

# Stone Massage

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## Key Terms

**Basalt:** A type of igneous rock formed from the solidification of molten magma. Because magma cools quickly on the earth's surface, it generally has microscopic crystals and a smooth texture. Basalt holds heat better than many other rock types, and ocean or river basalt has a smooth surface, so it is one of the best types of stone for stone massage.

**Lamina groove:** Located between the spinous and transverse processes of the thoracic and lumbar vertebrae, the lamina groove is a vertical depression filled with the fibers of the transversospinalis (multifidi, rotators, semispinalis) and erector spinae (spinalis, longissimus, iliocostalis) muscles.

**Pin and stretch techniques:** Techniques in which the muscle is first shortened and then "pinned" at its origin, insertion, or muscle belly before being lengthened. The effect of this technique is to reset proprioception and lengthen chronically shortened muscles.

**Proprioception:** Proprioception is the kinesthetic sense in which sensory receptors receive information about rate of movement, contraction, tension, position, and stretch of tissue. This information is processed in the central nervous system, which sends motor impulses back to muscle, causing it to contract, relax, restore, or change position.

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## Chapter Outline (continued)

### A Basic Full-Body Stone Massage Procedure

- Session Start
- Step 1: Posterior Placement
- Step 2: Massage the Posterior Legs
- Step 3: Massage the Back
- Step 4: Transition to the Supine Position
- Step 5: Anterior Placement
- Step 6: Massage the Anterior Legs
- Step 7: Foot Massage
- Step 8: Abdominal Massage (Optional)
- Step 9: Arm and Hand Massage
- Step 10: Neck Massage
- Step 11: Face Massage
- Session End



**SPA FUSION**  
**INTEGRATION OF SKILLS**

**STUDY TIP:** Practice Clients Are Not Clients

**GOOD TO KNOW:** Avoid the Burn!

**CHAPTER WRAP-UP**

In stone massage, both hot and cold stones are combined with various massage techniques to produce a unique treatment that can be adapted to meet the needs of each client. Stone massage is used for relaxation, injury rehabilitation, energy balance, deep tissue work, reflexology application, and many other types of massage. It can also be incorporated into spa treatments as an accent or to provide textural variety.

In a relaxation treatment, the stones are heated and usually applied with long, flowing Swedish strokes. Large, flat stones placed on points of tension over an insulating drape increase local circulation and help to warm muscle tissue. These “placement” stones also help to draw the client’s attention to an area, which supports deeper muscle release and greater body awareness. Sedative and calming essential oils might be incorporated into the treatment to decrease stress and balance the central nervous system.

For an invigorating treatment, a hot stone can be used in one hand and a cold stone in the other, or the area is heated first with hot stones and then massaged briskly with cold stones. This contrast therapy feels refreshing and stimulating without being too cold or uncomfortable.

Stones are not just used for relaxation or stimulation. Like any thermal medium, hot or cold temperatures can

be used where they are needed for the different stages of inflammation in the healing process. In the early stages of injury, cold stones can be used in the same way as an ice cup is used for ice massage. Heated stones can be placed proximal to the injury site to decrease muscle spasm and guarding. The uninjured areas of the body can be worked with hot stones, helping the body balance and relax. The use of alternating hot and cold stones might also be used in cases of subacute inflammation to achieve a vascular flush effect.

Later, in the late subacute and chronic stages of inflammation, heated stones can be used for specific techniques such as trigger point and cross-fiber friction, saving the therapist’s hands from repetitive stress. The stones bring a comforting sense of weight and depth to the work, especially with deep tissue techniques. Essential oils used during the stone treatment help to stabilize and soothe the nervous system.

Hot stones can also be used for reflexology to activate the reflex points on the feet and hands more deeply, which affects the entire body in a positive way. Pointed stones can be used for specific techniques, whereas larger stones placed around the feet and lower legs provide soothing warmth.

Today, energetic bodywork systems are a synthesis of ancient practices and insights gained from contemporary sciences such as quantum physics, psychology, and medicine. Exploring these concepts gives practitioners new insights into the healing process. Many practitioners have an instinctive and deeply held belief that stones and essential oils have their own peculiar “energetic stamp.” They use these “stamps” to balance the electromagnetic field to support the body’s natural healing mechanisms. Hot or cold stones are often used with this approach in a number of energetic bodywork practices such as polarity therapy, chakra balancing, guided meditation, and other techniques.

Stones included in spa treatments introduce the earth element to the treatment or help to cover a transition between one phase of a session and another. They can be incorporated when applying products or included

as a separate step to warm the tissue before a product is applied. Increasingly, stones are used as a defining feature in facials, body applications, manicures, and pedicures. Their smooth surface can be used to apply the rougher textured products such as exfoliants, creating a unique sensation for the client.

Specialized approaches to stone massage begin to evolve when therapists experiment with stone techniques. In one example, a therapist wanted to use hot stone massage to bring balance and calm to emotionally disturbed children. She developed her own unique approach to stone massage that incorporated a number of different ideas including polarity therapy with stones, aromatherapy, placement stones, vibration with the stones, and gentle clicking of the stones. Her routine calmed and captivated her young clientele, and she was able to develop a series of practical techniques that she taught parents to use at home. This is just one of the innovative ways that therapists are using stones for relaxation and healing. Therapists should not feel bound by the routine described in this chapter, but instead, they should view these techniques as a starting point, a resource for exploring their creativity.

## General Treatment Considerations

Contraindications, therapist safety, stone temperatures, and insulation of placement stones should be conserved before offering stone massage services.

### Contraindications

A hot stone massage increases local circulation and influences soft tissue structures in the same way that a standard massage does, but because of the heat involved, the body tends to react more strongly to a stone massage. This can produce a positive result, such as deep muscular release, or a negative result, such as accelerated detoxification and nausea. Any condition contraindicated for regular massage is also contraindicated for stone massage. Acute illness, fever, circulatory conditions, sunburned skin, broken or inflamed skin, recent soft tissue injury, advanced or poorly treated diabetes where tissue is unhealthy and circulation is decreased, edema, thrombus, deep vein thrombosis, gout, heart disease or a serious heart condition, high blood

pressure, neuropathy, high-risk pregnancy, renal diseases, rheumatoid arthritis, varicose veins (site contraindication), and intolerance to heat are all contraindicated.

### Stone Temperatures

Before they are used, stones are warmed up in water heated to between 130° and 140°F. The best water temperature for most clients and therapists is between 130° and 135°F. At 130°F, the stones are warm and comfortable, but they cool so quickly that it is difficult to maintain any flow in the massage. At 140°F, the stones will be too hot for many clients and too hot for many therapists to hold in their hands. It is not advisable to work with stones above 140°F at any point during the treatment because both the client and therapist may get burned. The therapist's hands will quickly grow accustomed to the heat, and soon, very hot temperatures will feel only warm. For this reason, the temperature of the stones must be constantly monitored using a thermometer. Novice stone massage therapists are advised to work at lower temperatures until they have mastered stone massage techniques. As with any treatment, it is better to err on the side of caution and give a warm stone massage rather than endanger a client in any way.

### Therapist Safety

You should always wear shoes during stone massage because the client can move accidentally, sending one of the placement stones flying onto the floor (or the therapist's feet), or you might drop a stone on yourself.

### Draping and Insulation for Placement Stones

In promotional brochures for hot stone massage, you often see photos of clients with the stones placed directly on their bodies. If the stones are hot enough for the treatment, they will burn the client if placed on the skin in this way. Either some form of protection from the heat is needed or the stones will need to be moved rapidly until the client gets used to the temperature. Placement stones are usually placed on top of the client's drape. A large, thick bath towel provides enough protection so that the stones do not burn the client, but at the same time, the client can feel the warmth of the stones penetrating through the drape.

### Essential Oils

Essential oils can be added to the massage blend used in a stone massage, but there are a few cautionary notes that should be mentioned. It is important to remember that any essential oils that are skin irritants will probably be more irritating when they are applied with heat. A blend with lemongrass and clove that works fine in a regular massage may cause serious irritation with a stone massage. It is therefore best to keep the concentration of the essential oils at 2% or lower (12 drops in 1 fl oz of carrier).

## Equipment and Setup

Before you deliver a stone massage, you must invest in some additional equipment, purchase or find a set of massage stones, and organize the treatment room so that all the items needed are within easy reach during the service (Fig. 13-1).

### Stones

**Basalt** stones are the main type of stones used in hot stone massage because they hold heat so well. Basalt is formed from the solidification of molten magma after erupting from a volcano, or else, it solidifies near the surface of the earth and is exposed later by erosion or upheaval during movements of the earth's plates. It is tumbled to smoothness in river beds and on ocean shores over thousands of years.

Marble is often used for cold techniques in stone massage. In its natural state, marble feels cool to the touch because it absorbs heat rapidly. Marble must be specially cut into man-made disks for use in stone massage. Although marble stones are visually pleasing and have a unique texture, they are not strictly necessary for cold stone therapy. Cooled basalt works just as well, is easier to find, doesn't fracture when dropped as marble does, and is less expensive.

There are many different companies offering training in stone massage. Most of these companies sell sets of stones that work well with their particular techniques. Most therapists use a set of approximately 55 stones of which some are "placement stones," and some are "working stones."

### Placement Stones

Placement stones are larger and rougher than working stones. They are placed on the body to heat an area and to relax the client with their weight. Placement stones consist of a sacral stone, four large oblong stones, six to eight back

stones, two palm stones, two foot stones, eight toe stones, and an optional neck stone.

- **One sacral stone:** The sacral stone is the largest stone in the set. It is placed on the sacrum in the posterior layout or on the belly in the anterior layout.
- **Four large oblong stones:** The four large oblong stones are slightly smaller than the sacral stone and are used in the posterior layout to heat up the erector muscles on either side of the spine. In the anterior layout, they are placed up the centerline of the body and at the origins of the pectoral muscles.
- **Six to eight back stones:** The back stones can be used during the posterior layout if the client has a long back, and the four large oblong placement stones don't cover a large enough area. They also work well for long fluid strokes where their larger size provides optimal warmth for the client. However, they are usually too large to hold easily and don't work well for more intricate techniques.
- **Two palm stones:** The palm stones are placed in the client's hands after he or she has been smoothed with massage oil (or else, they feel dry).
- **Two foot stones:** The foot stones are about the same size as a back stone with a flat side that fits easily into the arch of the foot. They are held in place on the foot by being wrapped and tied on with terry strips or with hand towels.
- **Eight toe stones:** Eight small stones are placed between the client's toes. It is a good idea to have a large set for big feet and a small set for small feet. The toe stones must be cooled before they are placed between the toes because this is a tender, bony area that is sensitive to heat. The toe stones cool off very quickly because they are small, but remember to ask the client if they are too hot as you put them in.
- **One neck stone:** The neck stone is placed under the neck when the client is in the supine position and then pulled gently up against the occiput to provide a slight traction.

### Working Stones

Working stones are usually smoother than placement stones and fit comfortably in the hands of the therapist. It is useful to have a variety of sizes that can be used for different techniques. It is also helpful to have at least two stones that have a sharper point, so they can be used for trigger point or reflexology techniques.

### Heating Units

As stone massage has become widely popular, spa and massage suppliers have developed a number of different ways to heat stones in the treatment room. Some of these heating units are designed to look more like pieces of art than a practical piece of equipment. Research the equipment options available to identify the type of heating unit that matches both the budget and the type of stone massage you plan to provide. A practical and common type of heating



FIGURE 13-1 Stone equipment.

unit for stone massage is an 18-quart heating unit as shown in Figure 13-1. A smaller crock pot can be used if you only plan to use a few stones in a treatment.

### Equipment Organization

The heating unit is placed on top of a bath towel to absorb any water splashes as the stones are removed. A white plastic dish mat (cut to size) is then placed in the bottom of the heating unit, and the stones are arranged on top of it. The white dish mat helps the stones to stand out against the otherwise black interior of the heating unit. This makes them easier to see in the low light of the treatment room and prevents the stones from making a scratching noise on the bottom of the heating unit as they are removed.

The most efficient way to arrange the stones is to place them in the order that they will be pulled out of the heating unit. The sacral stone is placed in the upper right-hand corner of the unit with the four large oblong stones in front of it. In the next row are the back stones, palm stones, foot stones, and toe stones. The toe stones are placed in a small mesh bag so that they do not get lost under other stones during the treatment session. On the left-hand side of the heating unit are the working stones in a pile. Some therapists split their working stones into four or five mesh bags that contain prearranged sizes and shapes of stones. This makes it easy to quickly pull the right stones from the heating unit.

A bowl of iced water containing four to six working stones (or marble discs) is placed on the work table. These stones will be used for the “vascular flush” application or to provide a contrast to hot stones.

A pitcher of cold water is placed close to the heating unit in case the stones get too hot and need to be cooled quickly. A thermometer is used at all times to monitor the temperature of the water in the heating unit. A digital thermometer is the easiest type to use because the unit can be fixed to the outside of the heating unit and read from a distance while the attached probe is placed in the water. A set of thermal gloves and a strong slotted spoon is placed to the side of the heating unit. The gloves will be used to pull the placement stones from the heating unit during the posterior and anterior layouts. The slotted spoon (slotted so that the water can drain out) makes it easier to remove the stones from the hot water in the heating unit.

A bottle of expeller-pressed massage oil (sunflower or hazelnut work well, although many different types of cold-pressed or expeller-pressed oil can be used) and an aroma mist are placed on a rolling cart along with six to eight dry hand towels. Stone massage does not work well with a massage gel or cream product. These products leave a sticky residue on the stones and turn the water in the heating unit cloudy.


The massage table is laid with sheets and a large bath towel over the top sheet. The bath towel is necessary because it provides an insulating layer to prevent burning from stones placed in a static position.



### SANITATION

To quickly clean the stones between clients, they are removed from the heating unit and sprayed with alcohol. The water in the heating unit is dumped out, and the interior of the heating unit is sprayed with alcohol. At the end of the day, the stones are washed with hot, soapy water and allowed to dry completely. The heating unit should be rinsed out and sprayed with alcohol. If the stones become sticky or gummy, they can be soaked overnight in a covered container filled with rubbing alcohol. The stones can also be cleaned in a dishwasher (make sure that the stones are secured in the dishwasher because they may cause damage to the unit if they become dislodged and fall). Alternatively, for those concerned about the effect on the “energy” of the stones, they can be soaked overnight in baking soda, water, and lemon juice.

### Core Techniques

Before working through the basic stone massage procedure, it is helpful to practice some core techniques and basic strokes. Once these have been mastered, you are ready to move on to a full-body stone massage. For a video demonstrating stone massage techniques, visit thePoint. 

### Introduction of the Stones to the Client's Body

Oil the client's body area and then pick up a stone in each hand and move them briskly over the skin to begin the massage. You should not place the stones directly on the skin and hold them still while asking, “Is this too hot?” They will be too hot, and the client will be tense for the rest of the massage. The important thing to remember is to keep the stones moving briskly over the skin and keep flipping them (described below) until they begin to cool. After only three or four passes, the client will have adapted to the temperature, and the stones will be cool enough so that deeper, slower strokes can be used for the treatment work and to add variety to the massage.

### Stone Flipping

You will notice that the side of the stone that is next to the client will cool more quickly than the side of the stone that is touching your hand. To keep the stone temperature even for the client, “flip” the stone over at the end of a long stroke. When the stones are very hot, you will need to flip the stones repeatedly to protect your hands (the stone is static for the therapist while it is moving for the client). To flip the stones, pick up one end of the stone with the thumb and turn the stone over while it is in motion. With practice, flipping the stones becomes easy and natural.

## Stone Transitions

The smooth transition from one stone (that has cooled down) to another (which is nice and hot) is an important part of stone massage technique. This transition can be made in a number of different ways. The first method is to keep one stone moving and take the other hand off the body. Change the stone in the first hand and then repeat the process with the second hand (Fig. 13-2). The second method is to take the stones off a body area in a long, slow sweep; quickly grab fresh stones; and return the new stones to the same place on the body. A third method is to leave a cooled stone on the body area while new stones are picked up. The cooled stone gives the client the sensation of the therapist's presence until the new stones are introduced. Finally, a fourth method would be to try taking the stone off the body while an elbow or forearm continues the stroke. Use the free hand to change the stones for both hands. Whichever method is used, the aim is to minimize any disruption to the flow of the treatment when changing stones.

## Bad Stone Body Mechanics

It is not uncommon for novice stone therapists to “death-grip” a stone during a stroke, to position their wrists at extreme angles, or to watch the stone as it moves over the body and therefore begin to hunch over the client. Although stones can feel slippery, it is best to trap the stone against the client's body with the palm and reach the fingers around the stone so that they contact and palpate the client's tissue. Some techniques do require the therapist to grip the stone. In this case, you must think about gripping without overstraining your hands. You must also watch the position of your wrists when using stones so that they remain as straight as possible during techniques. Any technique that causes strain to your body should be reevaluated and either changed to avoid unnecessary stress or eliminated from the routine.



FIGURE 13-2 Stone transitions.

## Heating Unit Speed versus Body Speed

In stone massage, there are two different speeds at which you work: heating unit speed and body speed. A therapist with good heating unit speed is fast and focused when he or she is removing stones from the heating unit. The minute their hands leave the client, they move into high gear, remove the next set of stones from the heating unit, and then return to the client. As soon as they get to the client, they shift to a slower body speed. Their pace becomes slow and relaxing again. They instantly ground and center themselves as their hands make contact with the client's body and they start to massage.

## Remove Enough Stones

A common mistake of novice stone therapists is that they do not remove enough stones from the heating unit for the body area they are working on. They pull two or three stones, walk to the client, undrape the area, and massage, and soon, the stones are cold. They must now walk back to the heating unit and swap the cold stones for hot stones. Instead, you want to remove a minimum of six to eight stones for each body area. Stones start to cool off the moment that they are used on the client's body, but when they are sitting off to one side of the client wrapped up in a towel, they remain relatively hot. This way, you do not need to walk away from a client to get more hot stones more often than necessary.

## Draping

Before placing any stones, first check the client's drape. In both the supine and prone positions, pull the drape up toward the top of the client's body so that there is excess over the shoulders. Many clients have shoulders that slope downward. This is especially true of women with larger breasts. Placement stones tend to roll or slide off these clients with the slightest movement. To avoid this and other problems, the drape is brought around the stone, creating a pocket to hold the stone in place. The drape is then anchored with another stone, and both the client and therapist can relax.

## Stones on the Face

In promotional brochures, it is not uncommon to see photos of clients with stones on their faces. A warm stone on the forehead or over the eyes feels very nice, but if it is too hot, it might burn the client so be very careful using this technique. If the stone is oiled with a massage blend that contains essential oils, do not place it over the eye because the eyelid is sensitive, and the oils may also penetrate through the gap between the eyelids and irritate the eyes. The other problem is that when stones are left in place on the face for too long, the client tends to tense his or her neck muscles to keep the stones from sliding off. Stones used for massage on the face should only be kept on for a short time and should be warm rather than hot (around 125°F or lower) to protect delicate facial tissues from irritation.

## Basic Strokes

Like Swedish massage, stone massage strokes often follow a progression from effleurage at the start to pétrissage, friction, deep tissue techniques, proprioceptor techniques, vibration, and, finally, tapotement. You can explore your own massage techniques for inspiration. If you have a massage stroke that you particularly like, it

will usually be possible to find a way to do the same technique with a stone. On the other hand, some really great moves are impossible to perform with a stone. In this case, transition out of using the stone for long enough to perform the move. Try to keep what is unique and special about your massage and just add stones to enhance the performance. This is what makes a stone massage a personal and creative experience. Basic strokes are illustrated in Figure 13-3.



**FIGURE 13-3** Basic stone strokes. (A) Long strokes with the stone flat. (B) Stone pétrissage. (C) Wringing with stones. (D) Stone stripping. (E) Rotation of a stone with compression. (F) Stone vibration. (continued)



**FIGURE 13-3** (continued) **(G)** Deep tissue with the edge of the stone. **(H)** Deep tissue with the flat of the stone. The stone is used to heat the area while the pressure is exerted with the forearm or elbow. The stone must be cool enough to be moved slowly. **(I)** Friction with the stones. This friction stroke is performed by running the stones down the lamina groove. It could also be performed in the same manner on any area of the body where the therapist normally uses their thumbs. **(J)** Stone tapotement. **(K)** Vascular flush with stones. In this picture, a marble stone is used for to show that the stone is a cold stone. Cooled basalt could also be used.

### Long Strokes with the Stone Flat

Long strokes (effleurage with stones) are the basic type of stroke used in a stone massage (see Fig. 13-3A). They are used when a stone is first introduced to a body area and to transition between different types of strokes. The stones are placed flat against the body and passed up the length of the body area and down again without losing contact. If an area is particularly bony, lighten the stroke over the area. Stones will glide over bony areas so long as there is enough oil on the skin. You will want to pay attention in certain

areas so that you do not knock the stone accidentally into a bony prominence. It also helps to palpate the tissue around the edges of the stone by keeping the fingertips on the surface of the skin. This helps you judge the appropriate depth for the stroke.

### Stone Pétrissage

A small stone is placed in each hand so that the therapist is able to use his or her fingers to lift the tissue as he or she would in normal pétrissage (see Fig. 13-3B).



### Wringing with Stones

A medium-sized stone is placed in each hand and used in a cross-motion, lifting the tissue at the top of the stroke where the hands meet (see Fig. 13-3C).

### Stone Stripping

The stone is turned on its side and used to strip the muscle tissue in a given area. This stroke can feel intense to the client and should only be used when deeper, more detailed work is desired (see Fig. 13-3D).

### Rotation of a Stone with Compression

Hold a medium-sized working stone flat against the body area and rotate it in a half circle toward the outside of the body while compressing the stroke into the tissue. You can apply this stroke with one hand or in alternating two-handed strokes. This stroke is particularly useful on fleshy areas such as the hamstrings (see Fig. 13-3E).

### Stone Vibration

Place a large stone against the body area and use a smaller stone to tap it (see Fig. 13-3F). This creates a pleasant sound and a gentle vibration. Some therapists open their massage routine by tapping on the sacral stone before they massage the legs. Another nice idea is to gently tap both edges of the neck stone while it is positioned up against the client's occiput. This creates a vibration throughout the head and face, which feels relaxing for some clients.

### Deep Tissue with the Edge of a Stone

The edge of a stone is placed on the area to be worked, and as the client exhales, the stone is pressed into the area. This technique is particularly useful around the scapulae (see Fig. 13-3G).

### Deep Tissue with the Flat of the Stone

A medium-sized stone is held flat against the body ahead of the therapist's elbow or forearm. The stone is not used to exert pressure but is used to warm the area ahead of the elbow or forearm, facilitating a deeper release. The stone must be cool enough to be moved very slowly (see Fig. 13-3H).

### Friction with Stones

Stones can be held in the hands and used in place of the thumb for friction. For example, a stone is really useful for producing friction as it is run slowly down the **lamina groove** (see Fig. 13-3I).

### Stone Tapotement

A stone is placed in each hand and used to apply gentle tapotement to the body (see Fig. 13-3J).

### Vascular Flush with Stones

A hot medium-sized stone is held in one hand, and a cold medium-sized stone is held in the other hand. With the hot stone leading, both stones are applied over the body area in long, brisk strokes. This feels stimulating and invigorating and is a nice way to finish a body area before redraping and moving on (see Fig. 13-3K). In a variation on this technique, the body area is heated with hot stones, and then two cold stones are introduced with brisk strokes over the area. This technique can also be used as contrast therapy on an area of subacute injury. In a general massage, hot stones are then used again to finish the area off.

## Stone Strokes for Specific Areas

A number of the hot stone techniques used on specific areas of the body can be described as **pin and stretch techniques**. Pin and stretch refers to a technique in which the muscle is first shortened and then "pinned" at its origin, insertion, or muscle belly before being lengthened. Some therapists describe this technique as muscle stripping with range of motion. Others express it as deep tissue with Swedish gymnastic. Some say it is Golgi tendon organ release with range of motion. Regardless of how the technique is described, its effect is to reset **proprioception** and lengthen chronically shortened muscle.

The heat from the stones seems to support proprioceptor resetting and the release of chronically held tissue. The techniques described here are meant to offer some ideas for moving beyond a typical stone routine (effleurage with a stone) into a deeper, more satisfying level of stone bodywork. Stone strokes for specific areas of the body are illustrated in Figure 13-4.

### Posterior Leg: Gastrocnemius and Soleus Pin and Stretch

Lift the lower leg to a 90-degree angle and place the hand closest to the end of the massage table across the plantar surface of the foot, grasping the heel. Place a stone in the other hand and wrap the fingers around the Achilles tendon (see Fig. 13-4A). Plantar flex the foot to shorten the gastrocnemius and soleus and then dorsiflex the foot while the hand with the stone travels down the posterior leg. At the end of the gastrocnemius and soleus pin and stretch, place the foot on your shoulder while facing toward the head of the table and then use two stones to wring the lower leg (see Fig. 13-3C).

### Posterior Leg: Hamstring Pin and Stretch

Stand at the side of the table by the hamstring and, facing toward the head of the table, lift the lower leg so that the knee is flexed (see Fig. 13-4B). Place a medium-sized stone on the hamstrings close to the posterior knee and then



**FIGURE 13-4** Stone strokes for specific areas. **(A1 and A2)** Gastrocnemius and soleus pin and stretch. **(B1 and B2)** Hamstring pin and stretch. **(C1–C5)** Double-arm deep tissue stroke with stones. *(continued)*



**FIGURE 13-4** (continued) (D) Lamina groove “flare.” (E1 and E2) Latissimus pin and stretch. (F) Stone massage on the peroneus muscles. (G1 and G2) Quadriceps pin and stretch. (H1 and H2) Tensor fasciae latae and iliotibial tract stretch with stones. (continued)



**FIGURE 13-4** (continued) **(I)** Stone massage on the triceps. **(J)** Flexor pin and stretch. **(K)** Extensor pin and stretch. **(L)** Stone massage on the hand. **(M)** Stone massage on the neck: prone. **(N)** Stone massage on the neck: supine.

lower the leg into a neutral position before bringing it up into a flexed position as the stone runs toward the ischial tuberosity with moderate pressure. As the stone reaches the gluteals, it can be circled around the greater trochanter to create a long, flowing stroke.

### Posterior Leg: Double-Arm Deep Tissue Stroke

Holding a medium-sized stone in each hand, stand at the posterior knee. Push the forearms forward on either side of the posterior knee (see Fig. 13-4C) and then bring them back again. As the stones come back, they are placed onto the skin and separated. One stone goes toward the foot while the other goes toward the hip. They are then brought back together again, and the stroke is repeated.

### The Back: Stoning the Lamina Groove

There are a number of strokes that can be performed using the lamina groove as a guide. The two stones can be pressed into the lamina groove on either side of the spine and run slowly with moderate pressure toward the sacrum (see Fig. 13-3I). You can also stand on one side of the client and place the edge of a stone in the groove on the opposite side of the spine. Press downward and then flare the stone outward (see Fig. 13-4D). This is a small movement that nevertheless feels intense. Novice therapists should work slowly and carefully while they build their palpation skills. Running stones quickly or roughly over the spinous processes feels uncomfortable for the client and may cause an injury.

### The Back: Latissimus Pin and Stretch

Shorten the latissimus by bringing the arm behind the back into extension and internal rotation. Pin anywhere along the lateral body from just above the waist to the axilla with a warm stone (see Fig. 13-4E). Ask the client to inhale. On the exhalation breath, bring the client's arm out, around, and forward into flexion. A running pin can begin close to the axilla and run down toward the posterior superior iliac spine as the arm is brought into flexion.

### Anterior Leg

The bony anterior lower leg can be a tricky place for stone massage. The stones are kept on either side of the tibia, where they access the many attachment sites for the extensors of the ankle and toes. In a nice technique for the peroneus muscles, the lower leg is held in medial rotation, and a hot stone is worked up the lateral side of the leg (see Fig. 13-4F). A stone can also be held on one side of the tibia while the foot is passively dorsiflexed and plantar flexed.

### Anterior Leg: Quadriceps Pin and Stretch

The client's leg is dropped off the side of the table (see Fig. 13-4G). The ankle is held in one hand and a stone in the other. The stone is pushed with moderate pressure into

the rectus femoris just above the patella. As you extend the lower leg and then returns it to a flexed position, the stone is pushed toward the anterior inferior iliac spine.

### Anterior Leg: Tensor Fasciae Latae and Iliotibial Tract Stretch with Stones

With the knee flexed, place the foot on the lateral side of the opposite leg (see Fig. 13-4H). Press the stone into the iliotibial tract superior to the lateral knee and run up the lateral leg while the bent knee is gently pressed across the opposite leg. This stretches the fasciae latae and iliotibial fascia. The stone can be lowered posterior to the greater trochanter and taken into the lower back to finish the stroke.

### Arm: The Triceps

Range of motion is important in the arm massage because it facilitates a better release in the muscles and feels flowing and interesting to the client. The triceps can be accessed by lifting the arm over the head and locking the hand gently against the treatment table with your thigh (see Fig. 13-4I). The stone is passed from the medial to the lateral side of the triceps across the biceps. To finish the stroke, stretch the arm behind the client and pass the stone down the lateral side of the lower back.

### Arm: Flexor or Extensor Pin and Stretch

A passive pin and stretch is achieved when you hold the client's hand and flex and extend the wrist while you use a smaller sized stone to provide a running pin up either the flexors or extensors (see Figs. 13-4J and 13-4K).

### Hands

Stones do not feel particularly good on the posterior surface of the hand, so it is better to incorporate a warm stone to hold the hand while the fingers are massaged. The palm can be massaged with a stone using reflexology point work (see Fig. 13-4L).

### The Neck: Prone

The upper fibers of the splenius capitis, the trapezius, and the suboccipitals can be accessed when you sit at the head of the table and bring the stones up the lamina groove and out toward the mastoid process (see Fig. 13-4M). To reach the suboccipitals, a deeper, more specific pressure must be used.

### The Neck: Supine

Stone massage on the neck works best when the head is kept in gentle and constant movement. This opens up the neck so that the stone can flow without becoming stuck in flesh. On the anterior neck, the stone should be kept in a flat position for the client's safety. On the posterior neck, the edge of the stone can be used to access the suboccipitals, splenius capitis, and trapezius at the occiput (see Fig. 13-4N).

## A Basic Full-Body Stone Massage Procedure

The treatment overview in Treatment Overview 13-1 offers a quick snapshot of a complete full-body 90-minute stone routine. Figure 13-5 shows the stone positions for the posterior and anterior layout of the stones. Therapists can adapt this routine and cut it down to 60 minutes by removing

### Treatment Overview 13-1: Full-Body Stone Massage

#### Indications

Muscle soreness, stress, chronic musculoskeletal condition, low energy, to promote relaxation

#### Contraindications

Heart condition, high-risk pregnancy, vascular conditions, illness or fever, acute condition, inflammatory condition, poorly managed diabetes

#### Supplies for the Treatment Table Setup (from the bottom layer to top layer)

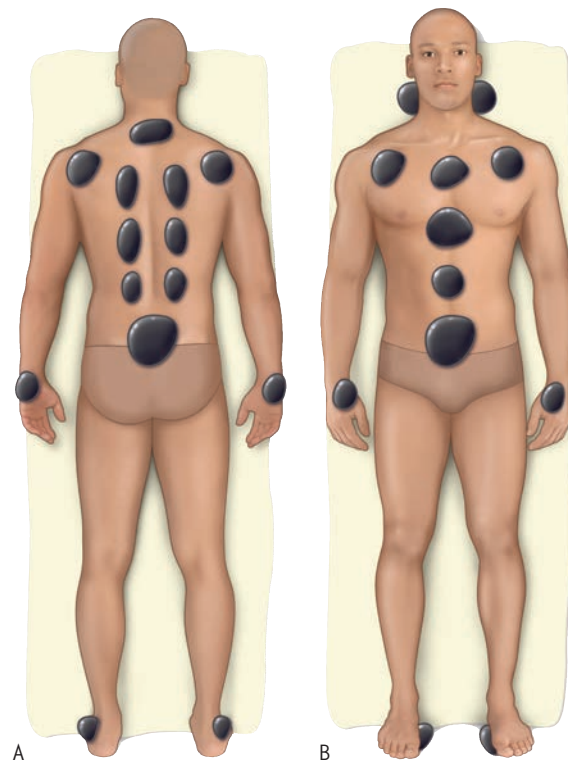
1. Bottom massage sheet
2. Top massage sheet
3. Bath sheet (drape)
4. Bolster

#### Supplies for the Work Table Setup

1. Heating unit placed on top of a bath towel and with white plastic dish mat inside
2. Stones arranged in the unit and covered in water
3. Insulated gloves and/or a slotted spoon
4. Bowl of ice with four to six medium basalt stones or marble disks inside
5. Thermometer
6. Pitcher of cool water
7. Massage oil
8. Aroma mist
9. Glass of drinking water
10. Six to eight hand towels
11. Rolling cart (optional)
12. Bowl of soapy water in which to soak toe and foot massage stones after they are used (optional)

#### Procedure

1. Place the posterior stones.
2. Massage the legs.
3. Remove the back stones.
4. Massage the back.
5. Turn the client supine.
6. Place the anterior layout.
7. Massage the anterior legs and feet.
8. Remove the upper chest stones and neck stone.
9. Massage the arms.
10. Massage the abdominals (optional).
11. Massage the neck and face.
12. Remove all stones and end with an aroma mist.



**FIGURE 13-5** Stone placement for full-body stone massage. **(A)** Posterior placement. **(B)** Anterior placement. *Note:* Stones should never be placed on bare skin. This image is shown without the use of an insulating drape for clarity. Fully drape the client and place the stones over a sheet and thick bath towel.

certain body areas (e.g., the abdominals) and simplifying stone placement (e.g., eliminate tying stones on the feet, etc.). Some therapists choose not to use placement stones and simply use a set of stones to “open” the body area with effleurage strokes before progressing on to their regular massage routine. Timing options are shown in Table 13-1.

### Session Start

Upon entering the treatment area, bolster the client while he or she is lying in the prone position. Pull the drape up high over the client’s shoulders so that there is enough to wrap a stone in a pocket to avoid it slipping. Check the temperature of the stones and adjust the heat as needed by either turning up the heating unit or pouring in cold water.

### Step 1: Posterior Placement

Remove the placement stones from the heating unit using insulated gloves, tongs, or a slotted spoon. Place each stone in order up the sides of the spine as follows (see Fig. 13-5A):

1. Sacral stone—Place the sacral stone over the coccyx of the client rather than directly over the sacrum. This will provide a slight fascia traction that stretches the tissue.
2. Stones are placed on either side of the spine directly above the sacral stone all the way up the length of the back. The four large placement stones are placed on

TABLE 13-1 Suggested Timing Options for a Stone Massage Session

DESCRIPTION	TIME ALLOTMENT (MINUTES)
<b>90-Minute Session</b>	
1. Posterior layout	6
2. Posterior legs	14 (7 each)
3. Back	15
4. Turn the client supine	2
5. Anterior layout	3
6. Anterior legs	12 (6 each)
7. Feet	10 (5 each)
8. Abdominal area	4
9. Arms	12 (6 each)
10. Neck and face	10
11. Session end	2
Total	90
<b>60-Minute Session</b>	
1. Posterior layout	6
2. Posterior legs	10 (5 each)
3. Back	13
4. Turn client (omit spinal layout)	1
5. Modified anterior layout (place a belly stone and neck stone only and omit stones on the feet or hands)	3
6. Anterior legs and feet (combine the feet with the anterior legs)	12 (6 each)
7. Arms (omit abdominal massage)	8 (4 each)
8. Neck and face	6
9. Session end	1
Total	60

the lower back, and the back stones are used on the upper back.

- The foot stones are wrapped in a towel and tied around the arch of the foot. To do this, fold a towel in half across its length and slip the stone into the pocket that is created by the folded towel. The towel is then tied around the client's foot with the stone placed directly over the arch (Fig. 13-6).
- The two palm stones are oiled and slipped into the client's hands by lifting the drape and placing the stone in the palm. If the stone is too hot, the client may not be able to hold it, so a washcloth can be placed across the client's hand for protection.
- Ground and center—Once the stones have been placed on the client, you are ready to open the massage section of the treatment. Take a moment to ground and center



FIGURE 13-6 Detail of wrapping the feet with a stone.

by activating the sacral stone and the stone at the mid-back. To activate the stones, press down on each stone to increase the client's perception of weight and depth. As you press down, take three deep breaths with the client. This creates a nice transition between the placement of the stones and the massage. Some therapists tap four to six times ceremonially on the sacral stone to open the session.

### Step 2: Massage the Posterior Legs

The stones for the first leg are removed from the heating unit before the client's leg is undraped (six to eight stones of various sizes or one mesh bag of working stones). The stones are placed in a towel on a moveable cart so that they are easy to reach.

The leg is undraped, and oil is massaged into the skin. More oil is used than with a normal massage so that the stones glide over the skin more easily. Hot stones are then introduced using a variety of strokes. If the stones become cool during the massage, they should be changed for a fresh set of hot stones. All the stones that are not on the body should be placed back in the heating unit to reheat.

At the end of the posterior leg massage, a cold stone vascular flush can be performed by taking a hot stone in one hand and a cold stone in the other and running both stones over the area with effleurage strokes. The area is spritzed with an aroma mist, and the stones are placed back in the heating unit to reheat. The first leg is redraped, and you move to the second leg.

### Step 3: Massage the Back

Once both posterior legs have been massaged, remove the placement stones from the back and put them in the heating unit to reheat (these stones will be placed on the anterior body when the client is turned into the supine position).

The working stones for the back are removed from the heating unit and placed close by for easy access. The back

is undraped, and oil is massaged into the skin before the stones are introduced. Range of motion techniques, such as the latissimus pin and stretch described previously, and deep tissue techniques bring variety to the back massage. At the end of the back routine, finish with a stone vascular flush. An aroma mist is spritzed over the client, and the stones are put back into the heating unit.

#### Step 4: Transition to the Supine Position

Before the therapist turns the client, it is a good idea to quickly reorganize the work area. Any stones left on the work surface are placed back into the heating unit to reheat. If any stones remain on the client's body, they should be removed and reheated at this point. Turn the client into the supine position and pull the drape up around the shoulders.

#### Step 5: Anterior Placement

Bolster the client's knees and lay out the anterior placement stones as shown in Figure 13-5B.

1. The sacral stone is placed over the navel to act as a belly stone.
2. Two large placement stones are positioned up the centerline of the body.
3. The two remaining large placement stones are placed above the origin of the pectoralis minor muscle on either side of the body.
4. The feet are wrapped with fresh foot stones, and a toe stone is placed between each of the toes. It is important to cool the toe stones sufficiently as they can feel uncomfortably hot in the bony, unprotected area between the toes.
5. Two fresh palm stones are oiled and placed in the client's hands. Some clients like to bring their hands around the edges of the blanket and rest their hands over the belly stone (sacral stone) instead.
6. The neck stone is placed in the crook of the neck and then pulled toward the occiput to traction the neck slightly. This stone can be used either hot (wrap it in a towel before placing it under the neck) or cold.

Before beginning the anterior massage, take a moment to activate the two pectoralis minor stones and take a few breaths with the client. This helps to create a smooth transition into the second half of the massage. Some therapists gently tap ceremonially four to six times on both ends (at the same time) of the neck stone to begin the anterior routine.

#### Step 6: Massage the Anterior Legs

The stones (six to eight stones of various sizes) for the first leg are removed from the heating unit and placed in a towel on a moveable cart so that they are easy to reach before the client's leg is undraped. The leg is undraped, and oil is

massaged into the skin with the hands. Hot stones are introduced to the area with a variety of strokes. At the end of the posterior leg massage, a cold stone vascular flush can be performed before the area is spritzed with an aroma mist and redraped.

#### Step 7: Foot Massage

Remove six to eight stones from the heating unit to massage the feet. For ideas on foot massage techniques and reflexology, review Chapter 10 (Spa Foot Treatments). Some therapists prefer to massage the foot while they are massaging the anterior leg. If so, it helps to remove the toe stones first. Other therapists choose to delay the placement of the toe stones until after the foot has been massaged. In this case, you will remove the toe stones as the end of the neck and face massage. Note that the toe stones will cool quickly, and once cool, they often feel uncomfortable to the client, so they should not be left in place for too long.



#### SANITATION

*The used toe stones and foot stones are not put back in the heating unit. Instead, they are put to one side of the heating unit or directly into warm, soapy water to soak until the equipment is cleaned and reorganized for the next client. Otherwise, they might contaminate the water in the heating unit.*

#### Step 8: Abdominal Massage (Optional)

Abdominal massage with hot stones feels soothing and deeply relaxing and is a nice addition to the stone massage routine. The abdominal area is undraped and oiled with the hands. Hot stones are applied in a clockwise, circular motion. For a massage that aims to relieve chronic lower back pain, hot stones are very useful for supporting abdominal release during psoas work. However, therapists who are not experienced in palpation of the psoas should not try to use a stone for this purpose.

#### Step 9: Arm and Hand Massage

The upper chest stones, neck stone, and palm stones are removed to facilitate mobilization of the arm during massage. If the stones are left in place, they may roll or shift uncomfortably as the arm is moved.

The arm is undraped, and oil is massaged into the skin before hot stones are introduced. Range of motion techniques and gentle stretching add variety to the stone massage. The hand is massaged together with the arm. This is perhaps one of the more difficult areas in which to use stones. Reflexology-like pressure point techniques work well, but stone massage does not feel particularly good on the posterior side of the hand. It is best to massage the posterior side of the hands without a stone. To finish the area



off, cold stones are used in brisk effleurage strokes, and the area is spritzed with an aroma mist. New stones are removed from the heating unit for the second arm.

### Step 10: Neck Massage

Stone massage for the neck feels best when the neck is mobilized during the work. This opens up the area and allows the stones to move freely in a flowing arc. The stones are used only in flat positions on the anterior neck to protect the client. In the posterior areas, an edge may be used to work deep into the suboccipitals and upper trapezius.

### Step 11: Face Massage

The face is massaged with warm (120°F) or cooled stones. Light upward strokes with the edge of the stone will allow

you to avoid the use of oil on the face. Ideas for face massage techniques are described in Chapter 5 (Foundation Techniques for Spa Treatment Delivery). As the facial massage comes to an end, a warm stone can be placed on the forehead. This stone remains in place while all of the other stones are removed.

### Session End

You may choose to end the massage with a full-body aroma mist that fills the treatment room with a refreshing scent. The belly stone and forehead stone are removed at the very end of the session.

Some spas and clinics give the client a small stone to take home after their stone massage. This is a nice way to say thank you to the client and to remind them to come back and get another treatment.

## SPA FUSION INTEGRATION OF SKILLS



### STUDY TIP: Practice Clients Are Not Clients

In massage and spa classrooms, it is easy to “check out” when you act as the client and feel that the student acting as a therapist and practicing his or her skills is like a real therapist and therefore completely responsible for the session. In fact, as a client, you have an important role to play in your peer’s learning process. Stay alert and comment on everything—that’s right—give lots and lots of feedback. When you feel a technique really works, say so. If you feel something less than great, give feedback for what would make it feel better. If something makes you uncomfortable, say so. This consistent feedback will help your classmate adjust his or her techniques and polish skills. You learn because you stay alert during the session and figure out what works and what doesn’t through your experience as a client.

### GOOD TO KNOW: Avoid the Burn!

Burns from hot stone massage are the highest claim area at Associated Bodywork and Massage Professionals (ABMP), the largest professional membership organization in the United States. ABMP reports that clients get burned when stones are left in one position on bare skin. Always place a thick towel between clients and stones left in one place and keep your stones within safe temperature ranges. Don’t practice stone massage on clients until you have obtained massage liability insurance.

### CHAPTER WRAP-UP

In stone massage, both hot and cooled stones can be combined with various massage techniques to produce a unique treatment that can be adapted to meet each client’s needs. Stone massage can be given for relaxation, injury rehabilitation, energy balance, deep tissue, and reflexology work. It can also be incorporated into other spa treatments as an accent or to provide textural variety. Because of the heat involved in stone massage, the body tends to react more strongly to this service. This usually results in a deep muscular release, deep relaxation, and a decrease of stress. Specialized approaches to stone massage often evolve as therapists begin to experiment with the stones, using them to replicate and extend their existing massage techniques. Stone massage techniques can be used in a variety of situations and will introduce the “earth” element into any treatment.

### REVIEW QUESTIONS

#### Multiple Choice

1. Placement stones are used to:
  - a. Warm a body area by being placed on the client
  - b. Facilitate deeper breathing when placed on the belly
  - c. Draw the client’s awareness to an area of tension to facilitate relaxation
  - d. All of the above

(continued on page 264)



## SPA FUSION

### INTEGRATION OF SKILLS (continued)

2. Working stones refer to:
  - a. Stones that will be used for deep tissue techniques only
  - b. Stones that are placed on areas of tension
  - c. Stones used in the late subacute stage of inflammation for cross-fiber friction techniques
  - d. Stones that are held in the therapist's hands during a massage technique
3. A stone vascular flush refers to:
  - a. A hot pack held down with stones
  - b. A cold pack held down with stones
  - c. One hot stone and one cold stone ran over a body area at the same time
  - d. All of the above
4. Stones included in a spa treatment introduce the:
  - a. Sea element
  - b. Sky element
  - c. Water element
  - d. Earth element
5. Hot stones should never be heated hotter than:
  - a. 120°F
  - b. 130°F
  - c. 135°F
  - d. 140°F

#### Fill in the Blank

6. List three contraindications to hot stone massage  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. List three indications for hot stone massage  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
8. The therapist should always wear \_\_\_\_\_ during the treatment in case the client moves suddenly, sneezes or coughs, and sends his or her placement stones flying.
9. Hot stones should never be placed directly onto the client's \_\_\_\_\_. Instead, a drape should be used to provide some insulation.
10. Essential oils can be used with hot stone massage at low concentrations. This ensures that the oils will not cause \_\_\_\_\_ with heat.

## Culturally Based Spa Treatments

### Chapter Outline

#### Ayurvedic-Inspired Spa Treatments

- Core Concepts in Ayurveda
- General Treatment Considerations
- Indian Head Massage
- Abhyanga
- Udvaratana
- Shirodhara

#### Indonesian-Inspired Spa Treatments

- Indonesian Spa Products
- Treatment Considerations
- Indonesian-Inspired Massage
- Indonesian-Inspired Exfoliation and Body Wrap Treatments
- Balinese Boreh-Inspired Treatment
- Javanese Lulur Ritual



SPA FUSION

INTEGRATION OF SKILLS

**STUDY TIP:** Make It Personal

**MESSAGE INSPIRATION:** Get Some New Culture!

**CHAPTER WRAP-UP**

### Key Terms

**Abhyanga:** Massage with oil provided by one, two, or more therapists.

**Ayurveda:** The traditional natural medicine system of India dating back over 5,000 years.

**Balinese Boreh:** The Balinese Boreh is an Indonesian traditional medicine treatment that is used to ward off or to treat a chest cold, cough, influenza, or fever.

**Doshas:** One of three subtle energies (vata, pitta, kapha) that hold together two of the five elements.

**Javanese Lulur Ritual:** The Javanese Lulur Ritual is a traditional beauty treatment used by Javanese princesses as they prepare for their weddings.

**Kapha:** A dosha that is a combination of earth and water.

**Pitta:** A dosha that is a combination of fire and water.

**Prakriti:** The constitution or inherent characteristics of a person including the physical type, mental type, and emotional type.

**Shirodhara:** The application of a thin stream of oil to the forehead to reduce vata disorders and bring calm to the mind and body.

**Taila:** Medicated massage oil that is made by cooking herbs into a fatty base such as sesame or coconut oil.

**Ubtan:** An herbal paste used to support detoxification and smooth the skin. It is applied externally to the body.

**Vata:** A dosha that is a combination of space and air.

**Vikrti:** An individual's diet, environment, work stress, mental or emotional trauma, relationships, or physical injury may cause the prakriti (dosha constitution) to become unbalanced. The unbalanced state is referred to as a vikrti state.

Ayurvedic-inspired spa treatments and Indonesian-inspired spa treatments are based in countries that have rich histories and complex cultures. The environment, the people, the traditional medical systems, and the myths from India and Indonesia come alive through these massage methods, natural spa products, and unique treatments. The first section of this chapter explores ayurvedic bodywork and spa applications including Indian head massage, *abhyanga*, *udvartana*, and *shirodhara*. The second section of this chapter looks closely at the natural plant products from Indonesia, which infuse their medical and spa practices with luxury and opulence. For students who are rapidly advancing in their spa skills, ayurvedic and Indonesian treatments will offer some new challenges that keep learning fun and interesting.

## Ayurvedic-Inspired Spa Treatments

**Ayurveda** is both a traditional medical system and a philosophy that offers keys for creating harmony and balance in life. In Sanskrit, *ayur* means life, and *veda* means knowledge.<sup>1</sup> Traditional ayurveda, which developed in Southern India and Sri Lanka, includes many elements of practice that require years of careful and dedicated study. The ayurvedic physician will have had at least 5 years of specific training and a year of supervision in a hospital. He or she will follow a rigorous patient examination process before arriving at a diagnosis and treatment plan. The eight branches of traditional ayurveda are integrated into a holistic practice.

These include surgery; medicine; gynecology; pediatrics; toxicology; ear, nose, and throat; rejuvenation; and virilification therapy (treatments that improve fertility). In each of these branches, detoxification, diet, yoga, herbal medications, external treatments (e.g., massage), and meditation will play a role in the healing or strengthening process.

Although there are some spas in the United States and the United Kingdom that are designed as ayurvedic medical centers where ayurvedic physicians work together with a highly trained support staff, most American spas do not focus on the treatment of disease. Instead, they adopt elements of ayurveda that focus on positive life choices, general detoxification, relaxation, enhanced spiritual awareness, and gentle exercise. This is a positive practical use of a complex traditional healing method that might otherwise be inaccessible and readily dismissed by Westerners.

This chapter aims to introduce some of the core concepts of ayurveda that support the practice of ayurvedic body treatments that are commonly offered at spas, such as Indian head massage, *abhyanga*, *shirodhara*, and *udvartana*, which are well suited to dry room delivery. Other external treatments are described in Table 14–1, and a few are shown in Figure 14–1.

## Core Concepts in Ayurveda

The foundation of traditional ayurveda is based on the belief that everything in the universe is composed of **five** elements (*panchamahabhutas*). These elements (eternal substances) provide a means for understanding the nature of the universe and ourselves. They are space (sometimes referred to as ether), air, fire, water, and earth. Each of these elements has specific qualities that intermix in the body and when combined with the soul, form a unique individual. The five elements can be related to different parts of the body, to the senses that help us interpret the world, and to particular actions that produce change (Table 14–2).<sup>2</sup> Specific combinations of the five elements make up the three *doshas* (*tridoshas*).

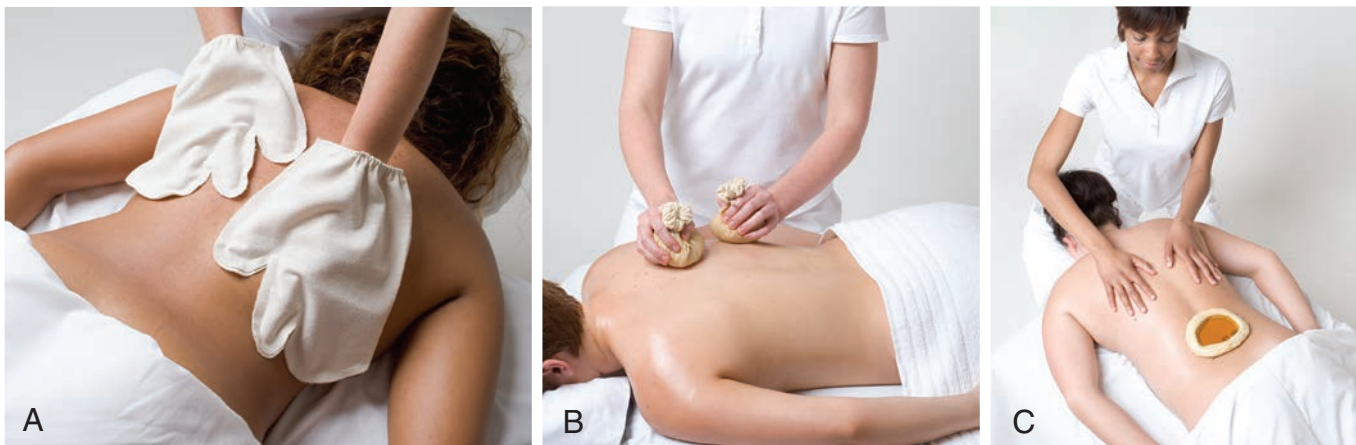


FIGURE 14-1 Other ayurvedic-inspired body treatments.

TABLE 14-1 Traditional and Ayurveda-Inspired Body Treatments

NAME	BRIEF DESCRIPTION	MAIN INDICATIONS
Shirodhara	A thin, thread-like drizzle of refined sesame oil is poured across the forehead to bring calmness of mind, body, and spirit.	Aggravated vata, insomnia, and anxiety
Udvaltana	This is an invigorating massage delivered with the application of an herbal paste.	Increased circulation; cleanses, exfoliates, and tones the skin; stimulates weight loss; supports detoxification; good for kaphas
Garshan <sup>5</sup>	One or two therapists briskly massage the client wearing raw silk gloves.	Increased circulation, toxin removal, weight loss, used to increase energy; good for kaphas
Swedana	This is an herbal steam bath usually given after a massage.	Detoxification, balancing for vata and kapha types.
Vishesh <sup>5</sup>	This is a firm massage that uses deep strokes and squeezing movements.	Detoxification, muscle soreness; particularly indicated for kapha types
Pizzichilli	Large amounts of warm oil are poured over the body while two or more therapists perform massage.	Indicated to decrease muscle pain and to bring flexibility to joints; indicated for vatas but contraindicated for pitta types
Pinda	The client is massaged by one or two therapists who hold muslin bags full of rice, milk, and herbs. This leaves the client very relaxed and the skin smooth.	Indicated for dry, rough skin; this is very relaxing and has a particular and unmistakable fragrance; cooling for pittas
Kati basti <sup>5</sup>	A massage using heat and specific medicated oils to address lower back pain.	Lower back pain, rigidity of the lower spine
Abhyanga	A massage performed by one, two, or more therapists working in synchronicity. The strokes are varied depending on the dominant dosha of the client.	To bring balance to the doshas, to increase circulation, and aid detoxification
Bindi	<i>Bindi</i> means "point or origin." Spas combine different elements to make their own unique bindi treatment. These elements might include a hydro soak, botanical mask, exfoliation, and herbal wrap.	To bring balance to the doshas, to increase circulation and detoxification, and to smooth the skin
Dosha wrap	Like the Bindi treatment, spas mix and match elements for this wrap. It usually includes a custom blend of oils for the client's dosha, an exfoliation, massage, and wrap in warm towels or sheets.	To bring balance to the doshas, to increase circulation and detoxification, and to smooth the skin

TABLE 14-2 The Five Elements (Panchamahabhutas)

ELEMENT	BODY PART	SENSES	QUALITY	TASTE	ACTION
Space (also called ether)	Relates to spaces in the body: mouth, nostrils, abdomen, respiratory tract, cells	The ears: Sound	Smooth, soft, subtle, porous, non-slimy	No taste	Creates softness, lightness, and porosity
Air	Relates to movement: muscle, pulse, respiration, peristalsis, movement in cells	The skin: Touch	Rough, light, dry, cold, soluble	Astringent and slightly bitter	Creates lightness, dryness, and emaciation
Fire	Relates to metabolism, digestive processes, and intelligence	The eyes: Sight	Rough, bright, heating	Pungent	Creates an increase in temperature, burning sensations, improved eyesight, improved digestion
Water	Relates to plasma, blood, saliva, digestive liquids, mucous membranes, and cytoplasm	The tongue: Taste	Cold, fluid, moist, heavy, slimy, emollient, purgative	Sweet with astringent, sour, saline	Creates moisture, glossiness; increases fluid content
Earth	Relates to bones, teeth, nails, muscles, tendons, skin, hair, cartilage	The nose: Smell	Heavy, dull, thick, firm, immobile, compact, strong, rough, emollient, purgative	Sweet	Creates firmness, strength, hardness

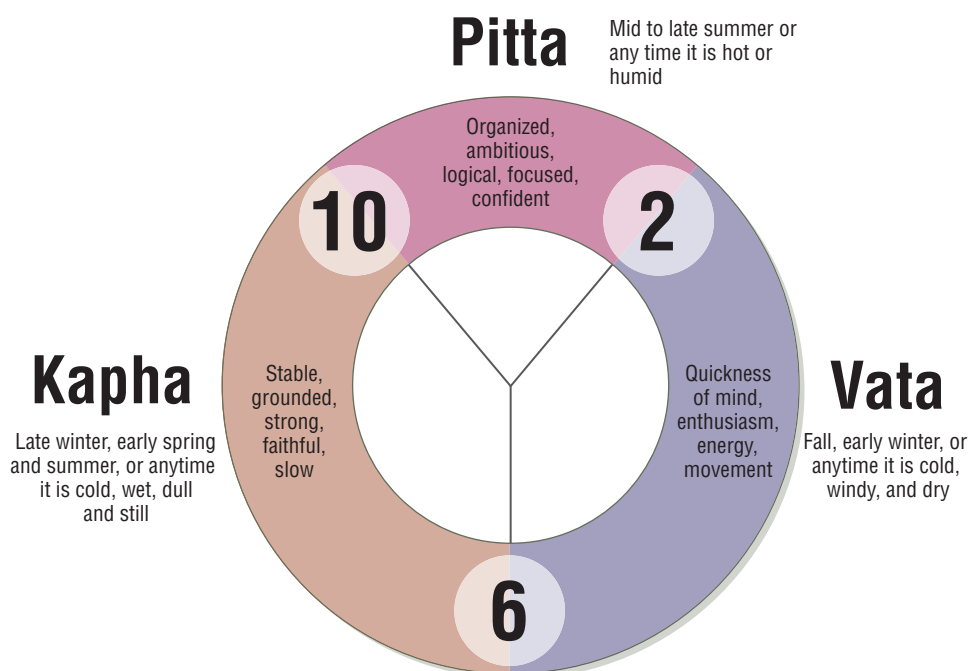
### The Three Doshas (Tridoshas)

The doshas, known individually as *vata*, *pitta*, and *kapha*, can be viewed as vital body energies and as the energies that underlie all things in the world. In nature, the doshas govern different times of the day or night and different seasons or climates (Fig. 14-2). In the body, each dosha governs specific physiological functions. The way that the doshas combine in an individual governs the body type, mental and emotional characteristics, and personality. Although every individual has elements of all three doshas, one or more of the doshas will be dominant. This unique dosha combination is referred to as a person's doshic *prakriti* (constitution) and is believed to be determined by karma from the person's previous lives.<sup>3</sup>

In the simplest terms, an individual is healthy when the three doshas are in a state of balance. An unbalanced dosha

state (*vikrti*) allows disease to take root. When an individual practices ayurveda, he or she is mindful of the activities and life choices that aggravate and pacify his or her particular prakriti. This allows the person to make choices that promote balance and harmony and thereby decrease stress and disease.

Although a person may have a dominant dosha, this does not mean that the doshas are static. Like everything in life, the doshas are in a constant state of transition. A certain situation may aggravate one dosha but pacify another dosha. Sometimes, a client will exhibit physical, mental, and emotional traits that indicate that he or she is decidedly a kapha (prakriti), but the current condition suggests that he or she has a pitta imbalance (*vikrti*). During the treatment session, you will aim to pacify the pitta imbalance, and the long-term treatment goal might be to bring overall balance to the client's kapha-dominant prakriti.



Attention and attunement to the natural world and its rhythms is one way to keep the doshas in balance. In ayurveda, time, the seasons and the phases of life are governed by the doshas. Through mindfulness to the dosha clock and dosha season, greater harmony, balance, and health are achieved.<sup>1</sup>

**Wake up:** It is best to wake up during vata time (by 6:00 AM) to start the day with vata qualities (quick and energetic). Sleeping into kapha time (past 6:00 AM) gives the day kapha qualities (slow and heavy).

**Exercise:** Exercise is best during the early phases of kapha time (6 to 10 AM and 6 to 10 PM) because the body will be at its strongest and have the most stamina. Exercise during the middle of the day tends to aggravate pitta and can lead to feelings of irritability.

**Work:** Focus, organization, planning, and clear communication are at their best during pitta time from 10:00 AM to 2:00 PM. In the evening pitta cycle from 10:00 PM to 2:00 AM, pitta qualities enhance the dream state.

**Main meal:** Pitta governs metabolism and the absorption of nutrients from food. For this reason, it is important to eat the main meal during the middle of the day during pitta time, around 12:00 noon. Digestive processes slow during kapha time, so avoid eating anything heavy after 6:00 PM.

**Sleep:** To fall asleep quickly and to have a sound sleep throughout the night, ayurveda recommends bed before 10:00 PM (before kapha time ends). This allows a complete night's rest before the next kapha cycle begins.

FIGURE 14-2 A dosha-mindful day.

TABLE 14-3 Vata Dosha Profile

FACTORS THAT AGGRAVATE	AGGRAVATED VATA DISEASE	FACTORS THAT PACIFY
Rainy, cold or windy weather The seasons of fall and early winter Vata-increasing foods (foods that are cold, dry, light, bitter, and astringent, including raw vegetables, dried fruits, red meat, stimulants such as coffee or soda, dried beans) Physical overexertion Irregular eating Snacking between meals Lack of sleep Mental overstimulation Emotional upset	Arthritis Rheumatoid arthritis Musculoskeletal disorders Paralysis Cardiovascular disorders Digestive disorders Constipation Diarrhea Foot diseases and disorders Mental instability	Quiet time Chanting or calming music Massage with warm sesame oil Warm, natural colors Sweet, gentle, and calming scents Vata-decreasing foods (food that is rich, oily, and moderately spicy, including dairy products; grains; natural sweeteners such as honey; cooked vegetables; sweet, sour, and heavy fruits; chicken; seafood and turkey; herbs and spices) Regular sleep Structured routine Grounded and creative exercise such as gardening and dance
VATA MASSAGE AND FOOT BATH	VATA HERBS	VATA ESSENTIAL OILS
<p><b>Vata Massage</b> Long, smooth strokes and efficient draping; quiet music or silence; darkened room; extra oil; warm packs; grounding elements such as guided breathing exercises, guided meditation, or warm stones placed on areas of tension. Massage oils include sesame, olive, almond, and ghee (clarified butter).</p> <p><b>Vata Foot Bath</b> (using herbs recognizable to the Western therapist)            Fill a muslin bag with ½ cup of mixed herbs that include ground ginger, sandalwood, eucalyptus leaf, calamus, and basil. Cover this bag with boiling water and allow it to steep for 20 minutes while it cools. Add cool or hot water as needed to adjust the temperature for the foot soak.</p>	Traditional herbs that are used to pacify vata or to make vata taila are listed below. Ayurveda suppliers are listed in the back of the book. Suppliers will have a variety of premade taila that are easy to use. Agnimantha ( <i>Premna integrefolia</i> ), ashwagandha ( <i>Withania somnifera</i> ), bala ( <i>Sida cordifolia</i> ), bhringaraj ( <i>Eclipta alba</i> ), bilva ( <i>Aegle marmelos</i> ), brihati ( <i>Solanum indicum</i> ), chandana or sandalwood ( <i>Santalum album</i> ), gokshura ( <i>Tribulus terrestris</i> ), jatamansi or spiknard ( <i>Nardostachys</i> spp.), kantakari ( <i>Solanum xanthocarpum</i> ), neem ( <i>Azadirachta indica</i> ), patola ( <i>Trichosanthes cucumeria</i> ), prasarini ( <i>Paederia foetida</i> ), punamava ( <i>Boerhavia diffusa</i> ), tulsi or sacred basil ( <i>Ocimum sanctum</i> ), vacha or calamus ( <i>Acorus calamus</i> )	Angelica, anise, basil, bay laurel, birch (sweet), black pepper, cajeput, camphor (white), caraway, cardamom, cedarwood (atlas), cinnamon (caution), clove bud (caution), eucalyptus, sweet fennel, frankincense, geranium, ginger, jasmine, lavender, lemon, lemongrass, myrrh, nutmeg, orange (sweet), rose, spikenard, sage (clary), turmeric, valerian, wintergreen <p><b>Sample Vata Massage Blend</b> 2 oz of sesame or almond oil, cardamom (12 drops), clary sage (8 drops), ginger (6 drops; buy the ginger CO<sub>2</sub>), spikenard (3 drops), lemongrass (1 drop)</p> <p><b>Sample Vata Aura Mist Blend</b> 2 oz of purified water in a mist bottle, bay laurel (8 drops), eucalyptus (3 drops), jasmine (2 drops), sweet orange (10 drops), lavender (4 drops).</p>

### The Dominant Vata Profile

Vata is the strongest of the three doshas and combines the elements of space and air. The word *vata* means “to move” or “to enthuse.” These words describe the vata tendency to move so quickly or to move so much that balance is lost. It is not surprising then that vata is the dosha most likely to become unbalanced. Table 14-3 provides an overview of the vata profile for quick reference.

#### General Vata Qualities

Vata governs both the physical and mental movements of the body, including thought processes; circulation of blood; conduction of impulses in the nervous system; elimination of wastes; and muscular movements such as walking, lifting, and speaking. The vata season is autumn and early winter and any day that is cold, dry, and windy. Each dosha will have its own qualities. Vata qualities are described as dry, light, cold, subtle, unstable, rough, clear, and transparent.

#### Vata Body Type

People with vata as their dominant dosha will tend to be thin or angular. They may be short or very tall. The skin

and hair is typically dry and rough, the teeth are large, the mouth is small and thin, and the eyes are dull and dark. Vatas are highly active and have difficulty gaining weight despite the fact that they are fond of sweet foods.

#### Vata Mental and Emotional Characteristics

The vata mind is restless, sensitive, and flexible. Although recent or minor events may be recalled with exacting precision, long-term memory is weak. A balanced vata is creative, filled with enthusiasm, artistic, and open-minded. This sensitivity of mind, however, often leads the unbalanced vata to emotional insecurity, anxiety, and even to deep-seated or irrational fear. Vatas sleep little, and the sleep they do get is easily interrupted.

#### Factors That Aggravate or Pacify Vata

Vatas are easily aggravated by situations that are overstimulating, such as noisy parties, an overindulgence in TV or Internet surfing, confrontational situations, or conditions where others are stressed or intense. Vatas need quiet sounds or calming music, gentle talk, soft touch, and a structured routine. Foods should be warming; uncooked

or raw foods are kept to a minimum. When a vata is out of balance, he or she may experience joint pain, arthritis, constipation, high blood pressure, heart disease, and mental instability.

#### **Spa Techniques That Pacify Vata or a Vata Imbalance**

Vata qualities are as dry, light, cold, subtle, unstable, rough, clear, and transparent. A person who is a dominant vata or who has a vata imbalance will need to pacify these qualities with treatments that are oily, heavy, warm, obvious, stable, smooth, dark, and opaque. For the Western therapist, using these words to match a treatment to a client can feel a bit challenging. Instead of getting attached to these words, you are encouraged to view them as metaphors and to use them to explore ayurvedic influences, promote creativity, and have fun. For example, a classic treatment for vata or a vata imbalance is the shirodhara treatment, where a thin stream of oil is played across the forehead. The oil is oily (balances dry), heavy (balances light), warm (balances cold), obvious (balances subtle: oil is being poured on the head, and this is observable and palpable), stable (balances unstable: the sensation of the oil running down the head pulls the mind's eye to one point, which helps to focus the mind creating

stability), smooth (balances rough; the oil feels smooth), and dark and opaque (balances clear and transparent: the treatment happens with the client's eyes covered or closed in a darkened and quiet room). During this treatment, it is not uncommon for the client to explore internal mental and emotional spaces that are not as *clear* and *transparent* as everyday experience.

In another example, the vata client or client with a vata imbalance is not contraindicated for the *udvartana* treatment (a treatment where an herbal paste is smoothed onto the body and then buffed off with towels), but the treatment will need to be modified. The *ubtan* (herbal paste) should be mixed up with extra oil (oily balances dry), and it should not be buffed off (buffing is rough, and vata is already "rough"). Instead, the paste can be removed with hot, moist towels, making long, smooth sweeps (warm and smooth balances cold and rough) or in a soaking tub (warm and wet balances cold and dry).

#### **The Dominant Pitta Profile**

In Sanskrit, *pitta* means "to heat" or "to burn." Pitta is considered the dosha of transformation and is composed of the elements of fire and water. Table 14-4 provides an overview of the pitta profile for quick reference.

TABLE 14-4 Pitta Dosha Profile

FACTORS THAT AGGRAVATE	AGGRAVATED PITTA DISEASE	FACTORS THAT PACIFY
Hot or humid weather Mid to late summer Hot rooms or being overdressed in a warm environment Irregular meals Pitta-increasing foods (foods that are salty, sour, light, pungent, too oily, and acidic foods, including cheese, yogurt, hot peppers, tomatoes, garlic, onion, citrus fruits, tofu, peanuts, fish, red meat) Excessive mental activity Long periods indoors Alcohol consumption Uncommitted relationships	Burning sensations in the body Impaired vision Skin disorders and itching skin Indigestion and diarrhea Ulcers Blood disorders Jaundice Excessive perspiration and foul body odor	Soft music The sound of water Massage with coconut oil Cool colors with blue, green, or cream hues Pitta-decreasing foods (basmati rice, oats, wheat, unprocessed sugars such as maple syrup, vegetables that are not spicy, grapes, raisins, apples, nuts in moderation, chicken, turkey) Increased water intake Walks by water or in cool forests Stable relationships
PITTA MASSAGE AND FOOT BATH	PITTA HERBS	PITTA ESSENTIAL OILS
<p><b>Pitta Massage</b> Slow, calming strokes and efficient draping; darkened room; rhythmic and melodic music; and moderate oil and a grounded massage therapist. Massage oils include coconut, sunflower, safflower, and ghee (clarified butter).</p> <p><b>Pitta Foot Bath</b> (using herbs recognizable to the Western therapist)            Fill a muslin bag with ½ cup of mixed herbs that include chamomile flowers, lavender flowers, peppermint, and lemongrass. Cover this bag with boiling water and allow it to steep for 20 minutes while it cools. Add cool or hot water as needed to adjust the temperature for the foot soak.</p>	Some traditional herbs that are used to pacify pitta or to make pitta taila are listed below. Ayurveda suppliers are listed in the back of the book. Suppliers will have a variety of premade taila that are easy to use. Agarar ( <i>Aquilaria agalocha</i> ), bala ( <i>Sida cordifolia</i> ), brahmi or gotu kola ( <i>Centella asiatica</i> ), ela or cardamom ( <i>Elettaria cardamomum</i> ), guduchi ( <i>Tinospora cordifolia</i> ), laksha ( <i>Lacifera lacca</i> ), manjishtha ( <i>Rubia cordifolia</i> ), musta ( <i>Cyperus rotundus</i> ), sariva ( <i>Cryptolepis buchanani</i> ), shatavari ( <i>Asperagus racemosus</i> ), sveta chandan or white sandalwood ( <i>Santalum alba</i> ), ushira or vetiver ( <i>Vetivera zizanoides</i> ), yastimadhu or licorice	Camphor (white), cardamom, chamomile (German or Roman), champaca, coriander, fennel (sweet), gardenia, geranium, jasmine, lemongrass, lime, myrrh, peppermint, rose, sandalwood, spikenard, turmeric, valerian, wintergreen, yarrow <p><b>Sample Pitta Massage Blend</b> 2 oz of olive or coconut oil, coriander (9 drops), geranium (2 drops), lavender (8 drops), vetiver (1 drop), peppermint (1 drop), sandalwood (9 drops)</p> <p><b>Sample Pitta Aura Mist Blend</b> 2 oz of purified water in a mist bottle, jasmine (4 drops), lime (20 drops), lemongrass (1 drop)</p>



**General Pitta Qualities**

Pitta's functions include digestion, heat production, appetite, intellectual tasks, vision, the softness and suppleness of the body, and the imparting of color to the body. The pitta season is middle and late summer or any day that is hot and/or humid. Pitta qualities are described as hot, sharp, bright, liquid, slightly oily, sour, and pungent.

**Pitta Body Type**

People with pitta as their dominant dosha will tend to be of medium build and gain or lose weight easily. They often have light or red hair that is fine and soft in texture. Pittas' hair may gray or fall out prematurely. They have hot, sweaty bodies and experience intense hunger pains. Pittas' eyes are light blue or gray in color and may easily turn red in the summer, after bathing, or after intense mental work. Pittas tend to have fair skin with prominent freckles, birthmarks, or moles; the nose and chin are pointed. Pittas sleep soundly but lightly and may sleep for short periods of time. They like strong foods with sweet, bitter, or intense flavors.

**Pitta Mental and Emotional Characteristics**

The pitta mind is aggressively sharp with a clear memory and the ability to precisely articulate thoughts and ideas. Pittas are ambitious, organized, and focused. They have a tendency to become emotionally intense and are prone to irritability and jealous behavior. They may become perfectionists and show little latitude to individuals around them that are vague or indecisive. When pittas are in balance, they are confident, bold, and brilliant. When they are out of balance, they are irritable, aggressive, impatient, and critical.

**Factors That Aggravate or Pacify Pitta**

Pittas are aggravated by overheated rooms, overexposure to the sun, or too much clothing in overwarm environments. Although pittas are strong and determined in an argument, too much confrontation leads to imbalance. Pittas should have regular meals and drink adequate amounts of cool water. Excessive alcohol or spicy foods as well as eating while emotionally upset aggravate pitta. Pittas must balance mental activity with outdoor time. Walking in green forests or next to water is particularly calming.

**Spa Treatments That Pacify Pitta or a Pitta Imbalance**

Pitta qualities are described as hot, sharp, bright, liquid, slightly oily, sour, and pungent. A person who is a dominant pitta or has a pitta imbalance will need to pacify these qualities with treatments that are cool, soft, dark, solid, slightly dry, sweet, and mild. A classic treatment for the dominant pitta or a client with a pitta imbalance is *pinda*. *Pinda* is a treatment in which the body is massaged with muslin bags full of rice and herbs that have been cooked in milk. *Pinda* is cooling (balances hot), soft (balances sharp: the muslin bags create the sensation of being massaged with rice pudding), slightly dry (balances slightly oily: no oil is used, so the treatment is not as oily as a massage or *shirodhara*), sweet (balances sour: the milk, herbs, and rice smell sweet and yet exotic), mild (balances pungent: this is a

gentle treatment that is not too stimulating). Some ayurveda treatments are contraindicated for pittas. The *pizzichilli* treatment where large amounts of warm oil are poured over the client while he or she is massaged is too hot and too oily for pittas. Similarly, *swedana*, an herbal steam bath, may also be too hot for pittas. They may enter the steam but need to come out sooner than a vata or kapha.

**The Dominant Kapha Profile**

*Kapha* means "to keep together," "to embrace," and also "phlegm." A combination of earth and water, kapha expresses itself in nature as the solid structures of rock and mountain. Table 14-5 provides an overview of the kapha profile for quick reference.

**General Kapha Qualities**

Kapha is the most stable of the doshas, and this stability functions as both physiological and psychological strength in the human body through anabolic or building processes, mucous membranes, phlegm, fat, and the lymphatic system. The kapha season is late winter and spring or any day that is cold, wet, dull, and still. Kapha is the dosha that is the least likely to go out of balance. Kapha qualities are described as heavy, cold, soft, viscous, sweet, stable, and slimy.

**Kapha Body Type**

A person with kapha as his or her dominant dosha is likely to be tall and solidly built or short and stocky with a large frame and a tendency to gain weight. Kapha hair is thick, soft, dark, and oily. Kaphas have round faces; large, expressive eyes; full mouths with small, white teeth; and pale, often oily skin. Kaphas have a steady appetite and slow metabolism. They like bitter, pungent, and sharp tastes. They need the most sleep of all the doshas and will sleep soundly when other dosha types would be disturbed.

**Kapha Mental and Emotional Characteristics**

The kapha mind absorbs information slowly but has a strong, long-term memory. Kaphas speak slowly and precisely after carefully considering their position on a topic. They are the most loyal, patient, and compassionate of the dosha types, with a loving and emotionally secured nature. The stability and grounded nature that gives kaphas their reserves of strength and their steadiness of personality also makes them reluctant to change or release possessions. When in a balanced state, kaphas are content, supportive of others, loving, and affectionate. When they are out of balance, they sleep too much; overindulge in food; have a predisposition to laziness; and may exhibit greedy, possessive behavior.

**Factors That Aggravate or Pacify Kapha**

Kaphas require plenty of vigorous exercise, bright colors, and upbeat music. Overeating, oversleeping, and eating very salty or very sugary foods aggravates kapha and leads to an imbalanced state where the kapha feels bored, listless, and too dependent on loved ones. An out-of-balance kapha may be prone to obesity or its opposite, emaciation; to conditions of excess mucus; to loss of joint function (kapha

TABLE 14-5 Kapha Dosha Profile

FACTORS THAT AGGRAVATE	AGGRAVATED PITTA DISEASE	FACTORS THAT PACIFY
Wet, cold, dull, or still weather The seasons of late winter and early spring Kapha-increasing foods (foods that are heavy, oily, cold, sweet, salty, or sour, including dairy products; sweets; sweet fruits such as avocados, bananas, coconut, and citrus fruits; nuts; red meat; dark meat; oily fish; salt; cold, carbonated drinks) Lack of exercise Overeating Too much sleep and taking naps Overdependence on loved ones Not allowing change	Weight gain or obesity Skin irritations Anorexia Disorders caused by excess mucus Goiter Indigestion Allergy and asthma (in traditional ayurveda, these two disorders as well as chronic eczema are believed to be inherited from life in the womb) Diabetes (starts as kapha and exacerbates pitta and vata in latter stages) Sinus problems	Regular exercise Regular mental stimulation Change of routine Kapha-decreasing foods (foods that are light, dry, warm, spicy, bitter, and astringent, including most grains; vegetables; light fruits such as apples, pears, and berries; beans; and spices) Bright colors Upbeat music Stimulating and mucus-reducing scents such as eucalyptus, rosemary, and white camphor Relationships that encourage appropriate autonomy
KAPHA MASSAGE AND FOOT BATH	KAPHA HERBS	KAPHA ESSENTIAL OILS
<p><b>Kapha Massage</b> Stimulating, fast paced, firm, and non-oily. Powders (dry ubtan) may be used instead of oil. If oil is used, it should be lightweight and warming such as safflower, apricot kernel, sunflower, sesame, and mustard oil.</p> <p><b>Kapha Foot Bath</b> (using herbs recognizable to the Western therapist) Fill a muslin bag with ½ cup of mixed herbs that include basil, ground ginger, eucalyptus leaf, and common sage leaf. Cover this bag with boiling water and allow it to steep for 20 minutes while it cools. Add cool or hot water as needed to adjust the temperature for the foot soak.</p>	<p>Some traditional herbs that are used to pacify kapha or to make kapha taila are listed below. Ayurveda suppliers are listed in the back of the book. Suppliers will have a variety of premade taila that are easy to use.</p> <p>Chitraka (<i>Plumbago zeylonica</i>), deodar or Himalayan cedar (<i>Cedrus deodar</i>), kavavira (<i>Nerium indicum</i>), manjishtha (<i>Rubia cordifolia</i>), neem (<i>Azadirachta indica</i>), nirgundi (<i>Vitex negundo</i>), punarnava (<i>Boerhavia diffusa</i>), tulsi or sacred basil (<i>Ocimum sanctum</i>), vacha or calamus (<i>Acorus calamus</i>)</p>	<p>Anise, angelica, basil (sweet), bay laurel, birch (sweet), black pepper, cajeput, camphor (white), caraway, cardamom, cedar (atlas), clove bud (caution), cinnamon (caution), eucalyptus, frankincense, fir, ginger (buy the CO<sub>2</sub>), myrrh, nutmeg, parsley, peppermint, pine needle, rosemary, sage (common), tea tree, thyme, turmeric, valerian, wintergreen</p> <p><b>Sample Kapha Massage Blend</b> 2 oz of sunflower oil, myrrh (12 drops), cinnamon (2 drops), sweet birch (4 drops), eucalyptus (4 drops), common sage (4 drops), rosemary (4 drops)</p> <p><b>Sample Kapha Aura Mist Blend</b> 2 oz of purified water in a mist bottle, bay laurel (4 drops), thyme (4 drops), fir (2 drops), anise (2 drops)</p>

governs body lubrication); to depression; and to mental confusion.

#### **Spa Treatments That Pacify Kapha or a Kapha Imbalance**

Kapha qualities are described as heavy, cold, soft, viscous, sweet, stable, and slimy. An individual who is a dominant kapha or has a kapha imbalance will need to pacify these qualities with treatments that are light, warm, sharp, liquid, pungent, variable, and dry. For example, a classic treatment for kapha or a kapha imbalance is *udvartana*, where the body is massaged with an herbal paste (ubtan). In this case, the herbs are used dry (similar to an herbal powder), or they are blended with water or milk, and no oil is used (dry balances slimy). *Udvartana* is stimulating (balances heavy), warming (balances cold), textured and rough (balances soft: dry hand towels are used to buff off the herbal paste), spicy (balances sweet: ubtan contains mustard powder and various spices), and vigorous (balances stable). It invigorates and energizes the body, balancing the kapha tendency to remain at rest.

In another example, the kapha client or client with a kapha imbalance is not contraindicated for the *shirodhara*

treatment, but the treatment will need to be modified. Instead of oil (the kapha is already “slimy and viscous”), warm milk or salt water is used (liquid, light, variable).

#### **Marma Points**

Marma points are energy centers in the body that are traditionally used with Indian massage and ayurvedic healing.<sup>4</sup> The name *marma* means secret, hidden, and vital. They connect the physical body with subtle energy bodies and often relate to specific organs or body areas. Marma points are massaged in order to restore the body to normal function, balance the body’s energies, and either energize or relax the body as is necessary for improved health. Although specific marma points and gentle balancing methods are described in this text, it should be understood that this is a brief introduction to a complex system of healing. In fact, many traditional ayurveda physicians warn against the practice of marma therapy by anyone without specific training. This draws attention to the need for sensitivity and respect by the therapist when working with these dynamic points.

Marma points are located on the body by taking finger measurements from identifiable starting points. An individual's marma points will be specific to his or her body. For this reason, the client's fingers are traditionally used to do the measuring. Marma points can be quite large (as much as 6 inches across), so in a modified treatment, it is best if you approximate and palpate for the point while allowing the client to relax.

These points are primarily massaged with the thumb (sometimes, the fingertips, knuckles, fist, palm of the hand, or heel of the foot are used), after a drop of warm oil or a specific *taila* (medicated oil described below) has been applied to the point. Most often, the point is massaged in clockwise circles to strengthen and tone the tissue, but sometimes, counterclockwise motions are used. Direct pressure for 1 to 3 minutes can be used to stimulate a point. Often, the therapist will begin at the center of the point and make ever larger circles until the entire point has been massaged for 3 to 5 minutes. The pressure should be firm but not hard. If the client experiences any discomfort, the pressure on the point is too deep.<sup>1</sup> Table 14-6 provides an overview of some marma points, whereas Figure 14-3 shows the general position of the points. In Table 14-6, specific essential oils are given for each point, but you need to choose the essential oil for each point based on the dosha and condition of the client and on the treatment goals. It should also be noted that many of the oils indicated by ayurvedic therapists are quite strong (e.g., cinnamon and basil) and should only be used in a diluted form (6 drops to 1 fl oz of carrier oil is recommended).

### Prana

Prana is spiritual, physical, and mental energy. This vital energy is the fundamental life force of the body and the source of all knowledge. From the Sanskrit for “breath,” Prana flows through a network of subtle energy channels that can be likened to the Chinese concept of meridians, called *nadis*. The breath is the main medium that Prana uses to enter the body. It enters the body on the inhalation and leaves the body on the exhalation of breath. When the body is healthy, Prana flows continuously creating vigor, life, spirit, passion, and self-determination. Too little Prana in the body is often experienced as a feeling of being stuck, a lack of motivation, or fatigue. This type of depressed state can lead to illness. Stress can affect the amount of Prana and the way it flows through the body, leading to a condition where disease can take root.

Ayurvedic therapies are a form of communication with Prana. For example, your attitude as a therapist is as important as the way that you apply strokes. Sincerity, a sense of wonder, honor for the client and for yourself, and respect for the beauty of ayurveda are believed to lead to positive outcomes in the session. As you apply pressure or begin a stroke, exhale through the mouth (not the nose, as is done in meditation) and become the Prana quality you want to give the client. A client who has aggravated pitta may need

“cooling.” An image of a quiet pool of water generated in your mind brings a “cooling” quality to your strokes. Imagine the water as self while exhaling and beginning a stroke. The image of the water will affect the quality of the stroke, and this, in turn, affects your communication with Prana. It sounds mysterious, but the important point is that you have a clear positive intent for each stroke or technique.

### Use of Taila

Indian massage (abhyanga described in the next section) often uses medicated oils called tail or *taila* (*tila* means sesame oil). To make taila, a base oil such as sesame or coconut oil is cooked with herbs to infuse the oil with the properties of the plant. The herbs used in taila tend to be tonic or nervine, and the oil will often (but not always) be named after the main herb in its recipe. For example, *masha* taila is composed of masha (*Phaseolus* spp.—a type of bean) and sesame oil, whereas *iyotishmati* taila is composed of iyotishmati (*Celastrus paniculata*—common name *Celastrus* or oriental bittersweet) and *apamarga* (*Achyranthes aspera*—common name prickly chaff flower).

Sometimes, a full-body massage is performed with taila, whereas at other times, only specific marma points are massaged with a particular taila to treat a symptom or condition. In one example, the respiratory system might be supported by massaging the two *amsaphalaka* marma points (one on each of the upper medial borders of the scapula) with strong clockwise circles using *mahanarayan* taila (mahanarayan taila is a combination of 14 herbs and sesame oil that is used for muscle pain and joint pain and to support the respiratory system). Taila ingredients for the different doshas are outlined in each dosha profile overview, but it is easiest to purchase taila from specialist ayurveda stores, some of which are listed in the resources section at the back of the book.

### General Treatment Considerations

Skin sensitivity, contraindications, accurate treatment representation, use of essential oils, assessment methods, and hair issues are important considerations before adding these treatments to your spa menu.

### Accurate Representation of Ayurveda in a Spa

There are many authentic ayurvedic physicians who feel disturbed and even angry that spas are using variations of their ancient healing art in their spas.<sup>1</sup> First, there is a concern that spas are offering an oversimplified piece of a metaphorical and complicated system. Ayurveda is closely linked to Hinduism, which is not strictly a religion but rather the practice of dharma, the code of life. The concept of a person having a dominant dosha, which is central to the practice of ayurveda, is interwoven with a belief in karma and previous lives. Many Westerners do not believe in karma and, in fact, hold quite opposite views. All clients can benefit from ayurveda no matter what their personal beliefs may be. However, the cultural context of ayurveda should not

TABLE 14-6 Selected Marma Points

POINT NUMBER	NAME	MEANING	LOCATION	FUNCTION OR ASSOCIATION	ESSENTIAL OILS
1	Adhipati	Overlord	Top of the head	Seventh chakra, pineal gland, Prana (life-force), self-realization	Frankincense, myrrh
2	Simanta	Summit	Fissures of the skull (five)	Seventh chakra, nervous system, Prana	Frankincense, myrrh, camphor, mint oils
3	Sthapani	What gives support or fixes	Point between the eyes	Sixth chakra, Prana, the pituitary gland, inner vision	Sandalwood, camphor, basil, mint oils, lavender
4	Avarta	Calamity	Midpoint above the eyes (two)	Vata, Prana, sight, body posture	Camphor, mint oils, eucalyptus
5	Utkshepa	What is upward	Above the ear (two)	Vata, the mind, large intestine, sense of smell, increasing awareness	Sandalwood, basil, spikenard, valerian
6	Shankha	A conch shell	Temple (two)	Vata, large intestine, sense of touch, clear hearing	Lavender, peppermint, eucalyptus, ginger
7	Apanga	Looking away	Outer corner of the eye (two)	Sense of sight, clarity of thought	Sandalwood, vetiver, rose
8	Shringataka	Where four roads meet	Soft palate of the mouth (four)	Vitality, taste, sight, hearing, smell, nourishment to Prana and the mind	Myrrh, frankincense, mint
9	Phana	A serpent's hood	Side of the nostrils (two)	Prana, sense of smell, balance of energy between the left and right side of the body	Camphor, eucalyptus, peppermint
10	Krikatika	Joint of the neck	Inferior to the external occipital protuberance on either side of the neck (two)	Body posture, subconscious mind, lubrication and contentment of the brain	Atlas cedarwood, mint, ginger, eucalyptus
11	Vidhura	Distress	Behind and below the ears (two)	Controls hearing, increases awareness of inner sounds	Sandalwood
12	Sira Matrika	Mother of the blood vessels	Base of the neck (eight): four on each side of the neck on either side of the trachea	Blood flow to the head, nervous system	Angelica, spikenard, valerian, cypress, sandalwood, cajeput, rosemary, myrrh
13	Manya	Honor	Anterior neck inferior to the ear (two)	Speaking honorably, plasma, blood, circulatory system, throat, sense of taste, tongue	Cardamom, rosemary, tea tree, juniper, geranium, lavender
14	Nila	Dark blue	The main points are lateral to the trachea on both sides (two)	Upward-moving Prana, speech, thyroid, heat absorption, improvement of voice and power of speech	Sandalwood, chamomile, coriander, rose, peppermint
15	Amsa	Shoulder	Shoulder on the trapezius (two)	Fifth chakra, heat absorption, upward movement of Prana, brain, dream state	Jasmine, sandalwood, chamomile, mint, sage
16	Amsaphalaka	Shoulder Blade	Shoulder blade (two)	Respiratory system, joint lubrication, energy circulation, fourth chakra	Eucalyptus, mint, camphor
17	Brihati	Wide	Area of the upper back (two)	Courage, valor, heat absorption, third chakra, lymphatic system	Cardamom, camphor, eucalyptus
18	Parshvasandhi	The side of the waist	The lateral aspect of the lumbosacral joint (two)	Second chakra, adrenal glands, ovaries, reproductive system, immune system	Nutmeg

POINT NUMBER	NAME	MEANING	LOCATION	FUNCTION OR ASSOCIATION	ESSENTIAL OILS
19	Nitamba	Buttocks	The upper gluteal region (two)	Plasma, lymphatic system, skeletal system, urinary system, kidneys, kapha	Cardamom, camphor, lemongrass, juniper, cypress, orange
20	Kukundara	What marks the loins	Top of the sacrum (two)	Blood formation, circulation, menstruation, second chakra, water element	Rosemary, turmeric, myrrh, angelica, cypress, juniper, birch
21	Katikataruna	What rises from the hip	Hip (two)	Bones, lubrication of the joints, skeletal system	Myrrh, camphor, wintergreen, eucalyptus, sage
22	Apalapa	Unguarded	Axilla (two)	Nervous system, nerve flow to the arms	Valerian, spikenard, basil
23	Stanarohita	Upper region of the breast	Above and to the center of the nipples (two)	Muscular system, nervous system, lungs, Prana	Sage, valerian, myrrh, juniper, sandalwood, eucalyptus, camphor
24	Hridaya	Heart	Heart	Circulatory system, blood, plasma, power of the mind, vitality, strength, immunity, fourth chakra, higher self, consciousness	Sandalwood, jasmine, rose, eucalyptus, ginger
25	Apastambha	What stands to the side	Upper area of the abdomen, lateral to the sternum (two)	Kapha digestion, bone, fat	Myrrh, ginger, cinnamon, eucalyptus
26	Nabhi	Navel	The navel	Third chakra, digestion, balancing energy, pitta dosha, element of fire in the body, power of action	Digestive oils, jasmine, rose, sandalwood
27	Basti	Bladder	Lower abdominal area	Muscular system, body fat, urinary system, reproductive system, second chakra	Nutmeg, valerian, sandalwood, clove, camphor
28	Guda	Anus	Anus	First chakra, reproductive system, excretion, earth element	
29	Kakshadhara	What upholds the flank	Top of the shoulder (two)	Muscular system, body posture	Eucalyptus, turmeric, myrrh
30	Lohitaksha (arm)	Red-jointed	Center of the deltopectoral triangle (two)	Lymphatic system, peripheral circulation to the legs	Eucalyptus, mint, cardamom, rose, myrrh
31	Bahvi	Relates to arm	Inside of upper arm (two)	Plasma, healthy tissue growth, lymphatic system, circulation	Camphor, cardamom, mint, thyme, ginger
32	Ani (arm)	Point of a needle	Lower area of upper arm (two)	Pancreas, kidneys	Ginger, cardamom, parsley, juniper
33	Kurpara	Elbow joint	Medial and lateral side of the elbow (two)	Blood, circulation, balancing Prana, right elbow controls liver, associated with liver diseases, left elbow controls spleen, pancreas	Coriander, myrrh, turmeric (right elbow), ginger, cardamom, myrrh or turmeric (left elbow)
34	Indrabasti (arm)	Indra's arrow	Center of the forearm (two)	Digestive system, balancing Prana, small intestine	Anise, fennel, ginger, cardamom
35	Manibandha	Bracelet	Wrist (two)	Skeletal system, movement of the hands, lubrication of the joints, peripheral circulation, expression of the self in the world	Angelica, birch, myrrh, wintergreen, vetiver, spikenard, valerian

(continued on page 276)

TABLE 14-6 Selected Marma Points (continued)

POINT NUMBER	NAME	MEANING	LOCATION	FUNCTION OR ASSOCIATION	ESSENTIAL OILS
36	Kurchashira (hand)	The head of kurcha	Base of the thumb joint (two)	Digestive system, stomach, head, mind, nervous system, fire	Digestive oils, myrrh, camphor, sandalwood, valerian, spikenard
37	Kshipra (hand)	Quick to give results	Between the thumb and index finger (two)	Plasma, respiratory system, heart, lungs, Prana, passion, connection to will	Eucalyptus, sage, fennel, sandalwood, cardamom
38	Kurcha (hand)	A knot or bundle	Bottom of the thumb (two)	Seeing, sensory keenness, Prana, vata, nerve energy	Sandalwood, rose, chamomile, camphor, mint, clove
39	Talahridaya (hand)	Center of the surface	Center of the palm of the hand (two)	Energy flow, health, balance, respiratory system, heart, lungs, circulation, calling healing energy, releasing negative energy	Cardamom, rose, orange, ginger, eucalyptus, camphor
40	Lohitaksha (leg)	Red-jointed	In alignment with the inguinal ligament (two)	Lymphatic system, downward movement of energy	Camphor, eucalyptus, rose, myrrh, sage
41	Urvi	What is wide	The midregion of the upper thigh (two)	Plasma, water element, kapha	Atlas cedarwood, juniper, parsley, cardamom
42	Ani (leg)	Point of a needle	Lower area of upper leg (two)	Circulation of body fluids downward, balance	Yarrow, rose, sandalwood, atlas cedarwood, ginger
43	Janu	Knee joint	Knee (two)	Lubrication of the joints, circulation to the legs, liver (right knee), spleen and pancreas (left knee)	Lime, myrrh, coriander (right knee), ginger, lemon, cardamom, turmeric (left knee)
44	Indrabasti (leg)	Indra's arrow	Center of the lower leg (two)	Digestive system, digestive fire, small intestine	Lavender, fennel, ginger, black pepper
45	Gulpha	Ankle joint	Ankle joint (two)	Bone, fat, reproductive system, circulation of Prana, lubrication of the joints	Clary sage, vetiver, jasmine, rose
46	Kurchashira (foot)	The head of kurcha	Base of the big toe (two)	Muscular system, posture, digestion	Myrrh, camphor, ginger
47	Kurcha (foot)	A knot or bundle	Bottom of the big toe (two)	Seeing, sensory keenness, mental clearness	Sandalwood, rose, chamomile
48	Talahridaya (foot)	Center of the surface	Center of the sole of the foot (two)	Respiratory system, power of circulation, earth element, heart	Sandalwood, rose, cardamom, rosemary, ginger
49	Kshipra (foot)	Quick to give results	Between the big toe and the second toe (two)	Lymphatic system, respiratory system, heart, lungs, flow of Prana	Camphor, cardamom, eucalyptus

be ignored and is something that should be considered and accurately represented during the treatment.

As responsible therapists, it is important that we educate clients about the holistic practice of ayurveda and provide references to books or referrals to authentic ayurvedic physicians for those clients wishing to learn more. It is also important to clearly define the treatment goals for any ayurveda services offered and to represent those services appropriately. For example, many spas use ayurvedic

principles as a starting point for developing an otherwise original service. There is nothing wrong with this so long as it is reflected in the promotional literature. To say that a service is inspired by ayurveda is different than saying it is ayurveda.

### Treatment Naming

To avoid confusion, traditional treatment names should only be used for authentic and traditional treatments.

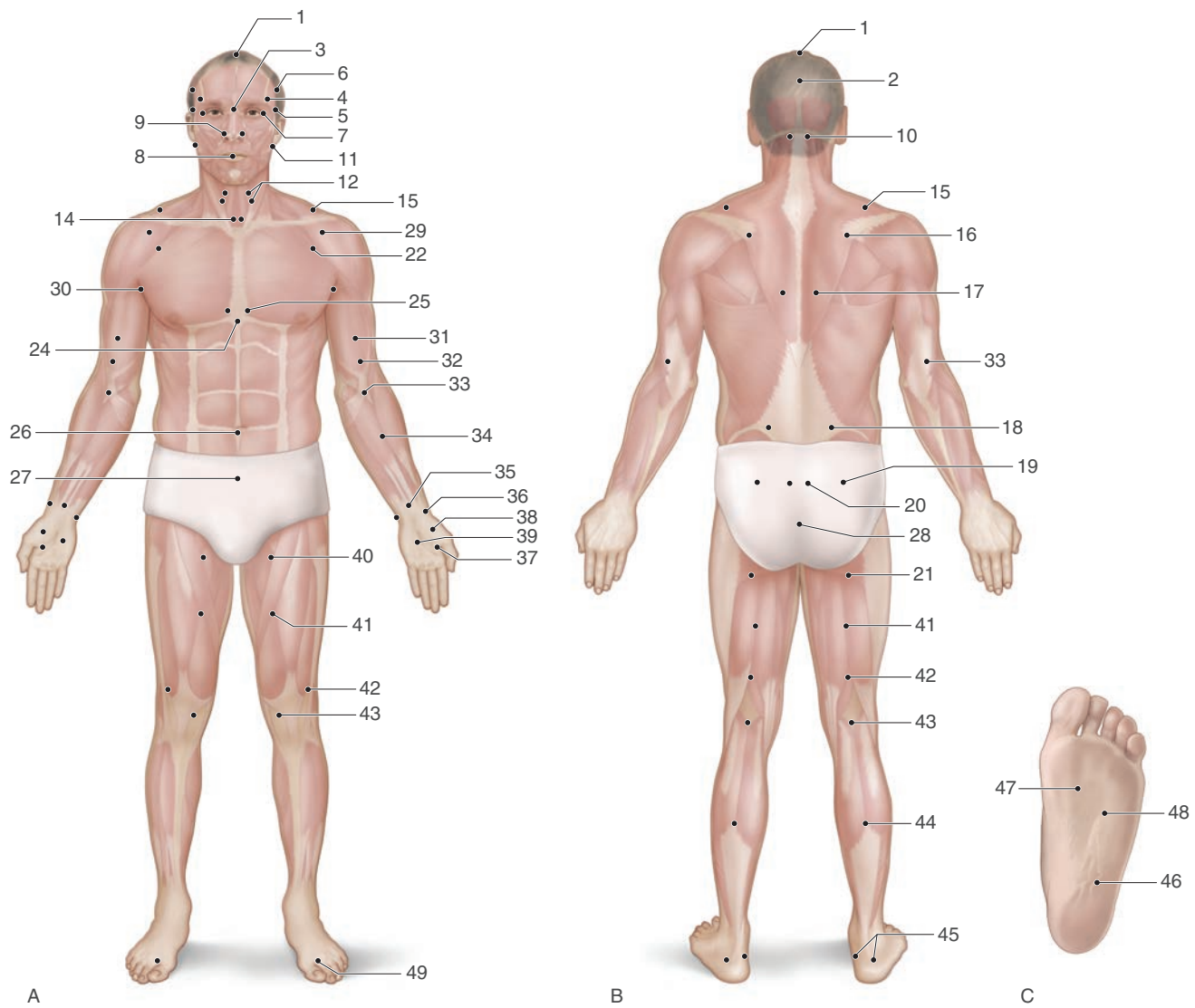


FIGURE 14-3 Marma points.

For example, in one case, a spa brochure included a “*panchakarma* herbal wrap,” and, not knowing any better, the client would probably assume that this is an authentic ayurvedic treatment. Panchakarma (also spelled “pancha karma” and “pancakarman”) is a detoxification treatment consisting of five different cleansing methods. These methods include emesis (therapeutic vomiting), purgation (use of a specific laxative), enema, *nasya* (administration of massage to the nasal cavity with a finger dipped into ghee), and detoxification of the blood (through a specific type of bloodletting). Clearly, this is not a treatment that would ever be offered by a massage therapist because it would violate scope of practice restrictions in all states that regulate massage.

### Ayurvedic Assessment in the Spa

Ayurvedic physicians use an in-depth 8- or 10-fold examination process to determine which dosha needs to be pacified in order to bring balance and healing to the body.<sup>1</sup> In

a standard spa setting, a questionnaire is used to gather general data about a client’s dosha state before his or her ayurvedic-inspired body treatment. The answers on the questionnaire help the therapist to make choices about the delivery of the treatment and the products that might be useful for the client. The questionnaire offered here is easy to use and not too complicated (Fig. 14-4). The first set of questions (section 1) helps to determine the client’s dominant dosha (or doshas) and prakriti, whereas the second set of questions (section 2) helps to determine any current dosha imbalance (*vikrti*). For example, if the client marks a high number of P boxes and some V or K boxes in the first section, he or she is likely to have a dominant pitta prakriti (remember that all three doshas will always be present in each person’s constitution even though one or two will be dominant). If he or she marks a high number of V boxes in the second section, he or she is likely to have a vata imbalance. You will need to pacify vata even though the client is a dominant pitta.

## DOSHA QUESTIONNAIRE

Client's Name: \_\_\_\_\_ Date: \_\_\_\_\_

### Section One: Prakriti

Directions: Choose the answer that describes you most accurately. No answer may fit perfectly, so simply make the best possible choice with the answers provided. Place a V, P, or K in the box to the left.

<input type="checkbox"/>	My size at birth was small (V)
<input type="checkbox"/>	My size at birth was average (P)
<input type="checkbox"/>	My size at birth was large (K)
<input type="checkbox"/>	I am thin and either short or very tall (V)
<input type="checkbox"/>	I am medium in height and body (P)
<input type="checkbox"/>	I am tall and sturdy or short and stocky (K)
<input type="checkbox"/>	I have difficulty gaining weight (V)
<input type="checkbox"/>	I gain or lose weight easily (P)
<input type="checkbox"/>	I tend to gain weight easily (K)
<input type="checkbox"/>	I have long, tapered fingers/toes (V)
<input type="checkbox"/>	I have fingers/toes of medium length (P)
<input type="checkbox"/>	I have square hands and shorter toes/fingers (K)
<input type="checkbox"/>	I have knobby, prominent joints (V)
<input type="checkbox"/>	I have well-proportioned joints (P)
<input type="checkbox"/>	I have large, well-formed joints (K)
<input type="checkbox"/>	I have a delicate chin and a small forehead (V)
<input type="checkbox"/>	I have a moderate chin and a medium forehead that have a tendency toward lines and folds (P)
<input type="checkbox"/>	I have a large jaw and large forehead (K)
<input type="checkbox"/>	I have uneven or buck teeth that are sensitive to either hot or cold (V)
<input type="checkbox"/>	I have even teeth of medium or small size that tend to yellow (P)
<input type="checkbox"/>	I have large, white, even teeth (K)
<input type="checkbox"/>	My lips are thin and narrow (V)
<input type="checkbox"/>	My mouth is of medium size (P)
<input type="checkbox"/>	My lips are full (K)
<input type="checkbox"/>	My skin is dry, rough, cold to touch (V)
<input type="checkbox"/>	My skin is fair, soft, warm to touch (P)
<input type="checkbox"/>	My skin is pale, cold, clammy, and tends to be oily (K)
<input type="checkbox"/>	My hair is fine, coarse, brittle, and fine to medium in texture (V)
<input type="checkbox"/>	My hair is fine, fair, or reddish (P)
<input type="checkbox"/>	My hair is thick, oily, lustrous, and wavy (K)
<input type="checkbox"/>	My neck is thin, very long, or very short (V)
<input type="checkbox"/>	My neck is of regular proportion (P)
<input type="checkbox"/>	My neck is solid and strong (K)
<input type="checkbox"/>	My eyes are small, narrow, or shrunken, and my eye color is dull (V)
<input type="checkbox"/>	My eyes are of average size and light colored (P)
<input type="checkbox"/>	My eyes are large and lustrous (K)
<input type="checkbox"/>	The shape of my face is long and angular (V)
<input type="checkbox"/>	The shape of my face is heart-shaped, and I have a pointed chin (P)
<input type="checkbox"/>	The shape of my face is rounded and full (K)
<input type="checkbox"/>	My tongue tends to be dry with a thin, gray coating (V)
<input type="checkbox"/>	My tongue tends to have a yellowish or orange coating (P)
<input type="checkbox"/>	My tongue tends to be swollen with a thick, white coating (K)

FIGURE 14-4 Dosha questionnaire.



<input type="checkbox"/>	I have a high tolerance to heat and enjoy hot weather (V)
<input type="checkbox"/>	I have a low tolerance to heat and enjoy moderate to cool weather (P)
<input type="checkbox"/>	I have a high tolerance to heat and prefer hot, dry, and windy weather (K)
<input type="checkbox"/>	My normal body temperature is cool, and I tend to have cold hands and feet (V)
<input type="checkbox"/>	My normal body temperature is warm, and I often feel too warm or hot (P)
<input type="checkbox"/>	My normal body temperature is cold (K)
<input type="checkbox"/>	My sleep is light and fitful (V)
<input type="checkbox"/>	My sleep is sound but sometimes disturbed (P)
<input type="checkbox"/>	I enjoy deep, prolonged sleep (K)
<input type="checkbox"/>	I have short bursts of energy, but my endurance is low, and I run out of steam easily (V)
<input type="checkbox"/>	I have moderate energy, moderate endurance, and good reserves (P)
<input type="checkbox"/>	I have good endurance and large reserves of energy (K)
<input type="checkbox"/>	In heat, I perspire minimally (V)
<input type="checkbox"/>	In heat, I perspire profusely (P)
<input type="checkbox"/>	In heat, I get clammy but I don't perspire freely (K)
<input type="checkbox"/>	I am always doing different things: I have a tendency to fidget (V)
<input type="checkbox"/>	My activity level is focused and moderate (P)
<input type="checkbox"/>	I can be sluggish and even lazy (K)
<input type="checkbox"/>	I have a lot of ideas that I have difficulty putting into action: I have a restless imagination (V)
<input type="checkbox"/>	I am organized, efficient, intelligent, and tend toward perfectionism (P)
<input type="checkbox"/>	I am steady, calm, and not easily disturbed but do not like to be rushed (K)
<input type="checkbox"/>	I am good at remembering recent events but have poor long-term memory (V)
<input type="checkbox"/>	I have a good memory (P)
<input type="checkbox"/>	Information absorbs slowly, but once it does, I have excellent long-term memory (K)
<input type="checkbox"/>	I am creative and expressive: I often change my beliefs (V)
<input type="checkbox"/>	I am goal-oriented, ambitious, and have strong convictions that govern my behavior (P)
<input type="checkbox"/>	I am contented and calm. I have steady, deeply held beliefs that I will not change easily (K)
<input type="checkbox"/>	I have difficulty making decisions and change my mind often (V)
<input type="checkbox"/>	I make rapid decisions and feel that they are good (P)
<input type="checkbox"/>	I take a long time to make a decision but stick to the choices I make (K)
<input type="checkbox"/>	I dislike routine and need a lot of change (V)
<input type="checkbox"/>	I enjoy planning and organizing my life (P)
<input type="checkbox"/>	I like routine and don't like it when things change (K)
<input type="checkbox"/>	When stressed, I become fearful, anxious, and insecure (V)
<input type="checkbox"/>	When stressed, I become confrontational, aggressive, judgmental, and hot tempered (P)
<input type="checkbox"/>	When stressed, I have a tendency to withdraw. Sometimes I am greedy and possessive (K)
<input type="checkbox"/>	I am a free spirit: I don't carefully plan my life but go with the flow (V)
<input type="checkbox"/>	I am an achiever and I am ambitious. I carefully plan each step of my life (P)
<input type="checkbox"/>	I feel safe, steady, and calm in my life. I would prefer it if things remain as they are (K)
<input type="checkbox"/>	On a good day, I am secure, grounded, and settled (V)
<input type="checkbox"/>	On a good day, I am confident, warm, brilliant, and witty (P)
<input type="checkbox"/>	On a good day, I am warm-hearted, loving, and active (K)
<input type="checkbox"/>	On a bad day, I am cold, distant, and insecure (V)
<input type="checkbox"/>	On a bad day, I am jealous and controlling (P)
<input type="checkbox"/>	On a bad day, I am possessive, lackadaisical, and clinging (K)
<input type="checkbox"/>	I know a lot of people, but I have few close friends (V)
<input type="checkbox"/>	I have a few good friendships. I seem to make enemies without meaning to (P)
<input type="checkbox"/>	I have many loyal and close friendships (K)
<input type="checkbox"/>	I spend the money I have impulsively and easily (V)
<input type="checkbox"/>	I plan how I will spend money (P)
<input type="checkbox"/>	I spend money reluctantly and I like to save (K)

**Totals:** Place the total number of V's under vata, the total number of P's under pitta, and the total number of K's under kapha in the spaces provided. \_\_\_\_\_ Vata \_\_\_\_\_ Pitta \_\_\_\_\_ Kapha

FIGURE 14-4 (continued)

## DOSHA QUESTIONNAIRE

<b>Section Two: Indications of Imbalance</b>	
Directions: Choose the answer that describes you most accurately and place a V, P, or K in the box at the left. If none of these descriptions fit, place an NA in the box to the left.	
<input type="checkbox"/>	Recently, my skin has been dry or I have dry patches (V)
<input type="checkbox"/>	Recently, I have had heat rashes and spots (P)
<input type="checkbox"/>	Recently, my skin has been oilier than usual (K)
<input type="checkbox"/>	Recently, my hair has been dry, and brittle, and I have split ends (V)
<input type="checkbox"/>	My hair seems to be thinning or graying more rapidly than usual (P)
<input type="checkbox"/>	My hair has been excessively oily lately (K)
<input type="checkbox"/>	I feel underweight and can't seem to gain weight even though I am trying (V)
<input type="checkbox"/>	I keep gaining and losing the same 10 pounds (P)
<input type="checkbox"/>	I'm overweight, and I am having difficulty losing weight (K)
<input type="checkbox"/>	Lately, I feel cold a lot (V)
<input type="checkbox"/>	These days, I often feel hot and irritated (P)
<input type="checkbox"/>	Lately, I've been feeling cold and dull (K)
<input type="checkbox"/>	I keep waking up and have difficulty getting back to sleep (V)
<input type="checkbox"/>	I have difficulty getting to sleep but once asleep, I sleep soundly (P)
<input type="checkbox"/>	I am sleeping excessively (9 to 10 hours), and I don't want to get up (K)
<input type="checkbox"/>	I feel exhausted, restless, and nervous (V)
<input type="checkbox"/>	I feel tense and tired but determined to get the job done (P)
<input type="checkbox"/>	I feel lethargic and have low energy and I have difficulty taking on new tasks (K)
<input type="checkbox"/>	Lately, I feel indecisive, chaotic, and forgetful, and I have difficulty focusing and concentrating (V)
<input type="checkbox"/>	Lately, I feel judgmental of others, overly ambitious, and often negative (P)
<input type="checkbox"/>	Lately, I feel uninspired and resistant to change, and I'm having difficulty retaining information (K)
<input type="checkbox"/>	When stressed, I feel tearful and anxious (V)
<input type="checkbox"/>	When stressed, I feel angry, aggressive, and confrontational (P)
<input type="checkbox"/>	When stressed, I feel like I want to hide away from the world (K)

**Totals:** Place the total number of V's under vata, the total number of P's under pitta, and the total number of K's under kapha in the spaces provided. \_\_\_\_\_ Vata \_\_\_\_\_ Pitta \_\_\_\_\_ Kapha

**Therapist's comments:** \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

FIGURE 14-4 (continued)

When the therapist and client have reviewed the questionnaire, they are ready to choose which type of treatment will suit the client's particular dosha or address the client's dosha imbalance. The dosha profiles below will help the therapist and client to understand the characteristics of each of the doshas and the types of treatments that support dosha balance. A ready-to-copy questionnaire appears in the Appendix section at the back of the book.

### Using Essential Oils in Ayurvedic Treatments

Essential oils can be used to make dosha-pacifying blends or to anoint a specific marma point. Heating oils are indicated for pacifying vata and kapha. These will commonly be spicy oils such as ginger, nutmeg, pepper, thyme, and cinnamon. Sweet oils, such as the floral oils of rose, ylang ylang, jasmine, and neroli, or cooling oils, such as German chamomile and yarrow, pacify pitta but aggravate kapha.

Root oils, which are energetically grounding, are good for vatas. These oils include ginger and angelica. Many oils are neutral and balancing for all of the doshas. This group includes lavender, clary sage, and frankincense. Each dosha profile overview provides a starter list of essential oils and blends for that particular dosha.

Remember, if the season or conditions of the day are decidedly of one dosha, any individual regardless of the dominant dosha or dosha imbalance might be given a massage with an oil blend that pacifies the qualities of the day. For example, if the day is cold, dry, and windy, a vata-pacifying blend and warm packs might be used on all individuals. This is because even the pitta will be cold on such a day and need vata qualities pacified to feel in balance.

### Skin Sensitivity

In India, where ayurveda originated, the climate is generally hot, and the local people have thick, strong hair and skin that is less prone to sensitivity. Some of the ingredients used in ayurveda can cause sensitivity in fair-skinned people. Err on the side of caution and dilute products with aloe gel, milk, or a plain fixed oil (as opposed to the medicated taila that will be described later) before their application to fair-skinned clients.

### Hair Issues

Many ayurvedic services begin with an Indian head massage and foot soak. In an Indian head massage, oil will be massaged through the hair to the scalp. The shirodhara treatment will also coat the client's hair and scalp in oil. Obviously, this will mess up the client's hair, and shampooing the hair is out of the massage scope of practice in most states. The therapist has three main options: (1) The client is passed to a cosmetologist who will finish the service by washing, cutting, and/or styling the client's hair; (2) the client is escorted to a shower or soaking tub where he or she can wash and condition the hair; or (3) the therapist removes most of the oil with hot, moist towels so that clients can go home and wash the hair. In all cases, hair issues must be discussed with clients when they book their appointments so that clients are prepared for the service.

## Indian Head Massage

Indian head massage is a traditional ayurvedic art form that is deeply relaxing and rejuvenating for clients. In a typical session, you massage the head, neck, and shoulders; stimulate marma points on the head and face; and oil and invigorate the scalp and hair (Fig. 14-5). Often, Indian head massage is paired with a traditional foot soak, which provides the spiritual element of welcoming and purifying the client. These two therapies might be used as the opening step in any ayurvedic treatment (see Treatment Overview 14-1 for an overview). Herbal blends for appropriate dosha foot soaks are listed in the dosha profile overviews. A dosha-specific taila or plain sesame oil are used for the head massage.

## Treatment Overview 14-1: Overview of Indian Head Massage



### Indications

To decrease stress, decrease facial tension, and decrease mental exhaustion; to balance the doshas; and to promote health and wellness

### Contraindications

Broken or inflamed skin on the scalp or face, any condition contraindicated for massage

### Supplies and Setup

1. Foot soak container (copper is traditional; jasmine or other flowers floating on the surface are a nice touch)
2. Comfortable chair
3. Bath towel placed under the foot soak container
4. Robe or spa wrap
5. Dry hand towel
6. Slippers
7. Bottle of sesame oil or dosha-specific taila for the massage

### Procedure

1. Clients feet in soaking container.
2. Holding strokes.
3. Oiling marmas on the skull.
4. Zigzag fingers to spread oil across the scalp.
5. Pounding.
6. Circle finger friction.
7. Skull squeeze.
8. Massage marma points on the face.
9. Ear massage.
10. Remove feet from soaking container and wrap the feet in a towel.
11. Shoulder, neck, and arm massage.
12. End the session with holding strokes.

### Session Start

Place a bath towel in front of a comfortable chair. Fill a foot soaking basin with warm, herbal-infused water and place it on top of the bath towel. The client, in a bathrobe, sits in the chair and places his or her feet in the water. Check that the temperature of the water is not too cold or too warm. Adjust the temperature by adding cool or warm water as needed.

### Step 1: Holding Strokes

This series of holding strokes provides a nice, soothing opening sequence for Indian head massage and for other seated therapies (Fig. 14-6). Review the previous section on Prana and consider what qualities of Prana the client needs. As you breathe with the client, visualize the quality of Prana you are bringing to the client.

- Stand behind the client and place both hands on the client's shoulders. Ask the client to take a breath and exhale.
- Leave one hand on one shoulder and place the other, very lightly, over the client's head. Ask the client to take a breath and exhale.

*(text continues on page 285)*



FIGURE 14-5 Indian head massage. (continue)

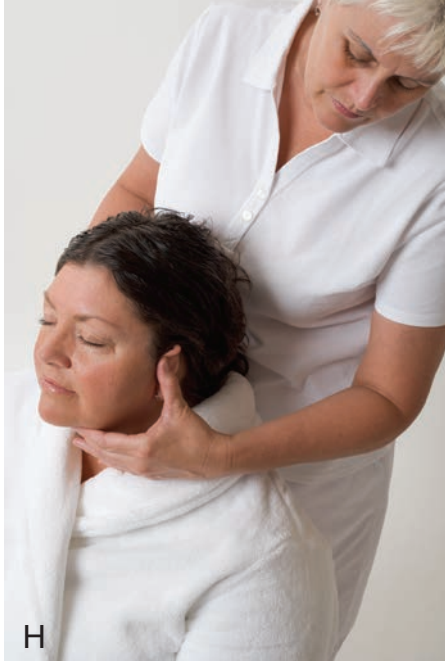


FIGURE 14-5 (continued)



FIGURE 14-6 Holding strokes for the head and shoulders.

- Change hands, placing the other hand on the client's shoulder and head. Ask the client to take a breath and exhale.
- Move to one side of the client. Place a hand on the forehead and on the back of the head. Ask the client to take a breath and exhale.
- Move to the other side of the client and repeat the hold with the other hand on the forehead and on the back of the head. Ask the client to take a breath and exhale.
- Move behind the client and place a hand over each ear. Ask the client to take a breath and exhale.
- Place both hands on the shoulders. Ask the client to take a breath and exhale.

### Step 2: Oiling and Stimulating Marma Points on the Skull

The *Simanta* (summit) marma falls along the lines of the sutures of the skull, so it covers a large area.<sup>4</sup> The *Adhipati* marma (overlord), which is located at the top point of the skull, has a ruling action over the Simanta marma and controls the seventh chakra, pineal gland, and nervous system.

- Measure 8 finger widths up the head using the point between the brows as a starting point as shown in Figure 14–5. Pour a generous amount of oil on this spot (part of the Simanta marma) and lift and twist the hair here to stimulate the point.
- Next, oil the point where the client's hair forms a whorl (another part of the Simanta marma). Lift and twist the hairs over this point to stimulate the marma.
- Oil the Adhipati marma, which is located in between these two Simanta points, at the highest point of the skull. Stimulate this point by pulling and twisting the hairs here.
- Ask the client to drop his or her chin to the chest. This allows access to the *Krikatika* (joint of the neck) marmas. The points are directly beneath the occipital protuberance on each side of the neck. Oil and stimulate these points with hair twisting.
- Using zigzag finger movements, work the oil evenly through the hair and into the scalp. Go back to each of the marma points and use gentle circular finger friction in clockwise circles to release the energy and tension in these areas.

### Step 3: Pounding

Place both hands together in a prayer position, keeping the wrists loose and flexible. Pound the entire head by using the edge of the joined hands in a tapotement-like action.

### Step 4: Circular Finger Friction

Use gentle circular finger friction to massage the scalp by reaching up underneath the client's hair. Massage the forehead, above and behind the ears, and the base of the skull. Now, apply circular finger friction from the point between the brows, down the sides of the nose, under the eyes, under the cheekbones, and then down around the edges of the mouth and across the lower part of the cheek in repeating patterns. Make sure to use this technique to massage every inch of the head and face in a comfortable manner.

### Step 5: Skull Squeeze

Interlace the fingers over the top of the skull and press the hands together gently. Repeat this four to six times, working over the anterior and posterior sections of the skull. Place one hand on the forehead and the other at the back of the head and repeat the skull squeeze.

### Step 6: Massage Specific Marma Points on the Face

There are numerous marma points on the face that respond to massage. Try working with these points during your Indian head massage routine.

- There are two marma points called *Phana* (a serpent's hood) on the side of each nostril. Massage these points with strong circular strokes to decrease headache pain, decrease sinus pressure, and decrease congestion. Treat the entire side of the nasal bone.
- The *Apanga* marma points are located on the outer corner of the eye and are massaged to relieve headaches due to eye strain. These points also help to clear the upper sinuses.
- *Shankha* (conch) is the name of the point located on each temple. These points aid sleep and are associated with directing energy to the brain.
- The points named *Utkshepa* (what is cast upward) reside above the ear and are gently massaged to calm vata and the mind.
- Just above the center of each eyebrow is a point called *Avarta*, which is massaged to decrease vata and improve energy and adaptability.
- The *Sthapani* marma resides between the eyebrows and is often called the "third eye." This point is discussed further in the shirodhara section below.

### Step 7: Ear Massage

Rub oil into the external regions of the ear, pulling the ear backward as the oil is applied. Pull the lobe in a downward and backward direction and then pull the lobe across the opening of the ear to stretch it.

### Step 8: Remove the Feet from the Soaking Basin

Remove the client's feet from the soaking basin before the water in the basin gets cold. Ask the client to lift his or her feet, remove the basin while the feet are lifted, and ask the client to place the feet onto the preset bath towel. Wrap the client's feet in the bath towel.

### Step 9: Shoulder and Neck Massage

Complete the massage by massaging the client's shoulders, upper arms, and neck. You can perform the strokes through the client's robe or ask the client to drop the robe off of the shoulders while still remaining covered.

### Session End

End the session by performing the same series of holding strokes and breathing you used to open the session shown in Figure 14–6. You can now move the client to a massage table for the abhyanga session or to another ayurvedic session.



### SANITATION

The comb used to detangle the clients hair before the Indian head massage should be soaked in Barbicide solution in a jar with a lid after use. Barbicide solutions are available from spa suppliers.

## Abhyanga

In India, massage is part of daily life, and it is common to see mothers, with a blanket spread across the ground, massaging their children in the open marketplace or to see woman chatting and massaging each other's shoulders. Self-oiling and self-massage are also common practices.

*Abhyanga* is the Sanskrit word for oil massage and can be performed by the client themselves or by one, two, or more therapists working together in a coordinated manner on a client. The strokes and massage oils vary depending on the dosha of the client (review the dosha profiles for details).

### Traditional Indian Massage Strokes

India is a large country, so the techniques used will vary in different regions. There are, however, five general strokes that are used in traditional massage (Fig. 14-7) and in a fixed order. These are the sweep, tapping, kneading, rubbing, and squeezing.<sup>5</sup>

- **Sweep:** Apply sweeping strokes (similar to effleurage) from the navel out toward the distal areas of the body in brisk, straight strokes. On the legs, the sweep would start at the greater trochanter and end at the feet. On the upper body, the sweep would start at the navel, sweep up to the shoulder (“jump” the breast drape), and then sweep down to the hands. Sweeps are used to “open” and “close” a body area and are repeated up to 25 times on one area.
- **Tapping:** Tapping (similar to tapotement) is believed to awaken the body, alert nerve endings, increase local circulation, and revitalize energy. Apply tapping strokes with open palms and relaxed fingers.
- **Kneading:** Kneading (similar to pétrissage) is applied at a depth that is tolerable to the client. Knead areas thoroughly and completely before moving on to the rubbing technique.
- **Rubbing:** Rubbing (similar to friction) can be done on dry skin (except for vatas), or it can be performed with oil. It can be deep (applied with the knuckles or thumbs), or it can be light and superficial (applied with the fingertips). It can be performed quickly or slowly. Although some specific techniques will rub in a counterclockwise direction, most often, the rubbing is in clockwise circles.
- **Squeezing:** To perform squeezing strokes, use both hands to lift an area of muscle with a squeezing and



**FIGURE 14-7** Traditional Indian massage strokes. (A) Sweeping strokes. (B) Tapping strokes. (C) Kneading strokes. (D) Squeezing strokes.



crossing torque-like motion. In bony areas such as the fingers and toes, a combination of squeezing and twisting are used to mobilize the area. To finish the fingers and toes, place a drop of oil on the finger so that it fills the gap between the nail and the flesh.

- **Sweep:** The massage sequence ends for each body area just as it began with straight sweeps working out from the navel to the distal areas of the body.

### The Vata Massage

From our previous discussion, you probably remember that vata qualities are dry, light, cold, subtle, unstable, rough, clear, and transparent. The massage for a vata or client with a vata imbalance should be oily (balances dry), firm (balances light), warm (balances cold), smooth (balances rough), and precise (balances subtle). Strokes are long and flowing with firm pressure and an even rhythm. Irregular movements, abrupt transitions, fussy and inefficient draping, tapotement, and pressure that is either too deep or too light aggravate vata. The appropriate massage oils for vata include sesame, olive, almond, and ghee (clarified butter). Extra oil might even be applied to the body and allowed to soak in after the massage of a particular body area has concluded. Warm packs, such as flaxseed packs heated in a microwave, provide extra warmth during the massage. Applying warm oil to the abdominal area and covering it with a heated towel and then a warm pack is particularly comforting for vatas. Grounding elements such as the placement of warm stones on the feet or on areas of muscular tension (heavy balances light; warm balances cold) pacify vata.

### The Pitta Massage

Pitta qualities are hot, sharp, bright, liquid, slightly oily, sour, and pungent. The pitta massage must be moderate in temperature or cooling (balances hot), smooth (balances sharp), dark (balances bright), precise (balances liquid), and varied. If you are ungrounded and start to daydream during the massage, a pitta client is likely to notice and become

critical and aggravated. The massage rhythm must be slow and calming because too many fast movements are irksome. Use light or cooling oils in moderation such as coconut, sunflower, safflower, and ghee (clarified butter). Only use warm packs and heavy blankets if the day or treatment room is particularly cold.

### The Kapha Massage

Kapha qualities are heavy, cold, soft, viscous, sweet, stable, and slimy. The massage for a kapha is the most stimulating and the least oily of the dosha massages. This massage must be vigorous (e.g., a sports massage), fast paced, warming, firm, and non-oily. In a traditional ayurveda setting, massage for kaphas might be done with powders, alcohol, or silk gloves (a massage with silk gloves is called *gershan*) to avoid adding more oil to the kapha constitution. Lightweight oils or warming oils include safflower, apricot kernel, sunflower, sesame, and mustard oil used in moderation. Provide warmth with heating packs during a kapha massage.

As mentioned previously, one, two, or more therapists can work together to provide a coordinated abhyanga session (an overview of session elements is provided in Fig. 14-8). In the routine described here, two therapists work together in synchronicity with a specific series of strokes (shown in Fig. 14-9). Therapists are encouraged to use this routine as a starting point and add or delete strokes as they deem appropriate. The process of developing a synchronized routine will often lead both therapists to innovative ways to stretch or move the body.

The therapists must decide who will be the “leader” and who will be the “follower.” The leader sets the pace of the massage strokes and never leaves the client’s body; he or she always maintain contact with the client in some way. The follower gets everything needed for the treatment (extra oil, hot herbal towels, eye pillow, etc.) and follows the leader’s pace. An abhyanga overview is provided in Treatment Overview 14-2.

(text continues on page 291)



FIGURE 14-8 Abhyanga routine. (A) Client interview. (B) Foot soak and Indian head massage. (C) Abhyanga massage.



FIGURE 14-9 Abhyanga procedure. (continue)



FIGURE 14-9 (continued)



FIGURE 14-9 (continued)

## Treatment Overview 14-2: Abhyanga Overview



### Indications

To balance or pacify a particular dosha, to decrease muscle pain or soreness, to decrease stress and mental exhaustion, to bring balance to the body and promote health

### Contraindications

Any condition contraindicated for massage

### Supplies for the Treatment Table Setup (from the bottom layer to top layer)

1. Bottom massage sheet
2. Top massage sheet
3. Blanket, if needed for warmth
4. Two hand towels for draping
5. Bolster
6. Warm packs (optional for vata and kapha clients)

### Supplies for the Work Table Setup

1. Dosha questionnaire
2. Two bottles (one for each therapist) of a massage oil or taila appropriate for the dosha
3. Oil-warming unit or hot water bath to warm the oil
4. Spoon (used for oiling the ears)
5. Dry hand towel

### Supplies for the Foot Soak Setup

1. Foot soak container (copper is traditional; jasmine or other flowers floating on the surface are a nice touch)
2. Comfortable chair
3. Bath towel placed under the foot soak container
4. Robe or spa wrap
5. Dry hand towel
6. Slippers

### Procedure

1. Client fills out dosha questionnaire.
2. Foot soak and Indian head massage are done.
3. The client is moved to the treatment table.
4. Posterior massage based on dosha.
5. Client turned to supine position.
6. Vata only: Application of heavy oil to the abdominal region; cover this with a warm towel and a warm pack.
7. Anterior massage based on dosha.
8. Oil the ears.

## Session Start

Take the client to a treatment room and ask him or her to change into a robe (or spa wrap) and slippers and fill out a dosha questionnaire. Serve juice, traditional fruits or food, or Indian tea while the client fills out the questionnaire. This introduces the nourishing element of ayurveda. Return to the treatment room after a suitable length of time (15 minutes) and review the questionnaire with the client to determine the client's dominant dosha and any dosha imbalances. The follower prepares a dosha-specific foot bath while the leader describes basic principles of ayurveda and some of the factors that might aggravate the client's dosha. Some spas or therapists hand out informative brochures that give directions for following home-based routines to support balance in the doshas.

### Step 1: Foot Soak and Indian Head Massage

Begin the session with a traditional foot soak and the Indian head massage routine as described previously. The leader performs the Indian head massage while the follower prepares the appropriate taila and other items for the session based on the client's dosha. At the conclusion of the Indian head massage, the client is moved to the massage table in the prone position.

### Step 2: Undrape the Client and Open the Session

The leader adjust the drape (use a gluteal drape) to allow access to the back and the posterior legs at the same time. The leader moves to one side of the table while the follower moves to the other side of the table. The therapists match

their breathing to the client's breathing; they cross their hands and place one hand on a hip and one hand on a shoulder. Take three grounding breaths.

### Step 3: Application of Oil to the Posterior Body

The leader applies oil from the lower back, up the back, down the arm to the hand, back up the arm, and down the back to the hip on one side. At the same time, the follower applies oil from the hip, down the leg to the foot, and back up the leg to the hip on the same side. Repeat this process on the second side.

### Step 4: Spreading the Oil in Tandem

The leader works the oil across the upper body while the follower works oil across the legs until it is even. The leader spreads the oil from the lower back, up the back, and down to the hands. At the same time and with the same rhythm, the follower spreads the oil from the hips to the feet. The leader's hand should be on the lower back (at the beginning of the stroke) at the same time that the follower's hands are at the hips (the beginning of the stroke). The speed of the strokes, the depth of the strokes, and the use of additional features such as a warm pack are all determined by the dosha or dosha imbalance of the client. Review the dominant dosha profiles for details. Regardless of the series of strokes that are used, the two therapists must practice together to become proficient and achieve harmony.

### Step 5: Posterior Leg Massage

The leader joins the follower at the hips for the posterior leg massage. Perform each of the five traditional strokes (sweeps, tapping, kneading, rubbing, squeezing, and ending with a second set of sweeps) on each leg simultaneously covering the entire area. You need to watch each other carefully so that the strokes are occurring in the same area at the same time. Each stroke begins at the greater trochanter and moves toward the feet. (The energy is "pushed" out from the core of the body, the navel, and toward the extremities; in this case, the feet.) Begin the sequence with 20 to 25 straight sweeps and hold the foot at the end of the last stroke. Progress from straight sweeps to the tapping technique, then followed by kneading, rubbing, and, finally, the squeezing technique. Marma points are incorporated into the routine at the discretion of the leader or treatment designer. End the posterior leg sequence in the same way it began, with 20 to 25 straight sweeps and hold at the foot on the last stroke.

### Step 6: Gluteal Massage

While the follower holds both feet to ground the client's energy, the leader massages the client's gluteal muscles. Eventually, the follower joins in on one side of the gluteal massage to make a smooth transition into the back.

### Step 7: Back Massage

Stand on either side of the table at the hips facing toward the head of the client. Apply the five traditional strokes simultaneously starting at the lower back, running up the

back to the shoulder and down the arm to the hand. Begin with 20 to 25 straight sweeps and hold at the hand on the last stroke. Progress from the straight sweeps to the tapping technique, then followed by kneading, rubbing, and, finally, the squeezing technique. Marma points can be incorporated into the routine at the discretion of the leader or treatment designer. End with another 20 straight sweeps and hold at the hand on the last stroke to end the back sequence.

As part of the back routine, the therapists can develop a number of creative tandem strokes. One idea is for each therapist to do a deep tissue stroke starting at the top of the spine and running down to the sacrum on either side of the spine. Another enjoyable stroke is to do effleurage strokes in a rhythmic and crossing sequence as shown in Figure 14-9.

#### Step 8: Transition to the Anterior Body

The leader turns the client into the supine position, bolsters him or her for comfort, and drapes him or her with a breast drape and an anterior pelvic drape while the follower moves to the client's feet.

#### Step 9: Application of Oil to the Anterior Body

Apply oil to the anterior body in tandem. The leader turns the client's head to one side and applies oil down the neck, across the shoulder, and down the arm to the hand. At the same time, the follower applies oil to the foot (on the same side) and up the leg. Repeat this procedure on the opposite side.

#### Step 10: Spreading the Oil in Tandem

The leader spreads the oil in an even layer on the upper chest, neck, and down the arms. At the same time, the follower spreads the oil in an even layer on the lower legs.

#### Step 11: Anterior Leg Massage

The leader moves to stand at one hip facing toward the feet, and the follower stands at the other hip facing the feet. Again, the energy is pushed out from the navel toward the feet with the five strokes performed simultaneously (sweeps, tapping, kneading, rubbing, squeezing). End with 20 to 25 straight sweeps and a hold at the feet.

#### Step 12: Foot Massage

The leader takes one foot, and the follower takes the other foot, and together, the therapists massage the feet with the same series of strokes. Foot massage strokes are described in Chapter 10 (Spa Foot Treatments). The other option is to have the leader move to the top of the table and place his or her hands on the client's shoulders while the follower massages the feet. At the end of the foot massage, the follower grasps both feet and holds them with his or her thumbs on the *Talahridaya* (heart or center of the foot) marma. Interestingly, this is called the solar plexus point in reflexology. This point is believed to pacify vata and ground and center the body.

#### Step 13: Abdominal Massage

The leader moves to the abdominal area and fills the navel with oil. The oil is worked into the abdominal area by the

leader while the follower continues to press the feet and stabilize the client's energy.

#### Step 14: Upper Body Massage

The follower moves with the leader to the upper body when the abdominal massage is complete. The two therapists stand on either side of the client and apply oil from the chest and down each arm simultaneously. The oil is spread in an even layer, working from the abdominal areas up to the upper chest and down the arms to the hands with straight sweeping strokes (20 to 25 times). Jump the breast drape when it gets in the way of the stroke.

#### Step 15: Massage the Arms

Each of the traditional strokes (sweeps, tapping, kneading, rubbing, squeezing) is carried out on each arm simultaneously starting at the glenohumeral joint and working down to the hand. End with straight sweeps (20 to 25 times) and a hold at the hand on the last stroke.

#### Step 16: Neck and Face Massage

The leader moves to the head of the table and massages the neck and face while the follower moves to the bottom of the table to ground the client's energy through the *Talahridaya* marma on the bottoms of the feet.

#### Session End

You can end an abhyanga session in a number of different ways. For example, hot, moist hand towels can be steeped in an herbal infusion and laid across the anterior body. Now, wrap the body in thermal blankets and allow the client to relax or nap after the session. You might cover the client with a drape and blanket and perform the shirodhara session discussed in an upcoming session, or cover the client with a steam canopy, moved the client to a steam cabinet or steam room for the swedana treatment.

A nice tradition is to pour oil from a spoon into the ears (Fig. 14-10). This practice is called *karna purana*, and it is used to relieve itching or dryness in the ears, to settle the vata dosha through the sense of hearing, and to relax the mind and body. In *karna purana*, a towel is placed under the client's head, and the head is then rotated to one side so that the ear can be filled with a spoonful of warm sesame oil. Massage the area around the ear and ask the client to open and close his or her mouth two to three times. In most states, it is out of the scope of practice for massage therapists to massage inside the ears of a client, so only the outer area of the ear is massaged. Rotate the head to the other side and repeat the procedure on the second ear. The oil in the first ear will run out onto the towel under the client's head. Massage around the second ear and ask the client to repeat the process of opening and closing the mouth. Turn the head and allow the oil to run out of the second ear. The client can then dry his or her ears out with a tissue.

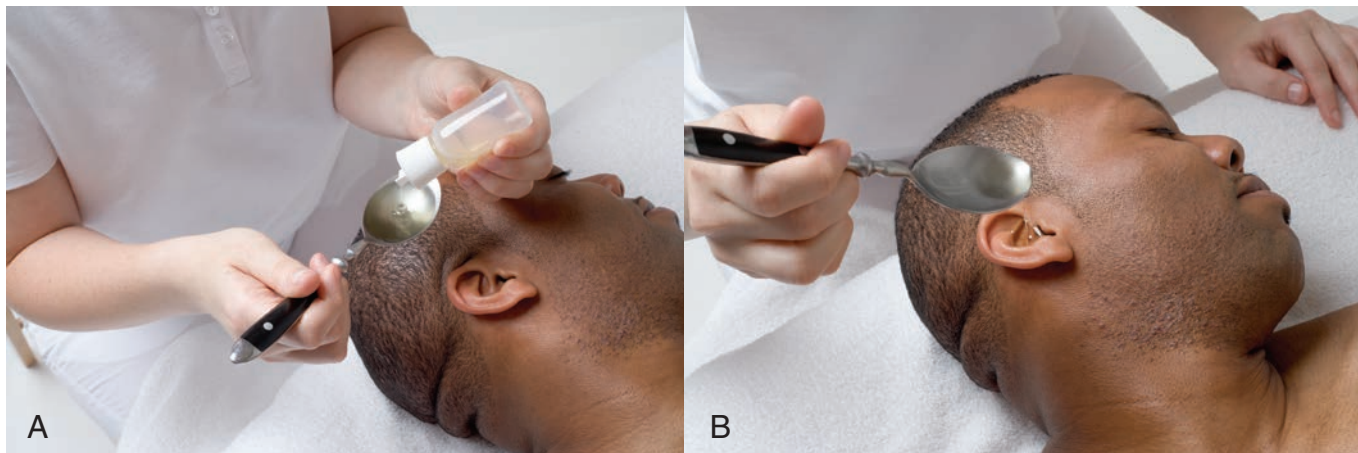


FIGURE 14-10 Karna purana.

## Udvardana

Udvardana (sometimes spelled “ubvartan” or “urdvatana”) is a treatment in which herbal powders or pastes are rubbed into the body, allowed to dry, and then “buffed” off. In ayurveda, this procedure is believed to stimulate circulation to the skin and aid cell renewal, smooth the skin, tone the body’s tissues, support natural detoxification processes, and relax the body. Originally, udvardana was a beauty treatment that was (and still is in some treatment centers) used with a specific diet, herbal teas, incense, showers, baths, and relaxing music in a 40-day course to return the body to a state of radiant health.<sup>6</sup>

**Ubtan** is a paste made from nuts, seeds, and unprocessed flour to which oils, spices, and milk are added. An easy spa-friendly ubtan recipe is offered in the udvardana overview, although a variety of combinations and ingredients exists. The paste is massaged into the skin and allowed to dry slightly. As the paste starts to dry, it is rubbed off with mitts, rolled towels, or bare hands. Sometimes, ubtan powder (without liquids) is used during abhyanga for the kapha massage. An overview is provided in Treatment Overview 14-3 and shown in Figure 14-11.

### Treatment Overview 14-3:

#### Udvardana Overview

##### Indications

To invigorate the body, to increase vital energy to the body, to decrease stress and mental exhaustion, to smooth the skin and add a healthy glow, for relaxation or sore muscles

##### Contraindications

Broken, inflamed, or sensitive skin, any condition contraindicated for massage

##### Supplies for the Treatment Table Setup (from the bottom layer to top layer)

1. Bottom massage sheet
2. Top massage sheet
3. Blanket if needed for warmth

4. Bolster
5. Two hand towels to use for draping
6. Warm packs, if needed for vata and kapha clients
7. Fabric drop cloth or flat massage sheet placed under the massage table

##### Supplies for the Work Table Setup

1. Ubtan mixed up and warming in a heating device or hot water bath
2. Massage oil or taila appropriate for the client’s dosha
3. Six dry and rolled up hand towels for buffing (you need multiple pairs because they get dirty from ubtan)
4. Soda cooler
5. Nine hot, moist, herbal-infused towels

##### Supplies for the Foot Soak Setup

1. Foot soak container (copper is traditional; jasmine or other flowers floating on the surface are a nice touch)
2. Comfortable chair
3. Bath towel placed under the foot soak container
4. Robe
5. Dry hand towel
6. Slippers

##### Procedure

1. Foot soak and Indian head massage.
2. Move client to the treatment table.
3. Oil massage of the posterior legs.
4. Application of ubtan to the posterior legs.
5. Oil massage to the back.
6. Application of ubtan to the back.
7. Buff off the ubtan on the posterior legs.
8. Buff off the ubtan on the back.
9. Apply hot, moist herbal towels to the legs and back.
10. Turn the client supine.
11. Oil massage of the anterior legs.
12. Apply ubtan to the anterior legs.
13. Oil massage of the abdominal area and arms.
14. Apply ubtan to the abdominal area and arms.
15. Buff off the ubtan.

(continued on page 294)

## Treatment Overview 14-3: Udvertana Overview (continued)

16. Apply hot, moist herbal towels to the anterior body.  
17. Move the client to a shower or soaking tub, if available.

### Spa-Friendly Ubtan Recipes

Base ½ cup of chickpea powder, 1 tbsp of mustard seed powder (additional mustard seed powder can be added for a “warmer” treatment), ½ cup of milk, ¼ cup of sesame oil, 1 tbsp of turmeric and one of the following: addition 1: 13 drops of sandalwood, 1 drop of patchouli, 1 drop of rose; addition 2: 10 drops of sandalwood, 1 drop of vetiver, 2 drops of jasmine; addition 3: 4 drops of ginger, 1 drop of rose, 5 drops of myrrh, 8 drops of mandarin



### SANITATION

*Ubtan can get messy when it is buffed off the body. It is helpful to place a clean, flat massage sheet or a fabric drop cloth (similar to those used for interior house painting) under the massage table. This collects any ubtan that falls off the table but does not make a plastic sound while you move around the table.*

### Session Start

The treatment begins with a dosha questionnaire, foot soak, and Indian head massage as described previously. Move the client to the treatment table in the prone position after this opening segment.

### Step 1: Oil Massage and Ubtan Application to the Posterior Legs

Use a gluteal drape so that both posterior legs and the back are exposed. Perform an oil massage using the traditional strokes described in the abhyanga section on both posterior legs. Apply warm ubtan to the legs by holding the bowl of ubtan in one hand and using the other to scoop ubtan and smear it in a thin layer onto the legs. Massage the ubtan into the legs until it starts to feel sticky and dry. Leave the ubtan to continue drying while you treat the back.

### Step 2: Oil Massage and Ubtan Application to the Back

Perform an oil massage using the traditional strokes described in the abhyanga section on the back. Apply warm ubtan to the back in a thin layer and massage it into the skin until it starts to feel sticky and dry.

### Step 3: Buff Off the Ubtan—Posterior Legs

Buff the ubtan off the posterior legs while it is drying on the back. Terry mitts or hand towels rolled into “sausages” work well. Buffing should feel brisk and rough, but it can be too stimulating for some clients (especially vatas). If buffing feels too forceful for the client, remove it with hot, moist towels instead.

### Step 4: Buff Off the Ubtan—Back

Buff the ubtan off the back as soon as you complete the buffing step on the posterior legs.

### Step 5: Application of Herbal Towels—Posterior

Apply steamy, herbal-infused towels to the posterior legs and back. Allow the towels to steam the area by leaving them static for 30 seconds and then use them to remove any remaining ubtan. Alternatively, a steam canopy can be used to steam the body, or this step can be eliminated at your discretion.

### Step 6: Oil Massage and Application of Ubtan—Anterior Legs

Turn the client into the supine position and bolster him or her for comfort. Drape the client with a breast drape and anterior pelvic drape. Apply an oil massage using the traditional strokes described in the abhyanga section to the anterior legs and then apply a thin layer of ubtan. Massage the ubtan into the skin until it starts to feel sticky and dry.

### Step 7: Oil Massage and Application of Ubtan—Anterior Upper Body

While the ubtan dries on the anterior legs, perform an oil massage using the traditional strokes described in the abhyanga section to the abdominal area and the arms. Apply ubtan in a thin layer to the abdominal area and



FIGURE 14-11 Udvertana procedure. (A) Application of ubtan. (B) Removing dried ubtan using rolled up hand towels.



arms. Massage the ubtan into the skin until it starts to feel sticky and dry.

### Step 8: Massage the Feet

Massage the client's feet while the ubtan continues to dry on the anterior legs and anterior upper body.

### Step 9: Buff Off the Ubtan—Anterior Body

Buff the ubtan off the anterior legs and then off the abdominal area. Buff the ubtan off of the arms.

### Step 10: Application of Herbal Towels—Anterior

Apply steamy, herbal-infused towels to both anterior legs, to both arms, and to the belly. Once the towels have begun to cool, use them to remove any ubtan still on the skin after buffing, or wrap the client while the towels are still hot, so that the client can relax in a cocoon while you massage the neck.

### Session End

Ubtan is messy but fun. If possible, plan your session so that you can rinse the client with water on a wet table, move them to a shower to wash off, or move them to a soaking tub to conclude the treatment.

## Shirodhara

**Shirodhara** (*shiro* means head and *dhara* means threadlike stream) is the application of a thin stream of sesame oil on the forehead or in a pendulum-like motion that pauses for a moment each time it reaches the point between the brows sometimes called the third eye. The marma point between the brows is known as Sthapani, or “what gives support or holds firm.” This point is associated with the sixth chakra, Prana (primary life force), the mind, senses, and pituitary gland. The purpose of the treatment is to center the mind and body, to increase relaxation and inner peace, and to settle vata disorders such as anxiety and insomnia. It is always the last treatment a client receives in an ayurvedic series.

In the shirodhara treatment, refined sesame seed oil is traditionally used in the shirodhara vessel, but herbal milk, seawater, buttermilk, coconut milk, medicated oils, and other products can also be used. The treatment lasts between 20 and 30 minutes and is often combined with abhyanga. Review the shirodhara overview (Treatment Overview 14-4) and Figure 14-12 as you practice this service.

### Treatment Overview 14-4:

#### Shirodhara Overview

##### Indications

Aggravated vata; insomnia; to decrease stress and mental exhaustion; to balance the body, mind, and spirit

##### Contraindications

Broken or inflamed skin on the forehead, low blood pressure, pregnancy

### Supplies for the Treatment Table Setup (from the bottom layer to top layer)

1. Bottom massage sheet
2. Plastic body wrap placed so that it covers the top quarter of the treatment table, falls over the top of the table, and has its ends tucked into a bowl; place a number of Kleenex tissues in the bowl to dampen the sound of the oil hitting the plastic.
3. Bath towel set over the top of the plastic
4. Top massage sheet
5. Blanket for warmth
6. Warm packs as needed
7. Bolster
8. Rolled hand towel for positioning the head
9. Shirodhara stand and vessel

The set up for the shirodhara table is shown in Figure 14-11.

### Supplies for the Work Table Setup

1. One quart (or more) of refined sesame oil (or other product as deemed appropriate for the individual dosha). The oil should be warmed to 100° to 104°F.
2. Thermometer
3. Small cup to capture the first part of the flow of oil out of the shirodhara vessel

### Procedure

1. Massage the neck and shoulders gently.
2. Position the client's head for shirodhara.
3. Place a warm pack on the abdominal area (optional).
4. Prepare the forehead by rubbing it gently with oil.
5. Open the tap of the shirodhara vessel first into a small cup and then allow it to run onto the forehead.
6. Check the stream's position and/or move the stream in a pendulum motion across the forehead.
7. Stop the stream of oil and gently massage the neck, shoulders, and scalp.
8. Allow the client to rest without being disturbed for 15 minutes or longer after the session.

### Session Start

Position the client in the supine position with his or her head at the very top of the treatment table. Bolster the client, cover him or her with a warm blanket, and place a warm pack on the belly or under the feet if it is appropriate. Massage the neck and face with slow, soothing strokes in preparation for the session. The client's head will remain in a static position for up to 20 minutes, so this initial massage is important. Place a rolled hand towel under the client's neck to tip the head slightly backward. It is not necessary for the head to be tipped at an extreme angle. Move the shirodhara equipment into position and place warm oil in the shirodhara vessel with the opening in the closed position. Adjust the vessel to the proper height directly over the client's forehead as shown in Figure 14-12. You may choose to use a small cup and recycle the oil in the bowl at the bottom of the table. Quietly scoop it up and place it back into the vessel to prolong the treatment.



FIGURE 14-12 Shirodhara procedure.



### Step 1: Prepare the Forehead

Place a drop of warm oil on your index finger and circle this finger around the client's forehead in a clockwise direction on the area where the oil will spill from the shirodhara vessel. This ensures that the client is not startled as the oil starts to hit his or her forehead.

### Step 2: Adjust the Flow of Oil

Hold a small cup under the vessel and open the tap so that oil begins to flow into the cup. Adjust the stream of oil while it runs into the cup. You need a thin but even flow of oil. You don't need a heavy flow or a sputtering drizzle. Check the position of the client's head (you need it tipped slightly backward). Oil will flow into the client's eyes if the head is tipped forward. Remove the cup when the flow of the oil is thin and even. Sometimes, clients are startled as

the oil starts to flow onto their forehead so it is helpful to remind them to remain quiet and still.

### Step 3: Adjust the Bowl If Needed

Once you are certain that the vessel position is correct and that a thin, even flow of oil is hitting the target point between the eyebrows, check the bowl under the massage table. Sometimes, the oil flowing off the client's head runs onto the floor and not into the bowl. Sometimes, the oil hits the sides of the bowl and makes an annoying sound. You can muffle this sound by placing tissues under the drips.

### Step 4: During the Application of Oil

Usually, the stream of oil is left in the same position for the entire session. Sometimes, therapists like to lift the vessel,

hold it in their hands, and move the oil stream in a pendulum motion across the forehead. Any movement must be steady and even, so this requires quite a lot of practice. As the oil starts to run out at the end of the treatment, place a cup under the stream of oil and turn off the tap on the vessel. It is important that the oil is not allowed to sputter out and drip unevenly on the client's head as it starts to run out at the end of the treatment.

During a shirodhara session, the less movement or noise in the treatment room, the better. Shirodhara treatments heighten client's senses. Any excess movement you make, any chatter in the hallway, and any crinkling of plastic are distracting. Silence and low lighting work best.

### Session End

Quietly pull the shirodhara equipment out of the way and massage the client's neck and shoulders with slow, gentle strokes. Allow the client to relax for 15 minutes undisturbed. Shirodhara is the last service clients receive during a day at the spa. People emerge from shirodhara sessions in a calm, open, sensitive, and awakened state of mind. If they receive additional treatments, they are likely to be overstimulated and leave feeling irritated or restless. If a soaking tub is available, the client can relax quietly in warm water and remove the oil from the hair while the client snack on a small food item. A snack helps clients return to the present time and prevents low blood sugar or shakiness. Some therapists give clients their shirodhara oil to use at home for self-oiling. This is a nice way to salvage the oil and encourages clients to bring ayurveda more fully into their life. Otherwise, the oil must be discarded. It cannot be repurposed for use with other clients.



### SANITATION

The traditional shirodhara vessel and bowl are copper and require careful cleaning to keep them looking attractive. Clean the inside of the vessel out with hot, soapy water; dry the vessel; and then wipe it with alcohol. Use a copper cleaner and a soft cloth on the outside of the vessel and bowl to remove fingerprints and oil.

## Indonesian-Inspired Spa Treatments

The Republic of Indonesia is a country in Southeast Asia and Oceania composed of approximately 17,508 islands. Lying along the equator, Indonesia has a tropical climate and boasts the world's second highest level of biodiversity (after Brazil). An array of flowering plants, especially orchids and jasmine abound in the rain forest environments, along with spices such as nutmeg, cardamom, cinnamon, and coriander.

Across its many islands, Indonesia consists of hundreds of distinct native ethnic and linguistic groups influenced by Indian, Arabic, Chinese, and European sources because of the long history of the spice trade. Traditional Javanese

and Balinese dances, for example, have roots in aspects of Hindu culture and mythology. The largest ethnic group in Indonesia is the Javanese, who follow a form of gentle Islam influenced by Hinduism and Buddhism. The Javanese hold beliefs embodying a search for the inner self, peace of mind, connection with the universe, and with an Almighty God. Women of the region use natural products to improve the texture of their skin, promote wellness, and relax in luxury. From this place of rich vegetation and interweaving cultures, it is easy to create Indonesian-inspired spa treatments.

### Indonesian Spa Products

Indonesian women have used the fragrant flowers, spices, woods, and oils from their lush environment to promote beauty, health, and wellness for centuries. There are 28,000 species of flowering plants in Indonesia, with an astounding 2,500 kinds of orchids and 6,000 identified medicinal plants used as *Jamu* (traditional medicine). Spa products are composed of natural ingredients that you can purchase from import stores, incense shops, and health food stores and blend by hand. You can also obtain products from suppliers out of Indonesia or from general spa suppliers. Ingredients in Indonesian-inspired spa treatments might include the following:

- **Cempaka or champaca (*Magnolia champaca*):** Cempaka (not to be confused with Himalayan champaca from the botanical, *Michelia champaca*), is a species of *Magnolia* tree with fragrant yellow or white flowers. The flowers are used for worship at temples, worn in the hair as a beauty accessory and natural perfume, or floated in bowls of water for their beauty and to scent a room. The tree is grown ornamentally in California, and blooms can be obtained in some flower shops, but “cempaka essential oil” as sold by some aromatherapy suppliers is most often synthetic and overly sweet. Ylang ylang essential oil has a similar fragrance and is a good substitute.
- **Cloves (*Syzygium aromaticum*):** Historically, cloves were only grown on the famous Spice Islands (Maluku Islands) in Indonesia. A Frenchman named Poivre transferred clove seedlings from the Spice Islands to France and then to Zanzibar (which is the largest producer of cloves today) in 1770. Cloves have strong analgesic properties, which were highly prized in England in the 17th and 18th centuries where cloves were literally worth their weight in gold. Indonesians use cloves for their warming properties to ward off illness and to decrease muscular soreness and headache. This use shows up in the traditional Balinese *Boreh* treatment described later in the chapter.
- **Coconut (*Cocos nucifera*):** The coconut tree is the most familiar palm in the tropics where it spread through human use from its origins in the Western Pacific. Indian mythology influences the Indonesian mythology about the coconut. It symbolizes complete usefulness, selfless service, prosperity, and generosity. The palms are believed to be the embodiment of the ancient Indian

concept of *kalpavriksha*, or the tree that grants all wishes. Many parts of the coconut including its meat, water, and palms are used in traditional medical systems to promote health and wellness. Coconut oil has also been used for centuries in hair care and cosmetics for its moisturizing and softening qualities. In many parts of Asia, coconut oil is boiled with lemon, mixed with jasmine-infused water, and used as a hair shampoo. Coconut oil is often the base oil used in Indonesian massage treatments.

- **Coriander (*Coriandrum sativum*):** Coriander is native to regions in Europe, Northern Africa, and Asia. It probably found its way into Indonesian use from Hindu or Buddhist influences and is widely used in ayurvedic medicine where it is added to preparations to reduce pitta (to cool heat).
- **Frangipani (*Plumeria spp.*):** The widely used common name, frangipani, comes from an Italian noble family who used plumeria flowers to make a popular perfume. The rich, sweet plumeria flowers grow on small trees and are most fragrant at night in order to lure the sphinx moth to pollinate them. Because of their strong night fragrance, they are often associated with the moon. Indonesians believe that the trees give shelter to ghosts and wayward spirits, and they are often planted in graveyards. The flowers symbolize color, beauty, and sweetness.
- **Ginger (*Zingiber officinale*):** Ginger most likely originated in India and spread to Africa, Asia, and the Caribbean when it was carried in pots on local sailing vessels traveling ancient trade routes. Indonesians call ginger *jahe* and use it as a topical herbal preparation to reduce fatigue and control poor dietary habits. *Wedang jahe* is an invigorating tea made from ginger, palm sugar, and pandan (a type of palm) leaves.
- **Indonesian cinnamon (*Cinnamomum burmannii*):** Cinnamon is a spice that comes from the inner bark of several species of trees in the genus *Cinnamomum*. Indonesian cinnamon is cultivated in Java and Sumatra and called *kayu manis* meaning “sweet wood” by the locals. It is used for its warming properties, for muscle soreness and fatigue, and to stimulate circulation to the skin to improve the complexion.
- **Jasmine (*Jasminum sambac*):** The species of jasmine grown in Indonesia is *Jasminum sambac*, commonly known as Arabian jasmine, although it is not native to Arabia and likes moist, humid, tropical climates. It should not be confused with *Jasminum grandiflorum*, which has a lighter, more delicate aroma and is usually chosen for French perfume work. Ruled by the moon and the element of water, jasmine represents elegance and womanly sweetness. Hindus call it “moonlight of the grove,” which conjures images of the delicate flowers opening to the night and releasing their opulent perfume.
- **Nutmeg (*Myristica fragrans*):** Nutmeg is native to the Banda Islands of Indonesia and has a long history of medicinal use dating to the first century and the Roman writings of Pliny, early Indian Vedic writings, and early

Arabian medical texts. Brought to Europe during the middle ages, the spice was highly prized for the exotic flavor it brought to cuisine and as a cure for the plague. It became so popular that the Dutch, Portuguese, and British fought wars to control the island of Run where it was grown. Eventually, the British transported plants to Grenada and Zanzibar to maintain control of the nutmeg trade. The flavor and fragrance of nutmeg comes from a chemical component called myristica, which is a mild narcotic. Nutmeg is often used to expand consciousness and explore inner space.

- **Sandalwood (*Santalum album*):** Sandalwood is called *cendana* in Indonesia. It is a precious tree yielding fragrant wood used all over the world as a spice, incense, and aromatherapy oil. In Java, the timber is used traditionally for the sheath of a precious kris, a Javanese traditional dagger. It is believed to make people “purer” and therefore closer to god.
- **Seaweed (*Eucheuma cottonii*):** Seaweed is an important trade crop in Indonesia. The species *Eucheuma cottonii* (similar to Iris moss discussed in the chapter on thalassotherapy) is harvested on many islands, placed on tarps to dry in the sun, and then shipped around the world to be used as a thickening ingredient (carrageenan) in food and cosmetics. Some Indonesian spas pride themselves on their locally grown, harvested, and dried seaweed treatments.
- **Turmeric (*Curcuma longa*):** Turmeric rhizomes are harvested, boiled for several hours, and then dried in hot ovens, before they are ground into a deep orange-yellow powder commonly used as spice in cooking. Turmeric has been used for over 2,500 years in India as part of ayurvedic medicine. Indonesians believe it firms the skin, improves the skin's radiance, and brightens the complexion.
- **Ylang ylang (*Canarium odoratum*):** Ylang ylang is a tall, tropical tree that grows to about 60 feet and yields pink, yellow, or mauve flowers. On the Maluku Islands, the flowers of the ylang ylang tree are added to coconut oil and made into a pomade. This is rubbed into the whole body to protect against fevers. It smells so good that the young women chose to use it all year long to perfume their hair. In the 1800s, ylang ylang was the main ingredient in a hair preparation called Macassar oil, which was widely used by Victorian ladies. In Indonesia, ylang ylang flowers are spread on the bed of newlywed couples and strung into a necklace worn for beauty and as a natural perfume.

## Treatment Considerations

Before offering Indonesian-inspired spa treatments, it is important to understand cautions and contraindications, and other issues related to these services.

## Mixing Your Own Products

Finding sources for traditional products can be difficult. Although there are suppliers that provide Indonesian products

for traditional services, they are often adulterated or synthetic. Frangipani is produced as an absolute and costs about \$30 for a milliliter (a milliliter is 20 drops). Jasmine sambac is around \$30 for 3 ml. Although only small amounts of these oils are needed for a session, it is unlikely they are provided in an unadulterated form when they are blended into a premade spa product. You can control the quality of the product by blending your own and using therapeutic-grade essential oils. This practice however can be time-consuming.

### Sensitive Skin

The spices used in Indonesian services tend to be very stimulating for the skin and body. Many are rich in phenol components, which have positive antiviral, antibacterial, and immune-boosting properties but may also cause skin irritation for fair-skinned people. Use pastes made of spices and essential oils with caution. If skin irritation occurs, apply a vegetable oil to the skin to soak up and dilute oils and spices and remove the oil with paper towels before rinsing the skin with cool water. Keep cortisone cream on hand to apply to irritated skin to reduce redness and itching.

### Sensitive Noses

Frangipani, jasmine, and ylang ylang are powerful, intense aromas. They can be overwhelming for clients with sensitive noses, and they can be overwhelming for you, the therapist. Err on the side of caution and use 1 or maybe 2 drops of any combination of these aromas until you have experience in how you and clients respond to their fragrances.

### The Fragrant Soaking Tub

Soaking in a big tub filled with flower petals is part of the luxurious enjoyment of Indonesian services. It is common at Indonesian spas for a client to rinse off in a shower before soaking in a tub. Obviously, this means another piece of equipment must be sanitized and dried in between clients. You must also factor the time necessary to prepare the tub into the overall flow and plan for a service. For example, you can't fill the tub too early because the water will cool down and the essential oils will evaporate. You can't ask a client to stand around while the tub fills with water. Instead, you must plan an appropriate moment to leave the client and start the water running into the tub. You must plan another appropriate moment to leave the client and stop the water running into the tub. Add flower petals and essential oils directly before the client enters the tub so that they are fresh and fragrant for the soaking experience.

### The Cost of Fresh Flowers

Indonesia is full of flowers, and Indonesian spas take advantage of easy access to a unique national resource. To replicate the overabundance of fresh blooms in an American spa or massage clinic is difficult and costly. Instead, think of using flowers strategically. Place one large colorful bloom in the foot soaking basin, scatter a small handful of rose petals over the massage table, and float a variety of less

expensive flowers such as carnations along with other flowers in the soaking tub. Factor the cost of fresh flowers into the product cost for the service when you price the service.

### Clients Who Are Pregnant

Indonesian treatments tend to be warm, spicy, stimulating, and very fragrant. They are not an ideal choice for pregnant women. Although the treatments are not specifically contraindicated, pregnant women may become overheated by the spices and overstimulated by the aromas. Alert them to these possibilities during the booking phone call and encourage them to opt for a treatment with gentle aromas and less stimulating products.

### Indonesian-Inspired Massage

Balinese massage and Indonesian massage are commonly listed items on spa menus throughout Asia, Europe, and the United States. It is hard to know if these massage styles are practiced in a traditional form or if influences from a variety of places and if massage techniques have diluted traditional methods. For example, some spas in Indonesia insist that Balinese massage is not traditionally applied with oils. Instead, pureed cucumber, carrot, and yogurt are used as lubricants. At other Indonesian spas, Balinese massage is described as the original oil massage influenced by ayurvedic treatments in India. It is also common to see Balinese and Indonesian massage described as a combination of gliding, aromatherapy, reflexology, and acupressure. Indonesia is a large group of islands, so it makes sense that massage techniques would vary. What stands out about this form of massage is the use of compression strokes and the beautiful fluidity of forearm techniques. The procedure described here does not claim to be traditional but instead incorporates common and enjoyable Indonesian elements into a relaxing and pleasurable massage experience. Review the overview provided in Treatment Overview 14-5 and Figures 14-13, 14-14, and 14-15.

## Treatment Overview 14-5: Overview of an Indonesian-Inspired Massage

### Indications

To relax the body, decrease muscle soreness or stiffness, and promote health and wellness

### Contraindications

Any condition contraindicated for massage

### Supplies for the Foot Soak

1. Foot soak container with warm water, 1 cup of warm milk, 2 drops of ginger CO<sub>2</sub>, 2 drops of nutmeg, 1 drop of ylang ylang, and fresh flowers
2. Comfortable chair
3. Bath towel placed under the foot soak container

(continued on page 300)

## Treatment Overview 14–5:

### Overview of an Indonesian-Inspired Massage (continued)



4. Robe
5. Dry hand towel
6. Slippers

#### Supplies for the Treatment Table Setup (from bottom to top layer)

1. Bottom massage sheet
2. Bath towel for a top drape

#### Supplies for the Work Table Setup

1. Massage oil made with 2 oz of coconut oil with 1 drop of frangipani absolute and 1 drop of jasmine absolute
2. Crème hair mask (optional)
3. Alcohol-based hand sanitizer

#### Procedure

1. Foot soak and crème hair treatment (optional).
2. Compression strokes to posterior body.
3. Massage the back.
4. Massage the posterior legs.
5. Turn the client and massage the anterior legs.
6. Massage the feet and sanitize the hands.
7. Massage the abdominal muscles.
8. Massage the arms and hands.
9. Massage the neck and face.
10. Transition the client to a shower, soaking tub, or hair care professional.

### Session Start

Prepare a foot soaking basin with warm water, 1 cup of warm milk, 2 drops of ginger essential oil (use the oil produced through carbon dioxide [CO<sub>2</sub>] extraction if possible because it smells more like fresh ginger), 2 drops of nutmeg essential oil, and 1 drop of ylang ylang essential oil. Float blossoms or rose petals on the surface of the water. Place the basin on top of a bath towel and provide the client with a robe, comfortable chair, and slippers while he or she soaks the feet. Indonesians enjoy a crème hair mask applied to the scalp and hair with gentle strokes to stimulate the scalp and moisturize the hair. Traditional Indonesian crème products are available through suppliers in Indonesia (use the search term *Indonesian crème hair products* for a variety of sources). If you choose to provide the crème service, massage the scalp for 10 minutes while the feet are soaking, wrap the hair in a plastic shower cap, and allow the product to absorb during the massage. The client must be able to wash his or her hair at the end of the massage in a soaking tub or in a shower, or a hair care professional can shampoo, cut, and style the client's hair.

Ask the client to lift his or her feet. Slide the soaking basin out from under the feet. Instruct the client to place his or her feet onto the preset bath towel. Dry the client's feet,

slip them into washable slippers, and move the client to the massage table in the prone position.

### Step 1: Compression Strokes to the Posterior Body

With the client bolstered in the prone position and draped with a massage sheet and bath towel, apply firm, slow compression strokes starting at the shoulders and working all the way down the body to the feet. Apply the strokes to both sides of the body at the same time as shown in Figure 14–13A. Make three passes down the body using compression strokes.

### Step 2: Massage the Back

- Undrape the client's back and apply warm massage oil that you have prepared for the session by adding 1 drop of frangipani and 1 drop of jasmine absolute (2 drops of oil will still smell very strong and sweet) to 2 oz of a coconut oil base. Spread the oil evenly with long, slow gliding strokes starting at the low back and running up to the shoulders and down to the arms as shown in Figure 14–13B.
- Deepen the gliding strokes by dropping the heel of your hands into the tissue on either side of the spine and using firm slow pressure up to the shoulders as shown in Figure 14–13C. When you reach the shoulders, apply firm kneading strokes as shown in Figure 14–13D. Repeat this sequence up to six times.
- Move to the left side of the table and reach across the client's back to the right side of his or her body. Place one palm over the other and use circular strokes that pull the tissue toward the spine to work up the right side of the body. Make three or four passes on the right side then change sides while keeping your hands on the client's body and repeat the strokes on the left side as shown in Figure 14–13E.
- Standing by the client's hips on either side of the massage table, apply skin rolling techniques starting at the low back and running up to the shoulders in multiple passes on each side of the spine as shown in Figure 14–13F.
- Use long forearm strokes applied continuously at a moderate pace and depth (don't lift your forearms off the client's body) starting at the low back, working up the opposite side of the spine, working around the shoulder, working down toward the low back, applied on the sides of the client, and repeated until the tissue is soft and relaxed. Techniques using the forearms are shown in Figures 14–13G, 14–13H, and 14–13I. Explore the use of these strokes until you have combinations of strokes that cover the entire area in a fluid and flowing sequence.
- Standing at the head of the table, apply linear friction with the fingers down either side of the spine. When you reach the sacrum, lean back and pull the fingers back toward the head along the lamina groove while swaying back and forth with your body and fingers as shown in Figures 14–13J and 14–13K. Pull gently at the occiput when your fingers reach the top of the spine and repeat the two strokes four or five times. Use circular thumb



FIGURE 14-13 Indonesian-inspired massage strokes for the back. (continued)

friction down the sides of the spine to transition back to the low back as shown in Figure 14-13L.

- Apply “wrist spinning” strokes into the gluteal muscles working both sides of the body simultaneously as shown in Figure 14-13M.
- Use pincement strokes where the fingertips “pluck” pieces of tissue lightly (think of a bird picking up tissue with its beak) in a percussive motion up the back and down the back on one side of the spine and then up the back and down the back on the other side of the spine as shown in Figure 14-13N. You can repeat this technique

up to three passes. End the last pass by one arm. Pull the arm off the side of the table and apply compression strokes to the upper arm and then complete the series by squeezing all the way down to the hand as shown in Figures 14-13O and 14-13P. Repeat this series on the arm three or four times and then complete the same series on the other arm.

- Finish the back massage with soft, soothing gliding strokes. Cover the back with the drape and repeat the compression stroke down the entire posterior body to transition in the massage of the posterior legs.



FIGURE 14-13 (continued)





FIGURE 14-13 (continued)



FIGURE 14-14 Indonesian-inspired massage strokes for the legs. (continue)

### Step 3: Massage the Posterior Legs

- Apply oils to the first leg using gentle gliding strokes from the ankle to the gluteals and back to the ankle as would be applied in a Swedish massage. Deepen the pressure by using the heel of the hand pressed toward the gluteals as shown in Figure 14-14A. Repeat this stroke four or five times.
- Apply a wringing kneading stroke from the ankle to the thigh and back again as shown in Figure 14-14B. Repeat this stroke three times.
- Use skin rolling techniques from the ankle to the gluteal muscles making up to six or seven passes to cover the entire posterior leg as shown in Figure 14-14C.
- Apply forearm technique to the leg as shown in Figure 14-14D and then to the thigh as shown in Figure 14-14E. Repeat these techniques, first massaging the leg and then the thigh three times.
- Apply circular thumb friction up the leg as shown in Figure 14-14F and then “wring” the leg from the thigh to the ankle as shown in Figure 14-14G. Repeat this sequence three or four times.
- Use wrist spinning up the posterior leg, making two or three passes as shown in Figure 14-14H.
- Apply the pincement technique beginning at the ankle and working up to the gluteal muscles and



FIGURE 14-14 (continued)

back down again for three or four passes as shown in Figure 14-14I.

- Compress the tissue working from the gluteals down the leg to the ankle, making three passes.
- Finish the posterior leg massage with effleurage strokes and redrape the leg. Repeat the sequence on the opposite leg.

#### Step 4: Massage the Anterior Legs

- Turn the client into the supine position and bolster the knees. Place a pillow or rolled towel under the neck. Apply compression strokes from the thighs down to the ankles using one hand on each leg. Repeat the strokes three times.

- Apply oil to the first leg using gentle gliding strokes from the ankle to the hips and back to the ankle as would be applied in a Swedish massage. Deepen the pressure by using the heel of the hand pressed toward the hip as shown in Figure 14-14J. As you work on the leg, apply the stroke so that it covers the tibialis anterior and not the bone. Repeat this stroke four or five times.
- Apply a kneading stroke from the ankle to the thigh and back again as shown in Figure 14-14K. When you reach the thigh, the kneading stroke turns into a wringing stroke as shown in Figure 14-14L. Repeat this series of strokes three times.



FIGURE 14-14 (continued)

- Use skin rolling techniques from the knee to the hips making up to six or seven passes to cover the entire thigh area as shown in Figure 14-14M.
- Apply forearm technique to the leg as shown in Figure 14-14N and then to the thigh as shown in Figure 14-14O. It feels best to press the foot into medial rotation while applying the stroke to the leg. Repeat these techniques, first massaging the leg and then the thigh three times.
- Apply circular thumb friction up the leg as shown in Figure 14-14P. Repeat this sequence three or four times.
- Apply the pincement technique beginning at the ankle and working up to the hip and back down again for three or four passes as shown in Figure 14-14Q.
- Compress the tissue working from the thigh down the leg to the ankle making three passes.
- Finish the anterior leg massage with effleurage strokes and redrape the leg. Repeat the sequence on the opposite leg.



FIGURE 14-15 Indonesian-inspired massage strokes for the arms and hands. (continue)

#### Step 5: Massage the Feet

Massage the feet using any of the techniques for foot massage or reflexology demonstrated in Chapter 10 (Spa Foot Treatments).

#### Step 6: Abdominal Massage

Massage the abdominal muscles by applying firm gliding strokes in a clockwise direction as would be used in Swedish massage.

#### Step 7: Massage the Arms and Hands

- Apply compression strokes from the shoulder down to the hands, squeezing the hands, and then back up toward the shoulder as shown in Figure 14-15A. Repeat this sequence for three passes.
- Apply oil to the arm using gentle gliding strokes from the wrist to the shoulder and back to the wrist as would be applied in a Swedish massage. Deepen the pressure by using the heel of the hand pressed toward the shoulder



FIGURE 14-15 (continued)

as shown in Figure 14-15B. Repeat this stroke four or five times.

- Apply a kneading stroke from the wrist to the shoulder and back again as shown in Figure 14-15C. Repeat this series of strokes three times.
- Use skin rolling techniques from the wrist to the shoulder making up to six or seven passes to cover the entire area as shown in Figure 14-15D.
- Apply the forearm technique to the arm as shown in Figure 14-15E. Repeat this technique three or four times.
- Massage the hands with circular thumb friction as shown in Figure 14-15F.
- Apply circular thumb friction up the arm as shown in Figure 14-15G. Use squeezing techniques to work back down to the wrist as shown in Figure 14-15H. Repeat this sequence three or four times.
- Apply the pincement technique, beginning at the wrist and working up to the shoulder and back down again for three or four passes as shown in Figure 14-15I.
- Compress the tissue working from the wrist to the shoulder and back to the wrist making three passes.
- Finish the arm massage with effleurage strokes and repeat the sequence on the opposite arm.

### Step 8: Massage the Neck and Face

Massage the neck and face using any techniques you like or the face massage routine demonstrated in Chapter 4 (Your Spa Massage).

### Session End

The session can end after the massage, or the client can soak in a tub or take a shower and wash his or her hair if a crème

hair product was applied with a scalp massage during the foot soak. Alternately, the client can be moved to a hair care professional for a shampoo, cut, and style.

## Indonesian-Inspired Exfoliation and Body Wrap Treatments

Indonesian exfoliation and body wrap treatments can take many forms and might be delivered with a variety of natural products using methods you have learned in previous chapters. These sessions might use volcanic mud, purees of carrots, yogurt, and cucumber, or the traditional Lulur mixture.

### Indonesian Mud Exfoliation and Wrap

In some Indonesian spas, local volcanic mud, which has a gritty texture, is applied to the body with massage strokes to exfoliate the skin, and then the body is left to absorb the properties of the mud in a cocoon (review Chapter 9, Body Wraps, for directions on how to apply a cocoon wrap). You can purchase Indonesian volcanic mud, which is believed to have a high mineral content, through spa suppliers, or you can use a clay base and add natural Indonesian ingredients described previously to create your own product. Pair the mud wrap with a crème scalp massage, a shower to rinse the mud, and a soak in a fragrant bath with flowers.

### Indonesian Cucumber Exfoliation and Carrot Wrap

Purees of cucumber, yogurt, and carrot are applied to the skin with massage strokes to exfoliate, brighten, and moisturize the skin (Fig. 14-16). To perform this type of session, prepare the natural ingredients by blending two cu-



**FIGURE 14-16** Natural treatment using cucumber, carrot, and yogurt.

cucumbers in a food processor. Clean the food processor and repeat the process with four carrots. Keep these products in separate bowls and place them on the work table with a cup of sea salt and a bottle of coconut oil. Place 1 cup of plain, organic, Greek yogurt in a third bowl. Using the massage strokes described in the previous section, apply cucumber to the back and posterior legs and then add sea salt. Work the sea salt and cucumber across the skin with gentle strokes. Remove the cucumber with hot, moist towels and apply yogurt to the skin of the back and the posterior legs. Massage the posterior body with yogurt, adding more as

needed to facilitate your massage strokes and then remove the yogurt with hot, moist towels. Turn the client into a supine position and repeat the exfoliation steps on the anterior body. Use the “sit-up” method described in Chapter 5 (Foundation Skills for Spa Treatment Delivery) to apply the puree of carrot to the client’s skin and wrap him or her in a cocoon. Massage the client’s face and scalp (you can use the crème hair treatment if desired) while the client remains in the cocoon for 20 minutes. Move the client to a shower to rinse off and then to a fragrant soaking bath if it is available to conclude the session.

## Balinese Boreh-Inspired Treatment

The **Balinese Boreh** is an Indonesian traditional medicine treatment that is used to ward off or to treat a chest cold, cough, influenza, or fever. People with muscle aches and pains, headaches, arthritis, or sensations of cold also find it warming, soothing, and pain relieving. Purchase the Boreh spice mixture from Indonesian spa suppliers or make your own by combining three parts rice powder, with one part sandalwood powder, powdered ginger, powdered coriander, turmeric, nutmeg, cinnamon, and ground cloves with warm water into a paste. Add 2 drops of nutmeg, 1 drop of CO<sub>2</sub>-produced ginger essential oil, and 4 drops of coriander to the paste.

Massage the client with 1 oz of coconut or palm oil to which you have added 2 drops of turmeric, 1 drop of clove, and 4 drops of coriander essential oil using some of the strokes described previously. Cover the back and thighs with the Boreh paste and allow the paste to sit for 5 or 10 minutes on the skin. During the waiting period, cover the client with a sheet and blanket and massage the arms, hands, and scalp. Remove the paste by rubbing it off with your hands or by buffing it with rolled hand towels. Leftover paste is removed with hot, moist towels. Turn the client into the supine position and massage the anterior legs and abdominals. Apply the Boreh paste to the abdominal area and upper chest. While the paste dries, massage the client's feet, neck, and face. Remove the paste by rubbing it off with your hands and with hot, moist hand towels. End the session by moving the client to a fragrant soaking tub.

## Javanese Lulur Ritual

The **Javanese Lulur Ritual** is a traditional beauty treatment used by Javanese princesses as they prepare for their weddings. Applied for 40 days before the wedding, the Lulur ritual beautifies the skin and provides an opportunity for the women of the household to pass on wisdom to the bride-to-be. Today, the Javanese Lulur is a popular spa treatment enjoyed by both men and women as a way to celebrate love and romance. The Lulur ritual might consist of a number of different spa treatments organized in a relaxing sequence. This outline includes a foot soak, crème hair treatment, massage, and Lulur scrub. Review the overview in Treatment Overview 14–6 and Figure 14–17 and follow directions for the massage table setup, work table setup, and preparation of products. It is important to provide clients with disposable undergarments to protect their modesty due to the level of body exposure during the treatment.

### Session Start

Prepare a foot soaking basin with warm water and 2 drops of ylang ylang essential oil. Float blossoms or rose petals on the surface of the water. Place the basin on top of a bath towel and provide the client with a robe to wear over dis-

## Treatment Overview 14–6: Overview of the Javanese Lulur Ritual



### Indications

To relax the body and beautify the body, mind, and spirit in honor of love and romance

### Contraindications

Broken or inflamed skin, any condition contraindicated for massage

### Supplies for the Foot Soak

1. Foot soak container with warm water, 2 drops of ylang ylang, and fresh flowers
2. Bath gel and sea salt
3. Comfortable chair
4. Bath towel placed under the foot soak container
5. Robe
6. Dry hand towel
7. Slippers
8. Client should be wearing disposable undergarments under the robe

### Supplies for the Treatment Table Setup

1. Bottom layer—blanket turned horizontally
2. Plastic wrap sheet turned horizontally
3. Bath towel placed horizontally at the top of the table
4. Bath towel placed horizontally at the bottom of the table

### Supplies for the Work Table Setup

1. Massage oil made with 1 oz of coconut oil with 2 drops of ylang ylang and 8 drops of lime essential oil
2. Lulur scrub (The Lulur scrub can be purchased from Indonesian spa suppliers, or you can make your own by combining rice powder, turmeric, and sandalwood with warm water and 2 drops of frangipani oil and 2 drops of jasmine oil into a paste.)
3. Plain, full-fat yogurt
4. Hand sanitizer
5. Crème hair treatment (optional)
6. Two dry hand towels for buffing
7. Two dry hand towels for draping
8. Soda cooler filled with hot, moist hand towels
9. Finishing lotion or body butter (optional)

### Procedure

1. Foot soak and crème hair treatment (optional).
2. Massage the back and posterior legs.
3. Apply Lulur scrub to the posterior body.
4. Remove the Lulur scrub with hot, moist towels.
5. Apply yogurt to the posterior body.
6. Turn the client to the supine position.
7. Massage the anterior legs, abdominals, and arms.
8. Apply Lulur scrub to anterior body.
9. Remove the Lulur scrub with hot, moist towels.
10. Apply yogurt to the anterior body.
11. Wrap the client in a cocoon.
12. Massage the feet; sanitize the hands.
13. Massage the face.



- 14. Move the client to a shower and soaking tub.
- 15. Reset the massage table with fresh sheets.
- 16. Apply finishing lotion or body cream to the posterior body.
- 17. Apply finishing lotion or body cream to the anterior body.

posable undergarments, a comfortable chair, and slippers while he or she soaks the feet. Incorporate the crème hair

mask and scalp massage if the client desires it as described previously. Use sea salt in bath gel or a scrub to exfoliate the client's feet. Pull one foot from the soaking basin, scrub the foot vigorously, and then return the foot to the soaking basin. Repeat the process on the second foot.

Ask the client to lift his or her feet. Slide the soaking basin out from under the feet. Instruct the client to place his or her feet onto the preset bath towel. Dry the client's feet, slip them into washable slippers, and move the client to the massage table in the prone position.



FIGURE 14-17 Javanese Lulur Ritual procedure. (continue)



FIGURE 14-17 (continued)

### Step 1: Massage the Back and Posterior Legs

Open the massage with compression strokes as described in the previous section and a back massage (Fig. 14-17A). Use a gluteal drape over the top of disposable undergarments to leave the client's back expose and to expose both posterior legs at the same time. Complete the massage on the posterior legs as shown in Figure 14-17B.

### Step 2: Apply Lulur Scrub to the Posterior Body

Apply the Lulur scrub with one hand (the goal is to get the scrub on the body), beginning by the ankle on the left side and slathering it up the thigh, over the gluteals, and up the back on the left side, down the back on the right side, over the gluteals, and from the thigh on the right side to the ankle as shown in Figures 14-17C and 14-17D. Now return to the left side of the body and work the scrub into the skin

using long, full-body strokes. Transition to the right side and repeat the long, full-length body strokes.

### Step 3: Apply Yogurt to the Posterior Body

Remove the gluteal drape so that the client is wearing only disposable undergarments. Remove the Lulur scrub with hot, moist hand towels from the posterior legs and back as shown in Figure 14-17E. Take fresh, organic, full-fat yogurt and apply it to the posterior body using the same sequence you used to apply the Lulur scrub. Begin at the left ankle, slather the yogurt up the leg and thigh, across the gluteals, up the back on the left side, down the back on the right side, over the gluteals, and from the thigh on the right side to the right ankle as shown in Figure 14-17F.

### Step 4: Massage the Anterior Body

Turn the client into the supine position (the yogurt is left on the posterior body), bolster the knees, and drape the client with a towel over the disposable undergarments. Repeat the compression stroke sequence down the anterior body and massage the anterior legs as described in the previous section.

Use a breast drape for female clients to expose the abdominal area and an anterior pelvic drape to get the large bath towel drape out of your way. Massage the abdominal area and the arms as shown in Figure 14-17G.

### Step 5: Apply Lulur Scrub to the Anterior Body

Slather the Lulur scrub onto the anterior body by starting at the left ankle, slathering up the thigh to the hip, over the abdominals, up the arm on the left side, across the upper chest, down the arm on the right side, and down the leg from the thigh to the ankle as shown in Figure 14-17H. Now return to the left side of the body and work the scrub into the skin following the same progression of leg, thigh, abdominals, arm on the left, upper chest, arm on the right, abdominals, thigh on the right, and leg on the right.

### Step 6: Apply Yogurt to the Anterior Body

Remove the Lulur scrub from the anterior body using hot, moist towels. Apply yogurt to the skin using the same sequence, beginning at the left ankle, slathering up the leg to the thigh, over the abdominals from the left, up the left arm, across the upper chest, down the right arm, over the abdominals from the right side, down the right thigh, and ending at the right ankle as shown in Figure 14-17I. Wrap the preset plastic and blankets up and around the body as you would for a cocoon as shown in Figure 14-17J.

### Step 7: Massage the Feet

Massage the client's feet (Fig. 14-17K) using a variety of strokes or any of the techniques you learned in Chapter 10 (Spa Foot Treatments). Sanitize your hands.

### Step 8: Massage the Face

Massage the client's face (Figure 14-17L) using a variety of strokes or the routine you learned in Chapter 4 (Your Spa Massage). Conclude the massage, scrub, and wrap phase of the session with compression strokes applied over the top of the wrap and down the anterior body.

### Session End

Unwrap the client and move him or her to a shower or soaking tub to remove the yogurt from the skin and crème from the hair. After the client has completed this step, he or she can return to a clean massage table set with sheets for the application of a finishing lotion or body cream.



#### SANITATION

Avoid throwing Lulur scrub, purees of natural food material, mud, seaweed, or wet flower blossom down the spa drain. Instead, use a strainer to remove these items from water or paper towels to wipe them from surfaces. If you attempt to wash them down the drain the drain will become clogged.

## SPA FUSION

### INTEGRATION OF SKILLS



#### STUDY TIP: Make It Personal

In order to learn anything, you must feel interested in it, have a basic understanding of concepts, and spend time processing subject matter. With ayurveda concepts, this process can be particularly important. In order to apply ayurveda concepts, you have to make the analogies about energy, the makeup of the universe, and the flow of Prana personal. So, as you contemplate this material, pay careful attention to yourself. Can you recognize your dosha from the descriptions? Can you identify events in nature that might aggravate or pacify your dosha? Can you palpate a tender area on your arm, leg, or back and associate it to a marma point? The more you can engage these concepts at a personal level, the easier they will be to understand and apply.

#### MASSAGE INSPIRATION: Get Some New Culture!

It's fun to learn about other cultures, and the more you know about other cultures, the easier it will be to develop original spa bodywork treatments for your practice. In this chapter, you learned about ayurveda from India and Indonesian bodywork. You can deepen your understanding by planning activities that expose you to the Eastern worldview. You might go and see a subtitled film from India or Bali. You might attend a yoga class, meditation class, or practice Balinese dance. Maybe you visit the local art museum to view their Eastern or Indonesian collection of artifacts. Participation in any of these activities will help you create connections between pieces of information in your classes. As you make connections, write them down in a massage or spa journal so that they continue to inspire your spa bodywork practice, even after you graduate. When you run into new cultures, seek to find out more. What types of products do they use and export? Are any of these products natural? Would they make suitable spa treatments? Have fun and explore your world while you explore all the creative possibilities in spa work.

#### CHAPTER WRAP-UP

If you have been raised in a Western culture, Eastern concepts of bodywork can seem very strange at first, and you might want to simply reject them because they don't match your worldview. This is a normal reaction but may cut you off from ideas and techniques that could inspire and inform your developing

practice. You have probably noticed already that many of these "new" ayurvedic and Indonesian techniques are surprisingly like the "old" Western techniques you already know. It's interesting to contemplate that people in many different areas of the world were developing similar ways to use touch therapeutically. Isn't it amazing that comparable methods developed despite the very different cultural viewpoints people held as they approached bodywork? As you continue to progress through your studies think about your prospective and how it is changing. In the early days of massage school, you probably couldn't apply the idea of prana or marma points to your massage. Today, these are concepts that you understand and can explore as you deliver massage. Think about all the other cultures that are out there waiting to be explored. Each concept you learn changes you in some way; changes your thinking, changes your hand placement, changes the questions you ask clients to plan session goals, and changes the way you understand the world and spa treatments.

#### REVIEW QUESTIONS

##### Multiple Choice

1. Ayurveda is best defined as:
  - a. The practice of Hinduism in a spa
  - b. The practice of Indian massage and spa treatments
  - c. A medical system that is mainly focused on massage
  - d. A medical system and a philosophy about how to live life in balance
2. In traditional ayurveda, everything in the universe is composed of five elements (panchamahabhutas). These include:
  - a. Space, air, fire, water, and earth
  - b. Metal, wood, space, air, and breath
  - c. Space, breath, water, fire, and spirit
  - d. Earth, planets, sun, fire, and forest
3. Although every individual has elements of all three doshas, one or more will be dominant. This unique dosha combination is referred to as a person's:
  - a. Prakriti
  - b. Vata
  - c. Pitta
  - d. Kapha

## SPA FUSION

### INTEGRATION OF SKILLS (continued)



4. Balinese massage is characterized by:
- Amazing tapotement
  - Neuromuscular integration with reflexology
  - The use of compression and forearm techniques
  - The use of Victorian herbs such as lavender and rosemary
5. The Javanese Lulur Ritual is:
- A beauty treatment used by Javanese princesses before their weddings
  - A treatment to inspire courage used by Javanese kings before battle
  - A moon ritual used by Javanese villagers
  - A moon ritual used to inspire creativity
6. The Balinese Boreh treatment is:
- A beauty ritual used by Javanese villagers
  - A beauty ritual used by Balinese princesses
  - A medical treatment traditionally used to ward off colds and flu
  - A treatment to inspire courage used by Balinese kings before battle

#### Fill in the Blank

7. Kaphas need a massage that is \_\_\_\_\_.
8. Each dosha has its own qualities. Vata qualities are dry, light, cold, subtle, and unstable. Three kapha qualities are \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
9. Pittas are aggravated when the temperature becomes too \_\_\_\_\_.
10. The most unstable of the doshas and the dosha most likely to go out of balance is \_\_\_\_\_.