



Yogaversity

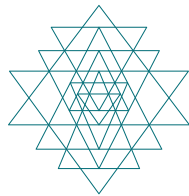
SESSION TWO

The Psychology of Ayurveda **& the Physiology of Yoga**

*Ayurvedic Yoga
Specialist Training*



Training manual by
Kathryn Templeton
LPC, C-IAYT, E-RYT, YAACP



Session 2 Goals

1. The architecture of the mind and the gunas;
scientific use of asana, pranayama, and meditation
2. Subtle essences: prana, *tejas* (fire of intelligence),
and ojas
3. Circulation of prana via the vayus; practices for
seasonal changes and vata imbalance



Suggested Additional Reading: Ayurveda and the Mind by David Frawley





Ayurvedic Maps: The Elements, The Subtle Essences and Gunas

The Five Elements

The mind has a similar structure as the Universe. We live in a multilayered cosmos (Frawley) and each level helps us understand the others. Much like a yantra, we move from the outside layer (outer mind) to find the keys to the inner most conscious layer or inner mind.

From an Ayurvedic point of view, earth, water, fire, air and ether are the great analog of all existence. The mind is part of nature and so it reflects the elements as does the body. The mind simply works on a much more subtle level. We must see how wind, fire and rain function in our psyche (Frawley). These storms of emotion, the light or half-light of reason and the rhythm of movement in our minds are governed by elemental qualities and follow the same laws that govern all matter and energy.

The mind is creation, primarily the ether element of Nature. The mind is like space, expansive and can hold innumerable forms without exhaustion. The more evolved the mind, the greater the space. "Sorrow is nothing but a constricted mind, like a bird in a cage, bliss is an unlimited mind space, like a bird flying free in the sky."

Nothing moves faster than the mind and all movement of the mind is related to the wind (air) element. Thus ether and air are the two main elements of the mind.

The light of the mind is fire. This is the element that allows the mind to perceive things. The mind has a quality of illumination and capacity of understanding.

The emotional quality of the mind is related to the water element. Empathy, feelings and certainty... constantly flowing when stimulated. The earth element determines the weight of memory and attachment. These two qualities relate to each other directly. Consider when your feelings have been "hurt" did this feeling or hurt last long? Attachment and emotion, empathy and memory are all functions of the elements on a causal or seed level that make up the mind.

Three Subtle Essences of the Doshas

1. **Prana:** the primal life force responsible for coordination of breath, sense, and the mind. It governs the development of higher states of consciousness.
2. **Tejas:** inner radiance, the subtle energy of fire through which we digest impressions and thoughts. It governs the development of higher perceptual capacities.
3. **Ojas:** primal vigor, the energy of water as our vital energy reserve, the essence of digested food, impressions and thought. It prefers calm, and supports/nourishes all higher states of consciousness.

The Gunas: Sattva, Rajas and Tamas

The gunas are primal qualities, the main powers of Cosmic Intelligence that determine spiritual growth. Gunas mean "what binds," because when wrongly understood they keep us in bondage to the external world.

- **Sattva:** intelligence, imparts balance
- **Rajas:** energy, causes imbalance
- **Tamas:** substance, creates inertia

These are the powers of the soul which hold the karmas and desires that propel us from birth to birth.





Sattva relates to the fire and ether element. It creates harmony, balance and stability. It provides happiness and contentment of a lasting nature along with clarity, peace, love that unites all things.

Rajas relates to the air element. It is the quality of change, activity, and turbulence. It expresses an outward motion and self-seeking action that can lead to fragmentation and disintegration. It provides pleasure, yet can quickly result in pain and suffering. It is the force of passion that can flip and cause distress or conflict.

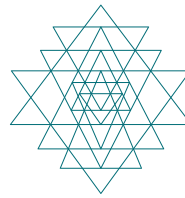
Tamas relates to the water and earth element. It relates to the qualities of dullness, darkness and inertia. It is the force of gravity that holds things to limited forms. It can bring about ignorance and delusion in the mind and promote insensitivity, sleep and loss of awareness. Tamas is what causes consciousness to become veiled.

Our asana, pranayama and meditation practice help us to keep the elements in balance for our universal nature. Our mind is healed by these practices as are our bodies. It is the synergistic relationship between the two (union of mind and body) that heals us. Ayurveda offers us additional practices to help us each day, including *abhyanga*, *neti*, *nasya*, diet and lifestyle according to season, herbs and mantra. Together yoga and Ayurveda help us stay balanced, open to divine wisdom that is constant, and at ease in our daily lives.

The Background

Supporters: The Vital

Essences



The three *maha gunas* show our mental and spiritual state. We are born with a mental constitution, or *manas prakruti*. Unlike our constitution (*doshic prakruti*) our manas will change from the time of our birth. There are many factors that dictate how our maha gunas will shift, and when they do change, our mental constitution changes as well. Only our manas prakriti can change, not our doshic prakruti. The vital essences of prana, tejas and ojas are involved in this process of change as well.

These vital essences are the positive, subtle essences of the three biological doshas that sustain health. These vital essences support the movement of the maha gunas in a positive, sattvic direction creating ease, calm, and capacity. This is necessary for our mental and physical health.

To better understand the essences it can be helpful to refer back to vata, pitta and kapha doshas. Prana, tejas and ojas are the positive, subtle forms of each dosha respectively.

It might be less confusing to refer to the elemental aspects that these essences most directly relate to elements:

- prana / air
- tejas / fire
- ojas / water

We always want to build up our reserves of the vital essences yet be aware that these practices can also aggravate the doshas when they aren't done mindfully.





When we become vata imbalanced there is too much air element. To balance that dosha we need to reduce the air element. Conversely, we can build a relationship to air's subtle essence, and build up prana.

The essences are subtle and promote sattva. When we are engaged in a mindful practice of cultivating these essences, subtle qualities of air, fire and water imbalances will not be created in the doshas. In this way, the vital essences are directly related to our psychological health. (Frawley) Prana in the mind allows it to move and respond to life. Prana maintains our emotional harmony, balance and creativity. Tejas allows us to perceive and judge correctly. It also gives us courage, vigor and fearlessness. Ojas gives us patience and endurance to be psychologically stable. It also offers us peace, contentment and calm. If we do not nourish these essences then we cannot accomplish what we are meant to do in life.

The Relationship of Prana, Tejas and Ojas to Health

The *annamayakosha* (food body), *manomayakosha* (lower mind) and *pranamayakosha* (energy body) are directly impacted by the vital essences. It is for this reason we want to be clear about their importance and how they relate to both the doshas and to the maha gunas, prakruti and vikriti. For example, if we are imbalanced in vata dosha we will have difficulty in one or more of its subdoshas. Depending upon the subdosha where the imbalance is manifesting we will experience challenges in the building of prana or in the circulation of prana properly.

For example, an imbalance in apana vayu will create difficulty in grounding and make it challenging to sit quiet and still for meditation, to be quiet and still. The result might be subtle such as a sense of feeling "spacey," or something more overt, like having trouble

concentrating and making decisions thus making improper discernment. We might see anxiety disorders, addictions, overeating and other vata conditions that are partly created by an inability to build up prana by an imbalance in the apana subdosha.

Problems in prana circulation will occur when the vyana vayu is imbalanced. When there is a disruption, or blockage, in the nadi system or improper circulation in vyana vayu, there can be symptoms that develop in either the body, mind, or both. An example of a dosha related issue of imbalanced vyana vayu is poor blood circulation and body temperature regulation, or the "cold hands and feet" complaint. We might also observe mild to moderate mental confusion and unsteadiness in behaviors and actions. These more psychological symptoms are related to the vyana imbalance on the subtle level of improper prana distribution.

To cultivate a deeper understanding of the vital essences at work in supporting mental health, it's important to witness the expression of the essences in your own life.

Prana is the essence responsible for enthusiasm and expression in the psyche and when we're lacking in prana we might suffer depression and mental stagnation. Tejas is necessary for mental digestion and absorption. When Tejas is lacking we may also lack clarity and determination or feel a sense that "our lights are not shining" Ojas provides us with psychological stability and endurance. When it is lacking we might experience anxiety, mental fatigue, and reduced capacity.

The Spiritual Importance of the Vital Essences

Kundalini develops from prana, tejas and ojas...but primarily tejas. Tejas carries the awakened force of prana (kundalini) and ojas sustains kundalini as it is transformed into amrit. Ojas is the higher masculine





or Shiva energy. Kundalini, the feminine energy or shakti, rises within us as our higher evolutionary potential, in effort to meet Shiva. The union of tejas (kundalini) and ojas (amrit) creates the highest prana, the immortal life energy that carries us just as a mother carries her child. This higher form of prana is the power of shakti, our higher intelligence or buddhi that enables us to discriminate between the eternal and transient and gives enlightenment to the soul. According to Frawley, “without such a deep energy in the mind, whatever meditation we do and whatever insight we gain, we will be unable to hold or consolidate it.” (Frawley) It is this interaction that profits samadhi (enlightenment or spiritual absorption).

Practices to Build Vital Essences: Prana, Tejas and Ojas:

Building Prana

1. Pranayama
2. Meditations on space and sound (nadam)
3. All lineage forms of yoga: Tantric yoga, bhakti yoga (yoga of devotion)

Building Tejas

1. Control of speech and other tapas (fasting, silence or staying awake at night to build the fire of determination)
2. Mantra (mantras can also be useful to support prana and ojas)
3. Yoga of knowledge (jñāna Yoga)

Building Ojas

1. Right diet
2. Tonic herbs
3. Brahmacharya
4. Pratyahara and control of the senses
5. Bhakti yoga (devotion to the divine)

It is important to remember that prana is the conductor of ojas. When we build prana without ojas we must be aware that we can become imbalanced in these vital essences. Much like adding air to a balloon without securing it to a heavy weight, we will become deranged, ungrounded and the mind/nervous system will exhibit symptoms or disease.



***Note:** For details on building Ojas see Dr. Frawley's book *Yoga & Ayurveda*:*





The Vayus

Name: *Prana Vayu*

Location: Between the diaphragm / chest and head

Direction: Inward

Function:

- Builds the subtle essence of prana
- Regulates heartbeat, inhalation, sense perceptions, energizing force
- Brings food, water, air and impressions from head to navel
- Strong influence on energizing kapha and vata dosha

Practices for Balance:

- **Asana:** *Surya Namaskar*, inversions, back bends such as headstand, wheel, bow, cobra, camel, cat / cow
- **Pranayama:** *Bhastrika*, *nadi shodhana*, *surya* and *chandra bhavana*
- **Other:** *Uddhiyana bandha kriya*, holds after inhale, *savasana*, meditation

Name: *Udana Vayu*

Location: Throat and above

Direction: Moves energy upward from naval with a focus at the throat (Frawley)

Function:

- Rules exhalation, speech, memory, willpower, clarity of sensory impressions, and capacity for effort
- The ascending force that brings enthusiasm, growth, and inspiration
- Regulates thyroid
- Stimulates kapha and vata and can energize or balance pitta

Practices for Balance:

- **Asana:** Use of limbs and especially arms, bridge, fish, inversions such as shoulder stand
- **Pranayama:** *Ujayi*, *kapalabhati*, holds after inhale, *Prana Dharna*
- **Other:** Chanting, *jalandhara bandha*





Name: *Samana Vayu*

Location: Abdomen between the diaphragm and head

Direction: Moves from periphery of the body back to the navel

Function:

- An equalizing force that balances Prana and Apana Vayu
- Eases food through stomach and small intestine
- Aids in the absorption of nutrients
- Assimilation and digestion on all koshas
- Aids in mental concentration and focus
- Balances and internalizes pitta, stabilizes vata, energizes and regulates kapha digestion

Practices for Balance:

- **Asana:** Twists, standing postures (especially laterals), inversions, side plank
- **Pranayama:** *Sama vritti ujjayi*, holds after exhale, kapalabhati
- **Other:** Agni sara, uddhiyana bandha kriya

Name: *Apana Vayu*

Location: Pelvic floor between the navel and anus

Direction: Downward and outward

Function:

- Mental and physical elimination (excretion of waste, flatus, reproductive fluids, menses, and birth)
- Enables the ability to let go
- Supports colon health
- Grounds and calms vata, regulates pitta

Practices for Balance:

- **Asana:** Forward folds, squats, inversions, frog pose, downward facing dog
- **Pranayama:** Ujjayi 1:2 breathing, long holds after inhale / nadi shodhana, sighing, *pratiloma ujjayi*
- **Other:** Pulsing *mula bandha* in standing postures, uddhiyana bandha kriya, sandbag on pelvis in savasana





Name: *Vyana Vayu*

Location: Whole body (inside and outside, especially the bones, legs, and arms)

Direction: Moves from the navel out to the periphery; pervades the main body from its center at the heart (Frawley)

Function:

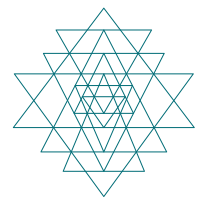
- A circulating and distributing force in the body
- Organizes and coordinates all of the vayus
- Sends energy throughout the body including blood and other fluids
- Governs the transformation of nervous impulses from CNS to periphery and back
- Responsible for locomotion, perspiration, and aura
- Strong influence on all three doshas resulting in balance

Practices for Balance:

- **Asana:** Standing postures, extensions, wide-legged and wide-armed postures, the vinyasa of sun salutes
- **Pranayama:** Sama vritti, longer holds after inhale, bhastrika
- **Other:** Tri-bandha practices such as *maha mudra* or *tadaka mudra*, kriya or prana vayu meditations, yoga nidra



*Kathryn's notes on lessons by Dr. Frawley
and Scott Blossom, 2010*





The Pitta Sub Doshas

Name: *Sadaka Pitta*

Location: Head

Direction: Inward

Marma: Brain and skull

Function:

- Responsible for digestion of nerve impulses by the brain
- Related to Prana Vayu as it governs mental energy, mental digestion, and the power of discrimination
- Governs combustion
- Releases energy from our impressions of life experiences to empower the mind

Practices for Balance:

- *Shirodhara*
- Coconut oil or bhringraj oil
- Nervine herbs like bhrami, sandalwood, rose, turmeric, bhramia, and ashwagandha
- Mantra meditations, expansive visualizations, kriya, and sheetali pranayama
- Yoga of knowledge (yoga philosophy and spiritual studies)

Name: *Alochaka Pitta*

Location: Eyes

Direction: Moves upward and causes us to seek light (udana vayu)

Marma: Face near the eyes

Function:

- Responsible for digestion of light through the eyes
- Aids in all of the senses' digestion of impressions



***Note:** The light of the eyes tells us the condition of the soul (Frawley) and the condition of the liver. Clearness in the eye reflects digestive power and intelligence (sattva).*

Practices for Balance:

- *Trataka* (fire gazing) and meditation on the internal fire
- Neti pot followed by soothing *nasya* oil and *netra basti* with ghee to control over-stimulation of the visual cortex





Name: *Bhrajaka Pitta*

Location: Skin

Direction: n/a

Marma: Extremities and chest

Function:

- Responsible for digestion of sunlight and warmth on the skin
- Maintains complexion and color of skin (glow and aura)
- Regulates circulation through heat dispersal and causes sweating
- Can cause skin rashes or discolorations

Practices for Balance:

- Proper diet
- Dry brushing, abhyanga, and *garshana*
- Therapeutic touch with use of heat or aromatic oils



***Note:** Marma therapy has a special connection to this sub dosha of pitta as it governs the skin and joints where most marmas are located. It is usually thought of as one of the most important sites of pitta relative to marma therapy.*

Name: *Ranjaka Pitta*

Location: Liver

Direction: Moves downward (apana vayu)

Marma: Region of the liver

Function:

- Responsible for the coloring of blood, bile, urine, and stool
- Aids the liver's cleaning of the blood
- Promotes clearing of toxins

Practices for Balance:

- Proper hydration and diet
- Meditation to cool the mind
- Milk thistle, special teas, and rasayana
- Twisting/forward folding yoga postures and *shitali pranayama*





Name: *Pachaka Pitta*

Location: Small intestine

Direction: n/a

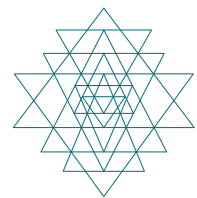
Marma: Naval region

Function:

- Responsible for digestion of food through the digestive tract and small intestine (home site of pitta)
- Basis and support of all other pitta sub doshas
- Primary source of heat, the digestive fire (agni)
- Equalizing and balancing (samana vayu)
- Discriminates between nutrient and non-nutrient food
- Responsible for building up tissue and destroying pathogens riding on food

Practices for Balance:

- All agni-related practices to kindle agni, stroke the digestive fire, and subdue digestive fire on all koshas
- Twists and lateral yoga postures
- Herbs to kindle agni (CCF tea)
- Agni sara, meditation, mantra, contemplation on the divine as fire, and participation in fire rituals





The Kapha Sub Doshas

Name: *Tarpaka Kapha*

Location: Head, heart, and spine

Direction: Moves inward allowing feelings of joy in our own nature

Marma: Head, skull, heart, and spine

Function:

- Responsible for lubrication of the brain and nervous system
- Gives contentment (*tripti*) and relates to prana/bliss (ananda in yoga)
- Supports cerebrospinal fluid
- Governs emotional calm, stability, happiness, and memory (retention)
- Manifests discontent, malaise, nervousness, and insomnia when imbalanced

Practices for Balance:

- Meditation promotes tarpaka to secrete and becomes soma/amrit (nectar of immortality and bliss)
- Inward practices in yoga such as moving on an even breath with short finger lengths
- Resting in restorative postures to promote stillness with awareness needed to meditate
- Contentment and faith (key for balancing this sub doshas) (ojas)

Name: *Bodhaka Kapha*

Location: Mouth, tongue (saliva)

Direction: Moves upward and gives us knowledge (udana vayu)

Marma: Head and face

Function:

- Responsible for lubrication of the tongue and sense organs in the head
- Form of water that aids perception, the saliva that allows us to taste our food, and part of the first stage of digestion
- Supports right perception
- Governs sense of taste in life and refinement in subtler forms of enjoyment as we evolve (Frawley)
- Results in lack of taste or deranged sense of taste when imbalanced





Practices for Balance (Bodhi Kapha):

- Spices, herbs, ghee in foods, special teas, and fantas (medicinal wine)
- Tongue scraping, gargling with sesame oil, and hygiene of the mouth and face (neti/nasya)
- Digestive supports, walks in nature, and time with *sattvic* friends

Name: *Kledaka Kapha*

Location: Stomach and mucous lining of digestive tract

Direction: n/a

Marma: Region of the stomach

Function:

- Responsible for lubrication of the digestive tract
- Alkaline secretions of the mucous lining and digestive tract mucous lining
- Responsible for the liquefaction of food and the first stage of digestion
- Mediates between the contents of the GI tract and internal tissues while regulating moisture in the digestive tract
- Protects pachaka pitta's heat (agni) from damazing the mucous lining



Note: *When food is not liquified irregular secretions of stomach fluids occur and there is excess phlegm.*

Practices for Balance:

- Spices, herbs, and eating at proper times in relation to the season
- Digestive aids like CCF, ginger nectar, aloe vera gel/juice
- Yoga twists
- Cooling or heating pranayama





Name: *Sleshaka Kapha*

Location: All joints

Direction: Moves outward affording strength and stability

Marma: Joints and extremities

Function:

- Responsible for lubrication of the joints
- Synovial fluid that holds joints together affording ease of movement (impaired in arthritic conditions)
- Looseness, heaviness, and difficulty in movement can occur when imbalanced
- Can cause dry, cracking joints when dehydrated or swelling in joints if too wet

Practices for Balance:

- Daily gentle yoga practice with inversions such as viparita or karani for heaviness
- Abyhanga to bring warmth and vitality to the joints
- Heat or cold therapies on joints with castor oil pack and therapeutic touch
- Diet of the season with proper ghee and spices dependent upon symptoms
- Warming pranayama such as bhastrika and balancing nadi shodhana
- Dehydrating practices such as herbal teas and warming oils to help with circulation of the *sleshaka*
- *Kati basti* on joints or spine with prolonged stiffness (ama reduction as needed)

Name: *Avalambaka Kapha*

Location: Heart, lungs, and chest

Direction: Moves downward (apana vayu) and gives support

Marma: Region of the chest

Function:

- Responsible for the lubrication of the heart and lungs and is the home site of kapha (phlegm)
- Corresponds to the plasma (*rasa dhatu*) that is distributed by the lungs and heart where all kapha is a by-product
- Renders heaviness, attachment, and emotional clinging when imbalanced
- Can create obesity and pulmonary disorders (congestion in the lungs and swollen glands)





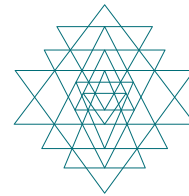
Practices for Balance (Avalambaka Kapha):

- Clearing the chest of phlegm removing it from all of the body
- Ayurvedic-style bhastrika
- Back-bending asanas
- Pranayama
- Dry sandbag massage



Note: *Avalambaka Kapha is the main form of kapha for the treatment of disease in general and governs the accumulation in the stomach of kapha. It is the key sub dosha for kapha, as are pachaka pitta for pitta and apana vayu for vata (accumulation issues and healing sites).*

Note: *Water retention or edema is treated through dispelling phlegm in the chest versus promoting urination.*



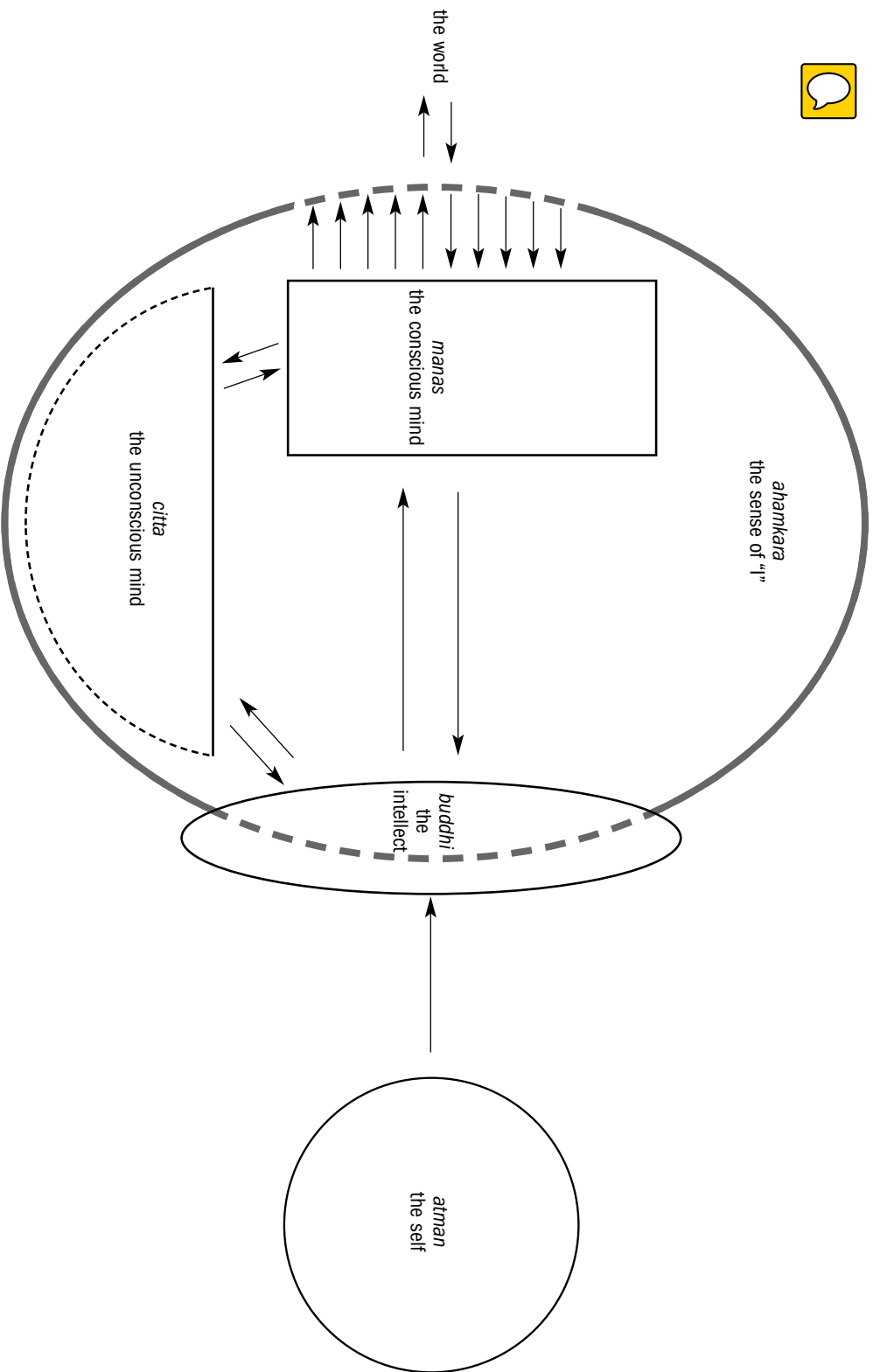


SESSION FIVE

Meditation and the Mind



The Yogic View of the Mind

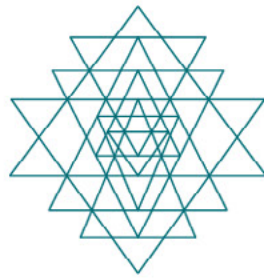


GUIDELINES FOR DETERMINING YOUR MENTAL CONSTITUTION



OBSERVATIONS	S R T	SATTVA	RAJAS	TAMAS
Spiritual Practice	☐ ☐ ☐	Regular	Irregular	Never
Spiritual Power	☐ ☐ ☐	For humanity	Selfish	Destructive
Mental Clarity	☐ ☐ ☐	Easy to have clarity	Moderate	Difficult to have clarity
Mental Peace	☐ ☐ ☐	Quite often peaceful	Moderate	Rarely peaceful
Satisfaction	☐ ☐ ☐	Usually satisfied	Partly satisfied	Seldom satisfied
Behavior	☐ ☐ ☐	Gentle	Aggressive	Destructive
Commitment	☐ ☐ ☐	Total	Partial	Never
Concentration	☐ ☐ ☐	Good	Fluctuating	Poor
Attentiveness	☐ ☐ ☐	Good	Fluctuating	Poor, Careless
Will Power	☐ ☐ ☐	Good	Variable	Low
Knowledge	☐ ☐ ☐	Good	Variable	Low
Memory	☐ ☐ ☐	Good	Variable	Low
Forgiveness	☐ ☐ ☐	Easy	Difficult	Poor, Holds a grudge
Cleanliness	☐ ☐ ☐	Good	Moderate	Poor
Sexual Activity	☐ ☐ ☐	Infrequent, Spiritually based	Variable, For pleasure	Excessive, With lust
Donations	☐ ☐ ☐	Anonymous	Occasional, With name (attachment)	Rare, Only for gain
Love	☐ ☐ ☐	Universal, no expectation	Selfish, with expectation	Obsessive
Emotions	☐ ☐ ☐	Honest	Denial	Suppression
Attachment	☐ ☐ ☐	Rarely, Brief	Moderately frequent	Often, Longstanding
Fear	☐ ☐ ☐	Rarely, Brief	Moderately frequent	Often, Longstanding
Anger	☐ ☐ ☐	Rarely, Brief	Moderately frequent	Often, Longstanding
Greed	☐ ☐ ☐	Rarely, Brief	Moderately frequent	Often, Longstanding
Confusion	☐ ☐ ☐	Rarely, Brief	Moderately frequent	Often, Longstanding
Hate	☐ ☐ ☐	Rarely, Brief	Moderately frequent	Often, Longstanding
Grief	☐ ☐ ☐	Rarely, Brief	Moderately frequent	Often, Longstanding
Depression	☐ ☐ ☐	Rarely, Brief	Moderately frequent	Often, Longstanding
Pride	☐ ☐ ☐	Little	Moderate	Much
Perception	☐ ☐ ☐	Clear	Agitated	Faulty
Facial Expression	☐ ☐ ☐	Calm, Contented, Happy	Mixed, Agitated	Dull, Gloomy
Eyes	☐ ☐ ☐	Calm, Clear	Restless, Active	Dull, Gloomy
Speech	☐ ☐ ☐	Clear, Calm, Peaceful	Fast, Restless, Agitated	Slow, Monotonous
Diet	☐ ☐ ☐	Vegetarian, loves all 6 tastes in moderation, 1-2 meals/day	Eats meat some times, Loves hot, spicy food, 2-3 meals/day	Heavy meat eater, Loves sweets and heavy food in excess, 4-5 meals/day
Digestion	☐ ☐ ☐	Good, Normal	Variable	Poor, Slow
Elimination	☐ ☐ ☐	Regular	Irregular	Sluggish
Drug, Alcohol Use	☐ ☐ ☐	None	Social, Occasionally	Frequently
Sleep	☐ ☐ ☐	Light, Brief, Satisfying	Interrupted, Disturbed, Insufficient, Unsatisfying	Heavy, Deep, Excessive
Upon Waking	☐ ☐ ☐	Happy, Fresh	Disturbed, Worried	Drowsy, Heavy feeling
Physical Activities	☐ ☐ ☐	Movements with awareness	Hyperactive movements	Slow, sluggish, habitual movements
Exercise	☐ ☐ ☐	Gentle Daily exercise (e.g. yoga, walking, swimming)	Aggressive, Occasional exercise (e.g. jogging)	Heavy, Difficult exercise (e.g. weightlifting), Hates exercise
TOTAL				

To determine your mental constitution it is best to fill out the chart twice. First base your choices on what is most consistent over a long period of your life (your *manas prakruti*), then fill it out a second time responding to how you have been feeling recently in the last month (your *manas vikruti*). Sometimes it helps to have a friend ask you the questions and fill in the chart for you, as they may have good insight (and impartiality) to offer. After finishing the chart, add up the number of marks under *sattva*, *rajas* and *tamas* to discover your own balance of the *gunas* in your *manas prakruti* and *manas vikruti*. Most people will have one *guna* predominant, a few will have two *gunas* approximately equal. All will have some of each *guna*.



Appendix

*Ayurvedic Yoga
Specialist Training*



Yogaversity



Vata Reducing, Calming Practice

- Begin with belly breathing with lengthened exhalations (a 4-0-8-0 breath count).
- Chant *Om* as you draw your awareness up the spine (9x), silent or aloud, bathing the spine in prana.
- Settling your awareness on your spine, find mental stillness.
- When your awareness moves away from your spine, sway your spine to find it again, then settle.
- Repeat as needed.
- Begin your movement practice with seven rounds of cat/cow pose.
- Move on the breath with a breath count of 6-0-6-0.
- Come back to down dog for some leg wiggles and settling breaths.
- Hold steady for four breaths (with a 6-0-6-0 breath count).
- Walk your hands back to your feet, keeping your knees soft (not locked).
- On your inhale, float to standing in mountain pose with a long spine.
- On your exhale, let your hands trail down your legs, coming into a forward fold.
- Practice four times with a breath count of 6-0-6-0.
- Lift onto the balls of your feet
- Raise your arms on the inhale to lift up
- Lower your arms down as you exhale return to *tadasana*, mountain pose.
- Practice seven times, moving on a 4-0-8-0 breath count where the breath is longer on the exhale.
- Practice *parsvottanasana*, or folding forward pyramid pose.
- Move on the breath (to the count of 4-0-8-0) with your hands behind your back.
- Lengthen your spine and fold forward on your exhale; draw your spine up on the inhale.
- Practice four times.
- Hold on the last round for one round of breath.
- Repeat with your other leg forward.





Vata Reducing, Calming Practice (Continued)

- Move to the center of the mat and take a wide-legged twist.
- Breathe to the count of 4-0-8-0.
- Move in and out of three twists on each side (same breath count on each side).
- Hold the twist for one round of breath on each side.
- Come to the ground and lie on your back with your knees to your chest.
- Take gentle twists as you breathe, moving side to side.
- Knees up on the inhale and lowered on the exhale.
- Head looks in the opposite direction of the knees.
- *Viparita karanii*: legs up the wall
- Use a sandbag/ strap wrapped about the thighs to “swaddle” the lower body and reduce strain.
- Hold the pose for three to five minutes.
- Breathe belly breaths.
- End with seated samana vayu meditation.
- Feel a flame behind your navel center and place your awareness there.
- Inhale and the flame grows brighter.
- Exhale and it expands across your solar plexus, spreading warmth and light.

