

A view on the modes of practice

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In the book *Alpha and Omega of Trikonasana* Prashant Iyengar names seven paradigms (modes) of practice that can be applied by the sadhaka (aspirant). Prashant makes the observation that Iyengar Yoga students are often caught in a 'hurricane of doing'. By this he implies that we are busy with our actions, and our intention is to further action (to improve; to go further and progress). But if Yoga is a study of cause and effect within the consciousness then how can we study the outcomes of our actions with the same intensity that we apply to the actions themselves.

If the study of cause and effect were held in the body alone it becomes as study of physics. A study of forces applied to muscles and joints and their outcomes. Yoga however is a study of consciousness; a study conducted within the consciousness; within and by each individual. In her commentary of the Yoga sutras Barbara Stoller Miller makes the following statements

'Patanjali's yoga offers a set of powerful techniques for countering the tyranny of mental chaos and moral confusion. Personal freedom is the concern normally associated with the private sphere, and morality with the public sphere. But they are inseparable. In the ancient Indian hierarchy of values, a concern with ultimate spiritual freedom is dominant. And yet the discipline that is required to achieve freedom is rooted in moral behaviour, according to Patanjali. Even though proper moral action in the world is not the goal of yoga, a great vow to live by the universal principles of non-violence truthfulness, avoidance of stealing, celibacy and poverty is specified as a precondition for further yogic practice. The cultivation of friendship, compassion, joy and impartiality towards all creatures, a central formula of Buddhist ethics, is also deemed efficacious for achieving the absolute tranquillity of yoga. The antiworldly isolation prescribed for certain stages of yoga is not the ultimate yogic state. Periods of solitude are necessary, but one need not renounce the world forever to practice yoga'¹

Yoga is primarily concerned with the effects of our actions upon ourselves. We study actions and their content. We study the intent with which an action is undertaken. On the surface actions appear one-dimensional and yet they contain unspoken desires, fears and intentions. When we observe our consciousness we often encounter the residues from past experiences - Samskaras. These residues propel us to further action. Actions are not devoid of motive – they are inseparable.

To undertake a study of cause and effect we are confronted by the challenge of using one part of the mind to study another aspect of mind. There must be one part of the mind capable of distancing itself

¹ Barabra Stoller Miller, *Yoga: Discipline of freedom* p2

from the rest in order to evaluate the experience. The difficulty to step outside of our own conceptual schema and observe it's functioning requires a way of identifying the constituents of experience. We must find a way to identify what is at work and form a methodology that provides consistent set of outcomes in order to navigate the terrain of our inner world.

Citta

Patanjali wrote his famous sutras after centuries of enquiry and disputation. His work is a culmination of the centuries of practice and the debate between practitioners. He sits at the end of a long line of sadhakas and teachers. In the absence of modern technological advances to objectify content of the body and measure brain activity the Yogis had devised a classification of consciousness (citta). Citta is described as being made up of 3 parts. These are

- **Manas.** (Mind). The thinking mind. The aspect of consciousness that moves from this to that, oscillates, is inquisitive and roams.
- **Ahamkara.** ('I' ness). Ego or I consciousness entangles us in experience. We stand in relation to an event.
- **Buddhi.** Intelligence. The capacity to differentiate, make choices and evaluate experience. Through intelligence we develop discrimination

What we see in this classification is a breakdown of conscious awareness into three constituents.

Patanjali tells us that the consciousness can roam and oscillate, reflect the ego, or become steady to discern. When any one aspect increases, the others diminish proportionally. It should be noted that unlike many modern therapies Yoga is not concerned with the content of thought. Inherent in this schema is a recognition of the seductive nature of our internal dialogue. Often described as *the turning of the wheel of thought*; the more we think the more thought is provoked. In Yoga, we do not sift the content of the mind but stand back to observe its attributes. A method of objectifying experience in order to witness the movements is delineated. Ultimately Yoga is not looking to explain the content of the mind acts as it does and on this basis yoga is not defined as a therapy. It is not remedial. What we see here is a classification to observe the movements in the consciousness.

Klesas

If *yoga is the stilling of the fluctuations in the consciousness*² then practice is the act of examining what causes the consciousness to move. Patanjali identifies five causes and names these klesa. The term klesa means afflictions or sufferings.

² Sutra 1:2

- Avidya. Ignorance or lack of wisdom.
- Pride or 'I'ness
- Raga. Attachment to pleasure
- Dvesa. Aversion to pain
- Abhinivesa. Clinging to life.

In his commentary on the Yoga Sutras BKS Iyengar writes

Klesas (sufferings or afflictions) have 5 causes: ignorance, or lack of spiritual wisdom and understanding (avidya), pride or egoism (asmita), attachment (raga), aversion (dvesa), and fear of death and clinging to life (abhinivesa). The first two are intellectual defects, the next two emotional, and the last instinctual. They may be hidden, latent, attenuated or highly active³.

As noted above the afflictions affect us on all levels – intellectual, emotional and instinctual.

Intellectual; 'here lack of spiritual knowledge combined with pride or arrogance inflates the ego, causing conceit and the loss of one's sense of balance.'

Emotional; 'Succumbing to excessive desires and attachments or allowing oneself to be carried away by expressions of hatred, creates disharmony between body and mind, which may lead to psychosomatic disorders.'

Instinctive; 'the desire to prolong one's life and concern for one's own survival.. makes one suspicious in dealings with others, and causes one to become selfish and self-centred.'⁴

These five causes of afflictions that may be hidden, latent, attenuated or highly active infuse our actions and lead to suffering. Patanjali directs us to apply the Yoga practices to understand and observe the klesas within our actions. In the passage below Iyengar notes

'The sadhaka must learn to locate the sources of the afflictions, in order to be able to nip them in the bud through his yogic principles and disciplines'.⁵

When we look at the klesas we see five causes of suffering. These five causes reflect in the citta (consciousness) and cause it to fluctuate. A question exists of how to search the source of afflictions? How will we see the way they colour our actions?

Vrtti

The term Vrtti is used to name the five fluctuations in the consciousness. In his commentary on the Yoga Sutras BKS Iyengar describes the way the residues from past experience affect the consciousness (citta).

.... If discriminative power is lacking, then these imprints, like quivering leaves, create fluctuations in words, thoughts and deeds, and restlessness in the self.

³ BKS Iyengar Light on the Yoga Sutras of Patanjali. Thorsons 2002 p.23

⁴ BKS Iyengar, *Light on the Yoga Sutras of Patanjali*, Thorsons 2002, p111

⁵ BKS Iyengar Light on the Yoga Sutras of Patanjali. Thorsons 2002 p. 113

These endless cycles of fluctuations are known as vrttis: changes, movements, functions, operations, or conditions of action or conduct in the consciousness. Vrttis are thought waves, part of the brain, mind and consciousness, as waves are part of the sea.⁶

He further notes

For those with sharp intellect he stresses the study of the five fluctuations (vrttis) which may lead to afflictions.⁷

The five Vrtti⁸ consist of

- **Pramana.** Pramana has three sources - Real perception, or correct knowledge based on fact and proof. Correct knowledge is direct knowledge from the core of the being. It is intuitive, therefore pure, and beyond the field of the intellect. Direct knowledge leads man beyond the conscious state.
- **Viparyaya.** Unreal or perverse perception, or illusion. Wrong perceptions are gathered by the senses of perception and influence the mind to accept what is felt by them.
- **Vikalpa.** Fanciful or imaginary knowledge. Fanciful knowledge causes the mind to live in an imaginary state without consideration of the facts.
- **Nidra.** Knowledge based on sleep. In sleep, one has a glimpse of a quite state of mind, manolaya. This dormant state of mind is felt only on waking.
- **Smrti.** Knowledge based on memory. Memory helps one to recollect experiences for right understanding.

In the opening sutra Patanjali makes the following statement 'citta vrtti nirodah'. Yoga is the restraint (nirodah) of the fluctuations (vrtti) in the consciousness (citta). Patanjali goes on to say that at other times we identify with the fluctuating consciousness. At those times we fail to differentiate between the consciousness and the fluctuations (vrtti).

What is needed is a means by which to recognize the vrtti, as distinct from the citta and a means to overcome the afflictions.

Paradigms

Prashant Iyengar has designated seven paradigms of practice to aid the sadhaka. Seven modes in which the sadhaka might act. He names these as

- Learning
- Studying
- Practicing
- Maturing

⁶ BKS Iyengar Light on the Yoga Sutras of Patanjali. Thorsons 2002 p.14

⁷ BKS Iyengar Light on the Yoga Sutras of Patanjali. Thorsons 2002 p.291

⁸ quotes taken from BKS Iyengar Light on the Yoga Sutras of Patanjali. Thorsons 2002 p.312-313

- Consolidating
- Improving/Becoming profound
- Accomplishing *Sadhana*

A brief summary of each follows.

Learning. As a learner we adopt a mode of beginner when we practice. Fresh to the experience, we should be free of expectation in the outcomes.

Studying. We study the asana when we move the focus from the attempt adopt the idealized stance and apply the asana with a focus upon the dynamic relationship of body, mind, senses and breath.

Practicing. Prashant indicates that *to practice is to replicate*. When we practice we apply what has been taught in an attempt to recreate and verify experience.

Maturing. In which the sadhaka becomes independent of the environmental factors in practice. A stage in which there is clarity in the practice experience and a capacity to enter that experience at will.

Consolidating. Where the sadhaka diminishes the intensity of effort without diminishing the experience. 'To lessen the efforts in a way that the effects will not be lessened'

Improving/Becoming profound. To study the subtle aspects within the practice. To develop intense stability in practice so that one observes the energetic aspects. 'To do this the *sadhaka* would need to perform *Trikonasana* with various *kriyas* focusing on the five *Pranas* or the six *Chakras*.'

Accomplishing *Sadhana*. The transformation of the practice into a meditative process.

These categories are covered more fully in appendix A, where I have attached Prashant's descriptions of each stage. I note however these should not be seen as progression from beginner to experienced sadhaka. Even the most experienced sadhaka will adopt a mode of learning when encountering a new asana or may return to learn or study something which he/she assumes is known. These are modes of practice that the sadhaka can adopt at any stage or time, with any asana.

Are paradigms a means to address the klesas?

When we look at the seven modes of practice what is seen is a way for the sadhaka to discipline their involvement with experience so that we can address the klesas. Ignorance, (*avidya*), pride (*asmita*), attachment (*raga*), aversion (*dvesa*), and fear of death (*abhinivesa*) all serve to entangle us and cloud perception. These, in turn, provoke the five modifications in the consciousness (*vrtti*). The consciousness

can move between direct perception (pramana), mistaken identity -illusion (viparyaya), imagination (vikalpa), memory (smrti), and sleep (nidra). This sequence gives rise to the fluctuations in the citta.

By applying these paradigms of practice is it possible to consolidate experience on the level of the consciousness? Is this a system aiming to identify and replicate experiential states within practice to observe the citta? By consolidating the experiences through the paradigms, the sadhaka can then study the reflection of our actions in the citta. The klesas can be identified as they reflect in the citta. The klesas can be studied.

Prashant takes this work further by applying referentials, sequentials, hierarchies etc. His aim is to move from a doing mode to devise a means to systematically study experience.

Whether these paradigms of practice are essential or not will form ongoing discussion and disputation. It is clear however that from working with the paradigms of practice there is a direct and tangible effect in the citta. It is also possible to recreate the experiential modes.

The study of consciousness has begun!

Appendix A

Paradigmatics. Chapter 5.

Modes of practice –from learning to sadhana

Trikonasana could be executed by a veteran, for several purposes, in innumerable paradigms. In one of the sets of purposes, *Trikonasana* will be performed for:

1. Learning
2. Studying
3. Practicing
4. Maturing
5. Consolidating
6. Improving/Becoming profound
7. Accomplishing *Sadhana* etc.

Learning

In this mode of practice an established *sadhaka* could try to do more, exert more and stay longer in an *asana* thus evolving his or her abilities. In this hierarchy a *sadhaka* could learn by making a mistake (within the safety zone) and thereby learn to avoid and correct mistakes.⁹

Learning always pertains to new and unknown things. Learning requires a blank slate of mind and not a pre-conceived mind.¹⁰

In this mode of practice an established *sadhaka* could try to do more, exert more and stay longer in an *asana* thus evolving his or her abilities. In this hierarchy a *sadhaka* could learn by making a mistake (within the safety zone) and thereby learn to avoid and correct mistakes.

Sometimes even making a deliberate mistake within the safety zone and knowing the effect of mistakes would be allowed. This would entail knowing the mode of correction. At the least, the *sadhaka* needs to know probable mistakes, the causes of those and the means to prevent and correct them. On a higher hierarchy, the mistakes may be allowed to be provided it is within the safety zone. Making a mistake can be a right or a privilege provided one is Learning. (chapter 5 paradigmatics modes of practice – from learning to *Sadhana*)

The seeker tries to break the barrier of excitability, limitation, inability, incapacity, 'unendurability' and strives and slogs to go beyond. This is to improve the *asana* qualitatively and quantitatively....He/she learns to go beyond the physical and volitional limitations to experience what lies beyond. This entails exhaustion, fatigue and strain¹¹.

- The veteran will at times execute *Trikonasana* to learn. Here the performer will try to go beyond the point of ability at a given point in time, stay longer, do more, exert more and explore what lies beyond the ability level.

⁹ Prashant Iyengar, Alpha and Omega of *Trikonasana*. YOG, Mumbai 2004, Introduction

¹⁰ Prashant Iyengar, Alpha and Omega of *Trikonasana*. YOG, Mumbai 2004, chapter 4 classification of learning, studying

¹¹ Prashant Iyengar, Alpha and Omega of *Trikonasana*. YOG, Mumbai 2004, chapter 5 paradigmatics modes of practice – from learning to *Sadhana*



- The seeker tries to break the barrier of excitability, limitation, inability, incapacity, 'unendurability' and strives and slogs to go beyond. This is to improve the *asana* qualitatively and quantitatively.
- For example while giving a demonstration, one's capacities are increased more than capabilities. One performs better in demonstrations than practicing in isolation, as the adrenalin is' pumped excessively and the
- stimulation is on a high. He/she learns to go beyond the physical and volitional limitations to experience what lies beyond. This entails exhaustion, fatigue and strain.
- Sometimes even making a deliberate mistake within the safety zone and knowing the effect of mistakes would be allowed.
- This would entail knowing the mode of correction. At the least, the *sadhaka* needs to know probable mistakes, the causes of those and the means to prevent and correct them. On a higher hierarchy, the mistakes
- may be allowed to be done provided it is within the safety zone.
- Making a mistake can be a right or a privilege provided one is Learning.
- The paradigm of Learning is an endeavour with a motto of doing more and peeping beyond the conditioned ability.

Studying

To study *Trikonasana*, the veteran would need to perform the pose under different paradigms and sequences (explained in the other chapters). The *sadhaka* here would need to transcend from the gym psychosis of exalted motor efforts and work in a laboratory psychosis. Thus the body, mind, senses and breath and their relationships can be Studied in *Trikonasana*. In this mode the effects of *kriyas* on the planes of the six *Chakras* from *Muladhara* to *Ajna* can and should be observed and studied.¹²

Studying is what a student does and study always pertains to known things. The study here is more a *svadhyaya*. The study presents data, facts, causalities and effectualities of *Trikonasana*.¹³

Here the veteran may attempt *Trikonasana* several times for Study, Observation, Analysis, Perception, Data Processing and Factual Data.

The seeker is more profoundly an observer, receiver, 'experiencer' and supervisor, than a performer, doer and demonstrator.

It is this objectification which makes it an aspect of *Svadhyaya*.

The relationship between body, mind, breath and senses will be studied.

(chapter 5 paradigmatics modes of practice – from learning to *Sadhana*)

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¹²Prashant Iyengar, Alpha and Omega of *Trikonasana*. YOG, Mumbai 2004, introduction

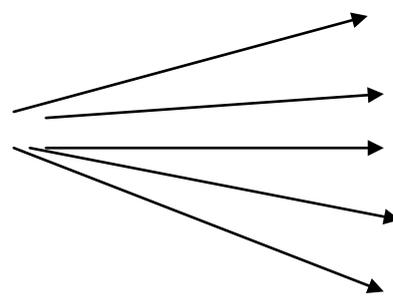
¹³Prashant Iyengar, Alpha and Omega of *Trikonasana*. YOG, Mumbai 2004, chapter 4 classification of learning, studying

¹⁴Prashant Iyengar, Alpha and Omega of *Trikonasana*. YOG, Mumbai 2004, Chapter 5 SUMMARY Modes of Practice from Learning to *Sadhana*



- Here the veteran may attempt *Trikonasana* several times for Study, Observation, Analysis, Perception, Data Processing and Factual Data.
- The seeker is more profoundly an observer, receiver, 'experiencer' and supervisor, than a performer, doer and demonstrator.
- The performer will perform *Trikonasana* in different sequences and under different paradigms.
- The practitioner here will essentially objectify the body, mind, breath and senses in *Trikonasana*.
- It is this objectification which makes it an aspect of *Svadhyaya*.
- One's own self becomes a model for oneself. One's own self will also be one's student.
- Studentship actually refers to studynership!
- *Trikonasana* will be repeatedly performed to compare one paradigm with the other.
- This should take place not under gym-psychosis but under lab-psychosis.
- The relationship between body, mind, breath and senses will be studied.
- The *Chakra Kriyas* will be studied.

THESE KRIYAS ARE:



MULADHARA KRIYA
SVADHISTHANA KRIYA
MANIPOORAKA KRIYA
ANAHATA KRIYA
VISHUDDHI KRIYA
AJNA KRIYA

The role of this paradigm in the advancement and graduation can be easily recognized.

A student easily understands that there is a lot to learn but fails to understand that there is also that much to Study!

Practicing

For a *sadhaka*, practicing is not merely a mechanical effort. It is a very difficult endeavour wherein there is a replication of effort in a region in terms of *quale* (quality) and *quanta* (quantity). Here the golden rule is to do neither more nor less, nor, 'more or less'.¹⁵

In order that *Trikonasana* is to be deeply impressed and inculcated, the *sadhaka* needs to repeatedly perform it. But this is not a mechanical repetition but an extremely difficult endeavour. Here the seeker does the same thing the same way several times. Practice in a sense means replication. The seeker does not extend the limits of ability, but tries to replicate the effort in degree and mode.

Replication is an extremely difficult endeavour while repetition is easy. Practice may be easy when misunderstood as repeated endeavour, but extremely difficult when it has to be replicated.¹⁶

- The *sadhaka* will sometimes practice for practice! Here the seeker does the same thing the same way several times.

¹⁵Prashant Iyengar, Alpha and Omega of *Trikonasana*. YOG, Mumbai 2004, introduction

¹⁶Prashant Iyengar, Alpha and Omega of *Trikonasana*. YOG, Mumbai 2004, from learning to *sadhana* - chapter 5 paradigmatics



- Practice in a sense means replication. The seeker does not extend the limits of ability, but tries to replicate the effort in degree and mode.
- In order that *Trikonasana* is to be deeply impressed and inculcated, the *sadhaka* needs to repeatedly perform it. But this is not a mechanical repetition but an extremely difficult endeavour.
- The *sadhaka* needs to replicate the effort of *Trikonasana*. Here the rule is to do neither more nor less, nor, 'more or less'.
- A graph determining the input and output of effort in *Trikonasana* would more or less remain unchanged.
- Replication is an extremely difficult endeavour while repetition is easy.
- Practice may be easy when misunderstood as repeated endeavour, but extremely difficult when it has to be replicated.

Maturing

A neophyte who practices *Trikonasana* would require suitable conditions such as time, place, props etc. However a mature *sadhaka* would need to evolve proficiency and insulation of mind and should not be dependent on external conditions. The ability to perform *Trikonasana* anywhere and anytime will evolve profundity in the *sadhaka's* practice.¹⁷

Our practices are greatly detonated or devastate by the slightest inclemency, discomfort or non-conduciveness. They can be compared to a tender baby prone to any mishap.

Maturity would practically mean an ability to perform *Trikonasana* with complete efficacy in all circumstances. Maturity is a condition where *Trikonasana* is at the fingertips. It is like a 'seasoned condition' of a practitioner. There will be no acute need to try to have perfectly suitable conditions. Inclemency or adversities won't affect the efficacy or effectiveness.¹⁸

- *Trikonasana* will be performed under different conditions, situations and paradigms for Maturity.
- Maturity is the other side of the coin of profundity.
- Maturity would practically mean an ability to perform *Trikonasana* with complete efficacy in all circumstances.
- When *Trikonasana* is practiced in different sequences, one attains a higher minimum level of *Trikonasana*. This would mean an ability to perform *Trikonasana* anywhere, anytime and in any condition. Otherwise we try to find excuses that we cannot do well because of the given conditions and thus the *Trikonasana* doesn't come handy unless one matures.
- Maturity is a condition where *trikonasana* is at the fingertips. It is like a seasoned condition of a practitioner.
- There will be no acute need to try to have perfectly suitable conditions. Inclemency, discomfort or non- conduciveness. They can be compared to a tender baby prone to any mishap.
- Maturity however bestows an all proof condition. If *trikonasana* is performed anywhere, any time effectively and efficaciously, that is because of maturity and profundity.

¹⁷ Prashant Iyengar, Alpha and Omega of *Trikonasana*. YOG, Mumbai 2004, Introduction

¹⁸ Prashant Iyengar, Alpha and Omega of *Trikonasana*. from learning to *sadhana* - chapter 5 paradigmatics

Consolidating

To evolve proficiency in an *asana* the ability to consolidate is essential. In this mode the *sadhaka* is expected to execute *Trikonasana* with the same output but with conservation in the input.¹⁹

“Lessen the efforts in a way that the effects will not be lessened” would be an important condition to be achieved by a *sadhaka*.

The first paradigm of Learning, helps improve *Trikonasana* vertically, but this improves *Trikonasana* horizontally. In this *modus operandi*, the seeker tries to economise on input, effort and endeavour for each degree of *Trikonasana*.²⁰

- Consolidation is another important facet of practice more particularly for maturity in *trikonasana*.
- The first paradigm of learning, helps improve *trikonasana* vertically, but this improves *trikonasana* horizontally
- This means assimilation of the digested pose.
- Every stage of *trikonasana* should be provided a landing, as every stage and degree of it must be matured before reaching the final stage of it.
- Thus the practice must be studied with this paradigm, to mature and assimilate each degree and level of *trikonasana*.
- The graduation or evolution of the pose, must be based only on consolidation. The *asana* in general and *trikonasana* in particular, would then evolve comprehensively.
- The *modus operandi* for consolidation will be interesting to know.
- The seeker tries to economise on input, effort and endeavour for each degree of *trikonasana*.
- In other words. The *sadhaka* is expected to execute *trikonasana* with the same output, but with conservation of input.
- Lessen the efforts in a way that the effects will not be lessened would be an important condition to be achieved by a *sadhaka*.
- In *patanjali's* language and concept, it is the principle of *prayatna Shaitilyam*. This is the core principle of *asanas*. Hence this paradigm is extremely vital.
- It is also a process of maturing ones *trikonasana*. No advancement should be attempted without maturing and consolidating every possible degree of *trikonasana*.

Improving/ becoming profound

Inward evolution in an *asana* cannot be attained without becoming profound in the practice. To do this the *sadhaka* would need to perform *Trikonasana* with various *kriyas* focusing on the five *Pranas* or the six *Chakras*. Besides, *Trikonasana* must be executed with varying sequences. This bestows profundity.²¹

- Improving, evolving and making *trikonasana* profound is another aspect of practice.
- Profundity comes by accomplishing *Apanic, samanic, pranic, unanic trikonasana* and also also *trikonasana* initiated by *muladhara, svadhisthana, maripooraka, Anahata, vishuddhi, and ajna*

¹⁹ Prashant Iyengar, Alpha and Omega of *Trikonasana*. introduction

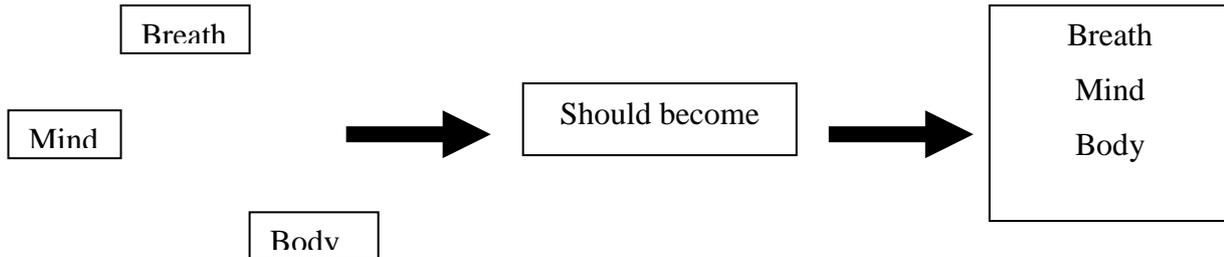
²⁰ from learning to *sadhana* - chapter 5 paradigmatics

²¹ Prashant Iyengar, Alpha and Omega of *Trikonasana*. introduction

kriyas. The sadhaka needs to execute *trikonasana* in different sequentials. This bestows profundity.

Accomplishing sadhana

This is a core paradigm. If a practitioner of *Trikonasana* is to approach his or her execution of *Trikonasana* as a *Sadhana*, then the complete identity of body-set, mind-set and breath-set is of paramount importance. This is illustrated in the graphic below.



The process to evolve this integration and to transform *Trikonasana* into a meditative *asana* is beautifully explained in this section. In this paradigm the execution of the *asana* should be pensive and reflective.²²

- The sadhana paradigm is the core paradigm of practice.
- Just as *trikonasana* is apparently and obviously a pose with a body set, it is also a mind set and a breath set, being a *Yogasana*.
- The identicality or unification of body set mind set and breath set is paramount in the core practices of *Yogasana*. The body posture/ gesture, the mind posture / gesture, the breath posture gesture, must all be identical.
- Since the *asanas* are to be ultimately meditative, there must be a pensive/ reflective mode of execution of *asana* in the *sadhana* paradigm.
- The sadhaka must assume *tadasana* position as a benchmark.
- The pose must commence with the body mindedness, breath mindedness and mind mindedness

²² Prashant Iyengar, Alpha and Omega of *Trikonasana*. introduction

Prashant indicates that practitioners identify a paradigm of practice and suggests that a focal point or referential can also be used in that mode of practice.

Focal point	Descriptions and examples given in Alpha & Omega of Trikonasana	Paradigms of Practice					
		Learn	Study	Practice	Mature	Consolidate	Improve
Reference point in the body	All actions would be originated and initiated from the reference point. Reference point remains a common factor, during any adjustment or action and becomes the epicentre of the entire pose. Examples given : feet, knees, tailbone, sternum, spine, diaphragm, navel						
Exhalation /Inhalation Retentive breath	Mannerisms given by exhalation, retention, inhalation are maintained to contribute toward "pranicisation" of pose						
Chakras*	Efforts to do the asana diverge from the region and the effects converge on to this region						
Elements*	Examples given						
Pranas*	<ul style="list-style-type: none"> • "Vigorous apanic breathing and muladhara kriya of Uthita Hasta Padasana and a couple of rounds of Trikonasana and other standing poses, can create conditions for Earthy Trikonasana." • "The initiation of aqua Trikonasana can take place by rigorous and vigorous sequences of fast rope movements, jumpings and fast movements of Halasana-paschimottanasana". "Dynamics and fast limb-body movements of jumpings etc. creates profuse blood circulation in the body with an increased heart and breath-rate." 						
Anatomy & Physiology							

* best learned through different sequentials (Chapter 8 A&OT)