



Ayurveda to heal & prevent illness after trauma

Guest: Zeeba Khan

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[00:00:09] Jaia Bristow

Hello and welcome back to the Trauma Super Conference. My name is Jaia Bristow and I'm one of your hosts. And today I am super happy to be joined by Zeeba Khan. Welcome.

Zeeba Khan

Thank you so much for having me today. I'm thrilled to be here.

Jaia Bristow

Thank you so much for joining us. I'm thrilled to have you.

So, Zeeba Khan is an Ayurvedic clinician, meditation teacher, energy healer and motivational speaker who uses holistic treatment to restore her patient's mental, physical, emotional and spiritual health and to prevent disease and disorders.

You can read Zeeba's full bio below this video.

So Zeeba, let's get started with a little intro for those who are unfamiliar with what exactly is Ayurveda?

Zeeba Khan

Ayurveda is a 5000 year old ancient Indian system of healing, and in Sanskrit, Ayur means life and Veda means knowledge. So Ayurveda in English translates into 'the science of life'.

So the science is really about how to live. It's not how to treat the sick per se. It's really about how to live your life so that you can have a happy, healthy, balanced life and you can actually prolong your health span so that it nears your life span. And you're not spending the last 20, 30, 40 years of your life on medication or in a nursing home.

So it's really about how to live life in all facets, how to get optimal nutrition, how to sleep well, how to reduce stress, how to optimize your physical movement so that your joints stay lubricated as you age.

[00:01:58] Jaia Bristow

I love that. And what I love about Ayurveda is that, like you say, it's not just a specific form of medicine or a specific form of nutrition, it's a whole lifestyle, and it can impact all our areas of life and create this much more balanced, harmonious, healthy lifestyle for all, like you say, the emotional, physical, spiritual side of ourselves.

How is Ayurveda connected to trauma work?

Zeeba Khan

So, many of my clients come to see me, like most of us, we don't really pay attention to our lifestyle or our emotions or our traumas until they manifest on the physical level. Now we have heart palpitations, now we're suffering from anxiety, now we are eating mindlessly, now we have arthritis, and it's debilitating. And it's only then that we begin seeking out help because the trauma has now manifested on the physical body. It's transmuted from the emotional realm into the physical. And so now it's grabbed our attention and we can't ignore it because it's debilitating us or it's debilitating our lifestyle. We can't sleep, we can't move, we can't digest food properly, suddenly we have IBS.

And so, when my patients come to me with these physical ailments that are being presented in their body, I will address what's going on physically, because obviously they need immediate physical relief first. But as we begin to uncover the layers, like you mentioned, the four bodies of Ayurveda, the mental, the emotional, the physical and the spiritual. Once we begin peeling back the layers and we start getting into the mental and emotional layers, that's when the trauma, the history of the trauma begins to manifest in our sessions together.

And that's when I find out that, oh, okay, they've got a rectal tumor, for example. And as we begin to talk about things I find out that they were raped as a little boy. And so that's where the energy will get trapped in the body. The energy of the trauma will get trapped based on what the trauma was.

So the reproductive organs are where the energy of sexual trauma gets trapped, gets stored in the body. And so later in life we might develop physical disease like endometriosis, fibroids, infertility, colorectal issues. And so that is really how trauma affects our physical body. So we have this external event that occurs, and the energy of it gets trapped and then stored in particular systems in our body or particular organs in our body. And then those organs will either begin to under function or over function. And in both cases, they manifest as physical disease.

Jaia Bristow

What I find fascinating in what you're talking about is that you talk about these four bodies, but they're all totally interconnected, including the spiritual body, which to some, and myself included, even though I do spiritual work, I can sometimes be a bit of skeptic. And so when I hear talk around chakras and things like that, it can sometimes feel a little like, I'm not sure what you're talking about or if this is for me.

But the reality of the energy in the organs and how all these bodies are connected, and the physical manifestations of trauma, of physical trauma, emotional trauma. And I know through my own experience, I have been a survivor of sexual trauma, and I have developed exactly the conditions you've talked about. Tell me a little bit more about these different bodies and how they interconnect.

[00:06:13] Zeeba Khan

First of all, I want to thank you for sharing that with me. It's very personal information, and it's certainly a very difficult journey that you went through. And I just want to take a moment to honor you for that and for what you've survived and persevered through.

But what was your question again?

Jaia Bristow

How the four bodies are interconnected.

Zeeba Khan

So Ayurveda, as you know, it's holistic. You can't really separate one from the other. For example, if we're stressed mentally, we all know that we have difficulty sleeping. And most often nowadays that manifests as insomnia, our mind continues to race, we have difficulty sleeping. So that is an example of where the mental body affects the physical. So we have insomnia. We can't sleep. What happens to us when we can't sleep? Tomorrow we're low energy. We're not able to make the best decisions because we're tired, we're slow moving. We're more likely to get into, say, a car accident because our reflexes are slower.

And all of that manifested from what? From the mental level. We're also more short tempered, and so that affects our emotional body. So here we are, we're stressed out mentally because of something going on at work, an incident happened. Our boss made a passing comment to us that we didn't like. That causes us to have poor sleep, the following day we're short tempered with the people we love, we're irritable, we're annoyed easily by other things going on, we feel that we've lost control over the events of that day, and that's where the spiritual realm comes in.

Because the spiritual realm ultimately goes through two paths. One is meditation and the other is prayer. And both of those culminate at the same destination, and that is surrender. And so when we feel like we've lost control, we either go crazy trying to reclaim control and grip so tightly to the outcome events, or we're able to relax and let go and accept what is while doing everything that we can to tend to the causes, to have the highest likelihood of the outcome that we would like to have.

But ultimately, we have to accept that you can plant the seeds for an apple tree, but you can't make it bear apples. You can give it water, you can give it fertilizer, you can give it love, you can give it sunshine but still that doesn't guarantee that you are going to get those apples from the tree. But within yourself you have the knowing that you did everything that you could to tend to the causes to guarantee your desired outcome.

So when we talk about Ayurveda that's really where this element of surrender and spirituality comes into play. If we're diagnosed with a terminal disease it's terribly unfortunate and we must do everything that we can to heal on the physical level. Concurrently there's an element of acceptance and surrender that we have this condition for now, and we're not healed yet.

And so that's where there is this mindset of, number one, accept what is. And then number two, tend to the causes so that you can have your desired outcome to the best of your ability, so that you don't live with regret. You live happily knowing that you did everything that you could for yourself and those around you.

[00:10:08] Jaia Bristow

I love that. I think that's a beautiful analogy about the apple tree. You can't guarantee apples even if you do everything right. And at the same time, you're definitely not going to get apples if you don't plant the tree and you don't tend to it and you just go into your empty garden like, why are there no apples? So I think it's a really great analogy.

And I really love that piece about surrendering and acceptance because I think that's a huge part of one's healing journey that often gets overlooked, is first of all accepting our situation. And the more we fight against our personal situation, the more exhausting it is and there's a whole extra layer of suffering and exhaustion on top of the actual symptoms of the illness itself.

Zeeba Khan

Absolutely. And this element of loss of control haunts us. And it truly aggravates whatever diagnosis we've been given. I've seen it time and time again with my clients. They receive a diagnosis, and there's that famous adage, 'what you resist, persists'. And until they accept that, yes, for example, I did have sexual trauma when I was little and I didn't speak up. And I found out that I recently was diagnosed with hypothyroidism. So our throat, our jaw, our neck region is where the seat of communication is in the body.

And for a lot of us, especially those who identify as women, we get issues with our thyroid. We don't speak up, we don't speak out, we are conditioned by society, more often than not, to be people pleasers, to keep the peace, whatever that might mean. And so if we're abused or we're neglected or we are ignored or you're put down in any way, traditionally we have a tendency of not speaking up. And later in life, we develop hypothyroidism.

And it can be a secret that we've kept, like the one I mentioned, the example of sexual abuse. Say we're abused as a little child and then as a grown woman we develop hypothyroidism. Why the hypothyroidism? Why didn't it go elsewhere in the body? Why did it manifest in the thyroid? And Ayurveda will say that it manifested in the thyroid because you're keeping the secret. You're suffocating your own truth when you keep the secret. You're not speaking up.

And so the spiritual antidote, for example, to hypothyroidism, is to speak your truth, communicate what you want, and at the same time, balance your speaking by listening to others. It's not a place of me me me and mine and my truth and what I want, but it's balancing your truth along with the truth and the needs of those you love. And that will help to make your thyroid healthier from a spiritual perspective.

And oftentimes, like you mentioned, it's that spiritual component that's missing in a person's healing protocol. It's not just about taking the synthetic meds or the herbs or making that change in diet, nutrition, supplementation, sleep, stress management, but it's changing the way that you live. It's changing the lens through which you perceive the world and how you interpret information.

Because so often we have this voice of an inner critic that we've internalized in childhood. More often than not it's the voice of a caregiver who is super critical of us. It could be a teacher, a parent, a grandparent, and they're no longer here with us in this room but we'll spill a glass of water and start speaking negatively to ourselves the way that they used to. 'Oh, you're such a klutz. You're always dropping things. Why can't you do anything right? See, I knew I shouldn't have given you a glass, you're not ready for that yet'. And we do this to ourselves as adults. 'Why did I get this diagnosis? I'm no good. Only bad things happen to me. Nothing good ever happens to me'. And it's this real negative

mindset which is also toxic to our physical body, because where's the gratitude and an attitude like that? Where is the positivity?

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And so a lot of our healing also has to do, like you alluded, to this mindset shift of how we view the world. What story do we assign to the events that are happening outside of us? And how do those stories cause us to feel? Because we can put any angle that we want on any story but when we come from a place of deep recurrent traumatization, what we do is we constantly assign a negative meaning to the external events and we cause ourselves to feel bad. And it makes our physical bodies very ill.

Jaia Bristow

I think that's what's so great about Ayurveda, is it really does take that fully holistic approach. So not only is it looking at the four bodies, then it's looking at the person and their history as well as what's going on for them now. And I think that's such a wonderful approach.

When you're talking the question that comes to me is, do you believe that most chronic physical ailments, and I'm not talking about someone breaking their leg or something like that, I'm talking about the more mysterious, unexplained chronic illnesses like hypothyroidism or endometriosis or any of these. Do you think that most of these are due to unconscious trauma or possibly conscious trauma?

Zeeba Khan

I do. I have yet to see a patient who did not have a physical ailment that was tied to a trauma, that according to Ayurveda, corresponds to that particular system.

So, for example, in Ayurveda, there are three doshas, and the doshas are known as the mind, body spirit composition. So you have vata, pitta and kapha. And vata is, to put it in a very basic way, vata is movement in the body, and it's a combination of air and space. Pitta is transformation within the body, and that's a combination of fire and water. And then you have kapha, which is a blend of earth and water. And that's the final product that our body produces in different processes.

And when I see my patients, the first thing I do is diagnose their dosha, and pitta people, for example, they have a tendency, because they have elevated fire in the body, the fire in Ayurveda is your digestive metabolic fire, and they tend to have very elevated fire in the body. These are the people who tend to run hot in a room. When you're sitting they'll be the first ones to sweat and say, 'let's turn on the air conditioner. It's too hot!' They tend to develop issues with their digestive system as a result. And it's not by accident.

So because they're pitta, because their fire is elevated in the body, they are susceptible to liver issues, gallbladder issues, diabetes, pancreatic issues, dysfunction with their spleen. And so that's their particular predisposition. Now, just because your pitta dosha does not mean you will develop irritable bowel syndrome and that there's nothing you can do about it. It's just a predisposition. And the lovely thing about Ayurveda is, once you're diagnosed with your dosha, you can find out what diseases you are prone to developing later in life and do something about it now preemptively. And not have to wait until 30, 40, 50 years down the road you develop this illness.

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When I see, for example, Pitta dosha people, it's never by accident that they have IBS or they have chronic diarrhea or they have diabetes, or they have fatty liver syndrome. Because it'll be rare for me to see a kapha dosha person with those issues or a vata dosha person with those issues.

So our vata dosha people tend to have propensity towards developing neurological issues. Anxiety is a big one with vata dosha people, heart palpitations, twitching muscles in different places in the body.

And then our kapha dosha people are very susceptible to high cholesterol, heart disease and depression. When it comes to emotion they're very susceptible to depression. Our pitta dosha people, because they're fiery they tend to be very angry people, short tempered, hot tempered. And as a result, anger in Ayurveda is said to be stored in the liver. And so that's why they'll develop liver imbalance.

And so when we have trauma, we have this external event that's happened to us and if we're angry and resentful with our caretaker who did this to us, but we suppress it, years later we will develop liver and gallbladder issues because that's where anger and resentment, respectively, are housed in the liver and the gallbladder.

And so when a patient comes to me and says, 'Zeeba, I have fatty liver syndrome, what do I do?'. We'll begin treating it physically first, but then I'll delve into, 'what are you angry about?' 'Who are you not forgiving in your life?' 'Who are you holding resentment towards and why, and how can we release this and let go?'

And again, Jaia, that's where the spiritual component then comes in, because forgiveness has a massive spiritual component to it, and it cannot be ignored. It cannot be ignored, especially when someone has done something so terrible and violated our bodies. When they've neglected us there's that resistance within us where we don't want to forgive because there's a part of us that truly believes that if we forgive we're condoning, we're excusing, we're justifying and validating what they did to us. And that's where spirituality and this element of surrender and acceptance comes into play.

Jaia Bristow

And I think what you're talking about, the different doshas provide a predisposition to certain conditions. And I just want to highlight that word so that anyone listening doesn't start thinking, 'oh, I know that I'm this dosha, does that mean I'm going to get all these things?'. Or sometimes some of us do our one dosha but have elements from the others and things like that. So I think it's really interesting in everything you're saying.

And the other point that really resonated was this idea that you're not helpless. One might have predispositions to that but what's really great about Ayurveda is it's not so much about curing as it is creating a balanced lifestyle and also preventing. And so maybe we can talk a little bit more, first about how Ayurveda can heal trauma, and then maybe about how Ayurveda can help prevent these conditions that can develop from trauma.

Zeeba Khan

Absolutely. I just want to speak to this very important point that you made, that just because we have a predisposition, that doesn't mean we're predestined to arrive there. There's a big difference. So it just means we have a higher chance of developing something, but it's not guaranteed that we will

develop it. And it's always nice to know what we're at risk of developing so that we can change our habits today instead of being diagnosed with something and then trying to reverse that.

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Ayurveda manifests differently in different parts of the body. And ultimately what it teaches us, based on what kind of trauma we've had and where we stored that energy and trapped it, what Ayurveda teaches us is that we have to balance, and that's how we return to our homeostasis and optimal health. And sometimes balancing, if our scales are off, sometimes that means that we have to add more weight to one side, or sometimes we have to take some extra weight off another side to bring that up. Sometimes we have to add to both sides or remove from both sides.

So Ayurveda ultimately is this fine balancing act between, as you mentioned, the four bodies, the mental body, the emotional body, the physical body and the spiritual body. And so depending on what the disease is and where it's manifested on the body, the antidote is different, the treatment is different.

So say we develop a condition that has to do, let's go back to our example of a rectal tumor. What's being threatened in our body is our sense of safety and security. And that's why it's developed in that region of the body. And so Ayurveda would tell us that from a spiritual perspective and from a healing perspective, what we need to do is ground ourselves, ground ourselves in the truth, ground ourselves using the Earth, remove your shoes and go for a walk in nature, barefoot on grass or on the beach in the sand. And if you can't do either of those things at least walk on concrete if need be, for 10 minutes a day.

And that also helps to cleanse all the EMF electrons that we've absorbed during the day. It's extremely healing just to walk barefoot in nature just for 10 minutes a day. It can have a fabulous effect. It lowers our heart rate, it reduces our blood pressure. And as we know from all the Japanese studies, I think it's called shinrin-yoku in Japanese, forest bathing. There are so many effects now and scientific studies showing the benefits of spending time in nature and the healing power of being out in nature.

So when we have any difficulty with our sexual organs or our excretory system, the antidote to that is grounding ourselves. Grounding ourselves in the truth, grounding ourselves in nature. When we have issues with our digestive organs, we need to process our emotions. If we're having liver problems, if we're bouncing back and forth between diarrhea and constipation, it's unresolved emotion, and it usually has to do with anger or a sense of being overly critical or indecisive, low self esteem. Those are all housed in the center part of our torso.

And then we move up to the heart region, to the immune system, to the thymus. And this is a seat of love. And love is a twofold path. It's both giving love as well as receiving love. And oftentimes we're very good at giving love, but we're awful at receiving and letting compliments land within us. Someone says, 'oh, what a lovely dress you're wearing'. 'This old thing? I bought it 10 years ago on sale'. We'll push it away, we'll diminish it, we won't allow it to really absorb within our system. And so many of us need to work on how we receive love and do we really enrich the experience of love? Do we allow it to be absorbed in our heart, both in our physical heart as well as our emotional heart?

And then we move up to the body and we have the thyroid, we have the neck, the jaw region, the throat. And here we have to deal with, again, communication, speaking our truth and looking at how we're living life. Are we living life based on our own truth and what we want to do? Or are we living life

out to meet someone else's expectations of us? Are we living the life that our parents wanted us to live and we're miserable doing it? Or is this truly what we want to be doing?

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And usually when we're diagnosed with thyroid dysfunction, we have to change our life in a big way. Sometimes that means exiting a relationship where we've not been able to speak our truth for decades. And time and time again I've seen women's hypothyroid levels come back up to normal when they actually exited toxic relationships. Now, that was not the only thing that they did, but that was a big piece of their healing.

Jaia Bristow

And I think that's also really important, that there isn't just one thing that someone can do to magically solve something, and I think that can often be part of the problem in lots of different approaches, is that sometimes people are like this, this is the magical thing that's going to solve all your issues, and actually it's a combination of things. It's working all the different levels. It's working with all the different symptoms, but also on all the different bodies, all the different levels and really understanding, taking a fairly holistic approach and understanding what's happening in your life. What are the recent traumas? What are the historical traumas? What's causing stress right now? What's your living situation? What's the atmosphere like? Some people are very sensitive to dampness for example, and I know that that's also found in the doshas. Or too much heat. It's really looking at all the different elements.

And so, like you say, leaving an abusive relationship of course can only be beneficial to someone, and it will definitely help them and improve symptoms. But that on its own is probably not what's going to fully cure them.

Zeeba Khan

Absolutely. And I'm so glad that you highlighted that because it is about the synergy of the different treatments. There isn't going to be one modality that's going to be the panacea. It just won't be. It has to be a combination of many different things. And whether you're looking at Ayurveda or you're looking at traditional Chinese medicine, there are many herbs that are prescribed for these different conditions, but what works for one person will be ineffective for someone else.

And so you have to know again, in combination with their dosha, in combination with their genetics, their medical history, how severe their current condition is, the time of year, the season that they're coming to you, their age, how long they've had this condition for. In combination with all of those things only then are you able to prescribe a protocol for them.

So, 'Ayurveda is very much one size fits all'. No. It is absolutely customized. We go to a Western doctor, and I have nothing against Western medicine. It definitely has its place, but it's very much one size fits all. You go to the doctor, they diagnose you with diabetes and then they prescribe you with metformin or insulin. You go to an Ayurvedic doctor, and if you have diabetes, there's a list of herbs that they can give to you, and it's customized to you.

Jaia Bristow

I think that's so important. And that was something I was going to mention as well when you were talking about Ayurveda or Chinese medicine as being customized. And that is, like you say, the issue

with Western medicine, also known as allopathic medicine, is that there's set medicines for someone, and not only do they treat each condition with one of maybe three or four different types of medicines, depending if you react badly to one, but usually it's just a standard thing, but they only look at symptom by symptom.

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So, for example, I have a whole different set and cocktail of multiple syndromes and symptoms and I have to go to different specialists for each one and there's no communication between the departments. So one will give me something for one condition, but that's having an adverse reaction to one of my other conditions. Whereas when I go and see an Ayurvedic doctor they take the time to really listen to everything. And they're thinking when they're prescribing herbs, they're thinking about all the different pieces of the puzzle and how everything interlinks.

Zeeba Khan

Absolutely. You're spot on. It's a systemic approach. You are the liver specialist, the thyroid specialist, the brain specialist, the reproductive organ specialist. And what we do is we customize, we tailor our protocols. But most importantly, we have to find out what the root cause of the symptoms are. And sometimes you have an issue in one organ but if we trace it back far enough, this organ over here is actually causing the problem. So you have polycystic ovarian syndrome, but if we go back far enough it's stemming from your liver not detoxifying correctly. So really we need to treat the liver, and then there will be this trickle down effect, and the PCOS will begin to go away. And eventually I've seen it disappear as well. When you find out what the root causes, you go to the source and you treat the source.

And again, how do you treat the source? It depends on the individual. It depends on their body. And nowadays we've seen a lot of allergies manifest, a lot of food allergies. And so, again, it's not a one size fits all, because what I prescribe to one person can be absolute poison to another person if they're allergic to it.

Jaia Bristow

Absolutely.

Zeeba Khan

We have to look at potential side effects as well. You can't just get on the Internet and type in a condition because it will pull up a list of, say, 20 herbs. Which one do you take for you? And in what dosage? Because very often therapeutic doses of herbs are quite high and most people will go out and they'll get a bottle of something of Tulsi, of Indian Holy basil for example, and they'll just take the amount on the bottle when, in fact, they need a much higher dose because they have the condition. And the doses that we see written on the back of supplement bottles are actually for a healthy person who's looking to maintain their health, not for a sick person who's looking to improve their health. And so we take too little of the herb. We see no effects. And we say, oh, this whole natural thing doesn't work.

Jaia Bristow

And I think another thing is, when you were talking about the trickle down effect, so one of the things with trickle down effects is that they take longer because you're not just treating the individual

symptom and you're going to the root cause. So it is a much slower process and so sometimes I know people can feel a little frustrated like, oh, this isn't working. If you take paracetamol for a headache within 30 minutes your headache goes, whereas here, because it's not treating the symptoms, because it is more holistic, because it's looking at the root causes, it is a slower process, but it's also much more of an ingrained process. The symptom isn't going to come back two days later.

[00:35:37]

Let's talk more about creating a balanced lifestyle and how we can do that to prevent disease, especially disease from trauma rather than just trying to cure and chase our tails.

Zeeba Khan

Well, the most important thing when it comes to trauma is processing our emotions. And that means different things to different people. Again, based on where the energy is trapped in your body, where the emotion is trapped in the body, you do different things. But the elements, there are some basic foundational elements that are always present according to Ayurveda.

The first one is diet and nutrition. So diet is what we eat and how we eat it. Are you eating salads all the time? Are you eating raw foods all the time? Or are you lightly steaming them? Ayurveda would say, in general, it's not such a fantastic idea to eat salads because they're very difficult to digest and you absorb far more nutrition if your food is lightly cooked at the very least. And it's a lot easier on your digestive system to extract the nutrients from lightly cooked food or fully cooked food rather than from raw vegetables. So that's one thing, that's diet.

Then there's nutrition, which is, so diet is what we ingest and nutrition is what we absorb. What is our body retaining? Because sometimes, for example, if we have dysbiosis or leaky gut syndrome, we can be eating phenomenal organic, non GMO, whole, real natural food, but we have leaky gut syndrome and so our body is not absorbing any of the nutrients. Then we get a weakened immune system, and then we'll develop a condition of some kind, say, rheumatoid arthritis.

And again, it's not so much that we have a problem with our joints, that's how it's manifested, as joint pain, but the root cause is our colon or our small intestine. And so that's what Ayurveda would look at, again, it would look at the root cause of your arthritis.

Because something that fascinates me is, we were not born with these conditions. We developed them over the course of our life. So the question becomes, what triggered your body to develop this particular condition at this point in your life? And that's what fascinates me.

Jaia Bristow

Absolutely. Same. And I really love that distinction between diet and nutrition because I think the terms sometimes get used interchangeably, and they're not interchangeable. They actually mean quite different things. So I really appreciate you bringing that in as well.

Zeeba Khan

Ayurveda also looks at your sleep. Are you able to fall asleep easily? Are you able to stay asleep? How much sleep are you getting? Because that's very important because our body heals physically while we're asleep. Our body is able mentally to process a lot of the events of the day while we're

asleep because we just don't have enough time while we're awake to actually sit and process events that have occurred because we're so go, go, go and we've got to do the next task.

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So sleep is very important for mental health as well because while we're asleep the beta amyloid plaque in our brain gets flushed out. And if we don't get adequate sleep, we wake up in a way with a dirty mind, if you will. And that's when we begin experiencing brain fog. We'll walk into a room and we can't remember what we came in to get. And it's not that we're only tired but when we get inadequate sleep for an extended period of time, we get chronic brain fog. We get memory issues. We have concentration and focus problems.

So when we look at Ayurveda we look at we sleep, we look at diet, nutrition, we look at relationships. Are you happy in your relationships? And your primary relationships with the people you live with especially? What are your sources of stress? How can you reduce those? And again, two biggest stress reducers in Ayurveda are meditation and prayer.

And then we'll also look at physical movement. How much physical movement are you getting? And it doesn't have to be hardcore, put your runners on and go to the gym, but it can easily be, housework is a form of physical movement, walking the dog or just breaking a light sweat. In fact, Ayurveda says, do not go at 100% of what you can physically do. Operate more around 60% to 80% because you shouldn't be exhausted after you exercise according to Ayurveda, you should be invigorated. Don't drain yourself.

And then we also look at supplementation in Ayurveda. So going back to diet, nutrition, whatever we're not absorbing we are going to need to take through supplements, whether those are vitamins or minerals or herbs, supplementation will be required to some extent in Ayurveda.

And so that's how it helps us to deal with trauma, whether it's emotional or mental or physical trauma. When we're able to balance all of these facets of our life through lifestyle changes, truly we feel more whole within ourselves. We feel complete. We feel grounded. We feel that we're unshakable. So no matter what goes on out there, I'm okay in here. I've got it together in here because this is what I can control. I can't control what's going on out there. But really and truly, the only place that I have control is within myself, over my mind and how that affects and manifests in my body.

Jaia Bristow

And I think what you were saying about exercising particularly and operating 60% to 80% of one's capacity, and once again, as you said with Ayurveda, it's a customized approach. So 60% to 80% of one's capacity will look very different from person to person. For one person running a marathon might only be 80% of their capacity, whereas for another person going for a 5 minute walk might be 80% of their capacity, depending on their health and their energy levels and all of that.

So again, what I love about everything you said is that each element is so crucial and there's all these elements to look at, but once again, it's looking at what's true for you as an individual rather than just one size fits all.

[00:42:42] Zeeba Khan

Perfect. You're spot on again. Traditionally, Ayurveda being an Indian science, traditionally the physical movement prescribed is yoga. But there are many different styles and forms of yoga and many different Asanas, different poses.

And so again, what is prescribed to a kapha dosha person who tends to be sluggish and slow moving, they tend to be on the heavy side naturally, if they don't watch their weight, they're the ones who are prescribed to do the faster paced, hot yoga type of yoga. Not necessarily hot yoga, but the type of yoga where you sweat. You're doing like vinyasa. You're moving through flows. And that's very antithetical to what they would choose to do. They would rather do the slower yoga. If they could sign up for yoga class, they would sign up for the slower yoga because of their natural predisposition, their natural nature is to be slow moving, so they would want more of the restorative yoga class. Whereas Ayurveda would say no, to balance those scales, you're naturally slow moving and lazy, you need something that's go, go, go when it comes to exercise.

But for the pitta dosha people who are naturally fiery and on the go and fast paced, Ayurveda would say you are the ones who need that slow restorative yoga where you hold the poses for 3 minutes each. I know you don't want to. I know you want to be the one who's flowing and breaking that sweat so you can feel good and feel aerobic about it, but no, you need that yoga to slow yourself down. Why? So that you can balance the scales. Because in every other facet of life, you're go, go, go, go. And so this exercise time will be your time to slow down and restore and repair your mind, your body, your emotions.

Jaia Bristow

Absolutely. And I love that. I love that it's all about finding balance. It's not about doing the form of exercise which most matches your dosha, it's about balancing yourself and finding balance in life.

So Zeeba, do you have any, and I know it's going to be a little tricky because once again, it is customized to each individual, but do you have any practical tips for people wanting to get started with incorporating Ayurvedic practices in their life and finding that balance?

Zeeba Khan

From a super basic perspective the first thing to do is to find out what dosha you are. And you can do that, there are online quizzes everywhere that you can take. And there's one on my website. There's so many online. And once you know what your dosha is I would really urge you to work with someone if you can afford to, because it's so important that you work with someone who understands your dosha and that you don't go on the Internet and try to self diagnose and again select an herb from a list of 20 because you can inadvertently cause more harm to yourself than good if you're not careful.

There is a lot of training and a lot of knowledge that's behind these things. Like you mentioned earlier, we all have a secondary dosha as well, so when we take herbs or when we make these lifestyle choices, we also have to take our secondary dosha into account, not just our primary dosha.

So, it's really important that number one, you find out what your dosha is. And number two, I strongly urge you to work with someone who can customize something for you and to guide you along your journey. Because, as you know, Jaia, when we make a change in one area, there is this ripple effect, and sometimes it can reveal something very unpleasant and we need a guide to be there who can hold safe, sacred space for us so that we can heal along the way. Healing is not an individual solo

journey that we are meant to endeavor upon. It is a collective. It's a collective endeavor and we require a support group.

[00:47:07] Jaia Bristow

And if people are listening to this and want to work with you, how can people find out more about you and your work? And do you have spaces available for one to one coaching?

Zeeba Khan

I do. They go to my website that's zeebahealing.com and they can sign up for a free consultation where I will find out what their health needs are, what their health goals are and then we can see if we can work together to achieve what it is they'd like to see happen.

Again, it's all about planting that seed of intention and then manifesting what we'd love to see happen to the best of our ability.

Jaia Bristow

Fantastic. Well, thank you so much for your time today. I really enjoyed this conversation.

Zeeba Khan

Thank you, Jaia. Thank you so much.