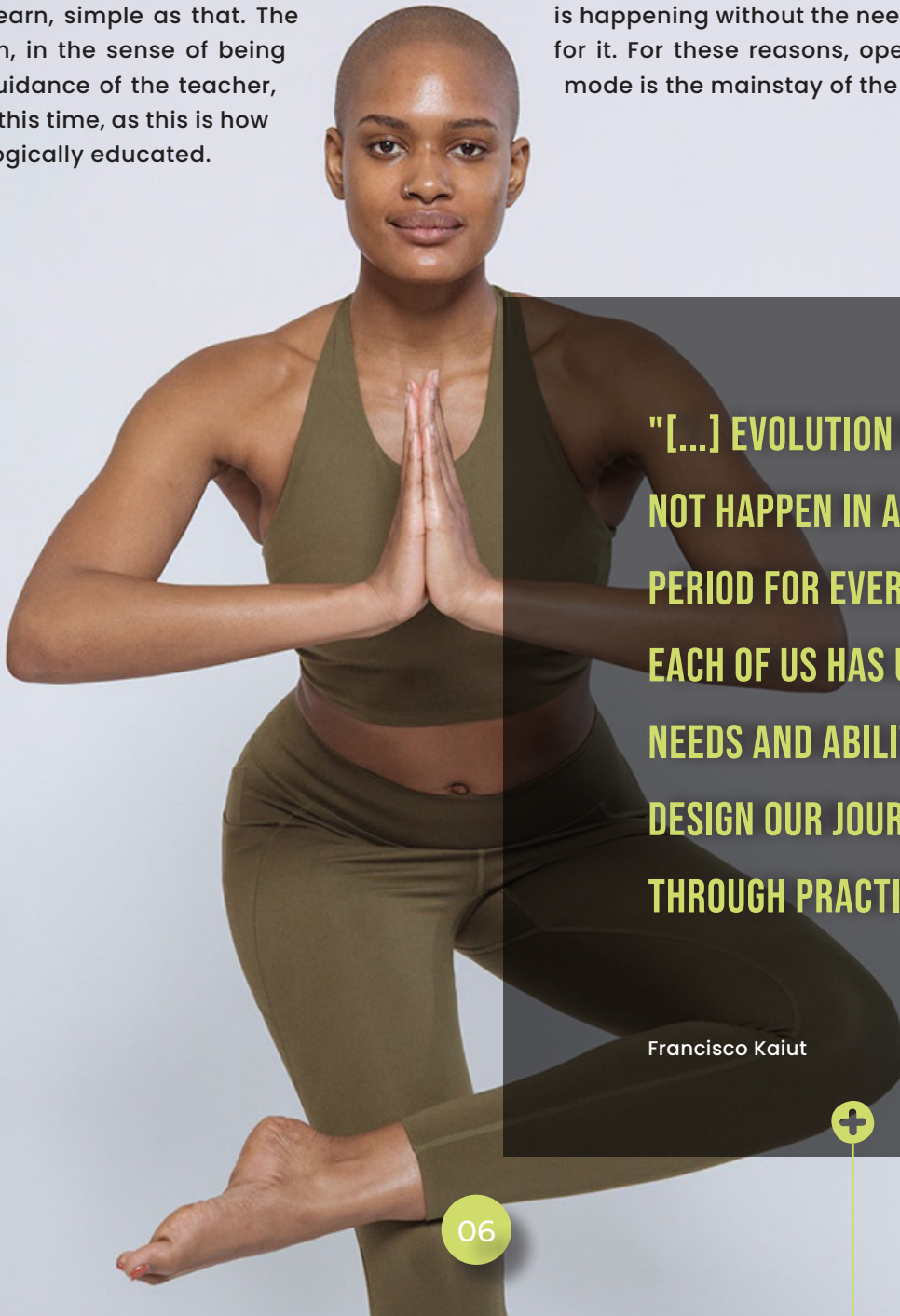


Evolution does not happen in a specific period, each of us has unique needs and abilities that shape our journey through practice. At the beginning of a student's yoga journey, it is important that the student is conservative to generate the neural connections necessary to support future progress, making the practice smooth. With each class the brain learns that it is in a safe place with numerous benefits.

It is vital to operate from a state of complete safety, without subjecting yourself to pain, pressure or demanding too much from the body. When the brain recognizes that there are no risks, the speed of progression increases. You just have to be willing to learn, simple as that. The ability to listen, in the sense of being open to the guidance of the teacher, is essential at this time, as this is how we are neurologically educated.

We then begin to feel the benefits of unusual positions that increase the degree of adaptability of the body. The more you enhance this capacity, the greater the neurological ballast provoked in the brain, the more you will allow yourself to be part of this process. It is important to not create expectations regarding when changes will occur, and this will move you out of the optimal state of presence and receptive mode needed for those very changes to occur. Just rest assured that with consistent practice, changes will come.

Just learn to listen, from the beginning of the process, and when you do, you will see the changes. At some point the perception system realizes what is happening without the need to expend energy for it. For these reasons, operating in receptive mode is the mainstay of the process.



"[...] EVOLUTION DOES NOT HAPPEN IN A SPECIFIC PERIOD FOR EVERYONE, EACH OF US HAS UNIQUE NEEDS AND ABILITIES THAT DESIGN OUR JOURNEY THROUGH PRACTICE... "

Francisco Kaiut



The **INTELLIGENT USE** of the **BODY**

In a good yoga class, clarity is key. The sharp and accurate image of each movement is of utmost importance. And while intellectualization has its value at times, I believe that overthinking is a harmful habit. Therefore, it is necessary for the student to give themselves completely to the practice, allowing it to flow through them.

The student should not get lost in excessive analysis but let themselves be attracted by the wonderful sense of relief and improvement that yoga provides. It is the student's own awakened intelligence that will guide them along the path of practice. With time in the practice, there comes an intuitive recognition that it is a beneficial and positive experience. This rewarding experience generates the genuine desire to continue practicing and improving. In this state of surrender and trust, we find the true connection between body, mind, and spirit.

In return, the student learns to use the body more intelligently. The practice of yoga transcends the intellect and becomes a holistic and transformative experience. By embracing this approach, the innate intelligence of the body and mind fully manifests, guiding us on the path of self-discovery, health, and well-being.

In the book, "Body Without Age, Mind Without Borders," renowned physician and author in the field of integrative medicine Deepak Chopra explores the connection between mind and body, providing a unique approach to aging and health. He speaks to how intelligent use of the body can contribute to keeping us healthier and living longer.

In the book, Chopra argues that our body is capable of constantly regenerating and renewing itself, as long as we connect with our consciousness and learn to balance different aspects of our life. According to him, as observers

we are able to create our bodies as we create the experience of our world.

He states that body and mind are inseparable. "Beliefs, thoughts, and emotions create the chemical reactions that sustain the life of each cell. An aging cell is the end product of consciousness that has forgotten how to stay young." Chopra tries to convince us and that we are much more than our limited bodies, our ego and our personality, which I largely agree with.

In addition, he explains that time is not an absolute value, despite many people believing that it is a prison from which no one escapes, our bodies mere biochemical machines destined to wear out. For Chopra, such degeneration occurs because we live unconsciously. However, by simply paying attention to bodily functions we can change how we age.

Healing can occur in part through revising our personal beliefs, expectations, and self-image. Statistics show that death rates from cancer and heart disease tend to be higher in people with psychological difficulties and lower in individuals who possess a strong sense of purpose and well-being. Given this, it is crucial to revise how we think about and perceive our body and the aging process.

For this, Chopra believes we must expand our consciousness and gain control over the aging process. Transforming our conditioning requires paying attention to ourselves. Physical exercises, for example, can help stop the entropy to which we are accustomed, but it is important to balance it with moments of rest.

In fact, in all areas of life, balance is the key. Valuing a balanced lifestyle is one of the most important steps in slowing down the aging process. This book is a good complement to the practice of yoga, as it also invites us to take a holistic approach to taking care of the body and mind.

Practice helps us take care of the body and health by cultivating awareness in the present moment. With yoga, we explore our true nature, beyond the body, ego, and personality, accessing more subtle aspects of ourselves, such as consciousness and mind-body connection.

When I created the Method, I envisioned a systemic practice free of rigid mechanics and the influence of mystical rituals. I realized that to access positive results, the student needed to have a clear intention when going to the mat, aware that the moment is part their routine to build health. The diversity of stimuli would contribute to their evolution and establish the sustainability of a new habit.

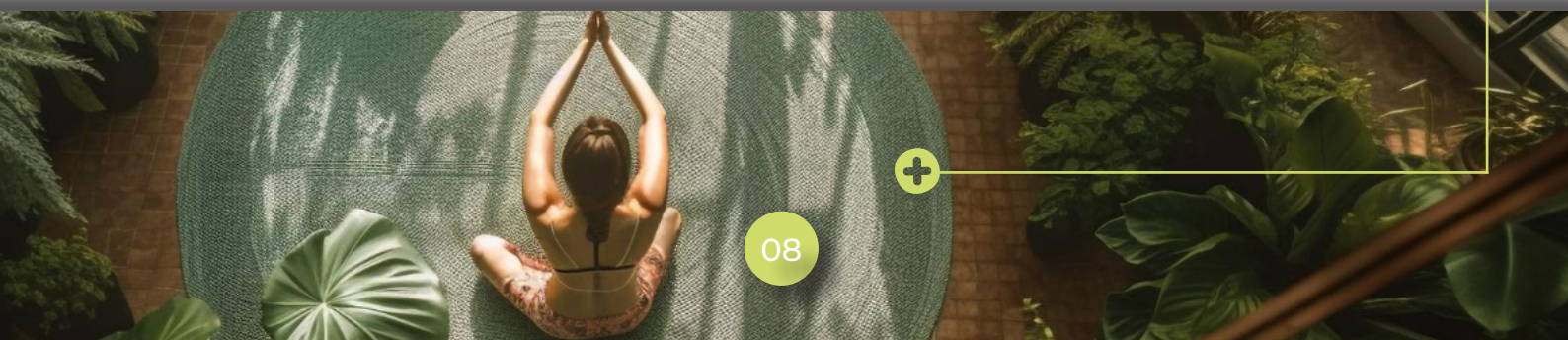
Importantly, physical or mental pains and issues may exist, however they should not be the guiding focus of the practice. Operating in a receptive mode is not about waiting for problems to arise and then problem solving. Students should not engage in practice for that reason

alone, nor is practice about ignoring those pains and problems that arise. The student's intention should be more expansive than that. Student's intention should be to seek the maximum expression of life, expanding the potential of his inner and bodily nature. This manifests itself through the full use of the body's potential.

Honestly, I wish I had known all these principles decades ago. If I had had this knowledge, I would certainly have wanted more, and discovered from the beginning of my practice that the central focus was not just to eliminate discomfort or pain, but rather to explore the idea of expanding comfort. If I had known I could wish for more, everything could have been even better.

My initial plan was simply to avoid pain and achieve a more functional body. I never imagined that it would be possible to rediscover the subtle frontier of normality, something I was unaware of before starting this practice. I had no way of predicting that. That is why the reference to the true meaning of the word "guru" makes perfect sense.

The origin in Sanskrit means teacher and master. Another meaning is that gu means shadow and ru the one who dissipates it. And that's what I set out to do: to light the way for my students from my previous experience, transmitting knowledge from what I learned and knew.





The lever system and making

BIOMECHANICS OUR ALLY

In yoga, there is a fundamental system whose role is to enhance our practice: the levers. A Yoga Journal article, titled "Yoga as self-transformation," shows us what they are and how they work. The text says that there are three basic types of levers or forces that help us move the muscles: external levers: floor, wall and other objects; body-on-body levers, where part of the body moves the other; and internal levers which are when muscles learn to leverage themselves without outside help.

This system can lead us to discover new dimensions of inner connection. The external levers are easily accessible and provide external footholds to propel our movements. The body-on-body levers involves the interaction between different parts of our being, promoting a kind of leverage that challenges us to find an internal harmony, synchronizing each movement as if it were a fluid and smooth dance.

However, it is in the internal levers that we find the deepest challenge and, at the same time, the greatest reward. Controlling them is a task that requires time, practice, and patience. They teach us to move muscles without relying on external forces, providing subtle control and a deep sensitivity in the fabric of our being.

The article emphasizes the importance of exploring and utilizing the internal levers whenever possible, as they lead us on a journey of self-discovery. Through this process, the sensitivity of the body tissue increases, and we acquire the necessary control to deepen our yoga practice.

One of the advantages of internal levers is to reduce the risk of injury compared to external levers, since it is more

difficult to force the body beyond its internal limits. As the article highlights, all internal levers depend on power lines to function properly, although not all power lines are considered internal levers. Learning to utilize these levers opens us up to a new dimension in yoga practice that transcends the physical aspects and connects us with a deeper awareness.

I think it is essential to reinforce that the internal levers can also be considered a key to unlock an intrinsic wisdom that resides in our body. It connects us with the subtle symphony of our being and makes us discover a new way to explore the consciousness of our body on the yoga mat, leading us to a state of sublime connection and self-discovery.

My experience in yoga has allowed me to discover that with each class, when worked correctly and without the influence of trauma or deep imbalances, the body improves its performance. However, when worked poorly, a vicious cycle arises that undermines our health. Through chiropractic and the revolutionary method developed by John McTimoney I incorporated new knowledge and found the key to seeking the balance I so desired. I have seen many people associate balance with the simple absence of discomfort, which seems to me to be a very limited vision, and one that keeps us from accessing the greater potential that practice can provide. Much more than being comfortable, we want to rescue our potency and our potential as a species.

At the same time, some doctors, chiropractors, and other health professionals would also seem dedicated to bringing comfort and absence of pain, but I yearned for something bigger. I wanted to provide vitality and functional longevity, at this time it was fundamental to see the postures as a complex system of levers, rather than mere muscles and stretches. This paradigm shift transformed everything for me and helped build the effectiveness of the Kaiut Yoga Method.

I didn't just want to punctually rearrange the joints of the body; I was looking for something more comprehensive. I was not content with a neutral and limited state of comfort, without offering broader and more lasting benefits. That's how I applied the logic of levers in an expanded sense. Rather than focusing on a specific angle of each joint, I assumed that the main movements would be the key to exploring as many angles as possible, optimizing time and energy. I started tests and, in the process, discovered another crucial issue: the presence of a large passivity coefficient in each position.

When we practice a posture, we rarely understand that part of it is active and another passive. It was then that I began to analyze how to reduce to a minimum the active portion, preserving only the essentials. In this way, it would reduce mental agitation and unnecessary effort, concentrating all the power in the region benefited by the lever. This action needed to be carried out with quality.

Following the strategy of least effort to get maximum results, I focused on the passive point instead of the active one. I realized that this generated a significant neuroplastic impact, regulating the nervous system and establishing an alignment with ancestral nature. In this equation, the passive

point varies according to the position, but always receives the force of the main lever, while the active point has the function of enabling this force.

Understanding how this concept of the Method works, makes us seek the explanation of levers from the principle of Physics. As defined by Archimedes in the

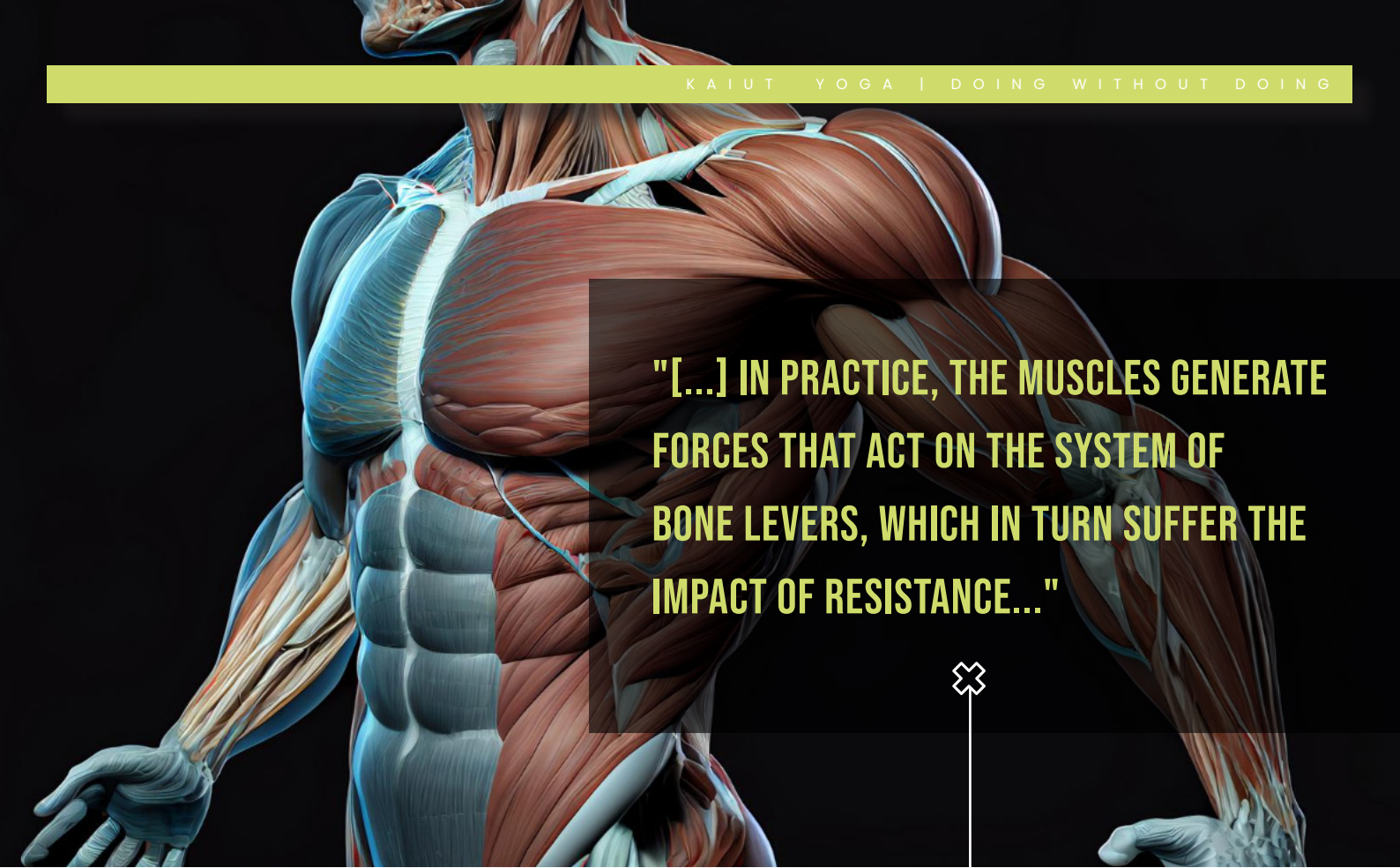
"[...] THROUGH CHIROPRACTIC AND THE REVOLUTIONARY METHOD DEVELOPED BY JOHN MCTIMONEY I INCORPORATED NEW KNOWLEDGE AND FOUND THE KEY TO SEEKING THE BALANCE I SO DESIRED..."

third century BC, levers have the power to multiply the force applied to a body or object when supported on a fixed point.

The performance of a lever depends on the distance between the point of application of the force, the power and the point of support. The greater this distance, also known as the arm, the less effort it will take to achieve the goal. The result is determined by the torque, that is, the force applied. During this action, at least three forces are at play: the potent force that moves the body, the resistant force that is the body's own weight, and the normal force applied on the foothold.

Although it is important to understand these basic concepts of physics, for me, the essential thing is to understand the biomechanics of levers in the human body. In this context, bones can be considered rigid bars, joints as axes of rotation, muscles as the applied force, and resistance as an external force, such as gravity.

In practice, the muscles generate forces that act on the system of bone levers, which in turn suffer the impact of resistance. During a posture, the yoga



"[...] IN PRACTICE, THE MUSCLES GENERATE FORCES THAT ACT ON THE SYSTEM OF BONE LEVERS, WHICH IN TURN SUFFER THE IMPACT OF RESISTANCE..."



practitioner needs to feel this system, including the points that constitute the levers, without the need for rationalization. With this perception, he can feel the forces acting without the requirement of great efforts. Internally, muscles, bones, tendons, vertebrae, nerves, ligaments and all parts of the body will work in harmony, always respecting the limits of each one.

Given the diversity of issues that plagued my students in the classroom, many of them related to injuries and trauma (both mechanical and emotional), I realized that the outcome was directly linked to the nervous system. Thus, it has become crucial to approach sensitive and delicate areas from the perspective of passivity or as I often say, doing without doing.

In the context of levers, lying postures reduce the complexity of the response by taking advantage of gravity. Standing up, our body is constantly fighting gravity, a joint effort of the balance system (brain) in partnership with the body (biomechanics).

Gravity acts from the top down, while we react from the bottom up. On the ground, part of the balance system is neutralized, decreasing the biomechanical complexity and all obstacles that can resist the guidance of the yoga teacher. This, of course, taking into account the pre-existing biomechanical complexity in the unique history of each body.

That's how I started to develop the idea of what I call the receptive mode. In this method, the basic version of the postures is more passive, with less focus on active action, thus allowing the lever system of the joints of the human body to exert its benefit through non-action, or rather, doing without doing.

Using **GRAVITY** and **SAFETY** *in our favor*

A yoga posture involves mindfulness, awareness, movement, breathing, and even the force of gravity. The latter has a huge effect on each position as it directly impacts the muscles. The yoga teacher is responsible for helping the student understand how gravity acts on each of the asanas, thus creating more safety during the practice.

I recently read in a Yoga Journal article that "movement literacy is based on the understanding that the body is an orchestra and movements are the music it creates." In this way, by seeing, feeling and understanding the specifics of body movements, a teacher becomes a better professional and still helps the student to practice more safely.

Indeed, the importance of understanding the role of gravity in practice is crucial for both practitioners and teachers. While it can be challenging to remember all the muscle actions involved in each posture, starting to consider the effect of gravity on the body in one position can help you quickly identify which structures need to be activated and which need to be deactivated.

An example of the action of gravity, cited by the author of the article, yoga teacher Judith Hanson Lasater, is the Sutpa Padanguhasana posture. It is done with the student lying down and involves exhaling by lifting a straight leg, flexing the hip, until you catch the big toe with your fingers or, if you can't, hold the outside of the ankle or the lower leg. This posture acts against the force of gravity and the hip flexors contract due to gravity.

Other postures also flex the hip and can be done standing. In the Kaiut Yoga Method we use the floor and wall to support the effect of gravity and counteract a possible lack of balance. Thus, the student can use gravity in a specific way to access all the systems of the body and maximize the results of the postures.



Remember that gravity acts vertically, that is, from top to bottom, so the lower the center of gravity, the more stable the body becomes. Therefore, the use of the floor and the wall is fundamental to generate the perception of safety and strengthen the neural network on the stability of the postures.

Using gravity in favor of the student is an effective way to benefit from the postures and their action on our muscles. In addition, they also allow the student to improve within the technique, using the intelligence and subtlety present in all our movements.

Gravity is an external and constant force on our body, while the muscles are responsible for generating the force necessary to perform the movements in various systems of the body. In the book "Yoga Therapy," Indian yoga teachers A. G. and Indra Mohan explain that muscles generate force through contraction, not through expansion or extension. The increase in the extension of a muscle does not occur due to the force generated internally, but rather due to an external force acting on one or both ends of the muscle, necessary to stretch it. In our body, this force needed to stretch one muscle can come from gravity or the contraction of other muscles.

When a muscle contracts, it exerts a force on both ends, pulling them toward each other. This is important for us to understand how muscles work in relation to gravity. For example, when we find ourselves in a posture in which the force of gravity acts in the opposite direction

to the desired movement, such as in a forward push-up, it is necessary for the corresponding muscles to contract to control the movement and prevent the body from falling or injuring itself.

On the other hand, in postures in which the force of gravity acts in favor of the movement, as in inverted postures, the muscles must contract in order to stretch gradually, acting as a brake to control the descent of the body. Thus, the muscles work in tandem with gravity to create a controlled and safe movement.

I think it is essential to reinforce that it is important to be aware of the influence of gravity on the body and the way the muscles respond to this force. Understanding how muscles contract, generating force, and how they interact with gravity to create smooth, controlled movements is essential for safe and effective practice.

When we perform the postures, awareness of the force of gravity and the contraction of the muscles helps us to align the practice, strengthen the appropriate muscles and stretch those that need greater flexibility, promoting a healthy balance between strength and stretching in our daily practice.



CONCLUSION

As we saw above, our concept of doing without doing is not complex or abstract. It is a unique and transformative approach to yoga, in contrast to other sports practices that are often limited to specialization and are not in tune with our ancestral nature. Doing yoga, in turn, allows us to utilize our body from a state of presence, allowing us to access our bodily potential in an organic and integrated way.

In the Kaiut Yoga Method, during the classes, students are guided to use the body spontaneously and naturally, starting from a state of presence that does not require conscious effort or excessive sensation. They learn to become outside observers, keeping track of what is being done without rationalizing. The result is improved body functionality, allowing the body to respond more efficiently to the demands for which it was designed.

An important aspect of this method is the understanding of the lever system of the human body, which is used strategically to optimize the biomechanical benefits for each part of the body. Through this approach, classes are carefully planned and customized to meet the specific needs of each student.

As time passes, the nervous system is activated through continuous positive reinforcement, providing the student with a growing sense of security and confidence regarding the practice. This perception of results achieved over time is not linked to a specific deadline, but rather to the combination of the delivery of safety and structure provided by the yoga teacher.

Within our concept of doing without doing, the student learns that while some classes have a certain intensity, this happens in a gentle way, without aggression or sense of being the practice causing pain. The student understands that he is unraveling internal aspects of his own system. She also learns not to identify with pain, but to recognize it as a sign of what needs to be released for the process of recovery and transformation.

In this environment, students are challenged to overcome seemingly impossible limits, thanks to the deep understanding and focus present in each movement. This surrender to the process of active listening is especially valued by the more experienced students, who understand that the more they surrender, the more they will benefit.

On the other hand, beginners are being educated to develop the ability to listen, understanding that this is the fundamental difference between the two groups. The experienced student enters the practice to listen, to be more present and to deepen even more.

In short, the doing without doing of the Kaiut Yoga Method provides a unique approach, in which the body is utilized from a state of presence, allowing for a deeper connection with our ancestral nature. Through the strategic use of the body's biomechanical levers and the appreciation of active listening, students are guided to achieve greater physical, mental and emotional potential. Thus, they arrive at a place of overcoming, transformation and self-discovery, where the impossible becomes possible, their potential is rescued, and their aging process is reinvented.

I usually explain to my students: be in the position, define the possible depth of the work, create a high level of sensation but not one that generates insecurity or uncertainty. Perceive the action, perceive rest, perceive the sensation, perceive everything and do not think about anything or get personally or emotionally involved with either the action or the sensation. Be in a place of watching pain while the position works for you, the breath breathes for you, or nature breathes for you. In this place of observation, be meditated by the countless sensations and actions that flow without your involvement.

REFERENCES

Goleman, Daniel. *The Art of Meditation*. Brazil: Editora Sextante, 2018.

Chopra, Deepak. *Body without age, mind without borders*. Brazil: Editora Rocco, 1994

Kramer, Joel. *Yoga as self-transformation*. *Yoga Journal*, Canada, May-June 1980, Available at: <https://joeldiana.com/downloads/writings/YogaAsSelfTransformation.pdf>

Lasater, Judith Hanson. *How Gravity Affects Your Yoga Practice More Than You Realize*. *Yoga Journal*, 2019. Available at: <https://www.yogajournal.com/teach/anatomy-yoga-practice/gravity-affects-yoga-practice/>. Accessed 7/10/2023.

Mohan, A. G. and Mohan, Indra. *Yoga Therapy*. Brazil: Editora Pensamento, 2006.



*Social
Media*



*Health
app*



*Kaiut Yoga
101*