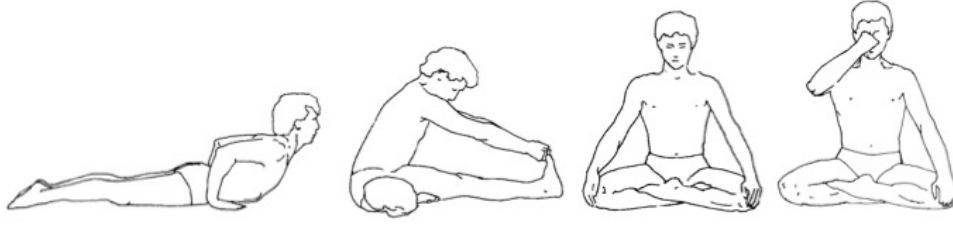


# Exploring Prāṇāyāma within Cikitsā, Rakṣaṇa and Śikṣaṇa Krama...



## 1. Prāṇāyāma, the same as with Āsana and Dhyānam, was taught according to...

Prāṇāyāma, the same as with Āsana and Dhyānam, was taught according to the core principles within Cikitsā Krama, Rakṣaṇa Krama and Śikṣaṇa Krama.

Thus we have breathwork practice possibilities ranging from Cikitsā, using simple ratios to settle an irregular breathing pattern or pulse fluctuation, to Rakṣaṇa, with a visible competence and fluidity within a range of basic techniques and mild ratios, to Śikṣaṇa and a skill base encompassing all techniques, and ratios and especially, the application and integration of Kumbhaka with long holds both after the inhale and the exhale.

## 2. What defines the transition between Cikitsā, Rakṣaṇa and Śikṣaṇa Krama is the desire...

What defines the transition between Cikitsā Krama, Rakṣaṇa Krama and Śikṣaṇa Krama is the desire to practice Prāṇāyāma for the sake of Prāṇāyāma, rather than for purposes such as recovery, or preventative health, or constitutional support, or reducing agitation, or promoting relaxation.

Exploring Prāṇāyāma as Prāṇāyāma offers the potential to propagate a fresh perspective into the relationship between Prāṇa and Nirodha.

## 3. What can define a transition between Cikitsā, Rakṣaṇa and Śikṣaṇa Krama in terms of the Breath...

What can define a transition between Cikitsā, Rakṣaṇa and Śikṣaṇa Krama in terms of the breath?

Is it that in Cikitsā Krama, the priority is within Āsana practice and establishing a core relationship with using the breath?

Whereas, in Rakṣaṇa Krama, the priority is within Āsana practice, and developing the core relationship, primarily with the exhale and secondarily with the inhale?

Whereas, in Śikṣaṇa Krama, the priority is within Prāṇāyāma practice, and developing the core relationship, primarily with the exhale and the inhale, and secondarily with the holds?

## 4. What can define a transition between Cikitsā, Rakṣaṇa and Śikṣaṇa Krama in terms of Prāṇāyāma...

What can define a transition between Cikitsā, Rakṣaṇa and Śikṣaṇa Krama in terms of Prāṇāyāma?

Is it that in Cikitsā Krama, the priority is establishing an Āsana practice with the aim of developing a core relationship with Ujjāyī?

Whereas, in Rakṣaṇa Krama, the priority is establishing a Prāṇāyāma practice with the aim of developing a core relationship, primarily with Anuloma and secondarily with Pratiloma?

Whereas, in Śikṣaṇa Krama, the priority is developing a core relationship, primarily with Nāḍī Śodhana and secondarily with Sūrya Bhedana?

## 5. Exploring Prāṇāyāma as Prāṇāyāma within Śikṣaṇa Krama requires a mastery of the inhale...

Exploring Prāṇāyāma as Prāṇāyāma within Śikṣaṇa Krama requires a mastery of the inhale. For that using Viloma Ujjāyī is recommended.

It is a short-term technique taught specifically to develop and refine the inhale as a preparation for working with long-term bi-channel techniques such as with Nāḍī Śodhana and Sūrya Bhedana.