

SNEHA RAICHADA

How Ayurvedic Science Can Help You Heal

Jason Prall:

Hello and welcome to Awaken the Healer Within. I'm your Host, Jason Prall, and today I have Sneha Raichada. She is currently serves as the dean of education at the Ayurvedic Institute. She started in the healing arts by completing her master's degree in physical therapy. She's a graduate of the Ayurvedic Institute's Ayurvedic studies program levels one and two, and is an Ayurvedic lifestyle consultant and Ayurvedic practitioner, then furthered her Ayurvedic studies with six months of study in India.

Jason Prall:

She gained her yoga teacher certification, and began teaching yoga and providing Ayurvedic consultations with a private business in Texas. She also holds a Reiki three certification. Sneha shares her enthusiasm and inspiration about Ayurveda in the classroom and the clinic with the students as an instructor, and clinic supervisor, as well as in the panchakarma department with her clients. Sneha, thanks for joining me.

Sneha Raichada:

Great to be here. Thank you, Jason.

Jason Prall:

So, I want to get deep into Ayurveda, and where it comes from, what it's really all about, and some of the fundamental essence that it holds. So maybe you could take me back to the beginnings, as we understand them. Where does Ayurveda come from, and how old is this science?

Sneha Raichada:

Awesome. So, depending on how far back you want to go, and it depends on who you talk to, and what source you look at, but Ayurveda really comes from our Vedas. So in tradition, in Indian culture, Indian tradition, the Vedas are like tens and thousands of years old, and they say Ayurveda actually comes from Rigveda and Atharvaveda. There's four different Vedas, but these are the two where Ayurveda comes in. If you talk to more modern individuals... Because it's hard for us to wrap our minds around something being 10,000 years old, this type of science and this type of healing art to be that old.

Sneha Raichada:

Then, you can also... Some individuals will say some of the classic texts of Ayurveda are about 5,000 years old or so. So depending on like 5, 10,000... it's a big gap. But depending on what your mind can wrap around, it really comes from our ancient text. And then there's classical texts around Ayurveda. You have Sushruta, you have Bhava you have Charaka. These are all classical founders, practitioners of Ayurveda that that wrote these beautiful texts and science around the whole thing. So then people like us today, have something to reference have something to learn from, as well.

Jason Prall:

One of the things I love that I learned about Ayurveda is that it's this living science. In other words, it lives through practitioners through the years, and the fundamental teachings are applied in various ways, and each practitioner can almost get creative, as long as they're following the principles. So maybe just talk to me about that a little bit more. How has it evolved and changed? Is there different ideas or branches around Ayurveda?

Sneha Raichada:

Definitely. I think this is a great question to ask, because Ayurveda, like you said, at the core, the science is the science, and it's just, how do we apply the science? Especially in today's terminology, in today's world, because we're so evolving, we're so changing, and so many different things are happening today. So originally, Ayurveda is a verbal tradition. It was just carried on from teacher to student, teacher to student, and passed on, lineage-wise. And then it was actually recorded in like paper form for our modern day people to reference.

Sneha Raichada:

Ayurveda, originally, when it came, as the sages, the seers, all these great individuals, they saw humanity wanting to progress. In Vedic tradition, in Ayurvedic tradition, we say there's four aims on life. There's Dh arma, Artha, Kama and Moksha. Moksha is that last piece that we're all looking for, that truth, that infinity, that enlightenment, whatever it is that you want to call it, liberation, any of those things. But these great individuals saw that I can't even do that if I don't have a physical body to actually use as an instrument to attain those things.

Sneha Raichada:

They had compassion on the human race, they had compassion on people like you and I to say, "Hey, you're not well, you're not healthy, you're not healing. Let's get your body physically well, emotionally well, mentally well, so then you really can go towards these liberation and these greater truths of humanity."

Sneha Raichada:

There's so many different ways to practice Ayurveda. Some individuals, you'll see, are very just focused on the body. It's just the physical way of practicing Ayurveda. Our body has to be physically healthy in order for me to do anything that I want to do, even just talking here and sitting here with you. But if I'm in just great pain, I can't even do this with you

Jason Prall:

Mm-hmm (affirmative).

Sneha Raichada:

So there's the physical element that you'll see many practitioners follow that piece of it. But in Ayurveda, we also say there's the training of life. So it has the physical or the body, it has the soul or the Atman, and it has the mind or Sattva. So we're saying we are all of these things. I am not just a physical human being. So another way of practicing Ayurveda that you'll see the different lineages, the ways of practicing today, some people will go just physical, and some people are actually integrating all of these things.

Sneha Raichada:

My teacher, Dr. Lad, has taught us to integrate all of these things. So when I practice, I'm more of this integrative philosophy of, hey, you're physical, Jason, but you're also... you've got the mental piece, you've got the emotional piece, you've got the spirit piece, and I want to address all of these aspects of your life.

Sneha Raichada:

So I think these are the two really big ways. And then there's also modifications for our day and age. When you read the classical texts, they're beautiful, they're Amazing, they're practical, they're relevant, but then certain things, just because of the environment we live in, like global warming, all these things are happening, so some of the things that they reference, we may not have access to today. Or the region that I live in may not have access to that specific thing. So then how do we modify it? And how do we say like, do sustainable practices, do local practices? So I think these are the ways that we're evolving Ayurveda to meet the day, to meet the times, and meet the needs of the people for today, basically.

Jason Prall:

I love that. As long as we're staying in the fundamental essence, that is Aryurveda, then it can be modified any which way to Sunday. As long as we're sticking to the core principles. So I guess maybe what are the core principles, if you could define them? What are the fundamental aspects that Ayurveda looks at in order to sort of stay healthy?

Sneha Raichada:

Got it. So, there's so many core principles, but I would say one way that we look at the world is through this concept called Gunas. Gunas basically translates to qualities. So everything that I see, everything that I interact with, whether I'm interacting with you, I'm interacting with an object, I'm interacting with a tree, whatever it may be, it has certain qualities. The seasons have certain qualities. Winter season is totally different than summer season. You are totally different today than you will be when you are in your 60s. You are totally different today than from when you were 10 years old. These are all various different qualities.

Sneha Raichada:

So we start recognizing, in Ayurveda, what are the qualities that are exhibiting today in that individual? Then we also look back, as a fundamental principle, in a way of treatment of the individual is, treat with the opposite, as a very general fundamental principle. Sometimes we do treat with the same, but treat with the opposite is the general principle. So if you're feeling super hot, you're getting a lot of rashes, and heat and anger and all these flare ups, then we're going to treat with the opposite. We're going to cool you down, calm you down, relax you down, basically.

Sneha Raichada:

So these, I would say, are the two core fundamental principles. Then off of these, we go into like doshic principles. Dosha is basically... There's three main doshas, and what we call like the humors of the body, and how we see the individual. They're Vata, Pitta and Kapha. So then principles around these three, because each has its own qualities. Again, we go back to qualities. You'll hear me say that all the time. Vata has certain qualities, Pitta has certain qualities, and Kapha has certain qualities. So always looking at these qualities, and then what are the qualities that you were born with, that you're natural?

Sneha Raichada:

When you were born, Jason, you were born at a certain balance, you were born with a certain beauty, and certain equanimous state. And then through life, life happens... I always tell my students, life happens. So it's not a good thing, it's not a bad thing; it happens, and we go off balance, and then we just say, okay, which qualities are off balance? And then let's treat with the opposite, and get us back to that equanimous state, basically.

Jason Prall:

I love that. One of the things that I've noticed is that Western medicine, particularly the classic Western medicine is hyper masculine. It's very rigid, it's very top-down. Whereas Ayurveda and some of the other Eastern traditions tend to be a little bit more feminine. There's a little more feminine. This is, to me the qualities. It's like, we're recognizing these subtle distinctions, and there's a feeling to it all. So talk to me more about the doshas.

Jason Prall:

So as I understand that were made up... All of us have all of the doshas, or all of the Vata, Pitta, Kapha. We're a combination of all of them. But we have more of some than other, typically. There's a balanced constitution. I like to think of it from the Western perspective. This is like your genetic makeup. It's just a different way to think about it. And this can shift and change over your lifetime, and we can actually influence it. But at the core, it's there. So talk to me about that, and how does that play out in our life?

Sneha Raichada:

No, definitely. So, like you said, we all have Vata, Pitta and Kapha, the three main doshas. My students are always asking like, "Okay, great, I'm Vata. Yay. I'm not Kapha." Or, "I'm Pitta." Or, "I'm Kapha." And they think one is better than the other, but they're not. They help us to create the balance. One is not better than the other. You may have more Vata than I do, or you may have more Kapha than I do. Does that make you better or worse, or does that make me better or worse? It doesn't. It's all about the balance. It's about, do I recognize where my balance is?

Sneha Raichada:

That's one beautiful thing about Ayurveda, you really start getting in touch with the body, and you start understanding, hey, my Vata is a little off today. Hey, my Pitta is a little off today. And then you start learning to treat your own body by listening to your body, as well. Vata, in essence, if you want to think about how it manifests in our body, Vata is movement. Think of creativity, think of movement, think of expansion and freedom when you think about the dosha. When you think Pitta dosha, think fire, think digestion, think transformation, think understanding and comprehension.

Sneha Raichada:

And then Kapha, you want to think nutrition, you want to think anabolic, you want to think building, think love, compassion, forgiveness. You see that I gave you different descriptions that are physical, as well as mental, and emotional. So these doshas experience through our body, physically, as well as that mental-emotional side that we were talking about earlier.

Jason Prall:

Yeah, I love that. The terminology, as you get into Ayurveda, can be a little bit challenging at first, because we're trying to define these things. For me, it's like, I don't need to understand Sanskrit totally. I

think it, for sure, helps as you get deeper into the practice and the studies, but if I can just understand the qualities, and understand how they're manifesting, then I'm working with the energy, so to speak, and I can understand how they're playing out mentally, physically, emotionally, and then I can bring that into my life. This is something that I've really begun to treasure, is the deeper understanding of these qualities, and it becomes so simple. I don't have to...

Jason Prall:

If you understand the qualities, you don't have to memorize. I know Ayurveda goes very, very deep, so I want to honor that, too. But on the surface, at least bringing in some of these practice's understanding, it actually is quite simple once you just classify these qualities and characteristics. This is why I love using the elements, because it isn't fire per se, but it's the qualities, and we can use that as a representation, is the simple way to think about it. So with that, how does Ayurveda think about disease? What is disease, and how does it manifest?

Sneha Raichada:

Awesome. What I like what you're saying, Jason, is the easiness of Ayurveda. Like you said, it is a deep science, super in-depth, but don't let that intimidate you.

Jason Prall:

Right.

Sneha Raichada:

Let it be accessible, and that's what we're trying to do. Making it accessible to each individual at the level that they're at. So when we think of... Even in Ayurveda, when we think of disease, we have to actually talk about health. Ayurveda really looks at health first. Disease, I love the way Dr. Lad says it, is dis-ease, it's dis-comfort. When there's discomfort, when there's disease, something is going haywire, it's just figuring out, what is it, and why is it? That would be another core principle of Ayurveda, is like, we're trying to get to the root cause of everything. We're not just going to mask it with the symptoms and just give you a little balm just to ease the pain. We can do that, 100%, but wait, why did that pain even start in the first place?

Sneha Raichada:

So when we talk about disease, we have to talk about health. The way Ayurveda defines health in one of the definitions that one of the classics texts says from Sushruth is the balance of this entire human body. We look at the whole body through different tissues, our mental balance, our emotional balance, our digestive health balance. So it is the balance of this entire human being, and then being able to be comfortable in that balance, really being situated, and being at ease in that balance is the way we look at health.

Sneha Raichada:

So disease is the antithesis of that, the exact opposite. When I'm not digesting Well, when I have to take those five different X, Y, Z medicines for my acidity or for my constipation, or whatever those things might be. That is dis ease. Who's ever told you, "I'm constipated and I feel great." No, they are in disease, they're in discomfort. So any dis ease is like disease, and when we think... I'm giving you physical, but it could be mental, too. Just not feeling situated in yourself, feeling irritable, feeling sad. These are not good or bad things, it's just an awareness within the body.

Sneha Raichada:

We don't say having a long fingernail versus a short fingernail is good or bad, it just is. Or, the leaf is green today and orange in the fall. Is that good or bad? It's just is, and it's the same thing in our body. If I'm feeling anger, I'm feeling sadness. I'm feeling loneliness, it just is. But how do I balance it? What's my root cause? So Ayurveda gets to that piece of it when we talk about disease, and really understanding, really, what is health? So then I can really understand, what is disease, if that makes any sense.

Jason Prall:

Totally. Yeah. Really, it seems like it's just balance and imbalance, and those are just two states, and there's a whole spectrum of how that manifests. But that's the core. I think if we keep it that simple, then it becomes a lot easier to think about, how do I fix this, or how do I bring this back into balance? Because, look, I studied a little bit functional medicine, and I got deep into the physiology and the biochemistry, and to some degree, it's an endless hole. The body is so complex, that I at some point, I realized, this is silly. If I keep going, I'm just going to keep digging into the complexity to the point of exhaustion, because I can't possibly understand how all these systems are connecting with that system. It doesn't mean that it's totally worthless, it just means that I can't get to the core aspect.

Jason Prall:

Because, to some degree, the science, the way that we've understood and created these maps, the science is still working a lot of this stuff out. We still don't understand fully how an emotional experience from four years old is going to manifest physically and mentally in the body, because it's not just some simple pathway that we can identify. So it's very, very complex. And yet, if we sort of zoom out a little bit and take an Ayurvedic perspective, then we can understand, okay, what's the qualities that we're working with? What's out of balance here? How is this manifesting in terms of balance or imbalance for this specific constitution, for this specific individual? That, then we can work with.

Jason Prall:

I love that Ayurveda has mapped out, just so many things with regard to practices, herbs, meditations, mantras, mama points, breathwork, pranayamas, yogas. There's just so many things that have been worked out. Again, these have been practiced for thousands of years to the point where it's not a 50-year-old study that we're still trying to figure out if it's working, this is thousands of years of practice, and it's been verified over and over and over again. Which is why Ayurveda has not only not died, it's actually has a resurgence, I feel like. Especially in the West, there's this massive new understanding of this medicine, of this science.

Jason Prall:

So there's two things that I think are really, really important with Ayurveda that I've recognized, and one of them has to do with digestion, and it's the concept of the digestion that I think is so critical and fundamental and interesting. Of course, it's the physical digestion. That's usually what we think of, digestion, food. But there's a deeper aspect of digestion. We digest our thoughts, we digest emotions, we digest energies of all kinds. So if we fail to digest these things, if they get stuck, if they don't get digested and assimilated and worked through fully, integrated into our system, then there tends to create issues or backlog, especially over time. So there's this idea of Ama, and Agni. So what is Ama and Agni? Because these are very strange words for the Western mind, but yet, they're very, very simple in

terms of what they are. So how do we think about that, and how do we bring that into an understanding with Ayurveda?

Sneha Raichada:

Oh, I love that. I'm a big superhero fan. Any kind of superhero, I'm in it, it doesn't matter what it is. So I always think of me Agni and Ama as arch nemesis, basically. Agni is always just trying... it is like what you said, the digestive capacity, the transformation. Our ability to even take thought, comprehend it, digest it, and assimilate it within our being, that is Agni. Agni, also, like you said, physically, digestion. I eat an apple, and it turns into my blood, it turns into my skin, it turns into my bones, that is also digestion, that is also Agni. Ama-

Jason Prall:

I'm want to pause there real quick-

Sneha Raichada:

Yeah.

Jason Prall:

... because there's something about Ayurveda that is so deep, and I think we don't appreciate it enough in the West, which is, I'm actually taking an apple, what have you, I'm digesting it, and I'm literally turning it into blood and bone and nerve tissue, and all these things. That's an unbelievable aspect. What I love about Ayurveda, it's actually mapped out these various systems, or Dhatus And-

Sneha Raichada:

Yes.

Jason Prall:

... that is fascinating, and there's... actually, they've ordered it. This isn't super critical for the beginner, but maybe you just talk me through that, because I think it's really interesting, and it shows some of the depth of Ayurveda, and how these Dhatus work. So if I'm digesting properly, 100%, how do I get all the way down to the Ojas.

Sneha Raichada:

Yes. No, it's beautiful. Great question. I used to tell my students, growing up in third grade, I think, fourth grade, we get exposed to the food pyramid. So I might be aging myself when I say that, because I don't even know if it still exists. But they always talked about, you are what you eat. I never quite understood that. And then when Ayurveda came, it made sense because of what you're saying right now. I eat this apple, I eat a sandwich, whatever it is I eat, I digest it, all the enzymes, molecular processes, all these good things happen, it gets broken down into these tiny, tiny little molecular pieces, goes into our bloodstream. And then the first piece is the Rasa and the Rakta, which is combination. The first part is Rasa, the second part is Rakta. When we combine these two, it's our blood basically. It's our plasma and our blood. It's our red blood cells, and our plasma, it's everything, all those constituents that are within our blood when we go get a blood lab exam done.

Jason Prall:

So the aspects of ourselves is nourishing those pieces of us?

Sneha Raichada:

That's right. Exactly.

Jason Prall:

Okay.

Sneha Raichada:

Because Rasa, when we think... Again, remember, it's physical, mental, emotional. So Rasa, also, is our lymphatics. It is the juiciness that we have within our bodies, it is the lack of cracking and popping joints when I don't have that Rasa, when I don't have that nourishment, which is also a piece of Kapha. That's how Kapha is manifesting, as well. But Rasa also gives me nourishment, it gives me compassion, it gives me the ability to face the world. And then Rakta is blood. Rakta is also a Pitta the component. So you see how the elements and the doshas all start coming into this piece.

Sneha Raichada:

So once I build my Rasa, in Ayurveda we say it takes five days from one Dhatu, which is this Rasa and Rakta that we're talking about, the tissues, into the next Dhatu. So we have Rasa that gets built first, which is what we call like aha. It is the basic of our diet, and it is the nutrients that is going through. Then it starts building the blood component, which we were saying like, our red blood cells, our liver function.

Sneha Raichada:

Blood also gives us enthusiasm, vibrancy, when we look at it from a mental, emotional side. It gives me that ambition and drive to say, "Hey, I'm going to do something great today in this world." It gives me the vibrancy to go out there and face the world. Then you have Rasa, Rakta, and then you go into Mamsa. Mamsa is the muscle tissue. We all know our muscles, biceps, quadriceps, abs, all these different things. So it starts building the muscle tissue, and muscle gives us strength. We know this from a physical side, it gives us strength, I can move this box to over here, whatever. But it also gives me strength, the mental-emotional strength, the courage to go out there and do what it is that I need to do, to face the world, to face whatever it is that's going to come to me in the next moment. Then we go Rasa, Rakta, Mamsa, and then Meda. Meda is fat. Unfortunately, in this Western society, man, fat has been like ah-

Jason Prall:

Demonized.

Sneha Raichada:

... get away from me. But we love fat. Ayurveda loves it, cherishes it, we adore it. It's great for you. It's not, an "ehhh" wrong answer kind of thing. We want it. Fat gives us lubrication, fat gives us support, fat gives us... When we're exhausted, it is that fat that is going to help us to come out of that exhaustion, it is the fat that nourishes us and supports us. That mental-emotional side, fat gives us love. Think about it from food. When I'm sad, when I'm depressed, when I'm lonely, any of these emotions that we've all experienced, what do we do? We start eating. That's the whole thing. I'm looking for a chocolate cake,

I'm looking for something, because fat nourishes us. So fat is beautiful. It gives us love, it gives us nourishment physically, mentally, and emotionally.

Jason Prall:

Correct me if I'm wrong, my Sanskrit is not very good. But what does your name mean? Isn't your name-

Sneha Raichada:

Yes.

Jason Prall:

... tied to this quality of love and connection and nourishment and support from that mental-emotional level. Right?

Sneha Raichada:

Exactly. It's lubrication, it's selfless love, it's truly loving ourselves.

Jason Prall:

Right.

Sneha Raichada:

Which is so important, as well.

Jason Prall:

I feel like it's kind of like this motherly quality, it's like there's something so, so deeply loving and nourishing about this love.

Sneha Raichada:

Yeah, definitely.

Jason Prall:

To me, this is an aspect, too. When we find people that are overweight, or that use food as a way... Like-

Sneha Raichada:

Yes.

Jason Prall:

... that, all of a sudden, makes sense. That actually when I have a little bit of extra fat, I actually feel better, in a sense mentally, emotionally. Maybe not physically, because there's certainly an imbalance that can occur, of course. But I just want to bring this in, because it starts to make sense for somebody who doesn't understand maybe, why am I eating so much? Why is it so hard for me to get rid of this excess weight or excess fat? There may be a deep, deep quality there that you're seeking, it is occurring through food and through this actual physical aspect of of this fat

Sneha Raichada:

Definitely. Especially think if... mental-emotional, if I'm feeling lonely, that means less. I'm feeling like I'm not quite adequate, I have less, I want more. So the body's so smart, Jason. It builds. If it feels like it's less, it feels like it's in this fight or flight mode, it's going to give you more support, it's going to build that fat in your body. It's smart, it's doing what you need, when you need it, essentially.

Jason Prall:

Right. So the way forward here for somebody that might be dealing with something like that is find out where the real need is. Are you lacking support? Are you lacking connection and love in other ways through people or loved ones or family, or what have you, and see if that can be met. I've seen this, where, when that does get met, the the physical weight can actually drop off really, really-

Sneha Raichada:

Yes.

Jason Prall:

... easily. It's so much easier to lose that weight. For some people, if they lose that extra fat, they work out really hard, and they go through this diet program, and they look good, but they might feel so lost, or so empty, or so lonely. There's something that's really missing about losing that weight. So I just think it's such an interesting thing that I remember reading about in one of my books in Ayurveda, and I'm like, "Oh, my gosh, that makes so much sense." I had so much more compassion for that person that's struggling with weight, because there's something else that's maybe missing there.

Sneha Raichada:

100%. And it's getting to that root cause, like you're saying.

Jason Prall:

Right.

Sneha Raichada:

Right? One of the foundations of Ayurveda is wait, why? Why is this going on in the body? What's missing? So then we can add to it in a healthier perspective, because the body is going to do what it knows to do.

Jason Prall:

Right.

Sneha Raichada:

You can't stop that. So it's like, okay, how do I balance this? What's missing? And where can I start tailoring it to what the body needs?

Jason Prall:

Right. So just to clarify here, that we've got these different Dhatus that are being built, right? And-

Sneha Raichada:

Mm-hmm (affirmative).

Jason Prall:

... they're built in succession, and they all require digestion to get to the next phase. And if digestion is lacking, or is insufficient, or it's just not very good, then we're not going to build the next Dhatu or next tissue, or next component or aspect very well, right?

Sneha Raichada:

Correct. Yeah, exactly. So starting off with that Rasa, when we started off, it needs to be good. I need to be able to digest that apple. It doesn't need to just sit there like a clump in my stomach, or it doesn't need to just ferment because I can't digest it. I need enough acidity to digest it, I need the right balance of acidity. I don't need acidity and regurgitation happening-

Jason Prall:

Right.

Sneha Raichada:

... but I need enough, so when I'm taking some of these drugs that just kill the acidity, then I could be eating the most organic, nutritious, locally-grown. All these things that we want to look for, doesn't mean it's going to digest in my body. So I have to be able to build that Rasa first to digest it, and then I can start trickling it down, and really building this beautiful blood, beautiful muscle tissue, beautiful fat tissue, all these things.

Jason Prall:

And then so where does it go from there? What's next after fat?

Sneha Raichada:

So it goes Rasa, Rakta, Mamsa, Meda, and then Asthi. Asthi is bone tissue. So it is creating our bones. And then bones, we know, it helps us in giving structure and stability to the body, but also, again, mental-emotional, it gives me support, it gives me support in life. So when we think of bones, we also think of our spinal column, we think of our hips. This is our stability. When we are going out and working, what do people want to say? Like, "Get in touch with your core, get in touch with the center of gravity." What is-

Jason Prall:

Right.

Sneha Raichada:

... that? It's our biggest area. It's our pelvis, it's our bone that's giving us that support to say, "Hey, I'm ready to face what's happening, I have the strength to move forward." You know what I'm saying?

Jason Prall:

Yeah, totally.

Sneha Raichada:

From my mental-emotional and physical side.

Jason Prall:

Yeah, I love that. And then after bone? What's after bone?

Sneha Raichada:

We go into nerve tissue then, which is Majja. So it's Rasa, Rakta, Mamsa, Meda, Asthi, Majja, which is nerve tissue. Nerve tissue is the most simplistic way of defining it, but it's more than that, to be honest with you. It brings into the mind component, also, because that is what nervous system is. If I touch something hot, it is the signal of the fire going all the way up my arm, into the brain and saying, "Ooh, pullback."

Sneha Raichada:

So we think of nerve tissue as this reactionary sensory efferent kind of connection stuff. But it's also more than that. It is my mind. My mind is the bridge, we say in Ayurveda, between my sensory perception and my true soul, my true Atman. So where does the mind really live? In Ayurveda, it totally flips the entire paradigm. Because if you think in Western context, we think, oh, mind lives here. No, that's the brain. That's the physical brain. In Ayurveda, we say the mind is in every cell of our being. It is that communication, it is the cellular communication.

Sneha Raichada:

This is where the Agni and Ama thing comes into play a lot, too. Because when our cells are communicating, things are hunky dory. Think about it. If you and I are communicating really well, we're happy, we're communicating, we're understanding each other, we're adjusting to each other's needs, we're balancing, and we're flowing together. If we don't communicate, what happens? We argue. There's going to be some friction, there's going to be a disconnect, there's going to be a gap, there's going to be all these issues that arise. Same thing in our body.

Sneha Raichada:

I tell our students, to make it really simple, if two cells are not communicating, what happens? Some disconnect happens, and then disease can arise in that process. When there's this Ama that covers all of our cells and stops this Majja Dhatu, this cellular communication from happening... So Majja, we say nervous tissue, but that's super simplified. But you got to bring in this mind piece, this communication piece, all of it is Majja.

Jason Prall:

Yeah. To me, it feels like coherence, it feels like... and also, emptiness, right? The ability for just-

Sneha Raichada:

Mm-hmm (affirmative).

Jason Prall:

... to let things be, without gripping on and holding things super tight, and just allowing things to just occur without too much reaction. There's so much there, I think. This is the thing with Ayurveda that I've

recognized, is that to some degree, as I began reading these concepts and understanding these concepts, there gets to be a feeling about these things, where the actual mind can actually rest, and you can feel into them, and there's more quality there that you can pick up on. There's almost this intuitive aspect that starts to arise with some of this stuff. So you begin to understand them in almost a wordless capacity, which is a really interesting thing, because that doesn't really exist in the West very well. So after this nerve, what's after nerve?

Sneha Raichada:

Then, it gets to exactly what you're talking about, your Shukra and Artava, which is your male and female systems, hormones, and then that goes into Ojas. This is where Ojas really comes into play. This is what makes beautiful, unctuous, nutritious vibrancy within our life, that glow. When you see someone that has great Ojas, they have a vibrancy, they have a glow about them, they have a love for life and enthusiasm about them. So we're getting that apple, and it's turning into this beautiful thing that's within our being, and that allows us to keep going every day, basically.

Jason Prall:

This is like a life force, sort of prana, so to speak, this is the-

Sneha Raichada:

Yeah.

Jason Prall:

... thing that just exists, that wants to live, this desire to keep going. I know this is tied to longevity, as well, which Ayurveda has a deep and rich history of exploring longevity from a very, very real practice. So we won't go down that, because it's a whole different rabbit hole. But I think what's important too, is you mentioned the male female. So when you think about reproduction in pregnancy, and those that are having a challenge getting pregnant, I think this has a lot to do with it. It's the ability to turn this nourishment into that aspect, and so there's a digestive quality. So we talked about digestion a little bit here. What's the other one? What's this Ama? Speak to that on a physical level, on the fundamental level, perhaps, in the gut, and then mental Ama and other things.

Sneha Raichada:

Definitely. So Ama, the arch nemesis of Agni. So Ama is toxic, morbid, raw waste product. That's the way we help our students to understand it. Anything that is undigested turns into... Physically. It is physical, so you can actually see it, Jason. It's not this like, oh, imagine this Ama. No, it is physical. When you look at your tongue in the morning, and you wake up in the morning, and you stick your tongue out in the mirror, the white stuff that's on there... The tongue represents our digestive tract. That white stuff is undigested processing of Ama, basically.

Sneha Raichada:

Ama will show up there. It can show up in our urine, in our sweat, in our bowel movements, it'll show up in joints. It manifests everywhere. It can cause pain, it can cause dis ease, disease, it can manifest and cause fatigue, lethargy issues, and menstrual cycles, issues in pregnancy, issues and skeletal-muscular neural issues. Anything, Ama is going to be in there, and as Ayurvedic practitioner, we're always targeting that Ama, we're trying to get it out of there.

Sneha Raichada:

The qualities. Remember we talked about qualities? Again, we just look at the qualities of Ama. It is sticky, it's gooey, it's thick, it's sludgy. Agni, think of the Gunas, exact opposite. It is light, it is vibrant, it is upward-moving, it is flowing, so it burns the Ama. And then when we have Ama what happens... A very simple example is... Because it's like a wet blanket. Imagine if I just threw a wet blanket on you right now. It's "uck" you just feel heavy and like, uck, and even your posture starts slouching, everything just turns like uck. Same thing happens with Ama. It's just like, all these layers and coverings of wet blanket, over wet blanket, over wet blanket. And our cells, our actual cells start getting this coating on them.

Sneha Raichada:

So then, when one cell has this coating, then if another cell is trying to communicate, it can't hear it. It's just like, if I'm trying to talk to you right now, but you have like 10 wet blankets on you, my volume is not going to come through as clearly. You may make out a word or two here and there, but it's not going to be as clear, as coherent, the communication is not going to flow. Same thing happens on our physical level.

Sneha Raichada:

So it stops cellular communication, and different disease and different... Lack of communication starts happening within the body.

Jason Prall:

So this may be an oversimplification, but I think about it as metabolic waste. That-

Sneha Raichada:

Yes.

Jason Prall:

... whatever that is... That's a Western way to think about it. I think, again, just want to bring this in, that these are... We think about the Western sciences and how we think about health and disease and the body, and Ayurveda, there's not always an easy direct translation. We have to bring in a lot of descriptors in order to make that that jump. So I just want to recognize that, that what we're thinking of as Ama here, the Western mind might try to grab onto something as a parallel, and it may not be totally accurate here. So with that, what about mental Ama? How does that come into play, or emotional Ama?

Sneha Raichada:

Mm-hmm (affirmative). No. This is so important, because when we think mental Ama, emotional Ama, it also turns into this physical crudiness within the body, the slush, the sludge, all this stuff that we're describing about it, it also does that. So if I get, let's say, an emotion of... someone insults me. Someone just says, "Oh, you're so dumb. You're so stupid." Whatever it may be. Hurts my ego, and says, "Oh, you're not good at that." Anything, all these mental attacks on my body, on my mind, if I don't process it, if I don't let it go, if I hold on to it...

Sneha Raichada:

Students are always asking like, "What do you mean by processing it? What do you what do you process exactly?" Because we want to be so physical and so tangible with everything. It's like, I want to move

from here to there. But processing that emotion is, okay, someone called me stupid. Okay, fine. That's their opinion. Do I take it? Do I take it to heart? Do I just keep repeating, Oh, man, I'm so stupid. I can't believe that person called me stupid. You know how that cycle goes in our mind, it's like, I'm talking to myself for hours on end. The person is gone. They're not even thinking about me anymore, Jason, but I am over here just calling myself stupid over and over again. I'm not processing it, I'm holding on to it. Versus, okay. He called me stupid. Fine. Move on, next.

Jason Prall:

Right. Yeah.

Sneha Raichada:

And then when I don't move on, that's when that energy... If you look at... Everything is energy. Words are energy, thought is energy, the digestion of that apple is energy. So this energy is coming into my being, how am I processing that energy? Because if I don't, and I'm holding on to it, then our body, per Ayurveda, has certain affinity to certain emotions and certain energies. So then those energies get lodged into our tissues, into our organs, and then they start crystallizing, and physically start manifesting into disease, as well. So that's where the mental-emotional Ama comes in. So if I'm not processing these thoughts, negativity, anger, hatred, judgment, irritability, whatever it may be, loneliness, sadness, it's going to show up physically, one way or another.

Jason Prall:

I love that. I think the thing with processing these things is you can tell if you haven't processed it. If something happened earlier in the day, and you're telling the story to somebody else, and you're still charged up about it. The way I think about this stuff... I continue to do a lot of work in this arena, because a lot of these things, they get caught because of childhood trauma, so to speak, or conditioned beliefs, and what have you, from early childhood. So these things come at me, and sometimes I don't even think that I'm getting caught, or that I'm... I think that I'm processing it.

Jason Prall:

The way I've learned to process some of these things is to recognize, okay, what was said, what was done, and how am I actually feeling? Oh, I'm actually feeling pretty charged up. There's some sadness, there's some anger, there's some frustration, whatever it is, recognizing what's truly here. Because that's, I think, some of the time, the first thing that happens, is we sort of disconnect from the body, and we actually don't feel what's really happening. So, oh, it actually does hurt.

Jason Prall:

Even though I know it's not a big deal, there's something that it pinged in my system here, and it's really come alive. Let me sit with that. Let me feel it. Sometimes I might need another system, another person, another being to help me process this, because I lack the resource in order to process. So there's a lot, I think, that can come up from this mental-emotional Ama piece.

Jason Prall:

Because we look at the news, we look at social media, there's a lot of things that get stirred up, and they ping these little parts of us that are maybe underdeveloped or not fully worked through, not fully

integrated, and then boom, all of a sudden, this process comes up, and this is where mental-emotional Ama can build in the body. I love that you brought that to the different systems, because just Chinese medicine, I think, is famous for this, Ayurveda, too.

Jason Prall:

We store certain anger, certain emotions in the body. For me, very Pitta. So I've got to be mindful of the anger and the frustration that really starts to accumulate in terms of Ama in the liver, gallbladder area. So what other things can you think about here just a way to think about these different systems and different emotions?

Sneha Raichada:

Yeah. Like you said, anger, towards the liver area. So those individuals that are experiencing different issues with liver, cholesterol gets processed and created, and it goes through the liver. Our blood, so rashes, and heat, and different skin disorders. It's not just a topical cream that you want to put on that rash. Yes, you do alleviate the burning, the itching, whatever it may be. But wait, why did that rash happen? Go back to the root cause. You can also have cold, cough, congestion within our lung area.

Sneha Raichada:

So sadness and grief really accumulate right there, and I've just seen it over and over and over again, where even with our students or even with clients, they've gone through a really traumatic event. Whether it's a death in the family, they're grieving, whatever it may be, then within a week to 10 days, all of a sudden, they're developing this cold and congestion and like... these symptoms, and you're like, "Hey, where did this cold come from?" We are just not making the connection, like, wait a minute, sad, griefness, bam, it's accumulating in that chest area.

Sneha Raichada:

Nervousness. A lot of us have nervousness, anxiety, especially in this day and age with COVID, and all these crazy things going on in the world, that we have no control over, it creates anxiety and nervousness within the body. The colon, so digestion, again. So sometimes constipation can occur. And then that goes back into our mind of like, creating stagnation and foginess in the mind, as well. So you'll see all these type of things and all these different emotions, they'll just start building into the system.

Sneha Raichada:

Just like what you said, if you can just sit there, just take a deep breath, and just recognize Wait, why am I holding the tension? Are my shoulders tight? Am I feeling some weirdness in my stomach or? Take a deep breath. I always tell my clients, just take a deep breath, and you'll see sometimes it's like, you can't. It doesn't go past right here, and you can understand, okay, wait, there's something blocking in this area. I can't even go fully into my lungs.

Jason Prall:

Hmm. I love that. So as this sort of Ama naturally is going to build up, it's going to naturally build up in all of us throughout our days, throughout our years, how do we start to process that? Because we're processing it inevitably, too, but some of the stuff gets stuck in it, just continues to build. How do we begin to unwind that? What are some practices? What are some maybe herbs, some tips, some things to think about if I want to work through some of this Ama that might be accumulating in my system?

Sneha Raichada:

Definitely. So, again, go back to the principle of, to make it simple, to make it accessible, and make it doable every day, is treat with the opposites. We said Ama, the qualities of Ama, they're heavy, they're sluggish, they're thick, all these things. So we want to do lightning things. We want to do things that are going to lighten that Ama, that are going to burn that Ama. So from a food side, ginger. It is like a miracle, it is awesome. Ginger is considered more that Agni side, it is fire, it is digestion, it is burning that Ama.

Sneha Raichada:

So just incorporating some ginger, whether it's cooking with ginger, having a little ginger tea, sipping on it, or we call in Ayurveda, very simple, a ginger pickle, which is just a couple of pieces of ginger just sliced... peeled, sliced, and you add a little salt and lime on it, eating that right before you sit down to eat, as well. So this is so simple. It's like an Amazing super food, and you can just do it, everybody can do it. You can make a little ginger tea, you can eat a little ginger, you can add a little... shred a ginger into your food whenever you're cooking, as well. So this is a fantastic way.

Jason Prall:

That's going to stimulate digestion a little bit right and burn through that Ama. Correct?

Sneha Raichada:

Yeah, the ginger will definitely help burn through that Ama, and it brings out lighter quality, which is the opposite of Ama.

Jason Prall:

Cool. So there's some other things, too, that I think are really important. One that is talked about now a little bit more in the West, which is not eating too late. That's a surefire way to build up Ama, because your digestion is starting to wind down, anyway, late at night, and adding food is going to overwhelm that digestive capacity and build up that that Ama at night. So not eating too late, not eating a super heavy meal, even at dinner, keeping your dinner a little bit lighter, moving your meal toward... the heavier meal toward the middle of the day, when your digestion is optimized. And then tongue scraping. Talk to me about that, because it's such a simple way to remove some of this Ama that's building up, and it's something that I now incorporate my day, and it's so easy. When you're brushing your teeth, it's just right there.

Sneha Raichada:

Exactly. No, tongue scraping is awesome. Because in Ayurveda, we want to teach our clients. We don't want them to be absolutely dependent on us as a practitioner. We're wanting to educate them. That old saying is, teach a person to fish, and they'll have food for life, versus just giving them a fish,-

Jason Prall:

Right.

Sneha Raichada:

... same concept. We want all of our clients to learn this information. So tongue scraping is fantastic, because it gives you insight into what's going on. You start becoming more sensitive and aware of what is happening in the body. Because as soon as you eat something, then give it a couple of hours, and look at your tongue. You'll know right away, hey, did that digest, or did that turn into like this metabolic waste, like you're saying? You'll know instantly. In the morning is a fantastic way. So it'll give you that view into what happened yesterday. It's like a look back. Look backs are fantastic, because we can learn from that.

Sneha Raichada:

What did I do yesterday? Was it mental-emotionally, was it physically, that I didn't process? And you'll see it right then and there on that tongue. All you want to do with tongue scraping is get that tongue scraper... This might be too much information, but there's... With the doshas, there's different tongue scrapers that different people can use, and all those things. But very simply, you can just get a simple tongue scraper, and then in the morning, like you said, brush your teeth, and then scrape your tongue, and look at it. Where is that white coating on the tongue? It could be white, it could be yellow, it can be a darkish brown color. So all these different colors tell us different things of what's going on with the body and how we're processing different things.

Sneha Raichada:

And then the tongue... This is maybe way too much information, Jason. But the tongue has representations of our organs. So it represents our GI tract. So where's the Ama building up? Not just the quality of the Ama, but where is it located? Is it the back of the tongue, the front of the tongue, the side of the tongue? That also gives you some indication of what's going on within those organs, as well.

Jason Prall:

No, I love that. To learn all this is a lot, right? But-

Sneha Raichada:

Yes.

Jason Prall:

... the beautiful aspect now is that we've got the internet. So-

Sneha Raichada:

Yes.

Jason Prall:

... just pointing to these things, because people can then go search on their own and say, "Oh, let me go ahead and see what the areas of the tongue are, and how that manifests, and what the colors mean, and what the different qualities of that Ama that's building up." This is something that you don't have to memorize, you can just go do a quick search and verify it for yourself. This is one of the things I really love about Ayurveda, is that you can study the body; the whites of the eyes, you can look at the years and tell certain things, the color of the skin, the whites of the teeth have different aspects that are tied to the doshas.

Jason Prall:

This is one of those things that's like, why don't I have super white teeth like these other people? Oh, Pitta. So Pitta tends to not have these super white teeth. They're a little bit more yellow. I was like, "Oh, okay, that's just an inherent aspect of one of my dominant traits." So there's all these different things, body type and size, and bone thickness and skin thickness. It's truly Amazing that Ayurveda has worked out all these little aspects and how they manifest, because... And it makes sense. These are the energies, the qualities that are manifesting physically. And of course, mentally.

Jason Prall:

So we can see the propensities of how somebody behaves, how somebody tends to think, how they tend to be out of balance. So for me, being very Pitta, this was... I finally understood, okay, this is why I've been gravitating toward these certain things, because that's my natural propensity, is to go after these aggressive, competitive, fiery things. Once I realized that's why... one of the reasons that I was getting out of balance in this Pitta away, how do I calm my mind a little bit? How do I get a little bit more balanced, a little bit more pacing, a little bit more slowness?

Jason Prall:

I can bring in these certain foods. That was so fascinating to me, that I can use certain foods to balance that Pitta, and that will actually shift my mindset, that'll actually shift how my mind is operating, how my emotions are manifesting. Vice versa, I can bring in some of these breathworks, and that'll change some of the tastes or the tendencies towards certain foods. It's like, wow, this is fascinating.

Jason Prall:

It makes sense once you realize that everything is connected, and they're operating through these doshas. So that's why it's so, I think, important to recognize the qualities of these doshas, and to look at them and learn them, and then figure out who you are, how it's manifesting in you. This is actually pretty easy, too. You can get, of course, a pulse rating by a practitioner to figure out your constitution, or you can actually just look at some of your tendencies and your traits, your physical traits and your mental and emotional tendencies, and sort of... There's lots of quizzes and things you can take online. Do you guys have one at AyurPrana or the Ayurvedic Institute to help determine your constitution?

Sneha Raichada:

We do, we do. We teach the students on how to understand this constitution, how to look at it, definitely. And then for AyurPrana, we're going to actually put one out there, so it makes it easier. Again, we just want to make this science accessible. Just like what you said, there's a tremendous depth to it, but don't let it intimidate you. Anyone can heal. It doesn't matter who you are, where you are, how old you are, you can heal, and that's what we are trying to really just stress to everyone in this process.

Jason Prall:

As you get familiar with the doshas in your constitution, this starts to make sense of all the foods. Why can I eat these foods and not these foods? Look, we've got a lot of different paradigms in the Western thought. We've got all these different diets, and we've got... Some of them have some validity to them, but I think they're all still trying to find their way, whereas Ayurveda has actually already mapped this stuff out. So for me, it's like, okay, basil, mint, cumin, coriander, right?

Sneha Raichada:

Yeah.

Jason Prall:

All the sweet fruits, this is, all of a sudden, makes it so easy for me to understand which foods are going to harmonize with my constitution and with my imbalance, and I don't have to follow all these different dietary frameworks. It also helps me understand which ones are going to bring me out of balance, and which ones I need to be a little bit more careful with. But not only that, if I'm bringing some heating food, okay, well, let me just bring in some cooling stuff, too, to help balance that out. So, it just makes it so much easier. You actually don't even have to memorize these things, although it does become easy to memorize. There's all these charts. I know there's one... Ayurvedic Institute, they have a really good food chart that helps determine which food are dosha-specific.

Sneha Raichada:

Yes.

Jason Prall:

So the last thing I want to cover here, Sneha, is Panchakarma. Talk to me about Panchakarma, because I know you guys do this at AyurPrana, and I've done it with you guys, you guys have done that Amazing job of doing this online and at home Panchakarma, which is... it's not quite the same as doing a real full Panchakarma in a clinic, which... that is deep, and it needs to be under supervision, and it's important. But you guys have brought a lot of that out of the clinic and into the home, which is cool. So talk to me about Panchakarma. What is it? Why would somebody want to either do it at home or at a clinic, and what's the intent?

Sneha Raichada:

Sure. Thank you for your kind words. No. Panchakarma is essential. I personally do it three to four times a year. We say, in Ayurveda, when the seasons are changing... Our seasons have different doshas affiliated with them, also. We accumulate different things. A really simple one that everyone knows and experiences, summertime. We're in the middle of summer right now. In summer, what happens? Heat. We're all out, we're outside, we're doing activities, we're gardening, we're at the beach, we're doing all these different things, heat accumulates in the body. Same thing, that heat's got to go somewhere, or it's going to manifest, again, into a rash, into anger, into redness, whatever it may be.

Sneha Raichada:

Every season has it's thing, the same way. Vata more in the fall, or autumn season. Kapha, more in into later winter and spring time. So all these doshas start accumulating, which can go out of balance again. So then during these seasonal changes, in Ayurveda, that we say go ahead and do a Panchakarma, which is like a cleanse. Now, in AyurPrana, we've done two different things. We have a Panchakarma that we do in the clinic with the Ayurvedic Institute. So like you said, it is much more in-depth, meeting with the individual every day, tailoring it, guiding them all these kind of things.

Sneha Raichada:

The home cleanse that we've done, again, we want to make it accessible. How many people can travel to a clinic for X number of days and take off from their work and their kids and their family and their life? But again, we want healing to be accessible for all, we want health to be accessible for all. So we've modified this concept and made it into a home cleanse. The reason for doing a home cleanse or a Panchakarma is what we're saying, it's actually removing excess dosha that has accumulated in the body.

We talked about Agni, we talked about Ama. Doing these everyday things that you and I have been talking about, scraping the tongue, eating a little ginger, eating certain foods that help balance a little bit, that kind of pacifies it. So if I have a flare up, I can calm it down. Right?

Jason Prall:

Right.

Sneha Raichada:

It's not necessarily getting rid of the absolute dosha out of the body, it's just calming it down, it's soothing it in that moment. Panchakarma actually removes dosha out of the body. So we're removing that excess Pitta, that that excess heat, or that excess Vata, or Kapha or a combination. None of us ever had just one dosha-

Jason Prall:

Right.

Sneha Raichada:

... that's out of balance. Right? Dr was always like, Vata and Pitta for you, dear, you need to just calm both of those down. Or Pitta and Kapha for somebody else. So there's always some combination, but Panchakarma and the home cleanses help to target and remove these doshas. The importance of it also is what you said, life happens. Ama happens in every moment. I may not realize that I'm not processing an emotion in that moment, and Ama starts to accumulate. I may not realize like, Oh, I just overate, or, Oh, I'm a little constipated, or, I have diarrhea, or, I had this, that.

Sneha Raichada:

Whatever it is, Ama is constantly going on in the system, and if I'm not cleansing the system, then it just keeps accumulating. I'm going to get more and more joint pain, I'm going to get more and more digestive issues, I'm going to start limiting... We have those friends and family members, or even ourselves, sometimes, where, okay, I started cutting this out of my diet because I can't digest it, then I cut this out of my diet. And then basically, I'm on a jello diet.

Jason Prall:

Right.

Sneha Raichada:

And it's like, Okay, I'm just going to see food, basically, just looking at it, and that's my diet. It's because Ama has taken over, I can't digest. Panchakarma, seasonally, throughout the year, helps us to start scraping it. I always tell my clients and my students, have patience with yourself. Ama didn't build up overnight. However old you are, that's how long Ama's been building up, so doing-

Jason Prall:

And it can be in the system. Right? Like-

Sneha Raichada:

Yeah.

Jason Prall:

... there's some Ama that's just... it's in the GI tract, and we can clear it relatively easy, and there's some Ama that goes deep, deep within tissues and deep in the system. I'll have to imagine there's an order of operations that the body is going to go through, and there's an intelligent way that it's going to start to release that, and it's not going to do it, unless the proper conditions are met.

Sneha Raichada:

Definitely. In these home cleanses that we do, like what you said, when it starts going deep, I start feeling those aches and fatigue, I'm exhausted, my joints don't work the way they used to, I'm just starting to lodge deep into those muscle, nerve tissues, into my reproductive tissue, I'm having all these issues as a woman. Then, in that home cleanse, in that Panchakarma, we're actually loosening that Ama up from that periphery, from those deeper tissues, bringing it back into the GI tract, and then flushing it out. That's the whole purpose.

Sneha Raichada:

Over time, then, you keep doing this repetitively, seasonally, yearly, and you'll start noticing that long term difference. Because again, remember, it took me 20, 30 years to build that Ama to get to where I am today. So it's going to take some time to really clean it out of the system. But each Panchakarma, each home cleanse that you do builds on itself, and you start cleansing, and you start feeling this lightness, you start feeling this enthusiasm, you start feeling this love for yourself and love for life when that Ama starts moving away. That wet blanket, layer by layer, we just start taking it off, essentially.

Jason Prall:

Yeah, I love that. I just wanted to talk about some of the things that you incorporate that are in Panchakarma in general, which is the use of a lot of oil. The oil is both internally and externally on the skin, and that allows for that loosening of this sticky Ama. So it's kind of this lubrication that's both coming from the outside and coming from the inside, and it's a lot. It's a lot of oil. It's interesting to see how that then manifests.

Jason Prall:

And then the other thing that I think is worth noting is a very simple diet of Khichri, which is... Khichri is rice and mung bean, essentially, and with some spices and things, and a lot of oil, and it's very wet and hot. So we're sticking to a very wet, oily, hot food that is super easy to digest. So we're not adding a lot of extra complication and energy to the GI system, so that we can then use that that energy for other aspects.

Jason Prall:

I think the other thing that's really cool is that you want to abstain from a ton of movement, not a lot of exercise. We know exercise is very, very beneficial, but exercise drives blood to the periphery, and we want to go the opposite way. We want to drive everything into the GI tract. This is one of the things that I think is so wise about Ayurveda. It's like you're actually moving things into the system, so that it can be eliminated. There's a lot of detoxification and cleansing things that we do in the West, but they're not quite as, I guess, integrated, I would say, as Ayurveda.

Jason Prall:

Of course, Ayurveda, in the clinic, involves a lot of herbs and other techniques, too, that go deep to help loosen these things and move these things out of the body. But I just wanted to cover that, because I think it's such an easy thing to do at home. You guys, like I said, have done a great job at AyurPrana to bring this into the home. It's very safe. With that, there's some things that can come up. I've watched some mental-emotional things. This is the thing that people don't recognize, I think, or appreciate deeply enough about this cleansing process, is that we think about it in terms of the physical, but when these mental things start to come in, or emotional things come in, it catches us off guard sometimes, and that's a true recognition that something's moving.

Jason Prall:

If you're going through an uncomfortable mental-emotional process, that can be a good thing. We want to support it, and we don't want to push things too hard. But that is a really, really good sign that things are moving. So it's just a really good thing to do and incorporate. Again, there's other aspects, too, that I think Ayurveda really, really does a good job of, which is these daily rituals or daily practices, because this is what it's all about. Yes, we want to heal these diseases, these imbalances, and bring them back into balance. Also, we want to avoid that.

Jason Prall:

There's a prophylactic way to approach this, and Ayurveda has got that covered. So we're going to be talking about that with Sneha in the masterclass, some breathwork stuff, how to use some of these oils daily, some simple, simple practices that we can bring into our day and in the morning, I think, is a really, really key time for Ayurveda. So we'll talk more about that. Sneha, tell me where more people can find more of your work, and how they can find some of the things that we've been talking about.

Sneha Raichada:

Definitely. So a couple of different ways. AyurPrana, which you mentioned. So AyurPrana is a company that actually really just wants to make health and healing accessible to the world. This is all inspired and visioned with Dr. Lad, who's one of our teachers, and we're so grateful to him. He also has a school. So that's the other way that you can find it, too. If you're out in the world, and you can't come to the school, who... You have to be able to take off like nine, 10 months of your life and come to the school and study, and really dive deep into it. Not everyone can do that, so AyurPrana is making that accessible. There's classes on AyurPrana, there's different courses, we do live sat sangs, there's a lot of free stuff out there that we're putting out there from AyurPrana's side.

Sneha Raichada:

And then if you really want to study this, if you're... I would say the initial is, dive into AyurPrana, see some of the stuff out there. If it's something like, oh, this is calling me, this is my Dharma, this is my passion, then come study with us at the institute. We have Amazing programs, from just healing yourself and understanding your body, which is the first level program for the first year, then you can dive deeper, become a practitioner in the second year. And then this year, actually, Jason, we're just rolling out our third year program, where you graduate with a doctorate level in Ayurveda.

Jason Prall:

Wow.

Sneha Raichada:

It has Amazing focused immersions that we're doing in that program, along with massage. So you'll graduate with a licensed massage therapy degree, Panchakarma training, women's health specialties, yoga teacher training. Because again, what we've been talking about, it's all of these things. I'm physical, I'm mental, I'm emotional, I'm spiritual, and in these programs, from ASP 1 all the way to ASP 3, we address all aspects of the human being, and how can we target that, and how can we heal ourselves. So, take a look at AyurPrana, liveayurprana.com, or Ayurvedic Institute, which is ayurveda.com. So both ways are fantastic avenues to reach out to us, talk to us, connect with us anything.

Jason Prall:

Beautiful. Just for those who aren't familiar with Dr. Lad, he's a true master in-

Sneha Raichada:

Yes.

Jason Prall:

... science, and he's a real gift that we have here in the West, and he's probably the guy that brought Ayurveda to the West and really made it accessible to where it is now, really. I've seen some of his lectures, and you can find some of his lectures on YouTube and some other ways, too. He is able to explain the systems. When I say Ayurveda is deep, I mean it's deep. I remember watching the lecture on the skin, and I couldn't fathom, I couldn't believe that Ayurveda had such a deep understanding of the layers of the skin and how it all works. The things that we're just now recognizing in our Western science, or that we've just discovered in the last 10 or 15 years, Ayurveda was talking about thousands of years ago. Right? I mean-

Sneha Raichada:

Right.

Jason Prall:

... the gut microbiome is, of course, famous ones, but there's so many other layers and components, and the fact that... What I love about his lectures, too, is that he's not only talking about the physical aspects of how the body is working, but he's bringing in the mental, emotional, and spiritual concepts, and the senses, the sensory organs, and how taste manifests, and how sight plays a role on the skin, and it's like... it's truly Amazing. There's so many deep wisdoms that are there, and they're really accessible, they're becoming accessible.

Jason Prall:

The teachings that are there, again, you don't have to understand Sanskrit, which is really critical. Although I find myself wanting to understand Sanskrit, because it's a cool language. Much of our English and Western language comes from Sanskrit, which I didn't know. Again, Dr. Lad has some teachings on that, which are truly fascinating. So I just love that he's doing what he's doing, and that you guys are following his lead with everything that you guys are doing at AyurPrana. It's truly Amazing, and I just love watching it and doing a Panchakarma every season, too. So, Sneha, thank you so much for joining me on this, and everybody. We'll see you on the next one.

Sneha Raichada:

Thank you, Jason.

