

SPA SERVICES AT THE INN

MASSAGE

We offer professional massage therapies that are customized to your individual needs and preferences. Aromatherapy is offered as a complimentary addition to any of our treatments.

Classic Massage

A relaxing combination of styles to melt away stress as well as the aches and pains of traveling. **1 Hour, \$95 1 ½ Hours, \$125**

Deep Tissue Massage

Uses deep massage styles that help relieve tightness and rejuvenate the body. Great for athletes or those with chronic tension. **1 Hour \$125, 1 ½ Hours \$150**

Hot Stone Therapy

A very penetrating and healing massage using warm, smooth basalt stones. **1 Hour \$125 1 ½ Hours, \$150**

Ayurvedic Abhyanga Massage

Relax, release, strengthen and eliminate while your caring therapists envelopes your body with warm sesame oil and using this gentle and healing ancient technique. (read about Ayurvedic healing below) **1 hour \$125.00**

BODY THERAPIES

Nourish and rejuvenate with one of our relaxing treatments for face or body.

Shankara Facial

A relaxing facial to soothe, rejuvenate and invigorate the skin. The Shankara Bio Regeneration Skin Care System perfects the dance between Ayurvedic tradition and modern technology with their exclusive skin care line, also available for retail purchase at the inn. Awakening to pure beauty is within your reach!

1 hour \$145, with massage 1 ½ hours \$175

Shankara Bliss for Face and Body

This treatment includes a Shankara facial, full body massage and Ayurvedic foot massage with hot stones. First, a relaxing massage rids the body of aches and stress. Then a gentle cleansing, toning and moisturizing facial is given to balance and hydrate the skin. Finally, the feet are massaged with hot stones to calm and instill a sense of peace.

1 ½ hours \$175

Eastern Star

Like the five points of a star, the head, hands, and feet are treated to this beneficial Ayurvedic treatment. A blend of Ayurvedic oils are massaged into the hands and feet, reflexology stimulates the entire body, and the tri-metal bowl is used on the feet to balance the energies of the entire body. This treatment closes with the very calming Shirodhara, when a warm stream of oil is poured over the forehead and massaged into the scalp.

1 Hour \$145

Tranquil Sea Wrap

Unwind and detoxify with the elements of the sea. A warm seaweed and algae cream is applied from neck to toes. As you relax in this highly detoxifying wrap, a scalp, neck and foot massage is given. After a warm shower, you return to the massage table for an application of hydrating lotion to soften the skin.

\$125, with massage 1 ½ hours \$155, 2 hours \$190

Grape Expectation

This treatment aids in reversing day to day environmental skin damage. A gentle scrub made from ground grape seeds, which impart vital anti-oxidant and anti-aging benefits, is applied to the body to reveal fresh, soft skin. After a warm shower, a nourishing and hydrating massage with light grape seed oil follows to relax and pamper. **60 minutes**

\$110, 90 minutes \$150, 2 hours \$195

Renew Skin Invigorating Scrub

Our salt scrubs give dull skin a new vibrancy and healthy glow. We customize the oils and aromatherapy to suit you and your skin type. The benefits include increased circulation, energized lymph system and softer skin. **60 Minutes, \$95, with massage 1 ½ hours**

\$130, 2 hours \$165

Male Enchantment

A hot stone or deep tissue massage relieving tension and sore muscles, followed by a facial specifically designed for that rugged male skin, which includes an antioxidant and purifying clay masque! This is all he needs and he deserves it! **1 1/2 hours \$175**

Soleful Serenity

Pamper your feet with a stimulating soak, peppermint scrub, and luxurious massage using Ayurvedic foot massage oil and hot stones.

45 Minutes, \$85, with massage, 1 ½ hours \$150, 2 hours \$195



We proudly offer the Shankara BioRegnesis Skin Care System for our facials. Built on the foundation of the Three Pillars of Ayurveda, philosophically described as Outer Beauty, Inner Beauty, Lasting Beauty, Shankara has developed a profound line of integrity facial, body and health care products that promote an optimal quality lifestyle of radiant health, beauty and joyous living. Time-honored organic plants grown and harvested in a sacred manner in the foothills of the Himalayas and in Southern India, are blended with wild crafted plant life derived globally. Their life-force is maintained and enhanced in a conscious, caring preparation of vibrantly alive extracts and oils. Infused into the extracts and oils are elements of naturally derived accelerated ingredients from advanced science that are proven to optimize tissue regeneration. Hence, the name, 'BioRegenesis', defines the Shankara skin care system. 'Regenesis' means rebirth or new life. 'Bio' refers to physical living structures. Shankara BioRegenesis products follow the Ayurvedic concept of creating balance according to fundamental body-types or 'doshas', and other dosha imbalances created by lifestyle and environment. Shankara BioRegenesis Skin Care System is the most elite, dynamic and well researched line, and is rapidly gaining in reputation among professionals and retail consumers as being the best. Shankara Products are available for purchase.

The Abhyanga Massage The essence of understanding the Ayurvedic system is to understand *Prana*. There is nothing subtler in the body than *Prana*. It is untouchable and unknowable. It empowers the body/mind and is closely linked with spirit. *Prana* manifests as the three humors/doshas in Ayurveda. Without a good understanding of *Prana* and its functions in the body, Ayurvedic massage cannot be understood as a therapeutic science. As with many of the methods originating from the Vedic tradition and adopted in the West, the presentation in American culture of Ayurvedic massage is usually missing the subtle aspects that make it a true healing therapy. These secrets of subtle healing, along with its use of medicinal plants and oils, set Ayurvedic massage apart from other methods of bodywork. Ayurvedic methodology of massage presents itself as a true healing technique.

Currently there are numerous people claiming to offer "Ayurvedic Massage" without proper knowledge of the system. However, the focus is to clearly present the subtle anatomy and medicinal techniques that make Ayurveda such a comprehensive system of understanding the body/mind/spirit complex. The secrets of working with the subtle energy of the body – *Prana* or *Vayu* – will be the emphasis. In fact, the actual purpose of Ayurvedic massage is to harmonize the Vata Dosha or the humor that is the power behind movement and that is the primary cause of disease.

The Role of Massage in Ayurveda First we must understand the role of massage therapy in the Ayurvedic system. To effectively understand this we must know something of the system as a whole. Ayurvedic therapies can be divided into two distinct branches: strengthening and reducing, or *Brimhana* and *Langhana*. Strengthening therapies are relatively simple and are designed to increase the strength of the client. Reduction therapies are reducing in nature and are more complex. Reduction therapy is usually given before strengthening therapies to clean and prepare the system for regeneration and rejuvenation. Ayurvedic massage can be used in both ways – either to strengthen the system or to help clean and reduce excess in the system.

Purpose of Ayurvedic Massage What is the purpose of giving an Ayurvedic massage? Do you wish to relax? To release tension? To strengthen the body? To help liberate and eliminate toxins? To nourish the muscle and fat tissue? To maintain the three humors? To balance one of the doshas? Are you using massage as part of a greater reducing therapy? To open and release deeply stressed connective tissue? To release trapped emotions or feelings?

For any of the above reasons the constitution, or *Prakruti* of the person must be determined, then the present state, or *Vikruti*, of the person must be determined. The purpose of giving a massage and the oil to be used must then be defined according to a comparison of *Prakruti* and *Vikruti*. With this information an Ayurvedic therapy can be administered. Without understanding the therapeutic purpose – the present condition and the unique nature of the person to be treated – one is not practicing Ayurveda! Pulse diagnosis is the most precise way to determine a constitution and general state of a person.

There are four primary divisions/ purposes for giving a massage in Ayurveda:

- To eliminate excess
- To purify
- To strengthen or rejuvenate
- To maintain strength

The first two purposes fall under reducing therapies and the last two fall under strengthening therapies. The elimination of toxins and excess in the body is useful in weight management, obesity, and malfunctions of the digestive system, management of the Pitta and Kapha doshas and general excess in the body. Understand as Vata provides the principle of movement in the body it is always involved with the elimination of anything from the body.

The Subtle Anatomy of Ayurvedic Massage Abhyanga therapy is an ancient practice, which predates the Vedic period. Early humans practiced life-sustaining ways of manipulating the body to produce strength, mobility, flexibility and fluent memory – memory interlaced with spirit.

“Vitality linked to the profound harmony of the earth, the ancients knew every movement in the cosmos to be filled with *universal Abhyanga*. The leaves and bark of the tree are continually massaged by the wind; the rocks and pebbles are rubbed by the streams and rivers; the animals, brushed by space, wind and the forest, are forever toned by Abhyanga.” – taken from Maya Tiwari.

Certainly one of the most interesting aspects of massage in Ayurveda is that of the subtle anatomy. It is from the Yogic tradition that Ayurveda has taken the subtle anatomy, or rather, they developed side by side. Ayurveda has developed the science of marmas, vital points in the body. And Yoga has developed the understanding of the nadis, channels of vital force or *Prana*, to a greater extent. In Ayurvedic massage we utilize the anatomy of the nadis, marmas and the chakras.

By using the subtle anatomy of Ayurveda, the therapist greatly increases effectiveness. The signature style of this massage is loving, relaxing and revitalizing. It was once the massage offered to the royal kings and queens of India, and is still to the present day offered in many areas of Asia as part of a daily folk ritual.

The root of this knowledge lies again in *Prana*. It is *Cosmic Prana* that divides three fold into the tridosha, or three humors, Vata, Pitta and Kapha. These three humors control the five states of matter which create manifest forms. *Prana* further divides five fold as the five *Vayus*, or vital airs, in the human body. Nothing can function without them. *Prana* is synonymous with life, with spirit and soul.

Then we come full circle back to this unseen force that brings us health or disease. Health is brought through the right use of, or knowledge of *Prana* in foods, herbs, water and life itself. Disease is brought forth through the wrong use of *Prana* or through ignorance of right use of the senses.

Prakruti (The Individual Nature) and Abhyanga The fundamental approach of Ayurveda is individualistic. Ayurveda does not treat statistics, averages or generalized groups of people. Ayurveda treats individuals! Ayurvedic massage places primary importance on the Prakruti (true nature or constitution) of the person receiving the massage. Understanding the Prakruti of a person is far more important than being an expert of techniques from the Ayurvedic standpoint.

The following are the ten recognized possible blends of the three humors – Vata, Pitta, Kapha; Vata/Pitta, Vata/Kapha, Pitta/Vata, Pitta/Kapha, Kapha/Vata, Kapha/Pitta; Vata/Pitta/Kapha. Understanding the difference between a VP person versus a PV person can totally change the way you will tailor-make their treatment. By adding the mental qualities you can then further pinpoint your approach to the individual concerned. The purpose of this is to give a therapeutic approach that:

- 1) Achieves a therapeutic action, i.e. heals the person.
- 2) Treatment is tailored to the individual.
- 3) Session addresses the person as more than a body, i.e. body/ mind/spirit.

There follow a brief description of each of the ten constitutional types. Please note that each constitutional type is also related to one or two of the five pranas (vayu or vata) that govern the body.

Vata Pure vata types are governed by apana vayu and are of a thin, tall or short frame. They are very sensitive and deep tissue work is usually not appropriate for them. The apana vayu becomes easily disturbed in all of the vata types and causes problems listed below. They are active, irregular, speedy, nervous and tense. Types of pain for vata and vata combinations are: shooting, throbbing, piercing, cutting, and tingling. All vata types are usually cold, with poor circulation. They are aggravated by exposure to cold and wind. They can be ungrounded to their approach to life and energy. Women will have irregular or difficult menstruation, PMS with sharp pain. Emotions can swing dramatically.

Vata/Pitta These persons are governed by both apana and samana vayu and are more prone to intense migrating pain- at a middle level of muscle- than a pure vata person. In certain cases deep tissue work can be beneficial if the person is well prepared, agrees or even asks for it. They may have a more vata than pitta body. However, be careful about this conclusion. Generally, these people will have nervous tension that can become volatile or be expressed in an intense way, yet they will be quite sensitive and require a soft touch. They are prone towards more responsibility than vata types and may suffer from higher levels of stress. Women will have few irregularities than pure vata types, yet will tend to suffer from irregularity and more intense, sharp pain in pre-menstrual times.

Vata/Kapha These persons are governed by apana and vyana vayu and they are more prone to dull migrating pain in deeper tissues. They may have heavy (kapha) bodies even though vata is predominating. This can be discerned by their speech and mental speed. However, they will be very sensitive to touch and one must work slowly into deeper tissue levels than with a pure kapha or other kapha blends. With proper preparation deep tissue work is acceptable and beneficial. These people can have the tendency to internalize and hold the most nervous stress and tension of vata types, as with all of the vata predominant types nervousness is high. Women will also tend to suffer from irregularities during menstruation, but with less pain or duller, deeper pain than other types.

Pitta Pure pitta types are governed by samana vayu and are of a middle size and frame. They are more open to touch if they believe the therapist to be competent and experienced. They will have intense pain localized in one level of muscle, usually the middle tissue level; they will be prone to inflammation of muscles and tissues. Other pitta types of pain are: burning, sharp, pulling pain. Pain on pressure indicates inflammation. Deep tissue work can trigger intense emotions and anger. They should be approached with care and alerted in advance if you feel deeper work is necessary. They are intense people and are active, intelligent, clear, strong willed, dominating, powerful, controlling and decisive. These people are hot in nature and will have good circulation, color and warm hands and feet. Women will often have heavy bleeding and intense local pain during menstruation along with irritability and intense emotions.

Pitta/Vata These people are governed by samana and apana vayu and are hotter than vata/pitta people. They are prone to migrating pain of an intense and sharp nature. Their pain will tend to be localized in one area; yet will migrate more during stressful times. They are prone to hot, inflamed muscles with underlying nervous tension. They will often be overworked and stressed, resulting in sharp, intense muscle spasms. Women tend to have irregular, changing cycles with occasional pain and some heavy bleeding.

Pitta/Kapha These people are governed by samana and vyana vayu and are the coolest of the pitta types with deeper circulation, usually still strong. They will be strong in body and mind and will tend to have powerful muscles. However, pitta predominant people should always be prepared both mentally and physically before deep penetrating work is done. Muscle pain will tend to be deeper than other pitta types and will be of an intense nature that is constant, deep and localized. Women may have very regular, heavy and long menses with pain.

Kapha Pure kapha types are governed by vyana vayu and are the strongest and largest of the constitutional types. They are prone to be overweight and slow in their movements and thoughts. They are very stable people and will continue treatments if they understand the need and feel a connection with the therapist. They are hard to get motivated and changes should be made gradually, yet firmly. They like deep tissue work and will often ask for it on the first session. They love to feel their muscles kneaded and have deposits broken up. Techniques and strokes that use the foot and the flat of the elbow are most appropriate for kapha persons and least (or never) appropriate for vata persons. Types of kapha pain are: dull, aching pain, sense of heaviness, congestion, or edema. Aggravated by cold and dampness. They will be the most attracted to sentimental, deep emotional releases. However, this will only happen when a good relationship exists with the practitioner. They have the slowest circulation and the veins are very deep in the tissues. Women will be very regular in their cycles and have little or no pain. If pain is there it will be of a dull nature. Depression is possible before and during menstruation.

Kapha/Pitta These persons are governed by vyana and samana vayu and are the most active and aggressive of the kapha types. They will tend to have good, deep circulation and larger but not overweight bodies. They may have intense pain on a deep level and it tends to be localized. However, it will tend to come only under the stress and strain of work or in emotionally dominating situations. These people are usually not troubled by pain unless undue stress is involved in work or at home. Women will tend to be regular and have trouble free menses, perhaps with heavy bleeding or dull aches during the menses.

Vata/Pitta/Kapha These people are controlled by the Prana vayu and are said to be larger than pitta, yet smaller than the kapha. They are said to be strong and in good healthy with no lasting pains or problems.

Mental Constitutions In this way the ten different constitutional types can be used to also determine which humor/guna seems to be stronger in the mind. By putting the humor/guna that is predominant in the mind first – as it is more powerful than the body – the therapist can have an instant clue on how to approach the client.

At this point, once the constitution is determined, the therapist can look at the predominant guna, or quality of the mind. This is an additional factor – yet very important. The gunas are the most important to assess what a client is capable of doing or not doing therapeutically. The gunas show the basic predisposition of the mentality and what things it values. They indicate the openness of the mind to new ideas or treatments. They are responsible for good or bad habits in health. Whichever guna is predominating will aid or nullify the therapist's treatment.

- **Sattva or Sattvic Mentality**
- **Rajas or Rajasic Mentality** - **Tamas or Tamasic Mentality**

Usually, people are made up of all three to some extent. In our culture true sattvic people are rare. As an Ayurvedic therapist you will be dealing with rajasic mixes of people – i.e. mixed with sattva or tamas. Remember, there is no judgment in these observations before or during a treatment. It is a simple vision of how people function. Understanding the three gunas and how they function gives a therapist the tools to help people according to their capacity.

The Importance of Prana in Ayurvedic Massage The secret of Ayurveda, and thus of Ayurvedic massage, again, is Prana. In fact, the Ayurveda healing system is the Science of Prana. If the practitioner understands the power of Prana, its functions, its currents, its junctions and manifestations, then that person holds not only the secrets of massage, but of all natural healing. Ultimately, it is the Prana that a therapist is working on, in massage or otherwise. This knowledge is not easily found or given. However difficult this information is to find, it is even more difficult to really understand it. The Divine is Prana. If you befriend this Prana it will do everything for you. If you honor this Prana it will help you. If you have strong intentions to merge with this Prana, it will support you fully.

What is Prana? Prana is synonymous with life. Without it nothing lives, breaths or moves. One can say that living is Prana and that life is Prana. As is...God is Love and Love is God. The Sanskrit word Prana means "primal energy"; pra=before, ana=breath or the energy of breathing; life. To understand the mystery of Prana is to understand the mystery of life. To understand Prana, we must take the intellectual understanding into experiential understanding. Prana is both manifest and un-manifest energy; Purusha and Prakruti. One is always the conscious side and the other the active or material side. In the body we perceive these two as the movement of thought in consciousness. Prana is at the very root of creation and nothing can exist without it.

The relationship of the body to the soul is due to the prana. In this way it is often called the 'life-force' because when the soul departs the prana or life force goes too. Working with prana can be Yoga – union with the divine. The way of the healer is to befriend, to worship, to be in communion with that force with is the source of life itself. The certainty of success is guaranteed if you are sincere (once you actually 'touch' the prana this is not difficult as it is so beautiful). By a communion with the prana, you are actually communing with 'life'. The Ayurvedic technician's attitude towards life is all-important. If the attitude is life positive then the session will be a success and healing is transmitted.

One of the main secrets of prana is to cultivate a strong communion with Her. The prana will befriend you if you allow it by having the right attitude. The 'right attitude' is traditionally called devotion. Another way to say it is a sense of awe or wonder the prana inspires. Cultivate this sense of wonder or mystery and that, coupled with honor and respect, is devotion. True devotion comes naturally with time to a sincere person. Like real friendships, your relation to prana will deepen over time. "He who adores the prana and the apana this is not reborn, in this world again and he is freed from all bondage." – Dr. Vasant Lad

On the physical level of the body, prana is understood as the vitality or life force that animates the organism. This is primarily done by its movement through the nadis or meridians. The movement of prana in the nadis is facilitated by the material manifestation of the chakras. It is the physical and energetic application of the chakras that we, as Ayurvedic therapists, are concerned with.

Massage oils Oils are chosen according to a person's Prakruti and Vikruti. Charaka Samhita (the main Ayurvedic text) specifies the use of particular oils to balance each person's dosha during the massage. In those classic texts, three major types of dosha specific oils are used in Bahya snehana: vata shamak, to pacify vata; chandan bala, to pacify pitta; and mahanarayana to pacify kapha. Oils should be organic; the body actually absorbs a large amount of oil through the skin, as research has proven. Both the massage

techniques and the herbs allow the oil to penetrate deep into the tissue to loosen the AMA, and help push it through the lymphatic fluid back into the digestive tract. This is the main purpose of Snehana. It also makes the body increasingly supple, stronger, reduces stress, brings tenderness and love. It is true that the meaning of the word Snehana translates as love, hence the Ayurvedic oil massage is a profoundly soothing and enjoyable experience.

The room The space should be comfortably warm with no drafts present. The massage oil should be kept warm for the entire duration of the massage. The music should be non-invasive, soothing and the light should be soft.

The floor should be covered with an extra sheet in case oil may drip on the floor. The person can be covered with sheets and blankets, just towels or one may chose a plain "Indian style" set-up.

Intention The Abhyanga massage literally translates as "loving hands", so as long as intentions are loving, the benefit will be transmitted. The therapists should be rested and have a good amount of Prana in their own physiology. It may be helpful to settle in before a session, using a few minutes for meditation or prayer. Abhyanga massage is very traditional and has been preserved for thousands of years. It is a sacred massage and can bring about real transformation. The massage can also be offered by two practitioners, massaging a person with precision in synchronized tandem. The signature style of this massage is loving, relaxing and revitalizing. It was once the massage offered to the royal kings and queens of India, and is still to the present day offered in many areas of Asia as part of a daily folk ritual.