

Yoga of Recovery®

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Mental Constitution According to the Three Gunas MENTAL CONSTITUTION CHART

DIET:	Vegetarian_____	Some meat_____	Heavy meat diet_____
DRUGS, ALCOHOL & STIMULANTS:	Never_____	Occasionally_____	Frequently_____
SENSORY IMPRESSIONS:	Calm, pure_____	Mixed_____	Disturbed_____
NEED FOR SLEEP:	Little_____	Moderate_____	High_____
SEXUAL ACTIVITY	Low_____	Moderate_____	High: _____
CONTROL of SENSES:	Good_____	Moderate_____	Weak _____
SPEECH:	Calm & peaceful_____	Agitated_____	Dull _____
CLEANLINESS:	High_____	Moderate_____	Low _____
WORK:	Selfless_____	For personal goals_____	Lazy _____
ANGER:	Rarely_____	Sometimes_____	Frequently_____
FEAR:	Rarely_____	Sometimes_____	Frequently_____
DESIRE:	Little_____	Frequent_____	Excessive_____
PRIDE:	Modest_____	Some Ego_____	Vain_____
DEPRESSION:	Never_____	Sometimes_____	Frequently_____
LOVE:	Universal_____	Personal_____	Lacking in love_____
VIOLENT BEHAVIOR:	Never_____	Sometimes_____	Frequently_____
ATTACHMENT TO MONEY:	Little_____	Some_____	A lot_____
CONTENTMENT:	Usually_____	Partly_____	Never_____
FORGIVENESS:	Easily_____	With effort_____	Holds grudges_____
CONCENTRATION:	Good_____	Moderate_____	Poor_____
MEMORY:	Good_____	Moderate_____	Poor_____
WILL POWER:	Strong_____	Variable_____	Weak_____
TRUTHFULNESS:	Always_____	Most of the Time_____	Rarely_____
HONESTY:	Always_____	Most of the Time_____	Rarely_____

PEACE OF MIND:	Generally_____	Partly_____	Rarely_____
CREATIVITY:	High_____	Moderate_____	Low_____
SPIRITUAL STUDY:	Daily_____	Occasionally_____	Never_____
MANTRA, PRAYER:	Daily_____	Occasionally_____	Never_____
MEDITATION:	Daily_____	Occasionally_____	Never_____
SERVICE:	Much_____	Some_____	None_____
Total:	Sattva _____	Rajas _____	Tamas _____

Exercises in Consciousness

The following are some simple exercises in consciousness to help you understand the different levels of your mind and how they are working to make your life more creative and aware or more constricted and asleep.

Taking an Inventory of Your Consciousness

Examine the weight of your life experience: the substances and energies you have taken into yourself through your habitual actions and expressions. Look at the quality of your food, impressions, and associations, the emotions you have most frequently, the thoughts and beliefs that motivate you. See what you hold most dear, what abides most deeply in your heart, **what you most give your attention to**.

On one side, place all your negative life activities – negative emotions (**anger, lust, fear, ambition, violence**), pursuit of pleasure, desire and selfishness. On the other side, place all your **positive life activities – meditation, prayer, spiritual study, good works, social services** and so on. Note the balance. Your **consciousness is the storehouse of all this experience**. Its nature depends upon the predominance of your mental activity, particularly at a heart level.

Another way to do this is to examine your spontaneous and automatic reactions, to see what your programming is. Note your immediate reactions to situations, particularly those in which you are taken off guard, or are in some way threatened. Note also your consciousness during habitual states like sleeping, eating, entertainment and other mechanical activities, when you are not engaged in any specific mental activity. This underlying inertia of the mind is your consciousness (Chitta).

Examining your Intelligence

See where you sense of discrimination is most developed, whether it is food, movies, sex, sports, scientific information, politics, art, philosophy, or spiritual knowledge. See where your intelligence has its greatest refinement, clarity and depth. See if you have cultivated an outer sense of discrimination, developing opinions about people or situations, or an inner sense, learning to discern the inner truth or reality of things. Note where your sense of discrimination naturally goes, what you are most commonly calculating. Note where you most exercise your sense of choice, value and judgment. Through this process you can understand the nature of your intelligence and how it is likely to develop.



Examining the Outer Mind and Senses

Observe how you use your senses, which senses you use most and in what manner. See to what extent sensory influences dominate you. How do you relate to audio, tactile, visual and other sensations? To what degree can you control your mind's attention and not be distracted by sensory influences. **What sensations most attract and bind your mind? What mental and emotional impressions and influences most affect you through the senses (fear, anger, desire, love or hate).** See what mental impressions and information most affects you. See how your senses control you and dominate your attention.

Do the same in regard to the motor organs. See what control you have over your vocal organs, hands, feet, reproductive and eliminatory organs. Can you turn off their activities and detach yourself from their urges or are you under their power? **These mental exercises provide a good measure of how much you are in control of the mind or how much your mind controls you.**

Examining the Ego

See what you most identify with in life – occupation, family, friends, property, country, religion and so on. See how closely you identify with your body, senses, opinions, emotions and ideas. Examine what you most fear losing and what you are most trying to gain: pleasure, wealth, power, name, fame and so on. Imagine that you are dying today and have to let everything go. See how difficult this may be and what most holds you to this world.

Once we have examined all our mental functions, we can see how our life is likely to develop. We can determine how susceptible we may be not only to psychological problems but to sorrow in general. Just as you keep track of your health through regular physical examinations, keep track of your psychological condition through regular mental examinations.

This is an excerpt from “Ayurveda and the Mind” by David Frawley

