

Three Ways of Breathing

By Yoginâm

There are three ways of breathing, each one with its own characteristics and effect.

1: The Breathing of Grounding

In this breathing you follow with your attention a flow along the spine upwards while breathing in and along the front of your body while breathing out.

This way of breathing is effective for solving physical or psychological problems by 'breathing through' them. With the exhalation you allow the problem to flow into the earth. This way of breathing can be used for self healing and for the healing of others.

2: The Breathing of Kundalini

During this breathing you follow with your attention a flow along the front of the body downwards while breathing in and a flow upwards along the spine while breathing out. The inhaling and exhaling are connected at the bottom of the body, in which way the breathing makes a circle downwards along the front of the body and upwards along the back of the body. Consequently you become surrounded by a circle of attention.

This way of breathing develops the more refined aspects of living. It should be used for opening the different gates of resonance and for widening its scope.

3: The Breathing of Annihilation

In this breathing you breathe in with your attention through all the pores of your body and equally you breathe out through all the pores of your body. In this way the skin is seen as a membrane through which the air flows. This skin will gradually disappear and you become an alteration of contraction in the inhaling in and expansion in the exhaling. Gradually the expansion becomes predominant and the sensation of individuality disappears.

As instruments the Breathings will generate a stronger effect when they are combined with the Breath of Love.

The Breathing of Grounding and the Breathing of Kundalini can be successfully executed by everyone with a certain training and perseverance. In order to perform the Breathing of Annihilation successfully you have to have a Transcendental perception of your being. Which means that you neither identify with your body nor with your habitual 'I', but you live in the realisation that you are indistinguishably one in and with Abbah.

Oh Abbah

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