

“I wholeheartedly recommend this book to all who seek health and goodness.”
Professor Prawase Wasi, M.D., Ph.D.

THE COMPLETE BOOK OF THAI MASSAGE THE HEALING PRANA

Complete Theory

Step-by-Step

Massage from

Head to Toes

Yogi Exercise with

Ancient Drawing

Self-Massage

Herbal Ball Massage



Fifth Edition 🗝️ **Fully Revised & Updated**

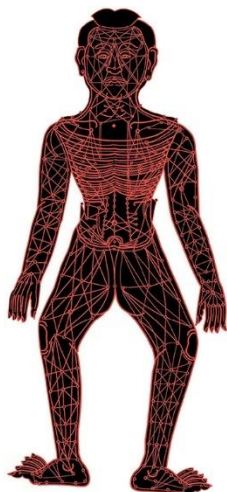
Jan Chaithavuthi 🌸 **Kanchanoo Muangsiri**

Founders of “TMC School” Thailand

(The First King’s Royal Award for Best Thai Massage School year 2005)

“The most complete and educative English textbook of Thai Massage ever published.”

The Complete Book of Thai Massage the Healing Prana



Fifth Edition

By

Jan Chaithavuthi

Kanchanoo Muangsiri



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Dedication

To Paramahansa Yogananda—

Maha Yogi the great yoga teacher of the world.

To the ancient Thai massage healers and teachers.

*To Thai massage healers and teachers of today's
world.*

The Complete Book of Thai Massage the Healing Prana: Fifth Edition

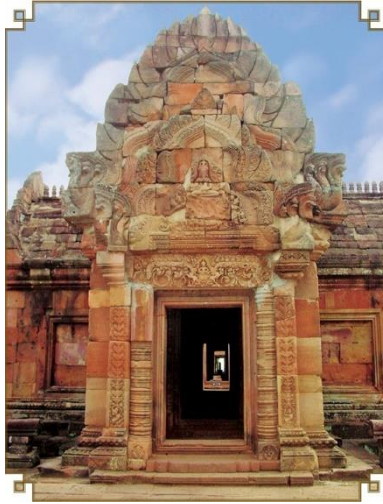


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Foreword

Professor Prawase Wasi, M.D., Ph.D.

Thai massage is to promote good health. Health is not only a matter of absence of diseases, but it means total well-being, physically, mentally, socially and spiritually.

When you feel well, it is because yours being is well balanced. Ill feeling of any kind occurs from loss of balance, be it of any dimension. Thai massage promotes and restores balance of your system, body and mind as well as social and spiritual. Massaging releases muscles from their mounted tension which causes pain and discomfort, leading to relaxation, feeling of happiness and even bliss. Researches have shown lowering of blood pressure and tranquility associated with massaging. And no wonder why people fall asleep while being massaged.

There is a social dimension during massage. Compassion and goodwill of the care givers, as well as the politeness and the respectful touching, uplift the spirit of the people being cared for. It enhances faith in goodness. In reality every human being has a seed of goodness buried deep in the heart. Prevailing materialism in the world masks the seed from growing. Massaging with compassion and goodwill will set the seed free to grow into goodness trees that cool the world.

The massage which may seem to be a small business, can bring vast result. It does not heal only body and mind, but it also brings spiritual development. And spiritual development is limitless.

“Ancient Thai Massage Healing with Life Force” by Jan Chaithavuthi & Kanchanoo Muangsiri is beautifully written and illustrated with compassion and goodwill. It illustrates all the points I mentioned above. I wholeheartedly recommend this book to all who seek health and goodness.

May all of you be blessed for the best of being humane human. May the spirit of compassion and love heal the world.

Prawase Wasi, M.D., Ph.D.

Professor of Medicine Emeritus

24 October 2011

Professor Prawase Wasi, M.D., Ph.D.

Professors Prawase Wasi received numeral national and international awards. He is not only awarded a National Outstanding Person and National Outstanding Researcher awards of Thailand, but also honored by Thais to be the Noble Man of the country. Thai people know him as a kind, honest and intellectual citizen that when he speaks, people listen, what he writes, people read and follow.

He founded numbers of foundations and organizations to improve lives and well-being of mankind and to lead the country to the right direction. His involvement in alternative and Thai Traditional Medicine set up momentum from Folk Doctor Foundation to National Health Foundation, and the most impact to Thai Massage is his work as a chairman of the historical Thai Massage Revival Project in 1985.

Professor Wasi continues to be active in writing and working toward the goodness of the country and humanity.

Foreword

Associate Professor Sudhee Sudasna, M.D.

This is probably the most complete and educative English language textbook of “Thai Massage” ever published. Besides, it has been written by native Thai experts who have had many long years of practice, teaching and research experiences in this field.

In this book, the history of Thai Traditional Medicine and Thai Massage are thoroughly reviewed, dating back from their origins in Buddhist era until the present time.

The philosophy and basic theory of Thai massage, especially “Sen Sib” are clearly and attractively presented.

As a surgeon in practice of Orthopedics and Physical therapy for 40 years, the parts of the content that most interest me are the correlation of the usage of Thai massage to body systems of modern medicine, and the emphasis on contraindications and cautions in applying Thai massage. These are rationale that Thai massage can be practised as a supplement in many orthopedic conditions with effectiveness and safety. Moreover, from experiences of many physical therapists and my own, it can be confirmed that, inappropriate disease-conditions, the combination of physical therapy and Thai massage give excellent clinical results.

Last but not least, chapter 16 of the book is on the practice of Thai massage, with plenty of beautiful, precise and well-demonstrated illustrations.

Overall, this book is of great value to all who are interested in Thai massage, especially students, physical therapists and massage practitioners. It is also worth to have in the library for the sake of preserving and making available as a resource for study.

“Massage is a healing practice, not just for pleasure and relaxation”



Orthopedic consultant

22 October 2011

Associate Professor Sudhee Sudasna, M.D.

Dr. Sudhee Sudasna is well-respected in the orthopedic field of Thailand. He received a medical degree with honor from Chiang Mai University in 1966. His Orthopedic Residency was in Albany Medical Center and Shriners Hospital for Crippled Children, USA. He holds a Diploma from the American Board of Orthopedic Surgery.

Dr. Sudasna was a prominent and dedicated associate professor (Orthopedic Surgery and Anatomy) at the Department of Orthopedic Surgery, Faculty of Medicine, Chiang Mai University for nearly 30 years. He was the first to start hip & knee replacement in northern Thailand, and the first to start microvascular & replantation surgery in Thailand.

Associate Professor Sudasna is retired but continues to provide valuable consultation to previous patients.

Acknowledgements

The Complete Book of Thai Massage the Healing Prana: Fifth Edition is the sum of all four editions—*Thai Massage the Thai Way: In Theory and Practice*; *Thai Massage the Thai Way: Healing Body and Mind* – Second Edition; *Ancient Thai Massage Healing with Life Force* – Third Edition; *Ancient Thai Massage Healing With Prana* – Fourth Edition.

During the fourth edition we had to be on the road heading toward villages, communities, hospitals, local folk doctors and people in the rural for more information, and looking for “old data” to update the *Ancient Thai Massage Healing with Life Force*, Third Edition. Without the kind hearts and warm hands of those people we met and around us, the voyage in any length would not reach the destiny we aimed for.

We bow with deepest gratitude to many great teachers in the past and present, without the blessing and the dedication to heal and help those in need from our honorable monk teacher —Venerable Phrakhru Uppakarn Phatanakit and his chief disciple, our direct teacher—Ajarn Tuan Ruangyoo, we would not and were not able to learn the purest and most gracious art of Thai massage to benefit the world.

We remain indebted to Professor Dr. Winai Pongsripian, author and former faculty member at Silpakorn University, for his valuable contribution to Chapter 7 regarding history of Thailand; the Ancient Text Department of the National Library and Ms. Chatuporn Sirisamphan, former head of the department, for her generous assistance in guiding us throughout genuine search from the ancient document trail to reality on Thai massage history in the first edition.

To Mr. Tom Tam, whom we can call with utmost trust “Doctor Tom” for his compassion to heal those who lost hope and for his continuing support of information and data to share with others at the schools and for his book. His principle and teaching are essential parts of this version in healing with life energy through removing blockages. We thank him with high respect for being a great teacher and a selfless healer to all.

To complete the compilation of data and information from many sources in Thailand, we appreciate and give thanks to all the heads and the attending staff and patients at all hospitals and health care centers around the country for their generosity in providing us all the information, taking time to show us around the facilities and going further to the point of teaching us some

of their techniques applied to their patients. Much of their views and practices are illustrated in this book through photographs as well.

We were touched and filled our being with appreciation to all the people we met along the way during our years in search of knowledge for information to bring reality to all previous editions and the present one. There were numerous people in the role of practitioners in shops along the wayside, therapists in the massage setting, medicine men and women in temples or their homes, all the recipients who shared their stories of sickness and health, pain and relief to us with open hearts.

We are most honored by Professor Prawase Wasi, M.D., Ph.D. and Associate Professor Sudhee Sudasna, M.D. for granting beautiful forewords to the third edition. Their words of wisdom are timeless. Their visions in the field of Thai massage in respect to modern health care, complementary with in-depth review of all aspects in the book show promising future to bring out an ancient art of healing which consequently will bring better understanding of the people seeking wellness from both trends. We bow to them both as great teachers for their noble lives. They do not only heal many but also teach countless pupils to better rid the world of sickness. They inspire us to strive for better serving mankind, and that is why there are the fourth and fifth editions.

Without Ajarn Lawrence Maund being an editor for the first edition, the complete Thai massage book English version by Thais will not surface on this planet! He worked tirelessly to make sure the book presented clear understanding to the English readers. It was the utmost difficult task to get the ancient messages across the modern time in a different language. Ajarn Maund accomplished the impossible mission—the first comprehensive theory and practice English Thai massage book written by Thais ever presented to the world. Then with the second and third editions, the process repeated during the third edition, when Ajarn Maund was having eye problems that made it difficult for him to read. However, this did not stop him to perfect the task.

We and other Thais love and respect Ajarn Maund for his selfless dedication to the Thai communities in bringing education and better future for disadvantaged young people. He was involved in several community projects. The long last work is the Sangha Metta Project that he created and presented to UNICEF as a model of community care. The Sangha Metta Project has spread to the world. We also love him for being Ajarn Maund. His simple life with nature and background in Buddhism knowledge and experience entwined in his input while editing this book.



Lawrence Maund (1946 – 2020)

Though his soul left this world, his word is forever resonant in our hearts...

“If you want others to be happy, practice compassion...”

—Ajarn Lawrence Maund

We thank Assistant Professor Sulibhon Cheewapanich for bringing her academic experience in physical therapy field to benefit Thai massage practice in classrooms and in this book. Her contribution helps make Thai massage a safe and beneficial practice.

With utmost appreciation to Assistant Professor Dr. Aatit Paungmali for his educational support to TMC school along those years and for his forceful words for the back cover; to our beloved friend, Tricia Hughes, former CEO, Massage & Myotherapy Australia for her believing in TMC school with everlasting support and for those words of wisdom about the text and the school on the book's cover.

With heartfelt appreciation, we thank you to Assistant Professor Suwanna Tantayanusorn – our dear friend - for her time and kindness to edit this edition of the book. Her most valuable contribution makes the fifth edition complete.



Suwan Tupiyakun (1972 – 2011)

The accomplishment of this book would not be possible without the determination and hard work of many people. To begin with the most talented and unique abilities with limitless heart was Mr. Suwan Tupiyakun. He was the artist for the first and second editions. Much of his great creation remains engraved in all editions. His short life filled with long memories for us all. He will be forever in our hearts.

Ajarn Pandit Watanakasivit and Mr. Manop Chanbumrung made the hands on chapters of the book vivid and real in all editions. The pictures are not just photographs but they are live actions on prints. We are grateful for their talent and caring for this work.

We are honored and with sincere appreciation to the nationally known artist and kind art professor, Ajarn Pichit Paidan who created some beautiful—sacred paintings for this book. They are precious and they represent the soul of the maker.

Thank you to Mr. Futoshi Tsuyukubo for being a true friend and always be there for us and for his timeless effort to make sure that all diagrams, points, lines and everything are in the right places in the book. His contribution is crucial to the finalization of this edition.

We thank Mr. Manop Chanbumrung for his talent in typesetting and additional art work, and for being so kind and working patiently with us in every step to make sure this edition is presented to the world with a beautiful enhancement.

Lastly, this book is the result from selfless and generosity support of several honorable people whom we respect, and the hard work from all the models, whose names are listed in [The Team](#). We are indebted to their kindness and dedication.

We believe that Thai massage is an ancient art—the knowledge handed down from our ancient teachers. To preserve the knowledge to be original, we do not invent any new one but only follow their teaching.

What the new generation can and should do is to bring the ancient wisdom in the past to the present and fill them to fit in our—so called—modern era.

We may and ought to guard the core knowledge and dress it up with modern application to meet some requirement of new age such as safety issue or appearances. To achieve what we all are striving for success in the trade is to carry on the knowledge diligently and purely for the benefit of mankind. That is the way to show gratitude and honor the ancient teachers of Thai massage.



Preface

The term “New Normal” has been a part of our lives since the pandemic of Covid - 19 invasion. This global event has changed many things as we have witnessed. Strong ones may withstand its effects while the lesser crumble or surrender.

The first edition of this Thai massage book sequels was born in 2005 to gather ancient knowledge of Thai massage and to provide each steps of hands on genuine techniques used in Thai massage for students at TMC school [Thai Massage School of Chiang Mai and Thai Massage School Thailand (2001-2022)]. Since then, more editions were presented to update information - data to answer and fulfill the students’ questions, dreams and wishes.

For nearly twenty years, these books have been used in classrooms for almost twenty thousand students from over a hundred countries here at TMC school. The books are also used at schools around the world taught by TMC teachers graduated from teaching training program at TMC school. The books have been translated into several languages by the TMC teachers for their students. All editions have been sold to the public throughout the world. It has also been the all-time best seller by Asia Books.

With the unique situation of the pandemic, schools in Thailand were ordered to close classes and that went on for about three years. Though no classes, life goes on... People make changes to their lives, move on to whatever destiny may hold. TMC school closes her door and moves on to the world. From Thailand—TMC school has lifted up and expanded to many in the world. There are nearly a thousand TMC teachers on this earth. They are out there to be “TMC school” to people of all nations. There are ten and thousand TMC therapists near you to help and to heal. Just reach out to someone who understands *Prana*. The numbers will be more and more in time.

Thai massage knowledge is the wisdom of pure nature. It's always there at the hearts and hands of the true healers. There is no border for knowledge to cross. No door can close to the sharing of the wisdom. The wind will carry on this healing across the globe. No part of the earth can refrain from learning this sacred art of healing. You are also the healer and only you realize that you are one.

And this edition carries on from the fourth edition which arises from the interest of students in realm of *Prana*—life force in relation to *Lom Pran* –

Sen Sib and Thai massage healing. In further study and research, Jan brings out the sacred teaching of Paramahansa Yogananda—her guru for his insight and his teaching in the truth on the force within us—being *Prana*. This is the true force that generates life and sustains us. Only *Prana* can heal if we are to heal at all.

(Jan had devoted her life to coordinate in the translation of Paramahansa Yogananda's books to Thai version—total of sixteen books and *Self-Realization Fellowship Lessons*.)

Furthermore the book in your hands is the promise to our beloved students to fulfill their quest of knowledge in the old Thai wisdoms—Tok Sen, Yam Khang, Yu Fai etc. Their sincere questions and genuine inquiries led us to two more years of research, to compile, to put them all together and bring them out to the eyes of the enthusiasts and earnest readers.

The Complete Book of Thai Massage the Healing Prana: Fifth Edition adds on more information to help readers to further help themselves and others. In the new chapter 17, there are short lessons on self-exercises to lessen the burdens on the hands and knees and keep them well. Lessons on self-massage to ease muscle tensions when no one is around to offer a hand. Lessons on the famous ancient wisdom of Yogi Exercise (Lue Sri Dadton) with the original drawing are from the Thai National Archive. The final addition lesson is how to apply herbal ball effectively. This lesson is a gift from real experience and observation. Use it well, and it will be a great tool for your hands and enhance healing. (These lessons are from the manuals of Thai Massage Enhancement: Level II and Therapeutic Thai Massage: Level III used in classrooms.)

This book will go on for generations to be of service to mankind. TMC teachers around the world will use them in their classes. They will follow the techniques here in the book and other books they have accesses to for their students from Level 1 (30 Hour Course) to Level 5 (Intensive Professional Thai Massage 150 Hour Program) and other courses. Other teachers can offer these good deeds with their open minds. The public can reap greatly from this book by reading it like you are in a Thai massage classroom with an ancient teacher. Follow the thought and visualize the legend. When studying chapter 16—the hands on, follow it strictly by the book. We may find success in our hands and hearts!

It's the dream and wish of all Thai massage practitioners that the time we touch our recipients, when offering them Thai massage, with the purest heart and the knowledgeable hands, the outcome will be the free flow of *Prana* to heal

the body and to fill the heart and soul with peace and joy to both, the giver and the receiver.

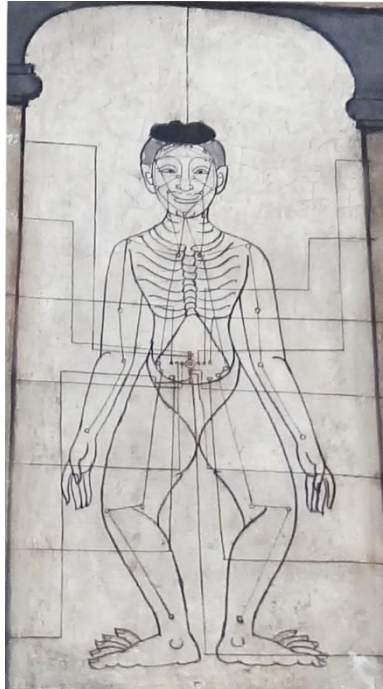
Thai massage is the art of giving from two hands and the heart.



“Love is harmony and harmony is love...”

*Love is the highest, the grandest, the most inspiring,
the most sublime principle in creation.”²*

—Paramahansa Yogananda



Chapter 1

Sen Sib: Prana in Thai Massage

Chapter 1

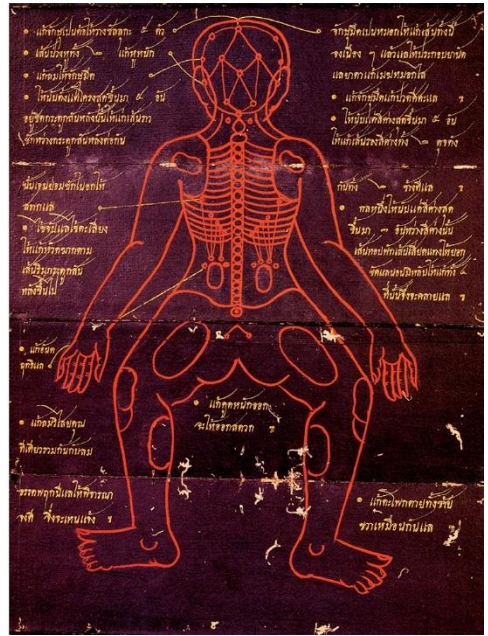
Sen Sib: Prana in Thai Massage

The Sen Sib Manuscript

King Rama III ordered that details of the theory and practice of Thai massage be inscribed on sixty marble tablets. The inscriptions were in the form of human drawings showing the flow of the life energy, known in Thai as Sen Sib, or the ten channels. They also showed the pressure points vital to combating physical ailments.

The doll-like inscriptions are shown in front and reverse postures, side-by-side with text in verse, explaining the energy lines and pressure points. The sixty marble tablets still remain until today and can be seen along the eaves of the roof at the monastic building named *Sala Lai* in the grounds of Wat Pho.

More permanent text was inscribed on the marble tablets for Thai traditional medicinal prescriptions and placed alongside other buildings in the grounds of Wat Pho. Additionally, similar inscriptions were also made and kept at another temple called Wat Ratchaorot. The tablets gave instructions on how to use Thai traditional medicine to identify the causes of and give treatments for physical ailments.



Sen Sib Drawing Kampee Pan Nuad¹

Tracing Sen Sib

The diagrams reproduced in this book trace the Sen Sib paths according to all three sources. The Sens are covered completely as recorded. Some sources do not designate one area, while another traces through the missing part. Thus, the different locations are indicated by color coded paths.

The main tracing from all sources is shown in **green** and **red**.

The addition from the Tamla Loke Nitani is in **blue**.

The addition from the Royal Thai Traditional Medicine Text is in **purple**.

Sen Sib 1: Ida: Bodily gate - left nostril

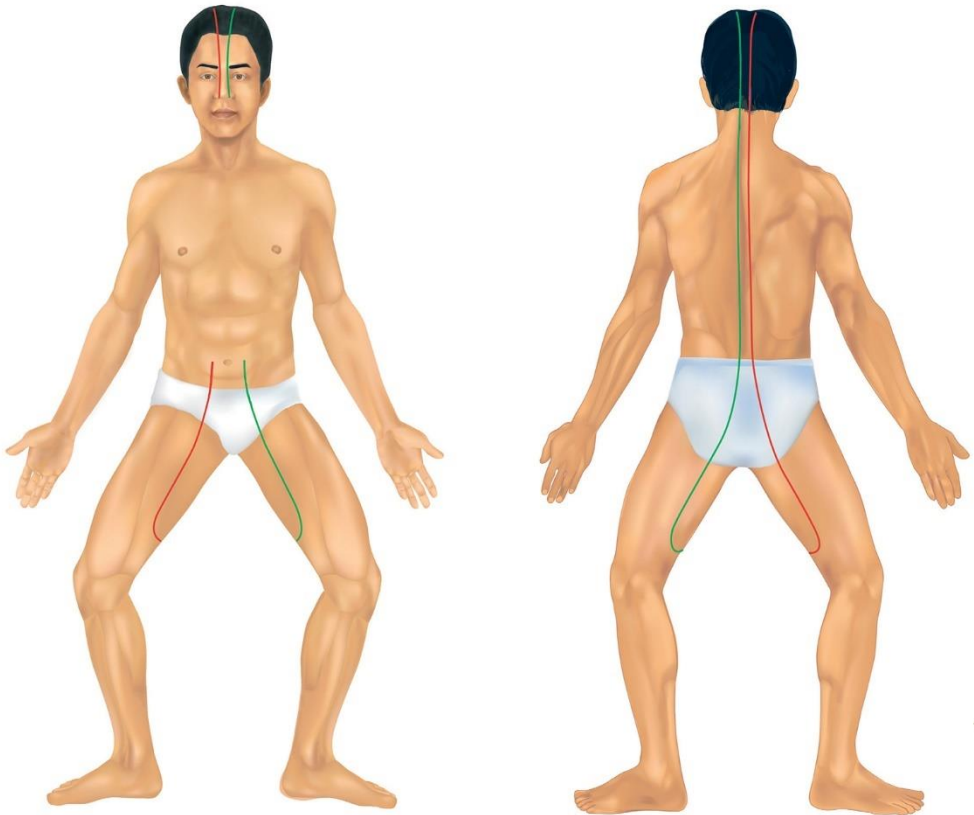
On the left side of the body, start one thumb width on the left side of the navel and passes through pubic area to the inside of the left thigh toward the rear. It then runs upward past the left buttock and proceeds along the left side of the spine, continuing to the head and curving downward to the left side of the face and exits via the left nostril gate.

The line is colored in green.

Sen Sib 2: Pingala: Bodily gate - right nostril

Pingala follows the same path as Sen 1— Ida but on the right side of the body and exits via the right nostril gate.

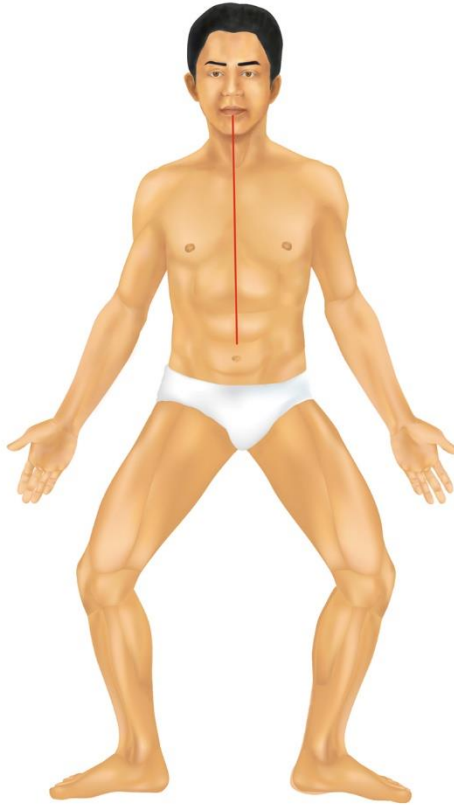
The line is colored in red.



Sen Sib 1 Ida and 2 Pingala

Sen Sib 3: Sushumna: Bodily gate - tongue

At the center of the body, start two thumb widths above the navel, runs deeply inside the chest and passes through the throat exiting at the tongue. There is no line in the back.



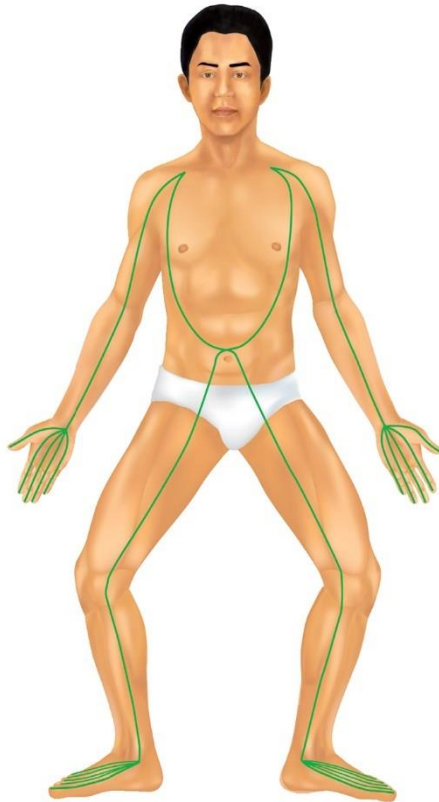
Sen Sib 3: Sushumna

Sen Sib 4: Ganlataree: Bodily gate - ten fingers and toes

Source: From the Marble Tablets at Wat Pho

Starts one thumb width above the navel and separates into four branches. Two upper branches pass along the side of the rib cages through the inner scapulars to both arms, moving downward to the wrists and all ten fingers. The two lower branches run downward on the medial side thighs and calf to the ankles and all ten toes.

Note: There is no indication of the line on the rear upper body.



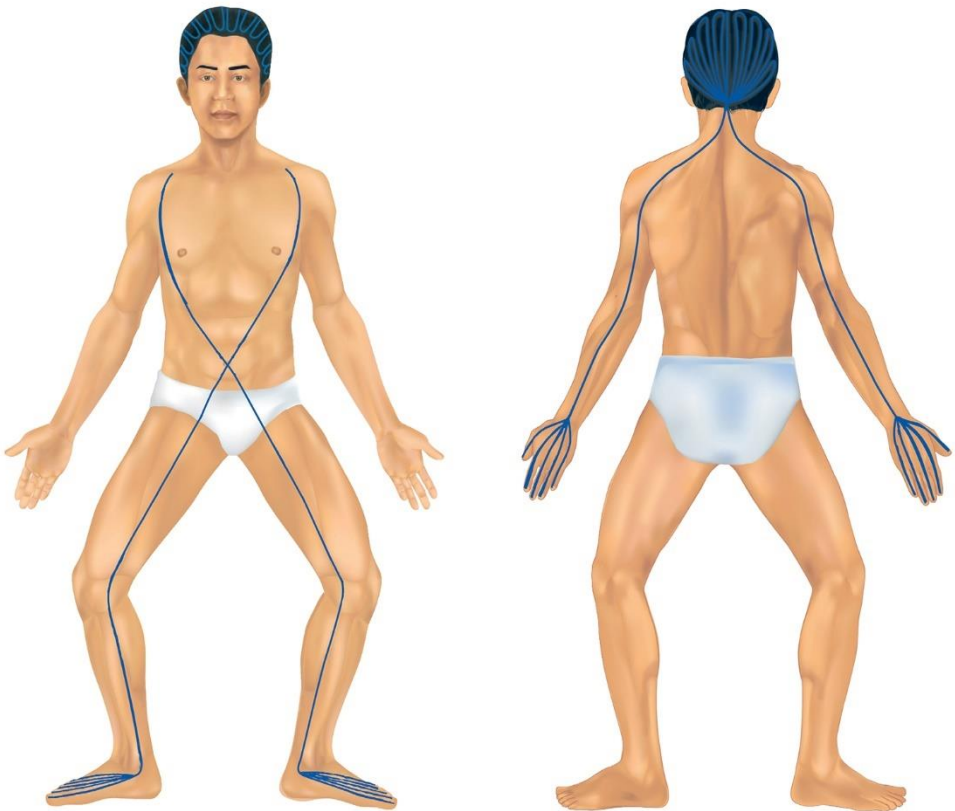
Sen Sib 4: Ganlataree
Source from the Marble tablets at Wat Pho

Sen Sib 4: Ganlataree: Bodily gate – ten fingers and toes

Source: Tamla Loke Nitani from the reign of King Rama II

The poem indicates that this Sen commences in the navel area and separates to four branches. The two upper branches run along both sides of the body, winding their way up through the scapular blades to the shoulders, then over the head along “Kamdan Line” (sagittal or line at the middle of the head running from the base of the skull toward the top of the forehead) and then winding back and forth, continuing on the posterior arms to the wrists where they exit via all ten fingers. The two lower branches run through both thighs along the tibia bone to the ankles and exit via all ten toes.

Note: There is no indication of paths on the back and the rear lower body.



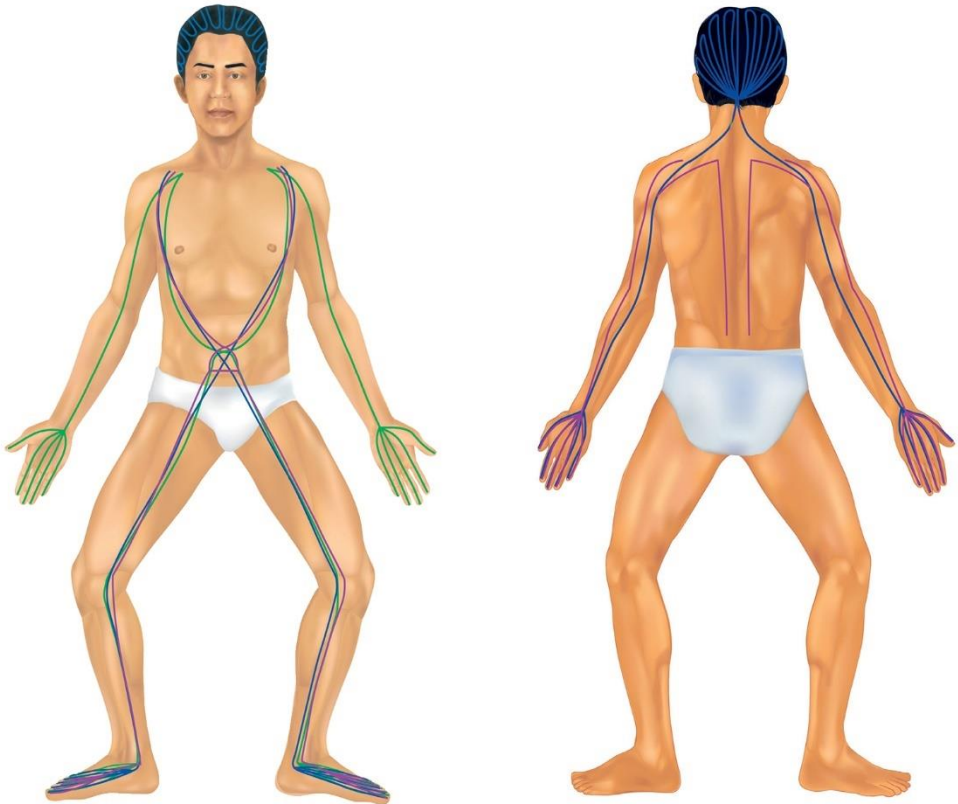
Sen Sib 4: Ganlataree

Source: Tamla Loke Nitani from the Reign of King Rama II

Sen Sib 4: Ganlataree: Summary from all three sources

The sources are varied in the direction of the branches. However they all indicate that there are four branches. All sources show that Ganlataree should have four branches covering the body at the front, the head, and the rear from the waist upward.

Color code: Wat Pho is **green**; King Rama II is **blue**; King Rama V is **purple**.



Sen Sib4: Ganlataree: Summary from all Three Sources

Sen Sib 5: Hadsarangsri: Bodily gate – left eye

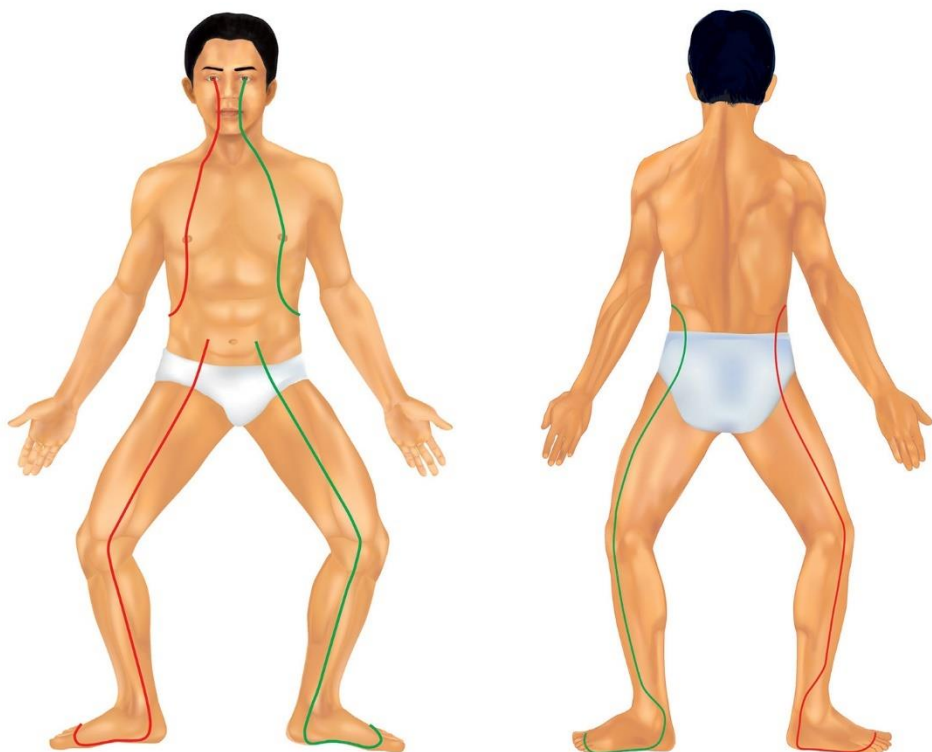
On the left side of the body, start three thumb widths on the left side of the navel. It runs down the medial side of the left thigh and leg to the left foot passing along the base of all five toes. It then continues to the lateral side of the left foot moving upward along the lateral side but closer to the tibia bone of the left leg to the left thigh. It then continues to the left side of the rib cage passing the left nipple and upward to below the left side of the chin to exit at the left eye gate.

The line is colored in green.

Sen Sib 6: Tawaree: Bodily gate - right eye

Tawaree runs the same path as Sen Sib 5—Hadsarangsri—but on the right side of the body and exits at the right eye gate.

The line is colored in red.



Sen Sib 5 Hadsarangsri and 6 Tawaree

Note: Tamla Loke Nitān indicates that the line runs through the plantar and reverses at the dorsal of the foot.



Sen Sib 7: Jantapusank: Bodily gate - left ear

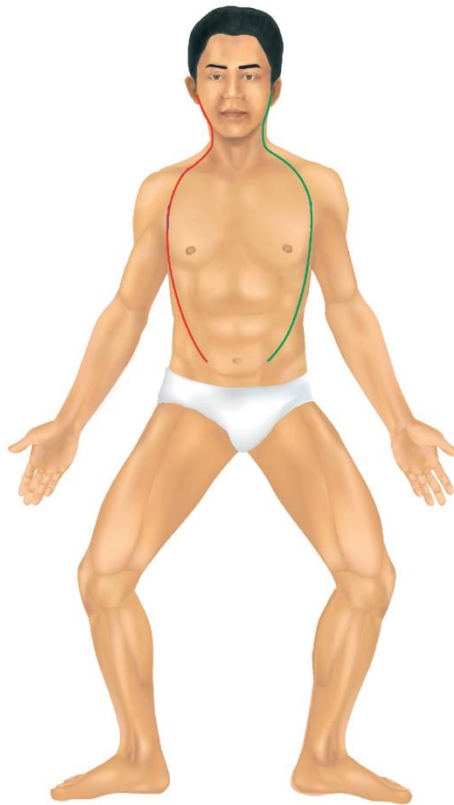
On the left side of the body, start four thumb widths on the left side of the navel, runs upward through the left breast to the left side of the neck and exits at the left ear gate.

The line is colored in green.

Sen Sib 8: Rusam: Bodily gate - right ear

Rusam runs the same path as Sen Sib 7—Jantapusank—but on the right side of the body and exits at the right ear gate.

The line is colored in red.



Sen Sib 7 Jantapusank and 8 Rusam

Sen Sib 9: Sukumang: Bodily gate - rectum

Sukumang starts two thumb widths below the navel, a little to the left and proceeds downward exiting at the rectum gate.

The line is colored in green.

Sen Sib 10: Sikinee: Bodily gate - genitals

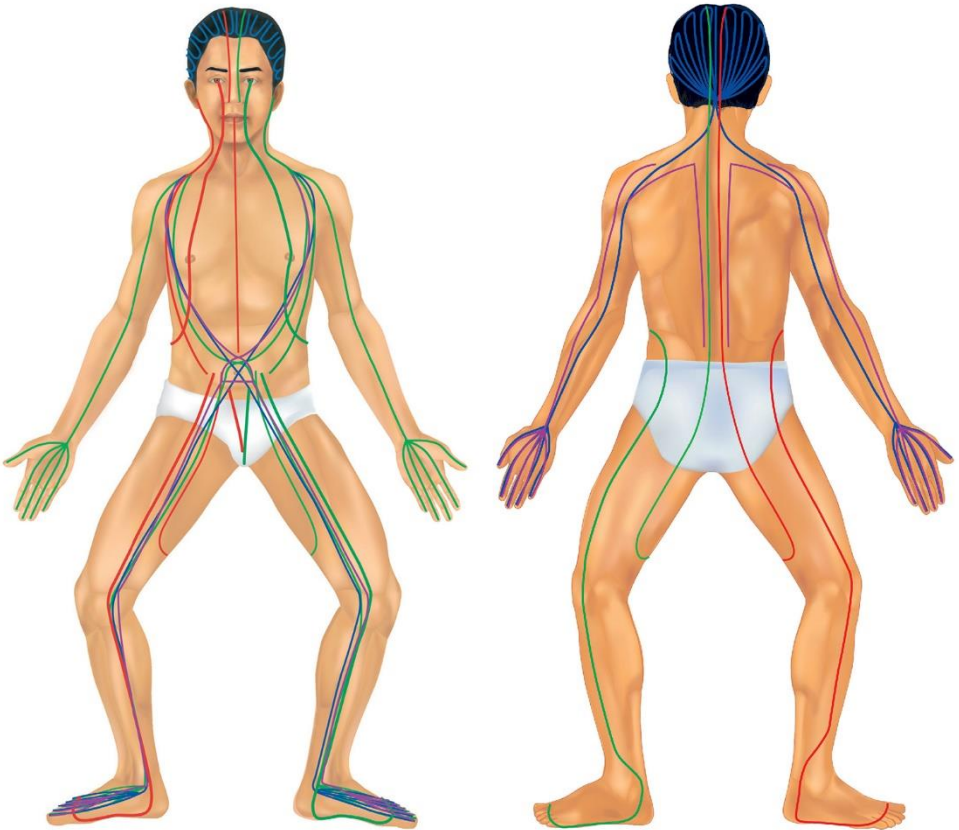
The last Sen Sib starts two thumb widths below the navel, a little to the right and runs downward to exit at the genitals gate.

The line is colored in red.



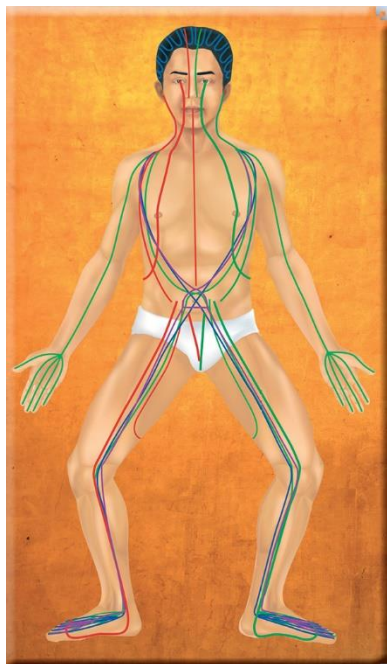
Sen Sib 9 Sukumang and 10 Sikinee

Sen Sib Ten Channels



*“Develop such mental power that
you can stand unshaken, no matter what comes,
bravely facing anything in life.”²*

—Paramahansa Yogananda



Chapter 2

Relationships of Sen Sib to Diseases and Bodily Conditions

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Relationships of Sen Sib to Diseases and Bodily Conditions

According to the sixty mural tablets at Wat Pho, the first eighteen tablets described the Sen Sib with pathways and therapeutic points to treat certain diseases and symptoms. These eighteen tablets prescribed Sen Sib and the *Wind (Lom)* that causes the ailments and the treatment points.

Some Sen Sib have the same points to treat the same symptoms. Some treat the similar symptoms or have similar names. The Foundation of Health and Development gathered the treatment points for symptoms on each Sen Sib and collated related symptoms to Sen Sib for easier access to study and beneficial to the practice of the Thai traditional medicine massage practitioners.⁸

The ancient Thais relied on elements of life (*Earth, Water, Fire, and Wind*) and life energy *Prana* with a belief that obstruction in Sen Sib pathway was the cause of most ailments. For symptoms caused by or related to Sen Sib, several conditions involved time of day, type of food intake and wrong habits. When all or some of these causes occurred, the person developed blockage in one or more of Sen Sib.²

The symptoms would coincide with the Sen Sib that obstructed. The symptoms indicated on [Table 2-1](#) were from the documentation inscribed on the mural tablets mentioned above.



Sen Sib painting with therapeutic points

Table 2-1. Sen Sib; Winds; Symptoms Related to Sen Sib⁸

No:	Names from all 3 sources	Names of Wind and (accompanying Wind)	Symptoms Related to Sen Sib Effect from one or more Lom
1	Ida	1. Lom Janthagala (Lom Pagang) (Lom Sannibat) 2. Lom Phahi (Lom Phahitawad) 3. Lom Sattawat	- Severe headache, dizziness, night blindness, eye ache, fever, seizure-twitched mouth, nerve-sensation on face, spinal pain: due to burning fire inside the body mixed with bile – often happen in the evening, may die if last 7 days. - Lethargic, unconscious similar to Keelback snake bite. - Hands-feet trembling: due to excessive sweet food intake or eating 4-5 times/day.
2	Pingala	1. Lom Suriyagala (Lom Sunthagala) (Lom Pagang) (Lom Sannibat) 2. Lom Phahi 3. Lom Rattanawad	- Red flush face, severe headache from morning to noon, eye ache, teary, seizure-twitched mouth, stuffy nose, runny nose, sneeze – often happen on Thursday. - Unconscious similar to Blue Krait snake bite. - Ache and tired over the body, burning in the stomach, urged to eat raw food: due to eating same type of food.
3	Summana Sushumna	1. Lom Chiwhasadam 2. Lom Darntakhun (Lom Maha Assadam) 3. Lom Thagron 4. Lom Batjit	- Frozen tongue and jaw, lethargic, slurred speech, unable to speak. - Chest tighten, chest pain – often happen on Sunday. - Restlessness. - Confused, slurred speech, forgetful, violent, shivering, chest tighten, vomit without content, difficulty eating, want to vomit when smell food.
4	Ganlataree Gandhari	1. Lom Ganlataree 2. Lom Niyom Hassarangsri 3. Lom Hadsarangsri (Lom Sannibat)	- Entire body's numbness, shivering cold: due to eat wrong type of food such as Thai noodle, sticky rice, nuts – often happen on Sunday, Monday. - First occurrence may become unconscious.
5	Hadsarangsri Sahadsarangsri Hadsaluedee	Lom Akniwattakhun (Lom Jakkuniwat)	Eye socket pain, dizziness, unable to open eyelids: due to eat too much sweet-fattening diet- often happen on Friday.



*“Wisdom is not assimilated with the eyes,
but with the atoms.*

*When your conviction of a truth
is not merely in your brain but in your being, you may
diffidently vouch for its meaning.”¹⁶*

—Sri Yukteswar



Chapter 3

Prana: The Life Force

Chakras: The Centers of Life Currents

Chapter 3

Prana: The Life Force

Chakras: The Centers of Life Currents

Life Force or Life Energy or *Prana*, in Sanskrit, *Lom Pran* in Thai, *Chi* in Chinese, and *Qi* in Japanese

The ancient teachers believed that *Prana*, or the life force, had a vital effect on the body and mind. The Vedas, the sacred scriptures of ancient India, have served as the fundamental wisdom of life and creation record for all mankind. Indian rishis have long taught the meaning of life force, or *Prana*. For example, Paramahansa Yogananda wrote in his sacredbook “*The Second Coming of Christ: The Resurrection of the Christ Within You: A revelatory commentary on the original teachings of Jesus*” (Self-Realization Fellowship, 2004, page 1589):

“Sparks of intelligence finer-than-atomic energy that constitute life... In essence, condensed thoughts of God; substance of the astral world...and life principle of the physical cosmos. In the physical world, there are two kinds of *Prana*: (1) the cosmic vibratory energy that is omnipresent in the universe, structuring and sustaining all things; (2) the specific *Prana* or energy that pervades and sustains each human body through five currents or functions...the five functions are crystallization, circulation, assimilation, metabolism, and elimination.”¹³

Prana—Life Force, the Vital Force of the Body

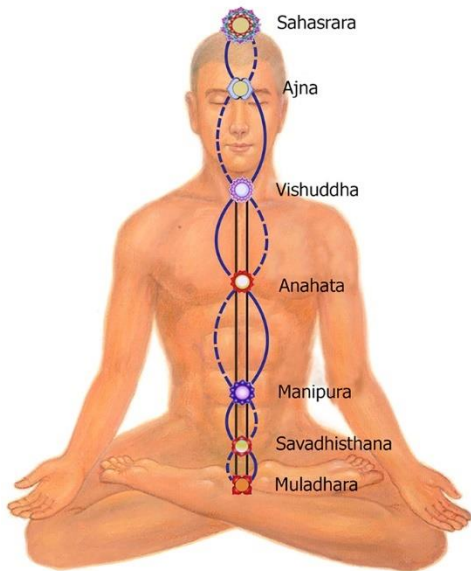
Wherever *Prana* is, there is live. *Prana*—life force has certain centers in the body. It lives in the heart and in the spinal centers. The highest center is between the eyes. The flow of *Prana* in corresponding with the flow of cosmic energy or the vital force of the body is downward along the spine.¹⁴

Life force supplies energy directly to the brain. The energy, cosmic energy, emanates from outside the body and enters the brain via the medulla oblongata—the lower portion of the brain stem—and keeps the body cells charged with life. The body requires food, oxygen and water but we can survive only when these substances are filled with the life force that is actively present

in the body. Life force is the intelligence power that enables it to convert food matter into different forms of bodily tissues and others. It converts these foods, oxygen and sunshine into living energy. The life energy that transforms food into energy is the real sustainer of life. When man's body, mind and soul energy are low, they can only be recharged by cosmic energy.¹⁵

The physical body is directly created and sustained by the forces of life current or *Prana*. Life current is a mixture of consciousness and electrons or "lifetrons" as termed by Paramahansa Yogananda.¹⁶ The creative life energy descends into the physical body through seven subtle centers in the spine and brain. It remains concentrated inside and expresses outwardly through these centers.¹⁶

The main channel in the spine that life force or *Prana* flows through is *sushumna*. *Sushumna* extends from the *Muladhara* chakra, or coccygeal center, to the brain. Auxiliary to the *Sushumna* are two channels or *nadis* situated on either side of it—on the left, *Ida*; on the right, *Pingala*. These two superior among 72,000 *nadis*, constitute the primary channels of the *Prana* sympathetic nervous system—which, in turn, controls the corresponding sympathetic nervous system of the gross physical body.¹⁶



Prana Channels: Sushumna, Ida and Pingala

The *Ida* negative life current and the *Pingala* positive life current are the two primary *Nadis* of the *Prana* sympathetic nervous system feeding into and out of the main current of *Sushumna*.¹⁷

The physical spinal cord and the chain of ganglia of the sympathetic nervous system that run alongside the spine coincide, respectively, with the *Prana* channels *sushumna* and the *Nadis Ida* and *Pingala* on the left and right of the *Sushumna*.¹⁶ Within the *Prana* spinal centers, the activities of the elemental creative, powers of *earth*, *water*, *fire*, *air*, and *ether* may be seen as light rays of various hues and forms.¹⁷

Chakras—the Centers of Life Currents

There are seven cerebrospinal centers, with varied in numbers of rays at each center.

The coccygeal center has four rays; the sacral center, six rays; the lumbar center, ten rays; the dorsal center, twelve rays; and the cervical center, sixteen rays.

The medullary center, the sharp two-edged sword, has two rays of currents, positive and negative, that supply the two hands, the two feet, the two lungs, all dual branches of the nervous system, and the dual organs; two eyes, two ears, two nostrils, two tongues (the tongue being forked or bifurcated, i.e., divided into two sections), and the two hemispheres of the brain.

The medulla is scripturally referred to as “the mouth of God”, “the door”, and the “holy opening”. Cosmic energy enters the body through the medulla and then passes to the cerebrum, in which it is stored or concentrated. The brain is thus the major reservoir that sends currents to the six other minor plexuses, These centers or sub dynamos are busily engaged in remitting currents to the different nerve branches and to the various organs and cells of the body.¹⁷

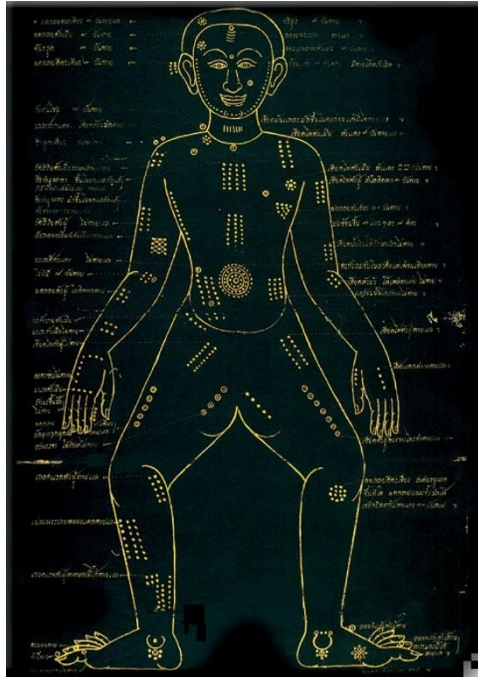


“Life is very tricky and we must deal with it as it is.

If we do not first master it ourselves

we cannot help anyone else.”²

—Paramahansa Yogananda



Chapter 4

The Reality of Prana and Thai Massage

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The Reality of Prana and Thai Massage

The Elements of Life to Man

The human body is composed of life elements. Ancient Vedic scriptures mentioned five elements while Buddhist scriptures mentioned four elements with the exclusion of the *ether*.

Vedic teachings stated that the five fingers on the hand also represent the five vibratory elements of the “Cosmic Intelligent Vibration” that maintain the structure of creation. In detail, the thumb represents the *earth* element—the grossest vibratory element. It is the thickest of all. The index finger represents the *water* element. The middle finger represents the *fire* element, which is why it is the longest. The ring finger represents *the air* element and the little finger represents the *ether* element, which is very fine.²⁵

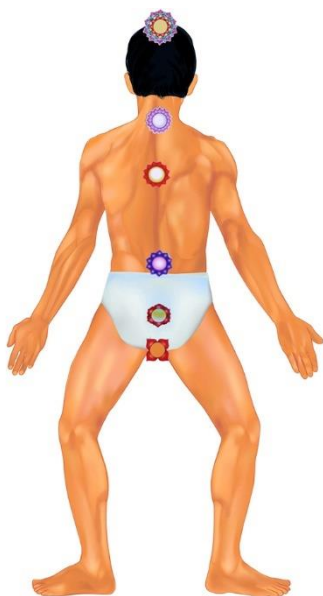


Fingers representation of the five elements

The Life Force Within

Energy comes from two sources; one directly from the cosmic ether while the other is derived in directly from food and oxygen. Both are concentrated in the center of the brain and flow into the entire body through the

six subtle centers in the spine (Chakras). Thus the centers in the brain and the spine send energy through the nerves to all the vital and sensory and motor parts of the body. So, each part of the body such as the heart, eyes, nose, mouth, navel, hands, and feet can emanate current.

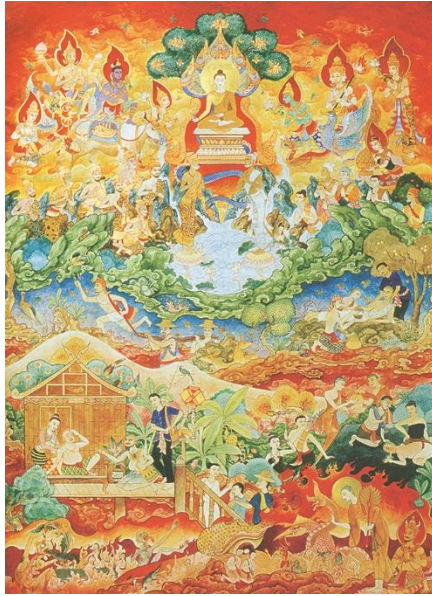


Chakras along the spine



*“When the mind is strong and the heart is pure, you
are free.”²*

—Paramahansa Yogananda



Chapter 5

The Elements of Life and Ancient Thai Anatomy Theory

Chapter 5

The Elements of Life and Ancient Thai Anatomy Theory

The Basic Healing Theories in Thai Massage

Thai massage is based on two theories:

1. **The Four Elements of Life Theory:** *Earth, Water, Fire and Air*. This theory is the main principle in Thai traditional medicine of which Thai massage is a branch.³
2. **Sen Sib Theory:** This is the core theory of Thai massage. Any pressure applied to the recipient is in accordance with Sen Sib, the channels of *Prana*. A complete study of Sen Sib is presented in chapter 1.

Ancient Anatomy Theory According to Thai Traditional Massage

Thai traditional medicine follows the Buddhist teaching that the being is composed of five aggregates, “*Panca Khanda*”, namely: body, feelings, recognition, thought, and consciousness. The first, *rupa* (body) signifies the corporeal or concrete form. The second, *vedana*, describes feeling or sensation. It is formless and arises from the five senses and the mind. *Sanya*, the third, describes the recognition of the present action and awareness of the action. The fourth, *sankhara*, is the process of thought leading to action. Finally, *vinyana*, is the consciousness of the senses and emotions. These five aggregates are the combination of body and mind.³¹

Every human is born on the foundation of the *panca khanda*. The body is composed of four elements. They are *earth, water, fire, and air*. All four elements are interrelated and must be balanced in the following manner:³¹

- The *Earth* element represents 20 organs and parts of the body.
- The *Water* element represents 12 products of the body's organs.
- The *Air* element circulates in 6 directions within the body.
- The *Fire* element heats up 4 areas of the body.



*A great healing system is not only for the great healer
to do, it must be repeated by others.*

—Tom Tam



Chapter 6

Energy Blockage Relief: Free Flow of Prana

Chapter 6

Energy Blockage Relief: Free Flow of Prana

The Life Force Within

The life force is the supreme factor for health. The flow of the supreme energy must move freely in all of the *Prana* channels. When the energy flow is obstructed, blocked or sluggish by tension, anxiety, worry or poor health, the nervous system does not function properly and cannot transmit messages to the various organs and other vital activities in the entire body enabling them to regulate or act accordingly.

Over time, many nerve passages in the normal body will clog up and have blockages due to bodily toxins, unnatural living habits and an unhealthy environment. To maintain health and support healing, the body's life energy pathways must be free from blockages so that the life force can flow smoothly.

Removing Blockages

Tom Tam suggested a combination of acupuncture techniques to fill up the *Chi* and soften the blockage. When the muscle is too tight, use Tui Na massage, the second technique, which is useful in opening up blockages involving soft tissues. The last combination uses Chi Gong for blockages that are inside the body and too deep to touch.

In addition to Chi Gong, Tom Tam has developed a therapy for energy healing called “Tong Ren Healing”³⁸ (See www.TomTam.com). In his book, he explains that. . .

“The Tong Ren healing is based on the collective unconscious philosophy. The healing technique is to stimulate an acupuncture model (a doll) which will, in turn, stimulate a human's physical body for healing...”³⁸

The Tom Tam healing is thereby the combined use of acupuncture, Tui Na massage, and energy healing— Chi Gong or Tong Ren.³⁷

His healing system has been very successful and he teaches students from all over the world to apply the same technique for their clients with great result.

Using Thai Massage to Remove Blockages: Thai Massage Combined with Tui Na Massage

An experienced Thai massage practitioner can simply combine Tui Na massage techniques with Thai massage to relieve blockages and achieve effective results just the same but it may even be more pleasant for the recipient, since Thai massage is gentler than Tui Na in general.

Tui Na uses thumbs to press and circle deep and hard and more rapidly on the area suspected to have blockages.³⁹ Thai massage also uses thumbs to press at the therapeutic points and hold them. In some areas of muscle tightness, the circular movement is often applied to release tension. In this case, the practitioner will just press and circle instead of press and hold.



Thumb press to check or release blockage



Thumb press with another thumb to guide not to press on spinous process

Strong determination to remove blockage is crucial to stay on course. Most practitioners would not be happy to see their recipients in pain and would rather give a soothing massage. In relieving blockages, some pain or more pain

must be present because that is one of the blockage signs—pain or sensitive to touch. Since some pain may be from other physiological causes such as nerve related or muscle rupture, incorrect massage can harm the recipient. Therefore, only the experienced and well trained practitioner should attempt to perform massage to relieve blockages.



A girl shows pain when her mother attempts to remove blockage on the side neck

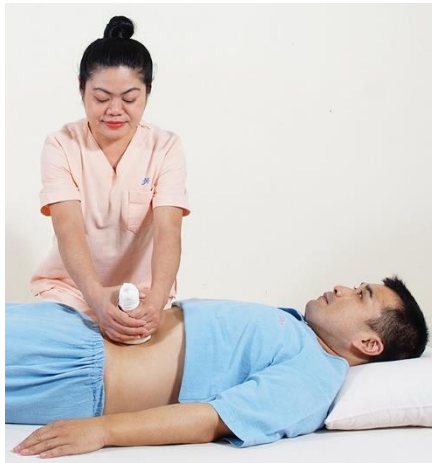
More Techniques in Removing Blockages

Heat is very helpful when the muscle on the blockage area is very tight. It is difficult for both giver and receiver. For the giver, it will require much assertion on the thumbs, and to the receiver, it is very painful when the giver is trying to “break” the blockage away.

Chinese massage applies heat by cupping³⁹ while Thai massage uses a herbal ball compression. The herbal ball compress has triple benefits in this therapy.

First, the heated herbal ball helps soften the muscle. Second, the compression of the herbal ball carries a unique way of movement that is pressed and turned in a circle motion. This exquisite pressing expands the muscle and pushes the heat inside. The last benefit is from the herbs. The herbal properties have both aromatic and physiology therapeutic benefits.

The important step when relieving blockages is to start the massage from the head. Blockages will most likely be in more than one place and the key is to remove them from top downward.



Herbal ball compress to generate heat and herbal effect



Herbal bath helps reduce muscle tension and a good preparation to remove blockages



Massage begins from head and neck area

Rules to Follow When Performing Massage to Remove Blockages

The practitioner must follow the routine massage protocol:

- Question the recipient regarding his and her health history.
- Check the areas for blockages.
- Explain to the recipient of the different steps and what to expect.
- Observe pain tolerance, the recipient's condition and response.
- Massage the area briefly at a time due to pain and discomfort then return to repeat on the area again.
- When in doubt, just perform regular Thai massage but massage more times on the areas that might have blockages. This compromise still can benefit the recipient.

When Not to Remove the Blockages

When the practitioner is unsure if the area is nerve related pain or if it involves a spinal condition. Exerting pressure in that area may lead to more damage or permanent damage to the nerve or the spine. Another contraindication is when a person is in a condition that should not receive massage. (See chapter 14.)

Side Effect in Blockage Relief

When a person has undergone deep tissue massage such as relieving blockages, be it Tui Na or Thai massage, there may be toxins or waste products that collect in tissue layers being flushed out into the body's circulation system. Mostly, toxins should go out of the body through kidney filtration. That is why it is important to offer water and encourage the recipient to drink before, during and after massage.

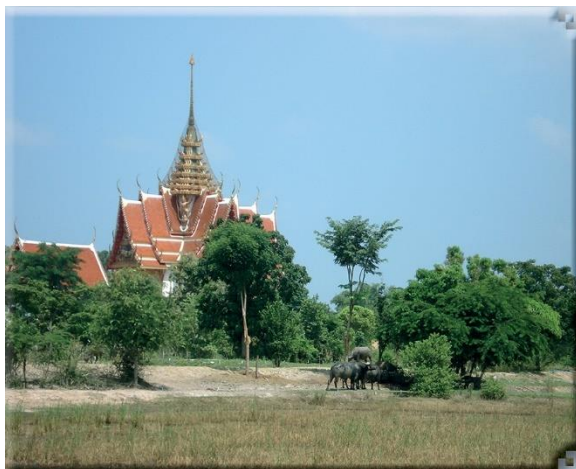
Nevertheless, some people may still experience side effects of this toxin release when the body is unable to release it fast enough. The causes vary with individuals, but it more or less depends on the person's level of tolerance. Someone who is new to receiving massage may experience more side effects. This is a warning to start slowly on a new recipient to avoid the unwelcome experience of toxin release. It also occurs more on a weak person or a person with illness symptoms.

Side Effects of Toxin Release Symptom:

- Headache
- Dizziness
- Dry mouth
- Weakness and tiredness
- Nausea

The symptom may be one or a combination. The best advice is for the recipient to drink more water or warm herbal tea and to rest longer after massage. However, if the symptom(s) is severe or persistent, it may not be related to the massage. The recipient should seek medical assistance.





*“There is and always only One Thai Massage.
Whatever anyone wants to call—is just a name.”*

—Phrakhru Uppakarn Phatanakit

Chapter 7

Getting to Know Thailand

Chapter 7

Getting to Know Thailand

A Brief History of Thailand

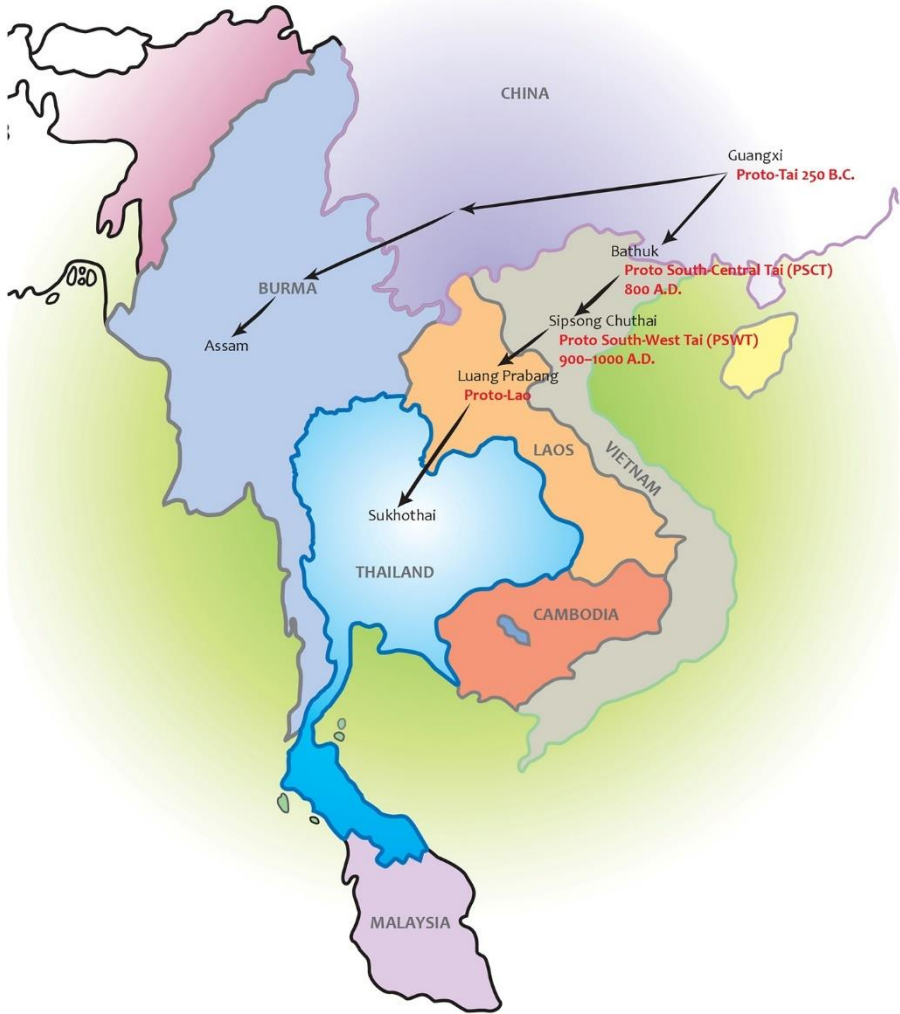
The Background of this Unique Country and Her People

The origin of the Thai race has long been a subject of controversy for both Thai and foreign historians alike. Wide-ranging research covering many disciplines including history, linguistics, biology, anthropology, as well as archeology, has been conducted on this complicated issue.

In the early days, researchers proposed that Tai-speaking peoples inhabited vast areas covering the southern part of China, especially Guangdong and Guangxi Provinces, as well as the southern part of Yunnan Province (Sipsong Panna and Turhong). Several Tai ethnic groups have also been identified in northern Vietnam, Laos, the Shan State of Burma, and Assam. They all live in clans and continue to lead their traditional way of life. While some of the Tai ethnic groups specialize in highland agriculture, others thrive on rice growing in the river-valley basins.⁴²

Historians and histo-linguists now tend to believe that the Tai race most probably originated in Guangxi Province in the People's Republic of China, and that they are ancestors of the Thais in Thailand, the Shan in Burma, and the Lao in Laos. The migration of the Proto-Tai-speaking people from their homeland in Guangxi took place around 250 B.C. and diverged into two separate branches. The larger of the two groups, the Proto South Central Tai (PSCIT) speakers migrated to Bathuk (now in North Vietnam) around 800 A.D. era. Under Vietnamese pressure, they moved in a southwest direction to Sipsong Chuthai between 900 and 1000. The second, smaller group migrated from Bathuk to the juncture between northern Thailand, Laos and Burma, and subsequently into Assam. One branch of the larger group in Sipsong Chuthai continued their migration into Laos and settled in Luang Prabang while the other followed the Ou River into the Nan and Yom river basins in Thailand. All these migrations continued in a gradual process. The Tai settlers in the Yom river basin were to give rise to the flourishing Sukhothai Kingdom and culture. It was King Ramkhamhaeng of Sukhothai who ushered in a period of territorial expansion, and invented the Siamese script in A.D. 1283.⁴²

Migration Mapping of the Ancient Tai [42](#), [43](#)

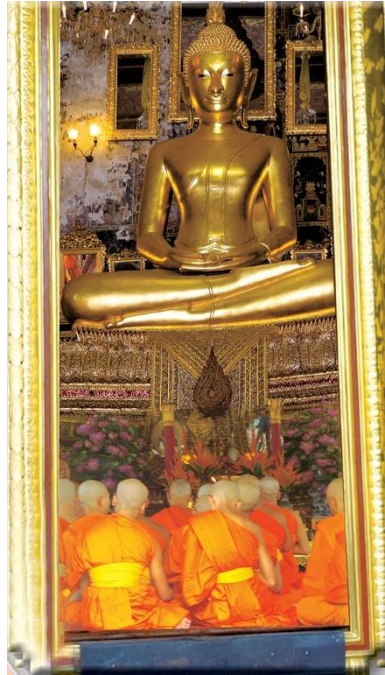


This map is not to scale and is meant to show migration routes only.



“It’s wise to journey to the past and remain there to absorb, to appreciate the ancient wisdom, then bring it to fill the void at the present...”

—A Thai Massage Teacher



Chapter 8

History of an Ancient Healing Art

Chapter 8

History of an Ancient Healing Art

The Origin, Background and Development of Thai Massage and Thai Traditional Medicine

The Origin

The origin of Thai massage is interwoven with the history of the Thai people and the development of their unique culture and traditional values. Historical evidence in the form of court archives and official records dating back to the Ayutthaya period documents the existence of departments of Thai massage organized to serve the royal family in the palace. However, this does not mean the practice of Thai massage began during the Ayutthaya period.³⁵

To begin a discussion of Thai massage it is necessary to take a look at the overall concept of Thai traditional medicine as well as the relationship between medicine and Buddhism.

Thai traditional medicine is composed of four branches:³

1. Thai traditional medicinal healing
2. Midwifery
3. Orthopedic medicine
4. Thai traditional massage

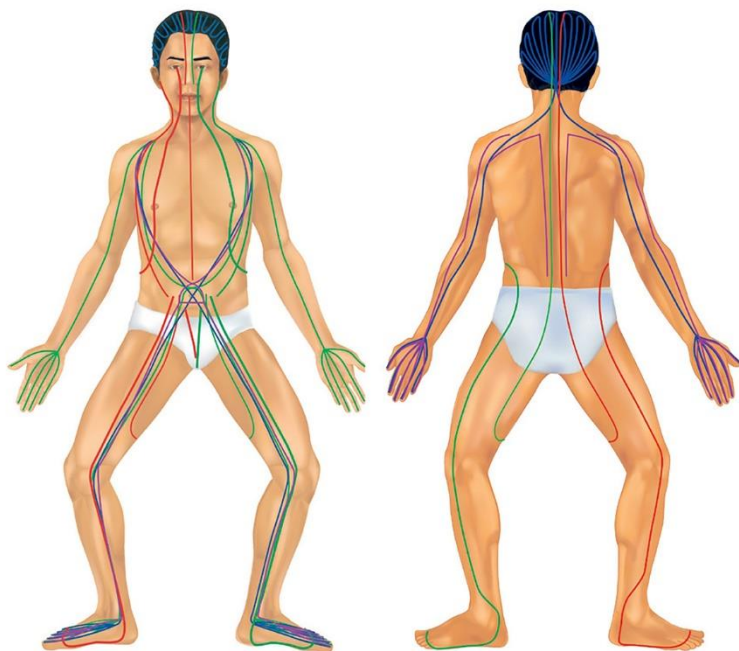
Thai traditional medicine and how the different branches were utilized by the Thai people can be traced throughout the history of Thailand. The Thai way of life and methods of healing are entwined with Buddhism and the sense of spirituality, as well as individual well-being.

Comparison

We may see similarities between Thai massage and Chinese (*Tui Na*) massage in practice, and Indian (*Marma*) massage in the theory based on the life force and elements of life, and Sen Sib channels. However, the difference between Thai massage to both the other massages' principles is that Thai

massage follows the Sen Sib lines. By doing so, the recipient will automatically receive a massage that will stimulate the life force throughout the body.

The simple observation in differentiation Thai massage from both Chinese and Indian massages would be the movement transitions between sequences, and the stretching techniques of Thai massage that the practitioner applies to various parts of the body.



Sen Sib all ten channels cover the entire body both front and back



Thai massage using knee



Thai massage using feet

Heat application in Thai massage may include a heated herbal ball compress, the application of sacred oils and heat by means of “Yam Khang”—heated foot on fire (See more on this ancient technique on chapter 11), herbal bath and herbal sauna. Chinese uses cupping or suction cup by way of lighting a small fire to burn inside the empty cup causing heated air to create a vacuum,³⁹ while Indian massage applies heated oil to heal illnesses and uses oil as a normal part of massage.⁴⁹ In Thai massage, there is no oil involved in a routine massage except for healing certain parts such as mending bones or muscle trauma.



Herbal ball compress in Thai



Yam Khang as part of therapeutic Thai massage

Yogi Exercise

Yogi Exercise is another important ancient healing practice that is combined with Thai massage. This unique self-healing exercise is called in Thai *Luesri Dadton*. “*Luesri*” means a yogi or a hermit. “*Dadton*” means self-exercise by way of stretching. (See more details in chapters 10 and 17)

Like any other ancient arts, the date, place and the founders were unknown. This might be because, like Indian rishis, holy people did not attach fame to their names and devoted knowledge and goodness for the benefit of all beings. Therefore, they did not record their discovery with their names. Furthermore, most ancient knowledge was transferred personally by way of individual oral teaching.

Luesri Dadton is a self stretching exercise with specific details for each position to each particular ailment. There are 127 yogi stretching postures recorded in the royal texts.^{[50](#)}



Drawing of Luesri Dadton, ancient text National Library, Bangkok



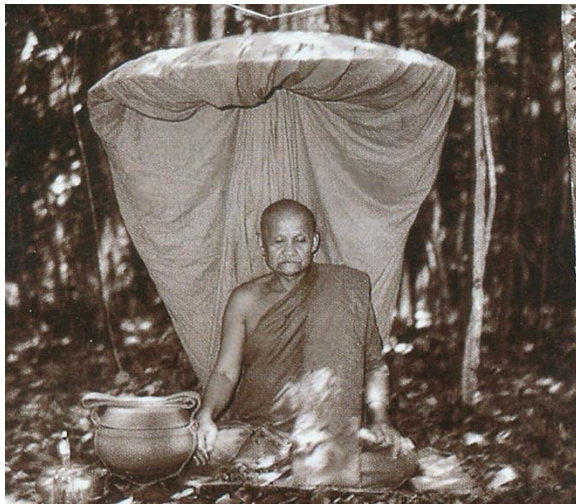
Luesri Dadton Posture

The development of *Luesri Dadton* is assumed to have been developed by Thai monks over the period of more than several hundred years.

Strictly speaking in Buddhist tradition, monks were required to lead a homeless life wandering, for certain months of the year, as a form of austere practice. They walked mostly during the day and spent the night in dense jungle, either in groups or in solitude. They lived on alms food offered in the morning by the devout. If no food was offered the monks were required to fast on that day.



Buddhist monk on “Tudong”



Buddhist monk during Vipassana.

Phra Phothiyan Thera; Maya Kotame Foundation, 2002

During this period of pilgrimage, monks applied Thai traditional medicinal knowledge to treat themselves in times of illness. They might have also developed the yogi exercise postures (*Luesri Dadton*) to maintain good health, relieve stiffness and heal certain ailments such as arm discomfort, abdominal discomfort, dizziness, aches and pains during meditation, severe muscular cramps, and chronic diseases etc. The making of *Luesri Dadton* statues was recorded in Chakri dynasty chronicles and is mentioned later in this chapter.

It was possible that the ancient monks might have further developed Thai massage positions and techniques to treat ailments for fellow monks. Thus, their techniques might have expanded from the temple to laypeople. However, it should not be concluded that the postures came directly from yogi postures, since the methods and the principles between the two vary considerably. Yogi

exercises are performed by the individual more like yoga exercises. There are only four positions which are performed in pairs. Thai massage, on the other hand, is performed by a practitioner and a recipient in accordance with the Sen Sib theory.⁵⁰



Yogi exercises statues on Wat Pho ground



Yogi exercise



Yogi stretching in pair

Conclusion of the Origin

It can be concluded from these facts that Thai massage was developed in Thailand by the Thai people themselves in ancient times with influences from Chinese massage techniques and the Indian life force theory as mentioned in the Buddhist teachings and may be based on therapeutic pressure points.

The Development of Thai Massage and Thai Traditional Medicine

King Phra Phutthayotfa Chulalok

Wat Pho

King Phra Phutthayotfa Chulalok, known as King Rama I (1782-1809), implemented measures aimed at improving the general health of Thailand's citizenry and preserving knowledge of medical practices. Thus, in 1793 the King commanded that Wat Photaram, an old temple in Bangkok, be renovated and renamed as Wat Phra Chetuphon Wimon Mangklaram. The newly renovated and renamed temple functioned as a repository of medical knowledge that had been salvaged after the destruction of Ayutthaya. The temple is known today as Wat Pho. The practice of inscribing medicinal prescriptions on the walls began in this period. The King also commanded that statues of yogis in exercising postures, called *Luesri Dadton*, (the material used is unknown) be constructed and that each statue be inscribed with information on which posture related to which ailment. This was the first medicinal text in the Ratanakosin era. However, the medicinal-inscribed texts and the yogi statues were removed, presumably during the major renovation of the temple in 1832 (King Rama III era). There is no record of where they were relocated to.



Wat Pho, Bangkok



Reclining Buddha statue, Wat Pho, Bangkok

King Phra Phutthaloetla Naphalai

Wat Ratchaorot

The next king was King Phra Phutthaloetla Naphalai, or King Rama II (1809-1824). Thailand's worst cholera epidemic occurred during his reign in 1821. He led the way in restoring healing methods and medicinal prescriptions

that had been lost during the Ayutthaya war with Burma. The King commanded his son, the Crown Prince, to carry out restorations of an old temple on the outskirts of Bangkok. The temple was known as Wat Chom Tong but was later renamed Wat Ratchaorot.³⁵

Details of Thai traditional medicine practices were inscribed on 50 marble tablets each measuring 33 sq. cm. and bearing 17 lines per tablet. Each tablet gave a complete outline of treatment. They remain on the walls of Wat Ratchaorot to the present day.



Medical prescription tablets hall, Wat Reatchaorot, Bangkok



Medicine tablet on the wall, Wat Ratchaorot

King Nangklao: Father of Thai Traditional Medicine

Medicinal Tablets, Sen Sib Epigraph and Yogi Statues

The Crown Prince ascended to the throne after the death of his father, King Rama II. King Nangklao, or King Rama III (1824-1851), continued the work started by King Rama I at Wat Pho. To make the prescriptions more permanent he ordered that they be inscribed on marble tablets. In 1832, the King commanded that Wat Pho be established as Thailand's first opened university with knowledge and information available to the public.³⁵

The Thai government has presented the title of “Father of Thai Traditional Medicine” to His Majesty King Nangklao (Rama III) in 2015 for his monumental role in preserving the knowledge of Thai traditional medicine and Thai massage, and created the foundation of Thai traditional medicine education for the Thais.



Statue of King Nanklao
“Father of Thai Traditional Medicine”



Wat Pho, opened university at the present time

Thai traditional medicine was revived along with other valuable information on Thai wisdom. The ancient revival project led by King Taksin's son, Prince Nudang who was a physician, undertook the task of gathering medicinal texts from royal doctors, monk healers, and folk doctors throughout the country. Master craftsmen and experts in various academic disciplines were called in to share their knowledge and prepare the way for dissemination at the first center of academic learning in Thai traditional healing. Most of the knowledge had not been recorded in a written format but had been preserved in the oral tradition and relied on the teachers' memory.³⁵

A vast number of healers and teachers appeared with medicinal texts and pledged the effectiveness of such manuscripts. The texts contained information on Thai medicine and Thai massage. Thai traditional medicine texts were compiled from the information disseminated. The revival team inscribed and placed 30 percent of all prescriptions found at Wat Pho.

Scientific Study on Therapeutic Thai Massage

Scientific Result on the Use of Thai Traditional Massage to Treat the Painful Condition of Muscle and Joint in Six Public Health Hospitals and Centers between 1 October - 30 November 1987⁵³

The task force agencies who conducted the scientific study on therapeutic Thai Massage were four public health hospitals and two public health care centers. Two hospitals and two health care centers were in Bangkok and two hospitals located in the northeast. The study teams at these hospitals and health care centers comprised of physicians, traditional medicine doctors, nurses, physical therapists, hospital and health care center staff.

The objective of the study was to determine the effect of therapeutic Thai massage on muscle and joint pains. Each recipient received three massage sessions consecutively for three days from the practitioner. Pre-and post-massage session results were recorded.

The study was conducted on 238 recipients, whose ages ranged between 20 to 60 years old. They comprised of 68 men and 170 women. Their conditions were divided into four categories according to symptoms such as headache and neck pain 59 recipients; shoulder pain 51 recipients; back pain 77 recipients; and knee pain 51 recipients. All recipients underwent physical examination for diagnosis and approval from Western medicine physicians prior to receiving Thai massage.

The study further divided the type of pain in two categories. One type was muscle pain, while the other may be pain from different causes such as poor circulation, pain from muscle fiber stiffness, or from nerve related problems.

The process included the pre and post treatment interviews, blood pressure measurement, pulse and temperature reading, gauging level of pain, measurement of joint movement, and checking muscle tension level.

The results in various categories are as follows:

- Body temperature showed no significant change, but this was not the primary goal of this study.
- Blood pressure both decreased and increased, but the change was not significant and was not the main objective of this study. However, under this category, none of the recipients were placed in danger at any time during the study.
- Level of pain was reduced after massage in all categories:
 1. Recipients with headache and neck pain experienced 90% pain relief in both categories of muscle pain and pain from other causes.
 2. Recipients with shoulders pain resulting from muscle causes experienced 90% relief when compared with other causes.
 3. Recipients with back pain resulting from muscle causes gained 87% relief and 81% relief from other causes.
 4. Recipients with knee pain experienced 85-90% relief if the pain was muscle pain compared with other causes.

- After receiving the third massage the level of pain reduction increased by two levels in most conditions except in persons with muscle related knee pain, where there was no change.
- Comparison of joint movement before and after massage:
 1. Recipients suffering headache and neck pain gained movement mobility in all directions from the first massage with not much improvement after the third massage.
 2. Recipients with shoulder conditions enjoyed improved joint mobility and a significant increase in mobility with further massages.
 3. Recipients with back pain improved, enjoyed increased movement and mobility from the first massage and significant increased effectiveness by the third massage.
 4. Recipients with knee pain gained improved movement after the first massage, while persons with muscle related pain showed less noticeable improvement with further massage, but there was a significant increase in other causes by the third massage.

The pioneer scientific study in Thai massage by the Thai Massage Revival Project, the participating health care institutions, organizations, health care practitioners and personnel teams concluded that Thai massage can significantly help reduce muscle pain, pain due to poor circulation, and pain from muscle fiber stiffness. The study was a major breakthrough for Thai massage and won medical acceptance.

The Thai Massage Revival Project, in cooperation with the Ministry of Public Health, launched the training under the resulting curriculum to massage practitioners in various communities around the country. The project further trained Thai massage teachers to train more practitioners in their local communities. The movement led to social acceptance of Thai massage as the means for healing common ailments and a complement to healing with modern medicines. Now there are massage clinics within community hospitals throughout Thailand.⁵⁴



TTM Center at a provincial hospital, Ubon Ratchatani



Therapeutic Thai massage at Wat Nong Yanang

At the present, there are organizations carry on the torch of TMRP to light up awareness and provide education to the public on Thai massage. The Health and Development Foundation (HDF) is the direct link from TMRP with the president of the foundation, Assistant Professor Sumlee Jaidee, who was one of the three advisors in the TMRP heading the foundation under the same goal until her passing in 2019 at the age of 77. Another major force to educate people for health and well-being is the Thai Health Promotion Foundation (THPF). THPF is fully supported by the tax funding to raise awareness of the public on health issues. Their tool is providing education to the people and Thai massage is included as benefit to health.

The Health and Development Foundation's task is gathering knowledge and data from practitioners, teachers, specialists, educators, local wisdom folks and put them into textbooks and apply them to training throughout the country. They are the strong platform for Thai massage to shine and express the true image of a noble healing.



Samples of research and books by Health and Development Foundation (HDF)



*“Pali: Natthi Panya Samalapha
Wisdom is greater than light.”⁵⁸
—Lord Buddha*



Chapter 9

Thai Traditional Medicine and Types of Thai Massage

Chapter 9

Thai Traditional Medicine and Types of Thai Massage

Thai Traditional Medicine and Thai Massage in the Modern Era

The Return of National Healing Based on National Regulations

In 1977, the World Health Organization (WHO) sponsored an international conference on indigenous medicine. The following year, WHO urged its member nations to utilize the benefits from native medicinal plants in their primary health care systems. Since then, the Thai government has supported Thai traditional medicine as part of national policy. This alternative healing choice, along with Thai massage, would later gain much more credibility in the eyes of the Thai public.

However, the modernization of the health care system created a demise and stagnation in the field of Thai traditional medicine. Laws and regulations setting standards of care and safety for the public were necessary to control health care services being provided in nonformal settings such as temples and local communities. To help Thai traditional medicine, particularly Thai massage, gain greater acceptance in modern society, improved standards and safety practices were implemented along with an increase in training and education required for practitioners in formal settings.

Since July 2004, the Thai law requires licenses to practice Thai massage for health. The Thai Public Health Department has undertaken a major revamping of regulations in order to certify Thai massage curriculum for government approved Thai massage schools to conduct training for massage therapists to acquire licenses. The law now requires all practitioners of Thai massage to obtain proper training from approved schools; or attend intensive training and pass a written and practical examination on Thai massage techniques.⁵⁵ (See more details of law and license requirements in “Thai Massage Revival Project: The Law and Standards for Thai Massage”, chapter 8.)

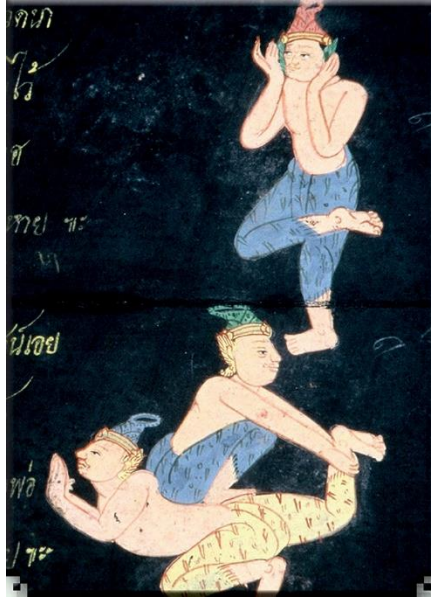
Nevertheless, several techniques of Thai massage are currently being practiced. The variations in techniques may be attributed to the differences and

vagueness which occurred during knowledge transfer by oral tradition from one person to another. The teachings may vary according to the unique methods, preferences, and interpretation of a particular teacher. However, the basic tenet of the flow of life force or *Prana* is common to all schools. (See chapters 1 to 5.)



“... we believe that development must base on interrelation of righteousness, humanity, culture and tradition, education, and economy—all must unite and be well-balanced...”²

—Prawase Wasi



Chapter 10

The Holistic Benefits of Thai Massage

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The Holistic Benefits of Thai Massage

Holistic Benefits of Thai Massage

The physical body, which is relaxed and calm, can enjoy peace and wellbeing. This can be achieved in two ways, firstly, by means of meditation and relaxation techniques, and secondly through massage. This book is a study of Thai massage, therefore, it emphasizes on giving and receiving Thai massage accurately and in accordance with the natural laws of the human anatomy and *Prana*.

Thai Massage Benefits to the Community

Thai culture is rooted in family's closeness. Thais practice massage in their homes and use it with family members as part of their living. Massage improves bonding within the family. It has long been a tradition that children massage the elders, and the elders help one another when there is a need to soothe and relieve aches and pains. Human touching increases the sense of love and caring between giver and receiver. This is an alternative method for showing love to one another as Thais are neither used to, nor are comfortable with direct expressions of love and affection by overt touching.

Benefits of Thai Massage to Health Care

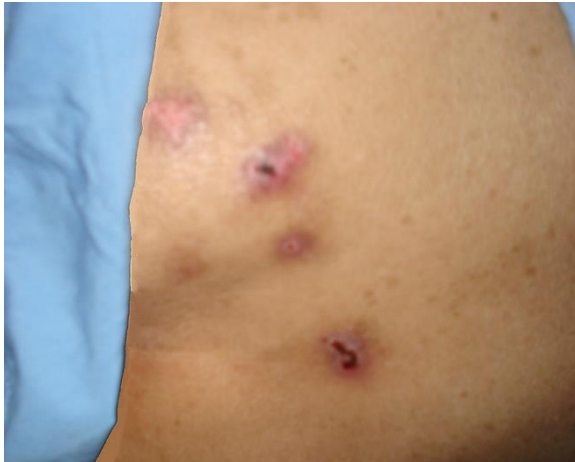
Thai massage helps the recipient maintain health and wellness. It is an ancient tool used to combat common ailments, increase the effectiveness of body movement and benefit the physiological system. It also helps in longevity due to a strengthening of the body's immune systems and a balance of life energy.

Thai massage can also relieve pain, sprains and inflammation of the muscles, tendons and joints, as well as reduce stiffness of joints, increase muscle strength and improve mobility.

Benefits of Thai Massage for Prevention of Illness

The ancient Thais created Thai massage techniques based on the theory of the elements of life and the life force channels with a simple understanding to apply massage along the Sen Sib pathways. The massage's process very much covers the entire body and all physiological concepts, thus, preparing the body for prevention of sickness and disease.

Thai massage is very effective in preventing bed sores (pressure wounds that occur when a person lies in one position for too long) when given to a weak person with less mobility and who is bed ridden. Massage increases functional muscle strength, restores flexibility and revitalizes energy. It can lessen or alleviate conditions such as headaches, dysmenorrhea (menstrual cramps), constipation, indigestion, stress, and other discomforts.



Bed sores on the buttock area of a patient

Results have shown that people receiving Thai massage on a routine basis, once or twice a week, have noticed a lessening of their usual symptoms such as sinusitis, allergy, constipation, abdominal discomfort, insomnia, etc. This proves that Thai massage is a worthy tool for protection from certain illnesses and to maintain wellness.

Benefits of Thai Massage for Rehabilitation

For Stroke Elderly and Disabled Patients

Thai massage combined with physical therapy and/or occupational therapy produced the most amazing results in rehabilitation. When used to stimulate paralyzed muscles, Thai massage can help improve circulation and

function and reduce muscle tension. (See research studies on this subject in chapter 11.)

Healing Benefits in Thai Massage—Research Studies

In the modern time, people are more convincing when there are “research studies” to support the practice. Thai massage is one that joins the trend. With government funding to find the proof and to elevate the level of acceptance to the international eyes, several researches have been conducted throughout the country and in variety of topics.

In this book, the authors will present the conclusion summary of the finding on some of the researches that have been transpired in the field of the ancient art of Thai massage.

Subject: Thai Massage to Relieve Lower Back Pain

Journal of Thai Traditional & Alternative Medicine Vol. 6, No.2 May-August (supplement) 2008, page 90 No: OR-50 by Pisamai Taphom. At the Community Hospital Khunhan, Tumbol Si, Khunhan District, Sisaket Province.

Treatment/outcome: Number of participants 93 adults whom received a 45 minutes massage with 69.75% improved results.



“Faith is the substance of things hoped for, the evidence of things not seen.”

—Hebrews 11:1.



Chapter 11

Thai Local Wisdom Healing

Chapter 11

Thai Local Wisdom Healing

Yu Fai; Yam Khang; Tok Sen; Herbal Ball; Herbal Spa

Knowledge to maintain health, combat ailments, heal diseases, and handle physical and mental problems occurred in daily lives have been an inseparable part of human being since the dawn of time. Thais are no exception, but acting in their own way—the Thai Way.

Thai massage, as mentioned in this book is one branch of the Thai traditional medicine. However, in the Thai massage itself, there are other kinds of healing stemmed from the art to help and heal people locally and regionally. Thus, the term “local wisdom” is widely known in the health care field.

The knowledge or the wisdom has mostly seen from villagers using what they learned from their ancestors and/or adapted from their own finding. Similar to Thai massage and Thai traditional medicine, the transfer of this collected wisdom came by way of memory, oral teaching, the elders observing, and undergoing trials on their own.

The Lanna Thai Local Wisdom Healing Revival Project⁷⁰

In 2004, Chiang Rai Rajabhat University, under the support and guidance from the Thai Health and Development Foundation and the Thai Government published the finding from the revival research. The project was set out to gather, collate, and revive the local wisdom healing treatments and prescriptions from the local northern Thai traditional medicine doctors known as “Mor Muang”. The treatments aimed for the peasants far and near in the northern part of Thailand. The term “Lanna” is normally referred to the northern region from the ancient era.

The revival project formed a team of ten Mor Muangs from five major provinces of Thailand and four research scholars in the field of Thai traditional medicine. The team was headed by Assistant Professor Dr. Yingyong Toaprasert, the Dean of the College of Thai Traditional Medicine at that time and Dr. Kanyanud Toaprasert who became the present dean (year 2016).

The research was conducted over the period of three years and concluded in 2004 by way of study, discussion, investigation of the manuscripts' application and review of the outcome from the huge amount of data gathered from many Mor Muangs around the region. The ancient sermons and prescriptions were mostly written on the palm leaves and Sa paper. There were around 1,400 manuscripts including nearly 700 ancient medicinal manuscripts. The research team organized the knowledge data into four texts for better data management.⁷⁰

The first one covers theory, belief, and wisdom on human body and mind, the understanding of diseases and sickness, the diagnosis and how to handle them.

The second source of information is on prevention, health maintenance, healing by way of physical management and occupational therapy in cooperation with herbal medicine. This section of healing applies directly to people.

The third source is the healing with herbal food and herbs for medicines. The study contains records of properties and healing application, both on local food and herbs. The study reviewed over 500 types of herbs but the research team agreed upon the lists and the properties of about 450 herbs. This important study included standards setting for the practice and the preparation of herbal medicine, to ensure that the practice would be more acceptable in the modern era.

The fourth and the last text branched into the realm of belief and faith. People in the villages live with nature and their lives are one with the earth, the water, the air and all the seen and unseen elements around them. The use of ceremony in healing is a way of life similar to other ceremonies in the modern world. The practices applied from birth to the time of departing the body. It is like a touch of spirit upon the mind, energizes it with the energy from within.⁷⁰

For the benefit of the readers, the authors would like to present some of the more common practices with details and their application.

Postpartum Care for New Mother or 'Yu Fai' in Thai

Today, Yu Fai tradition is still practiced by women in Thai rural areas. This is a recent phenomenon with the renewed interest in Thai traditional medicine as a natural alternative rather than using modern western-based medicine. New generation mothers are beginning to use an adapted version of Yu Fai to suit their modern way of living.

The right time to receive Yu Fai care in normal labor women is 7 days after delivery and 30-45 days after giving birth by cesarean section surgery. The period of Yu Fai care should be no less than 7 days, with maximum benefits obtained after 15 days.

In accordance with traditional postpartum practices, the mother and her newborn have to remain inside the room for one month. This practice is called “Yu Fai” (heat therapy). During this month, Thai mothers receive herbal therapies which include Thai massage using herbal compresses known in Thai as “Luuk Prakop”, abdominal salt pot herbal compress “Tab Mor Klua”, heating the vaginal area by sitting over a herbal hot charcoal smoked seat “Nang Tharn”, and entering a herbal sauna.

During the past decade, after gaining strong support from the government and the public trust, Thai traditional medicine has pushed for implementation of Thai local wisdom to improve people’s health and well-being. The movements are from the Health and Services Community Hospitals throughout the country. The hospitals apply the local wisdom on postpartum care for the new mothers. Several research studies were conducted in these hospitals to prove the effectiveness and to enable the hospitals to improve post labour care and request more funding from the government.⁶²

Thai Massage and Herbal Ball Application for Postpartum Care

The new mothers’ most complaint after giving birth would be back pain, lower back, hip and upper leg pain. Thai local wisdom’s Thai massage and herbal ball compress proved to be an effective solution. Studies from hospitals and community hospitals reported successful result from over a hundred participants. The participants received Thai massage along with heated herbal ball compress ranging from 30-60 minutes, from one and up to three treatments.



Herbs used in a herbal ball



Herbal ball

**Subject: Effectiveness of Thai Massage and Herbal Ball
Application to Reduce Back Pain on New Mother in Postpartum
Period**

Journal of Thai Traditional & Alternative Medicine Vol. 7, No.2-3 May-December 2009, pages 181-188 by Soysri Ieampornchai, et al. At the Center of Applied Thai Traditional Medicine, Department of Obstetrics and Gynecology, Faculty of Medicine Siriraj Hospital, Mahidol University.

Treatment/outcome: Number of participants 100 adults: Divided in 2 groups of 50 persons. One group was a trial group to receive Thai massage with herbal ball application for 60 minutes, while the other group—the control group

received routine standard nursing care for postpartum patients. Both groups were evaluated for pain scale (Visual Analog Scale “VAS”) pre-post treatment.

The outcome indicated that the participants with the trial group that received Thai massage and herbal ball application experienced level of pain reduction more than the control group.

Subject: Effectiveness of Thai Massage and Herbal Ball Application to Reduce Back Pain on New Mother in Postpartum Period

Journal of Thai Traditional & Alternative Medicine Vol. 13, No.2 May-August (supplement) 2015, page 35 No: PP580015R by Nittaya Bumrungvej, et al. At Samko Hospital, Ang Thong Province.

Treatment/outcome: Number of participants 30 adults: All new mothers received Thai massage for 30 minutes followed with herbal ball application for another 15 minutes for 3 consecutive days. They were evaluated for pain scale (VAS) pre-post treatment. The outcome indicated that level of pain decreased after each massage session and all participants expressed satisfactions at the end of 3 days. Beside there was much improvement on back pain; the new mothers were happy with the improved breast milk flow as well.

Postpartum Care Applied Thai Local Wisdom Abdominal Salt Pot Compress

According to the study being done at Applied Thai Traditional Medicine, Department of Obstetrics and Gynecology, Faculty of Medicine Siriraj Hospital, Mahidol University.⁷¹ The postpartum patients of 30 persons in a trial group and 30 persons in a control group participated in the study for 3 sessions.

The Salt Pot Compress is the application of heated salt pot (Tab Mor Klua) combined with herbs on the new mother’s abdomen. It is one of the core treatments on Thai local wisdom postpartum care. Health Services Community Hospitals around Thailand are providing this healing to the people in their areas along with varieties of research in this local wisdom healing. They have shown great benefits to the mothers.

Yam Khang—Foot On Fire Massage: Thai Local Wisdom

Yam Khang is the most sacred Thai traditional wisdom. The art that requires a blessing from the holy teachers and mantra to perform. The technique involves the healer in touching his/her foot on red charcoal burning iron plate to absorb the heat and pressing the heated foot to transfer the heat on the recipient's body.

Lanna Thai Local Wisdom Healing Revival Project did research on this healing from several known local wisdom doctors “Mor Muang” and able to shade light on the history and techniques of the art for the public.⁷⁰



Yam Khang – the sacred healing

The Tools and the Technique

The tools for Yam Khang composed of a clay stove, charcoal, a rice field plow blade, a tray with Plai—herbal soaked in water, another tray with sesame oil, a cane for support.

The reason to use the rice field plow blade comes from an ancient belief that the iron on the blade is strong and noble. Thais used to plow rice field by

way of the buffalo pulling plough handle that has plow blade at the end. The plowing produces rice to feed people around the world. Thus, the plow blade is a sacred tool that people respect and hold gratitude to. This brings faith in the blade as a healing tool.⁸³

The technique is to start the charcoal with the plow blade on top, make the offering and the prayer to Lord Buddha and the ancient teachers. Arrange the recipient on the straw mat nearby. The practitioner stands on one leg with cane support. Dip the foot in the herbal tray, then wipe it on the heated plow blade. Press the foot on the recipient's body. The area to massage depends on the condition of the recipient. The treatment is alternated with massage-acupressure-stretching, and herbal ball compress.⁸³



Red heated plow blade



Practitioner presses the foot on the blade



Press the heated foot on the recipient's body

Each Mor Muang has his way of practice but the principle is the same. Most Mor Muang performing Yam Khang are men. In the past, the teaching only handed to male disciples, but lately, the teaching also passed on to the qualified female students. Yam Khang is like other ancient art of healing, it requires strict disciplinary and obedience of disciple/practitioner to follow the rule and teaching from the teachers. Yam Khang, especially, being the sacred art dealing with fire that normally would burn the practitioner, strict discipline is a must for safety of both giver and receiver.

The art has complex details in handling the treatment and much in-depth knowledge for serious learner to study. However, this book presents only brief information to understand its implication. The authors do not suggest the readers to attempt to practice this art without proper training. One should be fully aware of the liability to the persons and the property involved in case of fire accident!

Different Version of Yam Khang

“Foot on Fire” massage, in other part of Thailand—the central and northeastern region has the name “Yeab Lek Dang” meaning step on a burning iron plate. The tool can be from an iron container with steel cover and burning charcoal inside, or just the iron plate on top of red hot charcoal. All other application and treatment are the same. ^{82, 84}



Iron container with hot charcoal inside



The practitioner wipes the foot on the iron top

Tok Sen: The Massage with Vibration and Sound Therapy

Tok Sen is an art of Thai traditional local wisdom like Yam Khang and has no record of whom or when it started. The name implies direct meaning of the treatment: Tok means hammering and Sen means line—massage line. Hammer “Tok” on the line “Sen” of the muscle.

The tool is a wooden hammer and a thick wooden stick to pound on. The technique is still considered sacred among Thai practitioners but with easy access to the application.

The Healing Approach

Tok Sen becomes an important part of Thai local wisdom in Thai massage. The practice spreads in most region of Thailand but more so in the north. Thais do belief that the hammer and the wooden stick are sacred tool and some teachers engrave or write mantra in Pali or in Lanna alphabets on them. Some even seek certain type of tree for the set especially the tree struck by lightning.⁷⁰

Mantra is a significant part of practitioners who believe in it and recited prior to the start of the treatment.

Benefits from the Treatment

To the body: Tok Sen is like therapeutic Thai massage but instead of using thumb to press on the therapeutic points, hammering on the stick is acting like the pressing thumb. The pressure applies on the point is compounded by the repeat of the beating usually by 1-2-3 beating on each spot. The pressure felt on the area is rather different from by the thumb.⁸³ The pounding creates the vibration that radiate through the muscle. The effect to the muscle is about the same with thumb pressing and circling at the same time. To the practitioner, it is not only a relief on the thumbs, but it is also able to continue applying pressure to the therapeutic points.



Wooden hammer and stick



Tok Sen hand position

To the mind: The belief in the tool and techniques pave the way to healing and producing effective result. The sound produced from hammering on the stick is another form of healing—sound therapy. Sound healing is one form of healings to mankind⁸⁵ whether from reciting mantra, hitting the bronze bell at the temples, Tibetan Singing Bowls,⁸⁶ music, or the technique of Tok Sen.

Tok Sen is an overall healing for ache and pain, muscle stiff, back pain, office syndrome, stroke – paralysis, enforcement on particular therapeutic points and even for relaxation and well-being.⁷⁰

The Techniques

Tok Sen requires practitioner to have knowledge and experience of therapeutic Thai massage. Tok Sen works on similar therapeutic points and massage lines as Thai massage. The practitioner simply applies Tok Sen techniques along those points and lines. However, for the treatment to be complete and successful, there should be a combination of Tok Sen, massaging by hands and herbal ball compress application. Tok Sen alone is not a treatment in itself. The continuous pounding could cause discomfort and even harm the recipient. The practitioner must be well trained and learned when to bring in other modalities to enhance the healing to the recipient.^{70, 83}

To learn to perform Tok Sen, the learner must study Thai massage to the level of therapeutic Thai massage and able to perform them adequately. Then the application of Tok Sen will be a sacred healing technique beneficial to the one needed help most.

Thai Massage and Herbal Ball Application—the Great Pair

Herbs remedy is the key ingredient in Thai traditional medicine. However, the use of it requires medicinal knowledge and the obtaining of the herbs which may be untimely to offer massage. Herbal ball is the answer and a quick fix for all concerned. The application of the herbs being used does not require Thai traditional medicine license and the availability is within reach unlike the herbs medicine applied orally.

Benefits of Herbal Ball Application to Thai Massage

It is a complementary treatment with Thai massage and Thai traditional medicine since the ancient era. The direct means are the heat and the compression that bring direct relief and indirect results. The treatment with herbal ball reduces chronic inflammation on muscle ligament and joints, improves spasticity, enhances elasticity on muscle, releases stiffness on muscle and joints, eliminates pain and stimulates circulation to boost healing.

The characteristics of the herbal ball that provide several benefits to healing stem from the herbs properties; the temperature of about 40-45°C and this type of heat can penetrate the skin about 1 centimeter from the surface.⁸⁷

Herbal ball application alone can yield impressive benefit to the recipients as shown in these studies:



Herbal ball ingredients



Herbal ball compress on the back

Subject: The Effect of Herbal Ball Application to Reduce Pain on Persons with Chronic Degenerative Inflammation Knees

Journal of Thai Traditional & Alternative Medicine Vol. 6, No.2 May-August (supplement) 2008, page 89 No: OR-49 by Surat Lekuthai, et al. At Damnoen Saduak Hospital, Ratchaburi Province.

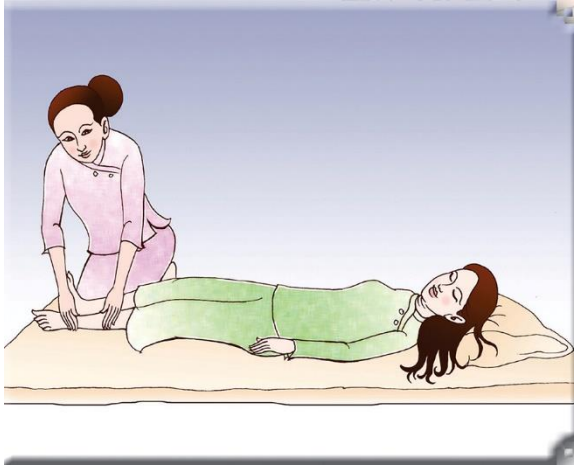
Treatment/outcome: Number of participants 30 adults: Divided in 3 groups 10 persons each. Group 1 received herbal ball application on the affected knee daily lasted 30 minutes for 5 days. Group 2 received the same treatment but by hot compress—not herbal ball. Group 3 received knee exercise instructed by the research team 30 minutes daily for 5 days. The outcome indicated all 3

groups showed reduction of pain and improved in the ease of their activities. However, the first group received herbal ball application showed faster reduction of pain than the other groups.



“The best way to find yourself is to lose yourself in the service of others.”⁸⁸

—Mahatma Gandhi



Chapter 12

Good Quality Thai Massage: Safe, Polite and Effective

Chapter 12

Good Quality Thai Massage: Safe, Polite and Effective

“Life is really simple, but we insist on making it complicated.”

~ Confucius

In former times in Thailand, a massage session was performed anywhere such as in the living room of a massage practitioner's (Mor Nuad) home, on a veranda, or on a bamboo bench places in front of the house where neighbors pass by greeting each other, chickens are feeding their chicks, etc.

Definitions of Terms: Safe, Polite and Effective

Safe refers to causing no harm to the receiver during and after massage and ensuring that the symptoms do not worsen.

Politeness refers to manners and appearance of the giver and the receiver.

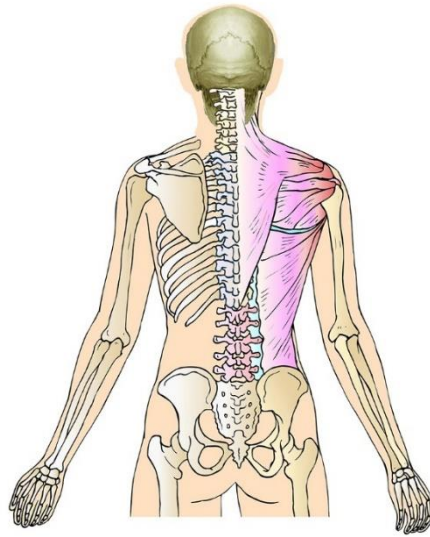
Effectiveness refers to a good result or outcome from the massage session provided within a certain time limit.

Life is simple; all we need is common sense and attention to details.



“Nothing truly valuable arises from ambition or from a mere sense of duty; it stems rather from love and devotion towards men and towards objective things.”²¹

—Albert Einstein



Chapter 13

Basic Anatomy and Physiology in Relation to Thai Massage

Chapter 13

Basic Anatomy and Physiology in Relation to Thai Massage

Anatomy and Physiology in Relation to Thai Massage in Brief

The purpose of this chapter is to provide students of Thai massage with a simple guideline to anatomy and physiology for safe practice. Learners who seek a deeper understanding of the subject should undertake a full course in anatomy and physiology available at a college in their community.

The Human Body

Our body in terms of matter is composed of atoms. Several atoms combine to form molecules and the next level of molecular organization is the cell. Cells with a similar structure group together and become tissue to perform the same function. Tissues of different kinds form an organ. Several organs with related functions organize to be the organ system.^{[22](#)}

Cells are the basic structural unit of all living things. An important characteristic of life is the metabolic process which is the process of all chemicals that occurs in the body.

There are about 60–90 trillions of cells in a human body (“Building Blocks of Life” by Shyamala Lyer, ASU School of Life Sciences) each performing a fundamental task such as metabolizing and digesting food.^{[40](#)}

The Body Systems, Their Functions and Benefits from Thai Massage

I: Integumentary System

The integumentary system is composed of skin, oil glands, sweat glands, hair, and nails.^{[22](#)}

Functions

The primary functions of skin are:⁹³

1. Act as a barrier to protect the body from external bacteria and chemical substances in the environment.
2. Excrete discharge waste through perspiration.
3. Convert ultraviolet rays in sunlight to vitamin D.
4. Prevent fluid loss or gain.
5. Regulate temperature.
6. Receive sensation.

Benefits from Thai Massage

Massage stimulates circulation to the skin surface and enhances temperature enabling the movement of sweat and fatty tissue resulting in healthy skin which enhances appearance.

Skin is the gateway to sensation. Somatic sensation, as related to massage, is the sensation of touch which results from stimulation of the tactile receptors in the skin or subcutaneous layer, and arising from stimulation of the skin's surface called "cutaneous sensations". Massage creates a sensation on the recipient's skin which may send waves of reaction throughout the body. Massage helps facilitate healthy scar tissue formation, improve nutrition to the skin, remove dead skin and enable the skin to become softer and more delicate textured.

Figure 13-4. Superficial Muscles of the Anterior Surface

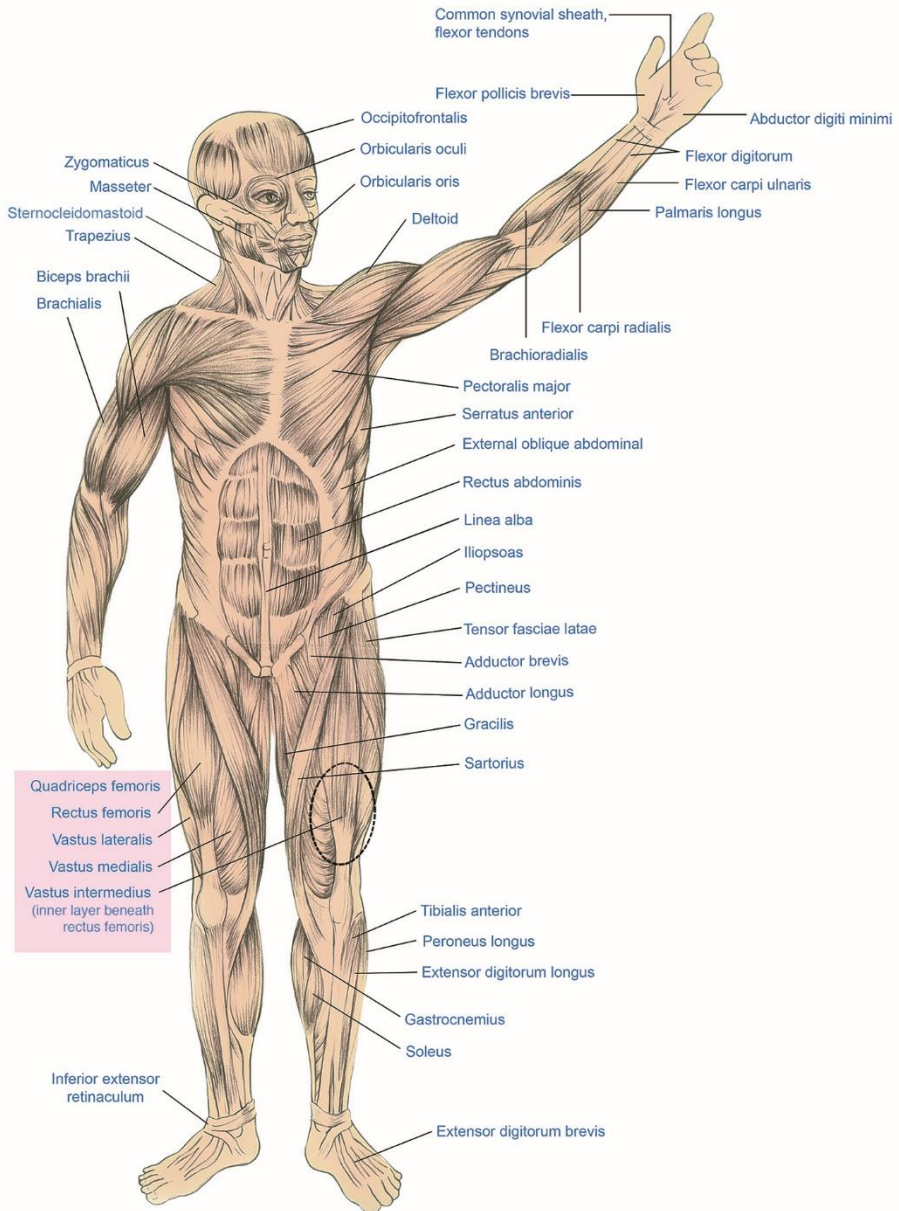
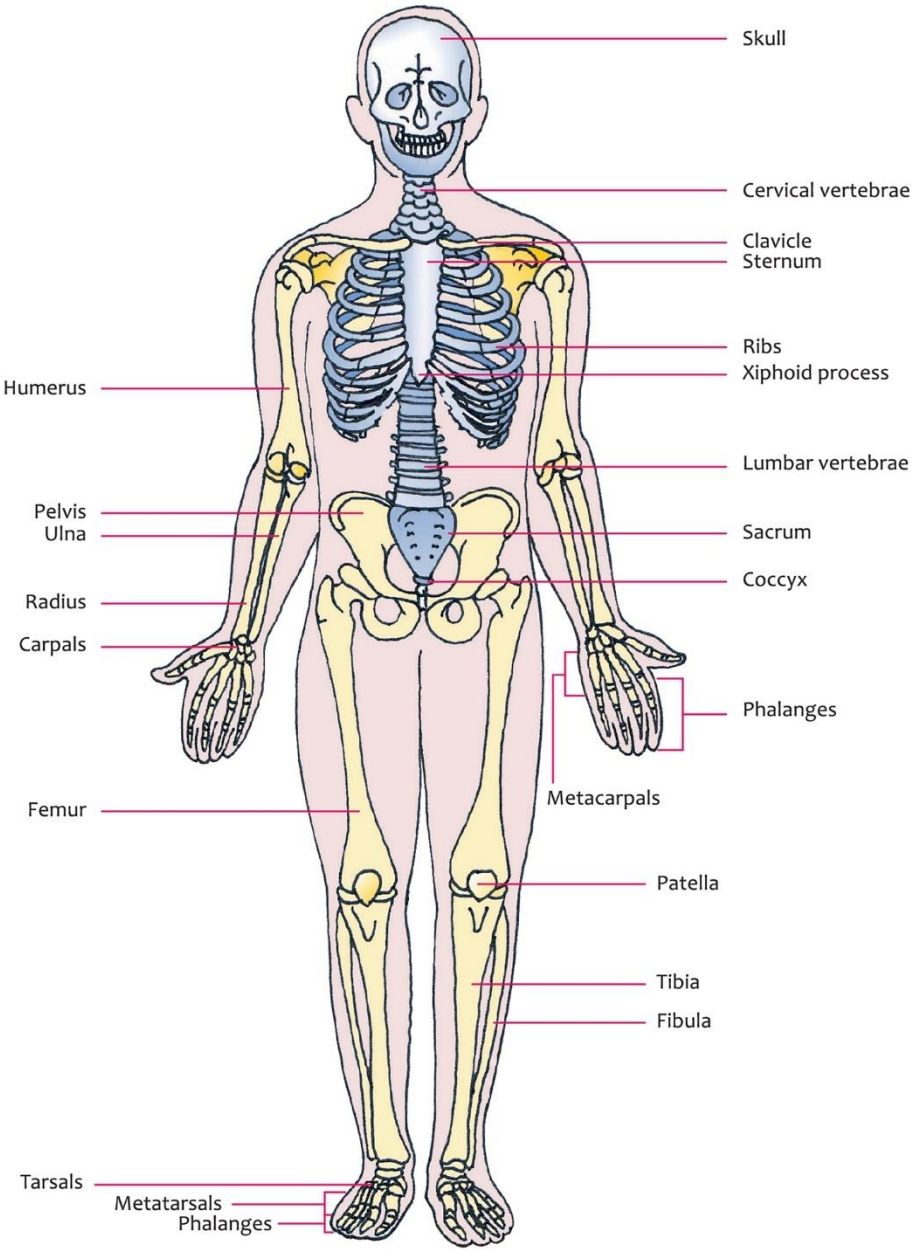


Figure 13-6. Skeletal System of the Anterior





"Love never claims, it ever gives.

*Love ever suffers, never resents, never revenges
itself."*⁸⁸

—Mahatma Gandhi



Chapter 14

Contraindications and Cautionary Sites in Thai Massage

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Contraindications and Cautionary Sites in Thai Massage

Contraindications in Thai Massage

Understanding Contraindications

There are conditions or situations in which massage is inadvisable because it may be harmful to the recipient. The recipient's health history information is important in order to evaluate for any contraindications and to best serve the recipient's need. (See sample health intake form in chapter 15.)

Thai massage is safe when performed with adequate knowledge of the recipient's physical condition. Physical disorders vary from one body system to another. Some Thai massage positions may be harmful to a person with particular health conditions and must be avoided. Therefore, the practitioner must know the recipient's health condition and problem to perform massage safely.

Chapter 16 which is the hands on practice section of this book provides cautionary notes for particular positions and should be followed strictly. Here are some guidelines to consider conditions which necessitate refraining from administering Thai massage in general or avoid regional area in particular.

The suggestions in this chapter are presented in two categories.

Category 1 is the strictly refrain from giving or receiving massage. The indication in the chapter will be “**Do not massage**”. This means under these conditions or circumstances, massage must not be performed. It may be danger to the recipient or create more harm.

Category 2 is the suggestion that require the practitioner to provide massage with caution according the recipient's condition. The indication is “**Massage with caution**”. Proceed with caution should these symptoms be present.

Note: Further knowledge on how to massage and apply special techniques for a particular health condition requires in depth learning and is necessary for the safety and benefit of the recipient, and to protect the practitioner from liability.

This book can present only brief information to the reader and the student of Thai massage. Interested learners should seek more information from other books and appropriate classes in the field.

Contraindications and Precaution Conditions

1. Injury or inflammation of muscles

Do not massage the area.

Reduce the discomfort by applying a cold compress to the injured area if it occurred within a period of less than 72 hours, or to the inflamed area if it is red and feels warm when touched. When the injury become chronic and shows no sign of trauma such as bruising or swelling, massage with caution or follow physician's instructions on where to massage.

Figure 14-8. Vertebral Column of Posterior and Lateral View

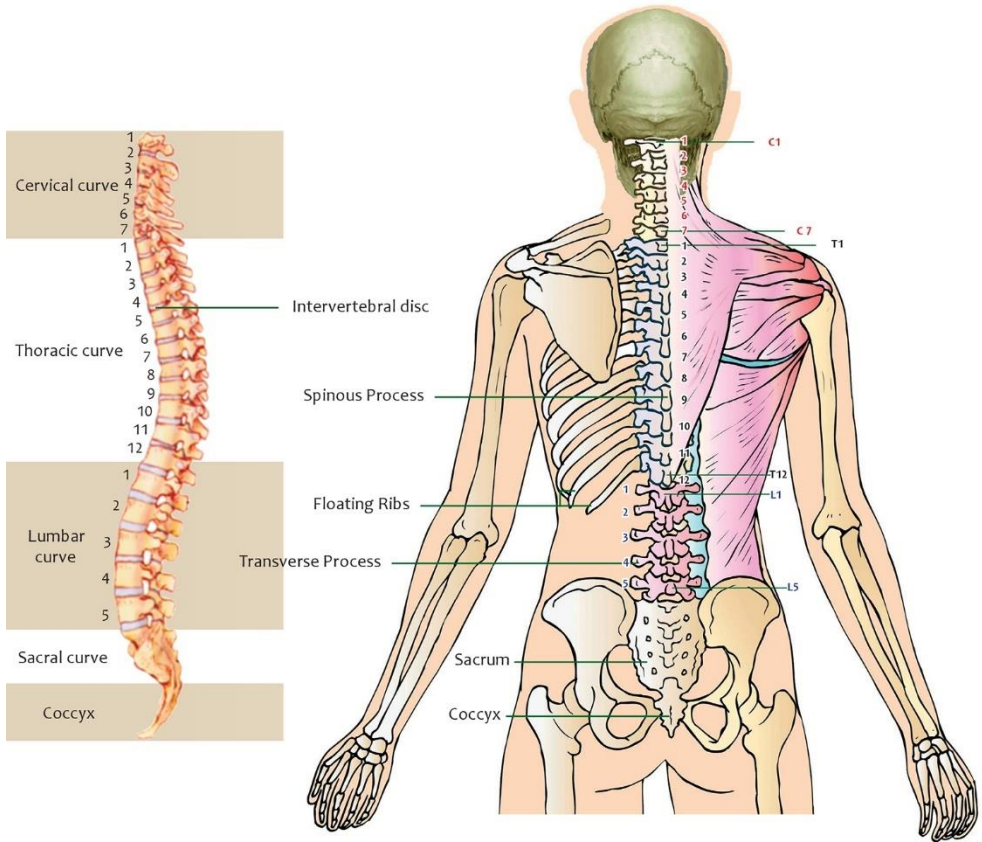
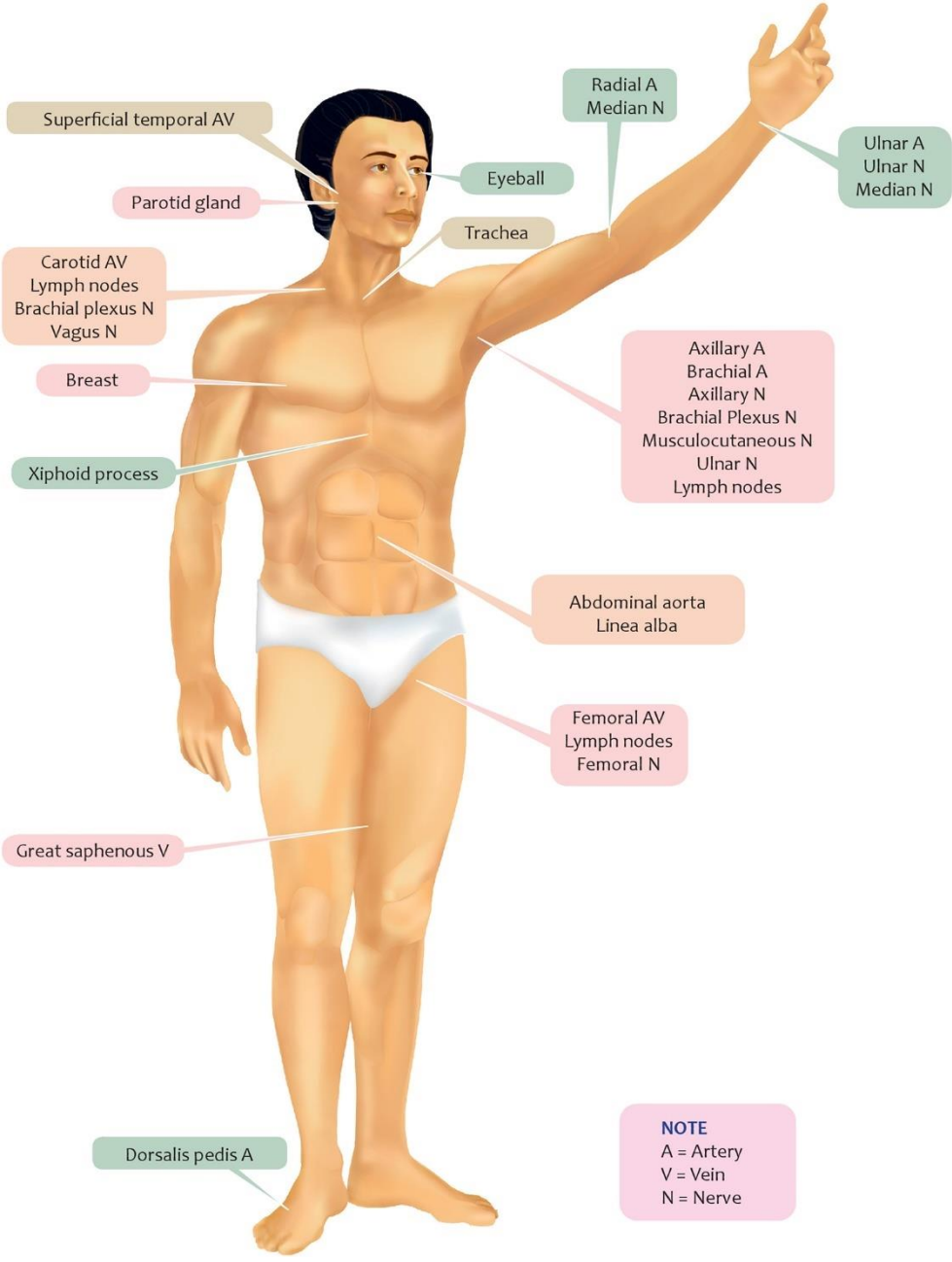


Figure 14-9. Caution and Endangerment Sites, Anterior





“Understanding is a balance of calm intelligence and purity of heart . . . if your understanding is governed by both heart and head, then you have clear vision to see yourself and others.”¹⁰⁷

— Paramahansa Yogananda



Chapter 15

Introduction to the Foundation of Thai Massage

Chapter 15

Introduction to the Foundation of Thai Massage

The Using of the Manual: Thai Massage the Healing Prana

This book is both theory and practical manual for students of Thai massage and interested readers in general. However, chapter 16: “Hands On: The Foundation of Thai Massage” was intended for students studying Level 1: Foundation of Thai Massage at the Thai Massage School of Chiang Mai and Thai Massage School Thailand (TMC School, Thailand).

Presently, the book is being used in classrooms around the world by TMC teachers who graduated from teacher training program of TMC School, Thailand.

Students follow the manual while the teacher demonstrates each sequence exactly as in the manual. The lines and points are shown along with the explanations of the hand and seating positions. Students observe and take notes. Then students practice under the closed supervision of the teacher. The teacher will correct any mistakes and prevent students from performing unsafe movements that may harm themselves and the receivers. At the end of the day, the teacher will go over the positions and sequences that the students may not fully comprehend.

Though the instruction in this chapter is cleared and detailed, enthusiastic readers should not do self-learning but seek guidance from the real source. There are TMC teachers who had been certified to teach this course and other higher levels. Please check in your area for them or try www.tmc.school.com

The book may also be used in class by any qualified Thai massage teachers. The sequences may vary but the foundation of lines and positions and massage techniques are similar or the same. The experienced teachers will gain benefit from the comprehensive data presented in all chapters and can offer to their students. Knowledge is for all and to be shared among people. Hence apply what one can get from the book and heal those who need them.

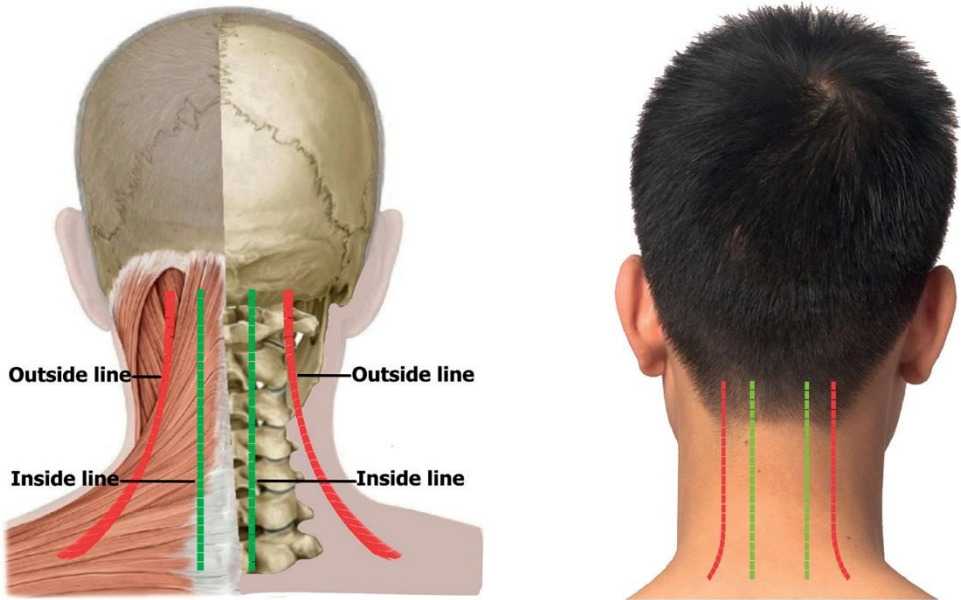
Experienced massage practitioners who want to learn Thai massage may benefit from this book by following step by step instruction in the practice section. Beware of contraindications and cautions indicated where noted.

The terminology and words used in chapter 16 are instructional and simple to make it brief and easy to follow, which may not be completely grammatically perfect. The names of the lines and hand positions are actual Thai massage terms which can be easily understood by the layperson rather than using anatomical terms which may confuse both learners and teachers.

Self-Care for Practitioners

Practitioners or givers should be sure to take good care of themselves before giving or learning massage. Advice on good preparation for Thai massage can be found in chapter 12. Other tips regarding care are the following:

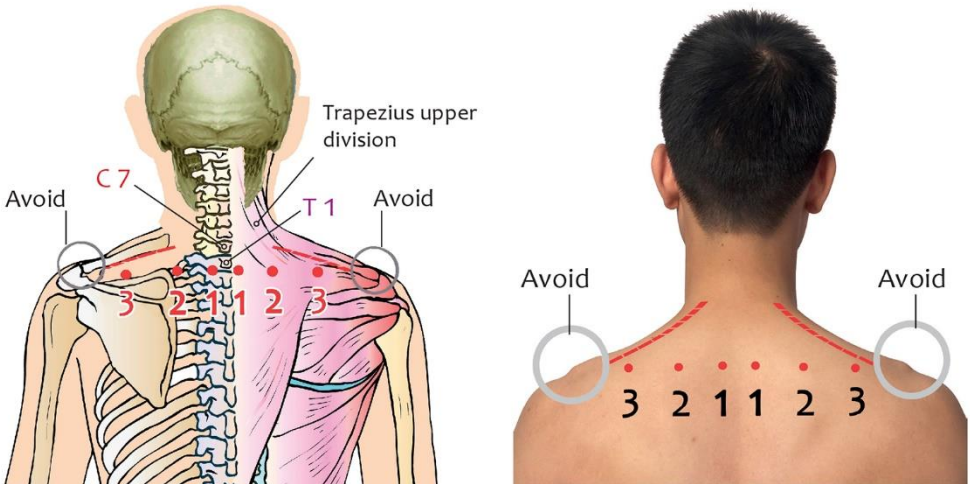
Figure 15-1. Diagram of Neck Lines



Outside line: Along border of trapezius muscle-upper division (upper neck muscle).

Inside line: Along border of cervical vertebrae on trapezius muscle fiber.

Figure 15-2. Diagram of Shoulder Lines and Points



Shoulder Lines: Two inches away from acromion to the base of the neck. (Avoid pressing the groove in the triangle area next to acromion).



*“Life is full of bumps and knocks.
In the hours of trials, which demand your
keenest judgment, if you preserve your
mental equilibrium you will attain victory.”¹⁰⁹*
— Paramahansa Yogananda



Chapter 16

Hands On: The Foundation of Thai Massage

Chapter 16

Hands On: The Foundation of Thai Massage

Lesson Table of Contents

Lesson 1 Sitting and Hand Positions

Lesson 2 Head Massage

Lesson 3 Neck Massage

Lesson 4 Shoulder Massage

Lesson 5 Facial Massage

Lesson 6 Back Massage: The Key to Relieve Blockages

Lesson 7 Back Massage: Face Down Position

Lesson 8 Arm Massage

Lesson 9 Abdominal Massage

Lesson 10 Leg Massage

Lesson 11 Stretching Massage

Lesson 12 Closing Massage

NOTE

This part of the book covers the practical aspects and is intended for use under a teacher's supervision. The authors and the publisher of this book are not responsible (as a matter of product liability, negligence or otherwise) for any injury resulting from this book. Some activities described in this chapter may be too strenuous for some people. The reader should consult a physician prior to applying such techniques.

REMARK

For better understanding when following the sequences, chapters 16 and 17 used Figure on each photo consecutively and they are not coincide with Figures applied in chapters 1 to 15 for anatomical drawing.



Lesson 1 Sitting and Hand Positions

Basic Sitting Positions

Figure 1 Sit Down

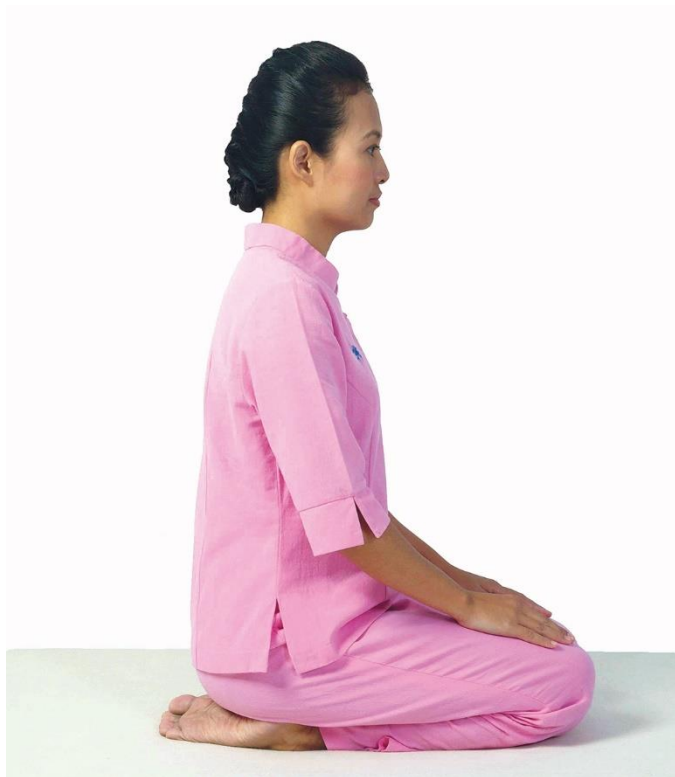


Figure 2 Sit on Heels



Figure 3 Sit Up



Figure 4 Sit Half Kneeling



Basic Hand Positions

Figure 5 Thumb Press



Figure 6 'Thumb (s) Circle

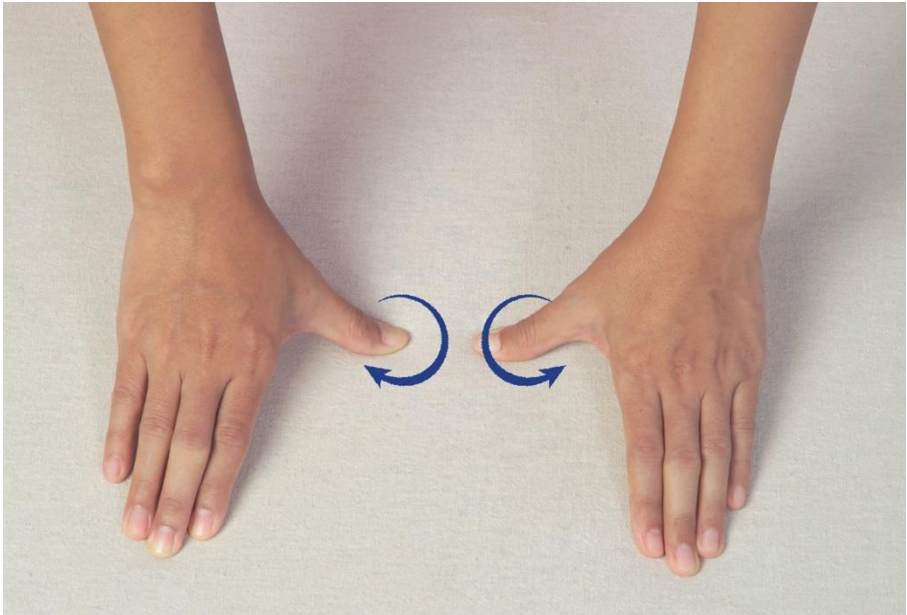


Figure 7 Double Thumbs Press



Figure 8 Cross Thumbs Press



Figure 9 Side Thumbs Press



Lesson 2 Head Massage

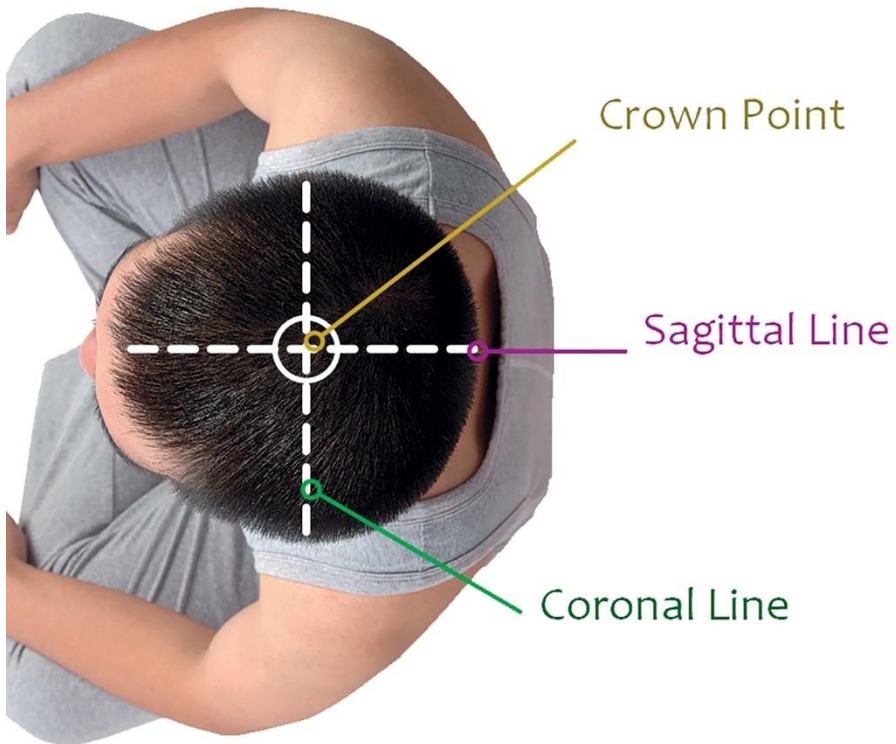
Technique 1: Head Massage Cross Lines

Figure 26 **Diagram of Head Cross Lines**

Sagittal Line: Border of skull to forehead

Crown Point: Center of top of the head

Coronal Line: Between the ears through Crown Point



Technique 2: Head Massage 5 Pressure Points

Figure 34 Sit half kneeling. Supporting hand holds recipient's forehead gently, but firm.



Figure 35 **Diagram of Head 5 Pressure Points**

Point 1: At center on the border of the skull

Point 2: An inch from Point 1 to the left side

Point 3: An inch from Point 2

Point 4: An inch from Point 1 to the right side

Point 5: An inch from Point 4

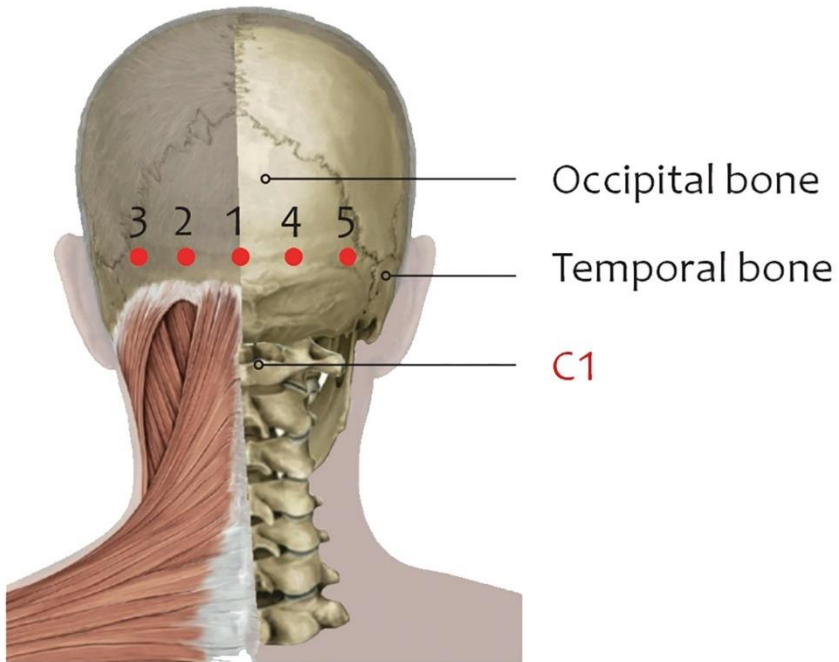
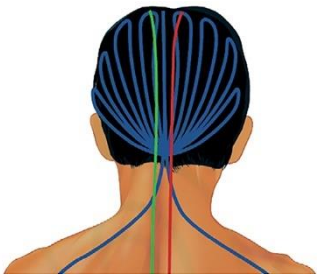


Figure 36 Raise knee to support recipient's back. Thumb press with thumb pointing down. Support forehead more firmly.



Figure 37 **On the Actual Body**



Sen Sib 1,2,4 (Rama II)



Lesson 3 Neck Massage

Figure 44 **Diagram of Neck Lines**

Outside line: Along border of trapezius muscle—upper division (upper neck muscle)

Inside line: Along border of cervical vertebrae on trapezius muscle fiber

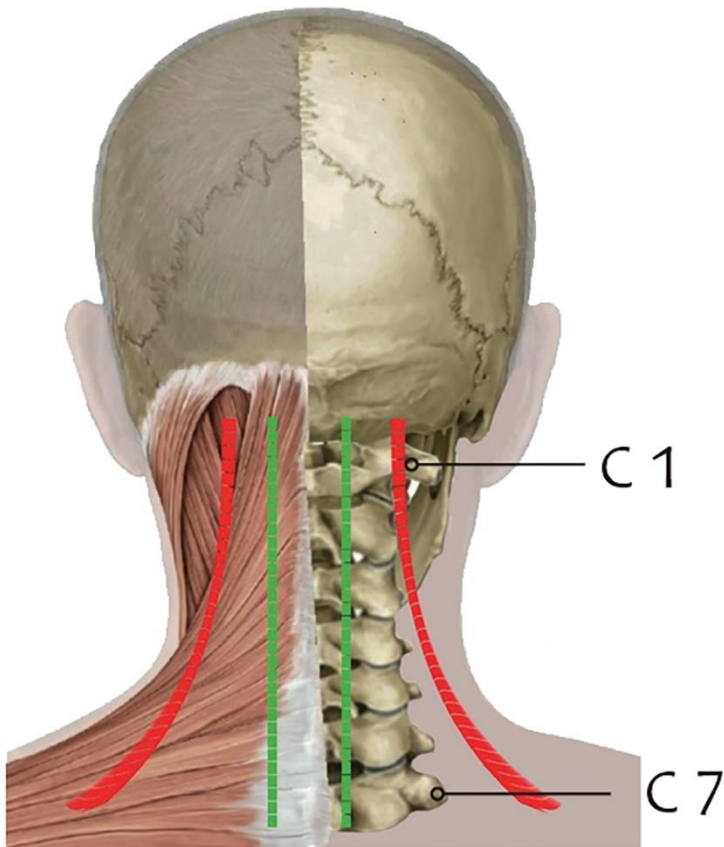
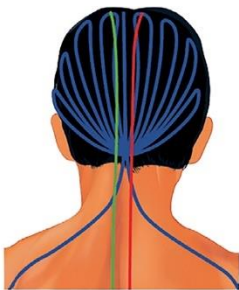
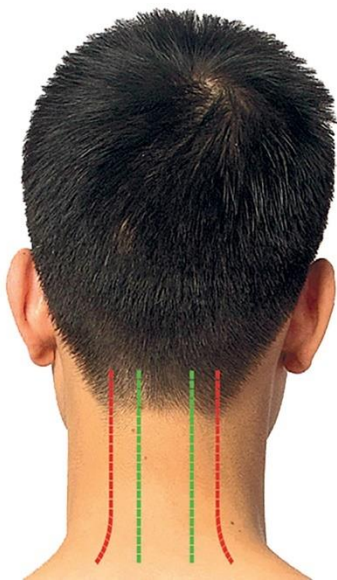


Figure 45 On the Actual Body



Sen Sib 1, 2, 4 (Rama II)



Lesson 4 Shoulder Massage

Figure 50 **Diagram of Shoulder Lines and Points**

Shoulder Lines: Two inches away from acromion to the base of the neck. (Avoid pressing the groove in the triangle area next to acromion).

Shoulder Points: Three pairs spread over the shoulders.

Point 1: Start next to between T1 & T2 spine

Point 2: Above superior angle of the scapular

Point 3: Above half of the spine of scapular

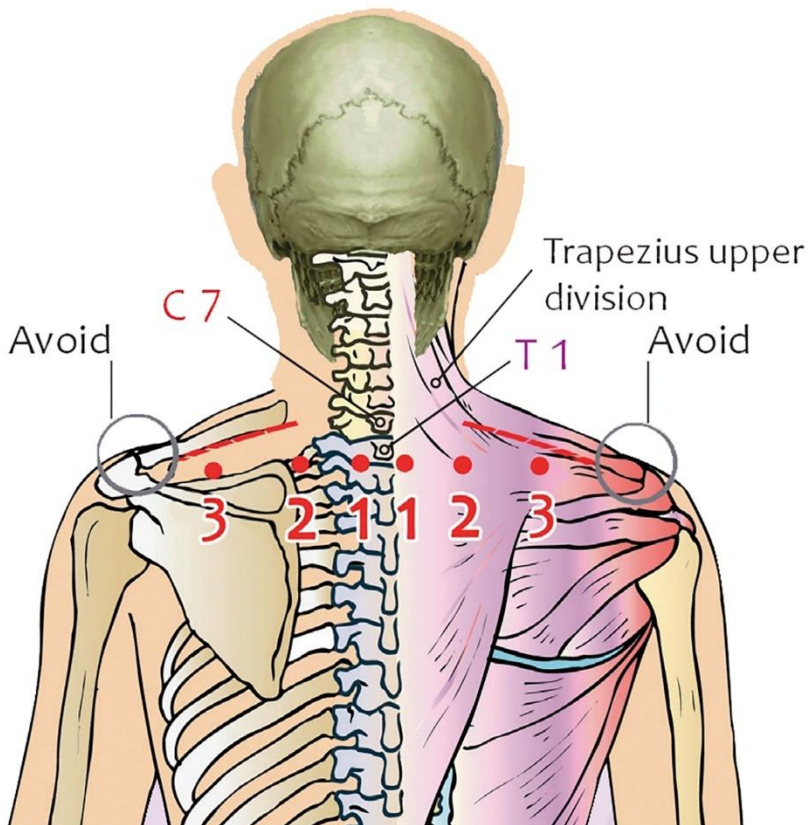
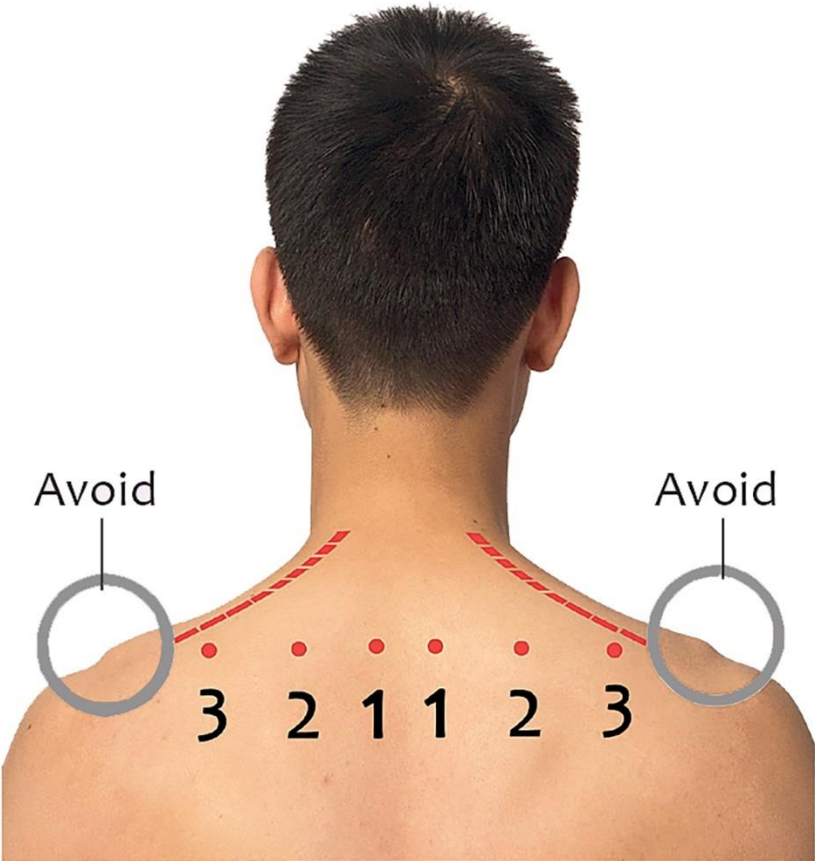
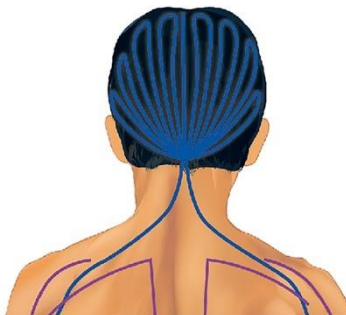


Figure 51 On the Actual Body



Technique 1: Shoulder Lines—Deep Pressure Massage (trapezius muscle)

Figure 52 Stand behind recipient. Cross thumbs press on the left side with fingers resting behind. Start on muscle 2 inches next to acromion. Continue upward to the base of the neck then return to starting point. Avoid pressing on the circle area in the diagram which can irritate subacromial bursa (fluid sac) underneath.



Sen Sib 4 (Rama II and V)



Lesson 5 Facial Massage

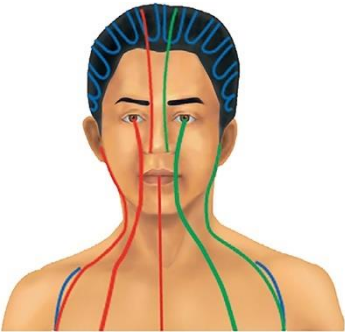
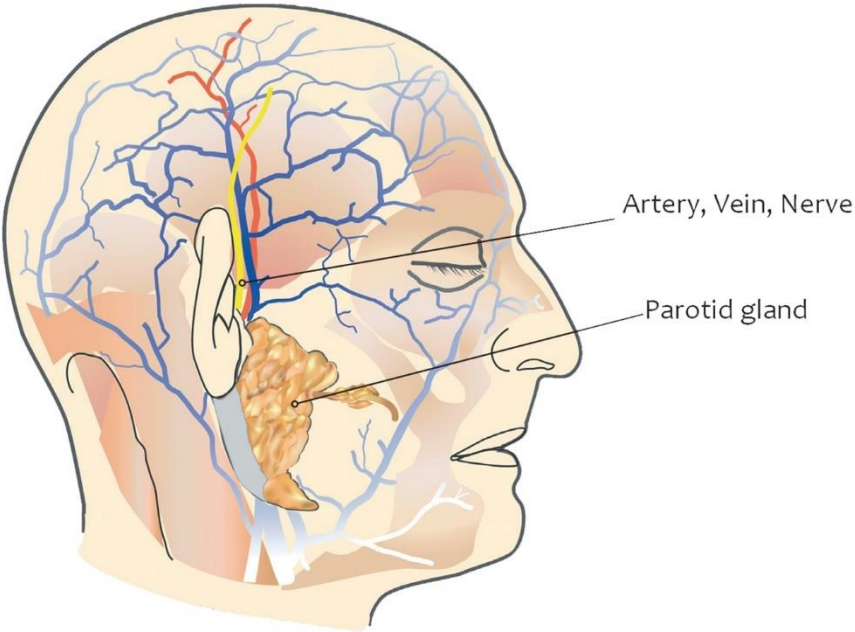
Figure 60 **Diagram of Facial Lines**

Guidelines:

1. Giver must wash hands prior to performing facial massage.
2. Prepare small amount of high quality facial massage oil ready to use. For sensitive skin, skip the oil.
3. All massage movements are to be gentle and slow with smooth transitions.
4. Do not breathe over recipient's face.



Figure 61 **Diagram Showing Sensitive Areas of the Face**



Sen Sib 1, 2, 3, 4 (Rama II), 5, 6, 7, 8

CAUTIONARY SITE

Avoid applying pressure on area in front of the ear to mid jaw. This is the location of parotid gland, large facial blood vessels and nerves.

Figure 62 Sit cross-legged or sit down facing recipient's head. Rest recipient's head on a pillow in a comfortable lying (supine) position.

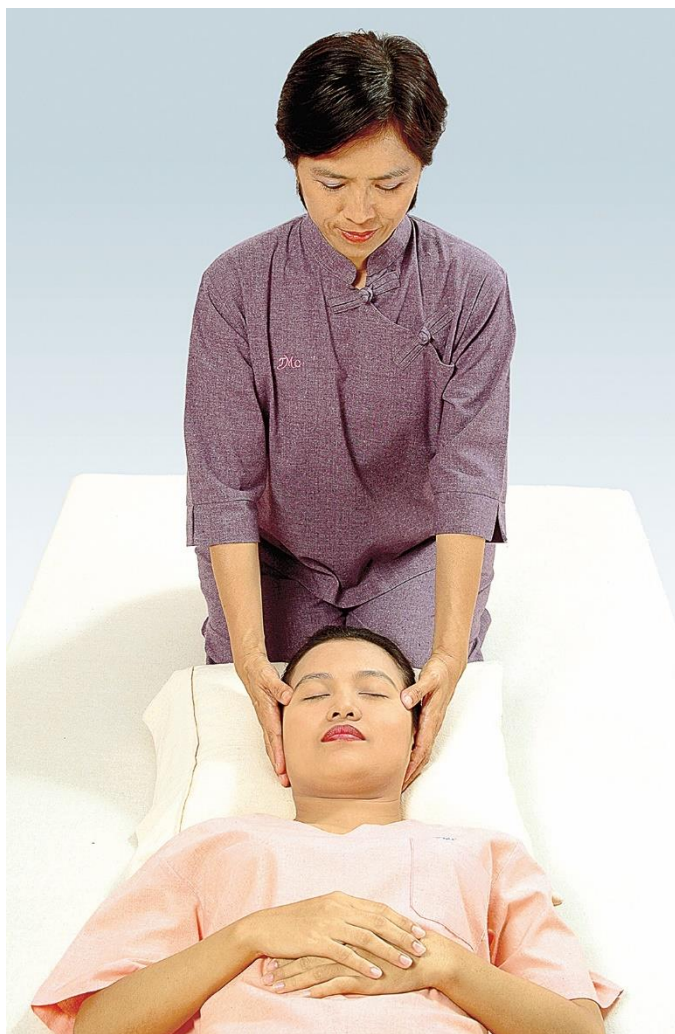


Figure 63 **Temporal Massage**

Thumbs circle gently. Left thumb moves counter clockwise, while right thumb moves clockwise. Perform 3 rounds.



Lesson 6 Back Massage: The Key to Relieve Blockages

Besides causing tension, pain and discomfort, blockages on the back along the spinal column may be the cause of other ailments.

Sen Sib theory mentions illnesses resulted from energy blockage at any point along Sen Sib, or *Prana* pathways. The pathways of *Ida*, *Pingala* and *Ganlataree* (King Rama V) are founded along the spinal column. The *Sushumna* with the path run deeply inside the chest in Sen Sib theory, is also considered along the spinal column according to the Ayurvedic theory. (See chapters 1, 2 and 3.)

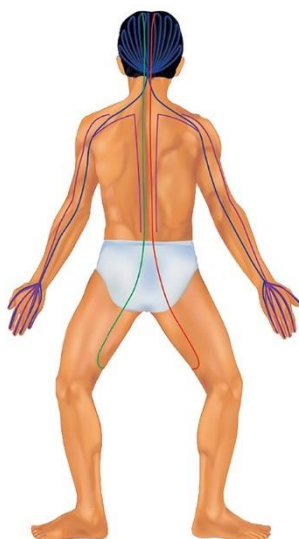
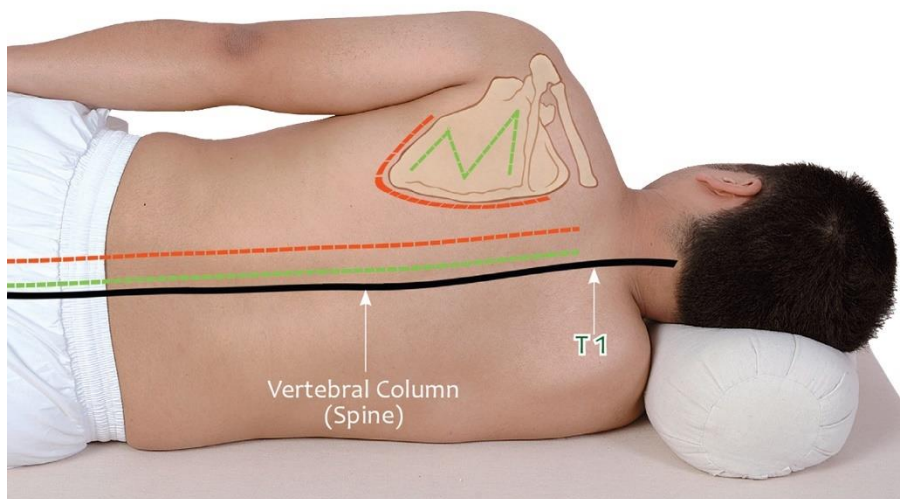
Tom Tam Healing System emphasizes that blockages on the spinal column are the causes of various ailments and illnesses. According to Tom Tam's theory, the blockages occur when the brain cannot send signals via the nerves to the organs, thus creating problems. (See chapter 6.)

Back Massage: Side Lying Position

Figure 82 **Diagram of Shoulder Blade Massage Lines**

Line 1 Letter “M” on scapula and cover the area (trapezius, infraspinatus and teres minor)

Line 2 Letter “J” along scapula border outer edge (rhomboideus and teres major)



Sen Sib 1, 2, 4 (Rama II, V)

Figure 83 Sit down or sit on heels facing recipient's back. Place recipient's arms at the front to support the body. If scapula is difficult to locate, folding recipient's arm to the back will help identify it. Next, return the arm to the front.

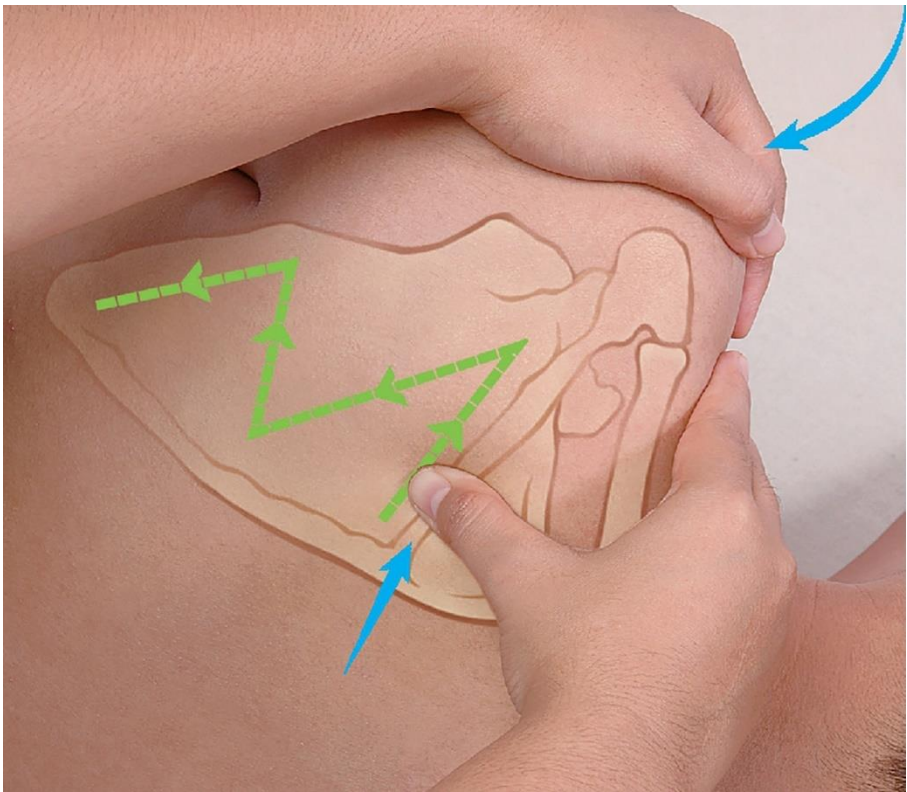


NOTE

Thai massage generally works with fully clothed recipient. However, for the purpose of clear illustration to show massage lines and location on the back, some photos may show the model recipient topless.

Figure 84 **Line 1 “Letter M” on Scapula**

Thumb press starting below the spine of the top scapula. Supporting hand pulls recipient’s shoulder slightly toward giver to increase pressure strength.



Thigh Stretch

Figure 97 Change to sit half kneeling. Fold recipient's leg.



Figure 98 Upper hand grasps the foot while lower hand holds the knee.



Figure 99 Use lower palm press on top of the foot (not the toes). Move back from recipient's knee to gain balance. Lifting knee off the floor a little and bring to the side. Watch for recipient's tolerance and flexibility. Hold for 5 seconds.



STRETCHING EFFECT

1. Quadricep femoris (front thigh)
2. Sartorius
3. Adductor longus
4. Gracilis
5. Tibialis anterior
6. Extensor digitorum longus



Lesson 7 Back Massage: Face Down Position

Basic Six Techniques to Help Relieve Blockages

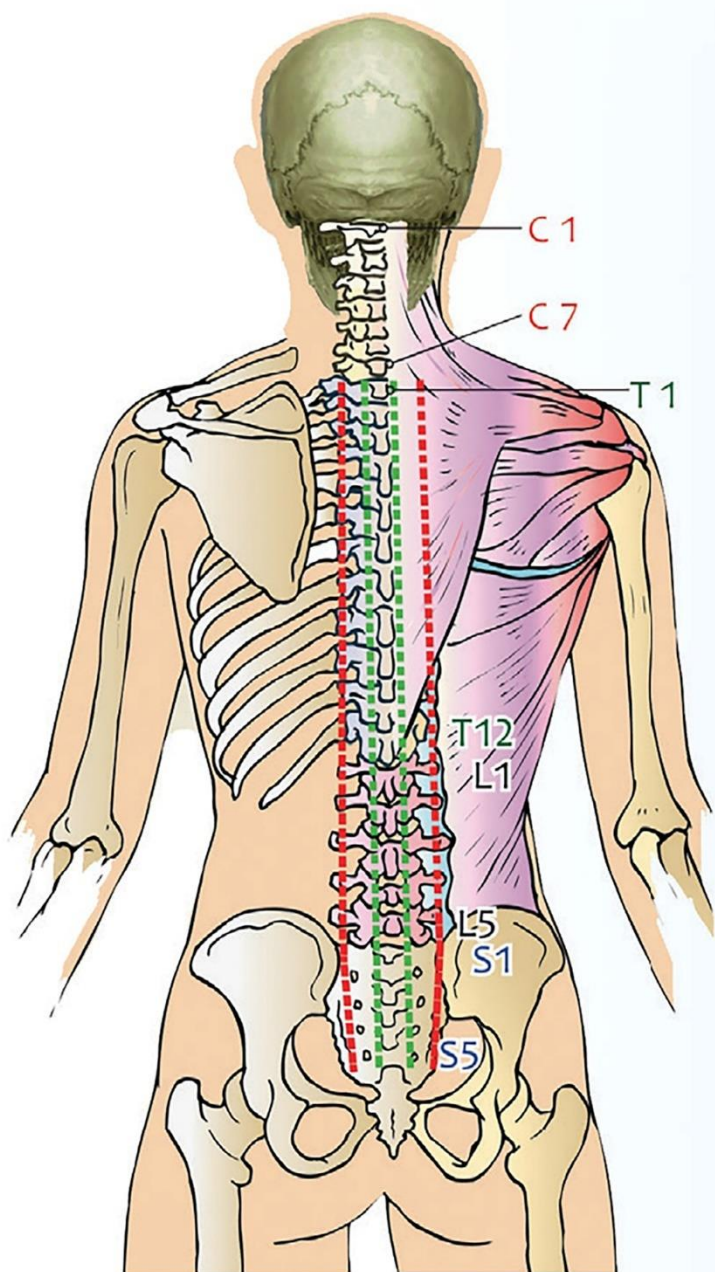
Technique 1: Lower Palm Press

Figure 104 **Diagram of Back Massage 2 Lines**

Techniques 1–5 cover both lines.

TIPs

- A. Giver may adjust the number of repetitions on some techniques depending on recipient's need and giver's hands condition.
- B. For best results, observe and synchronize lower palm and thumb pressing momentum with recipient's exhalation.
- C. For pregnant women and people with difficulty lying in face down position, use only side lying position but repeat more times.



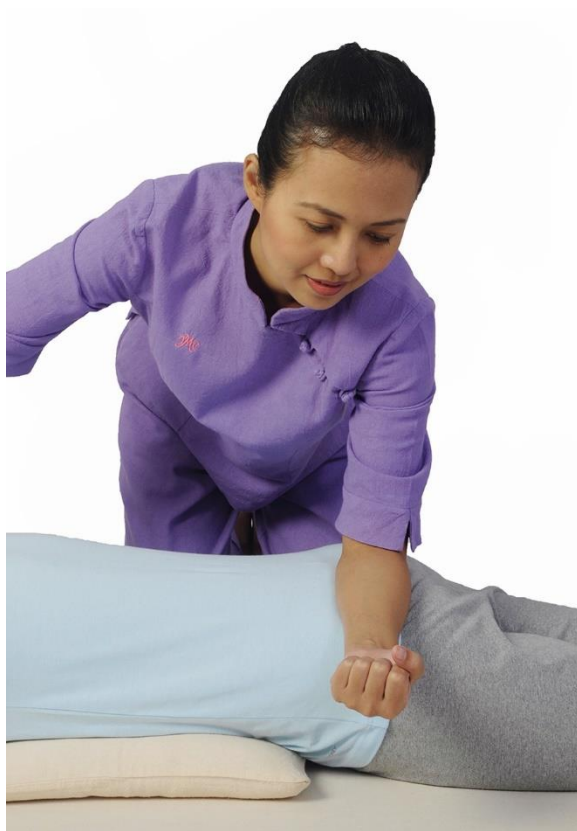
Hip Massage

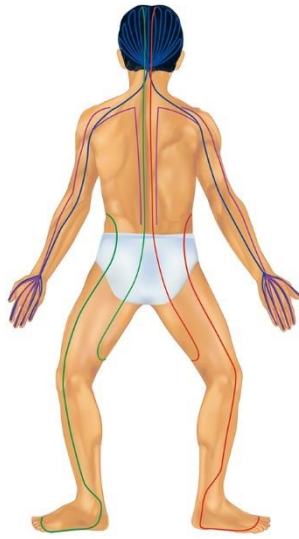
Figure 120 Rest supporting hand on scapula. Lower arm to elbow press, then elbow circle gently on the entire hip.



Figure 121 **Hip Massage Variation**

For a thin recipient or a person with sensitive hip muscle, use arm press. Follow with arm circle, then arm roll gently on the entire hip.





Sen Sib 1, 2, 4 (All 3 sources), 5, 6

Thigh Stretch

Figure 125 Move to sit half kneeling in line with recipient's body. Use inside hand to grasp and lower palm to press on the top of the foot.



Figure 126 Outside hand supports underneath recipient's knee. Spread the leg outward a little to prepare for next position.



Figure 127 Press on top of the foot while lifting recipient's knee off the floor. Observe recipient's tolerance and flexibility. Hold for 5 seconds.



STRETCHING EFFECT

1. Quadriceps femoris
2. Sartorius
3. Tibialis anterior
4. Extensor digitorum longus
5. Adductor longus
6. Adductor brevis

NOTE

Move to sit at recipient's left side and massage the back on the right side, using the same techniques from [Figure 116](#) to Figure 127.

Figure 138 Knees lock on thigh joining the buttocks. Grasp recipient's both arms and lock hands. Gently turn recipient's arms to rotate the shoulders in proper alignment.



1. Rectus abdominis
2. Biceps brachii
3. Deltoid
4. Pectoralis major
5. External oblique abdominal

DO NOT PERFORM ON A PERSON WITH SPINAL CONDITION!



Lesson 8 Arm Massage

Figure 145 **Diagram Axillary Artery Wind Gate**

Located at the front of the shoulder above the armpit. (Connection between deltoid and pectoralis major.)

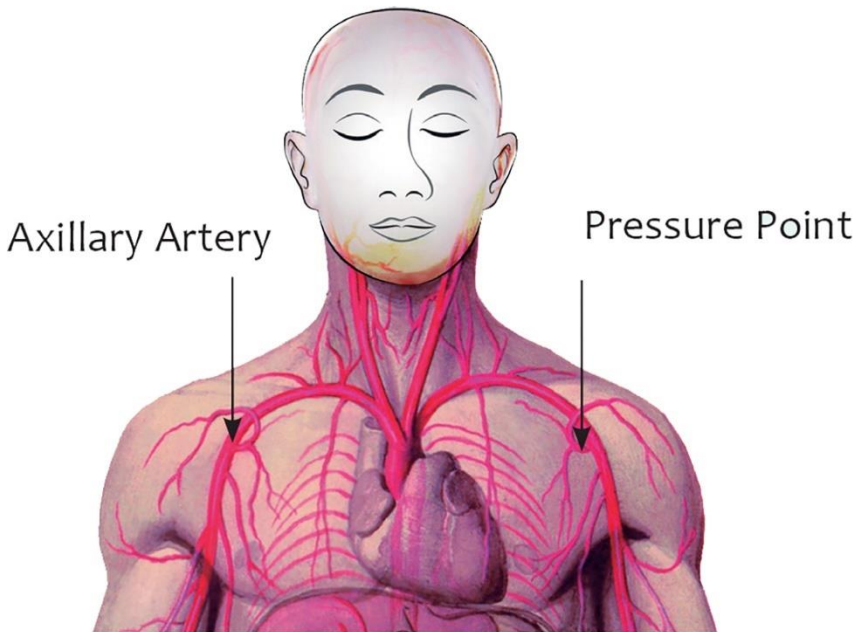


Figure 146 Sit up and place recipient's arm at 90 degrees angle. Double lower palms press gently with 50% strength over the Wind Gate point while recipient exhales.



Figure 147 Hold the pressure for 10 seconds then release gently.



CAUTION

Do not perform this position on a person with heart condition, hypertension, blood vessel problem, diabetes, chronic illness, a woman who is pregnant or menstruating.

NOTE

When giver or receiver feels uncomfortable to give or receive, may skip this position.

WIND GATE EFFECT

Warm sensation down the arm. Stimulates circulation in the arm.

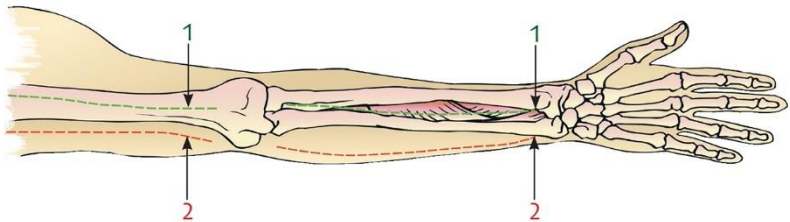
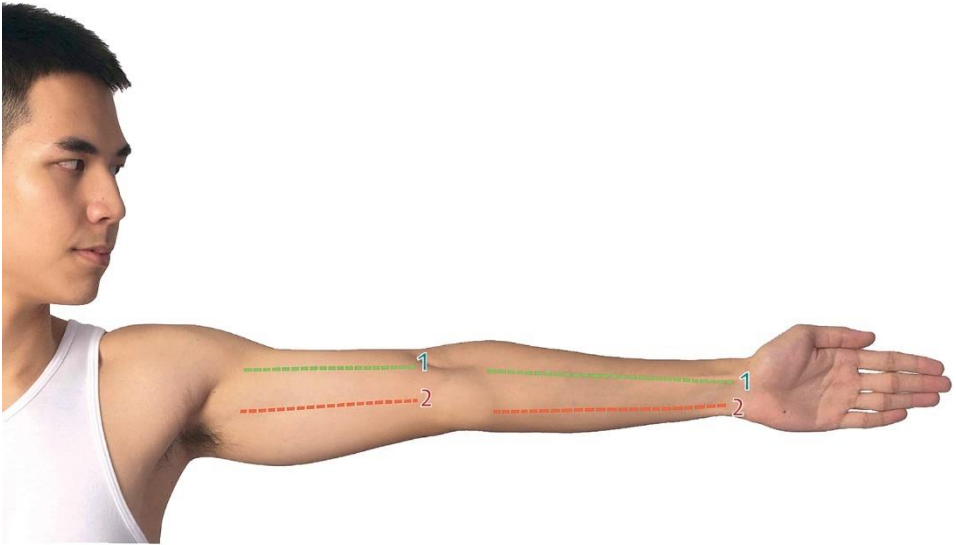
Figure 148 **Diagram of Inside Arm**

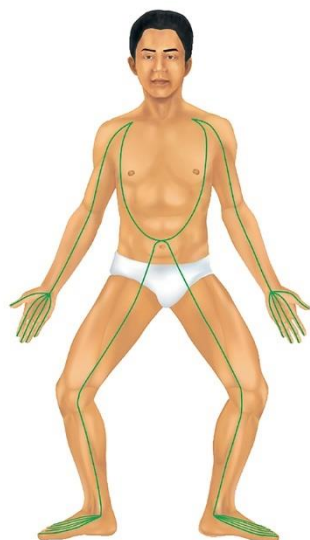
Line 1 Lower arm: From the middle of the wrist in line with middle finger (flexor digitorum, flexor carpi radialis, palmaris longus)

Line 1 Upper arm: Continue from lower arm (biceps brachii)

Line 2 Lower arm: From the inner side of the wrist in line with the little finger (flexor carpi ulnaris, flexor digitorum, palmaris longus)

Line 2 Upper arm: Continue from the lower arm (inner side of biceps brachii)





Sen Sib 4



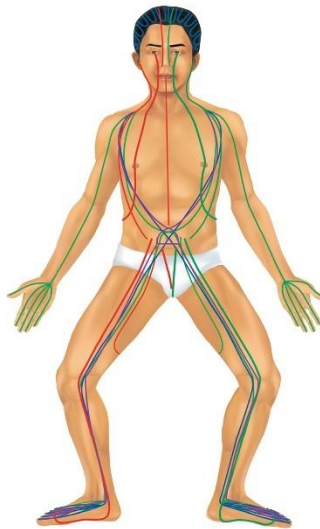
Lesson 9 Abdominal Massage

Sen Sib the Essence of Prana

Read the information below before practicing this section

Benefits

1. Enhances the life energy.
2. Releases negative energy.
3. Stimulates all Sen Sib central channels.
4. Stimulates and increases circulation to internal organs.
5. Relieves some conditions of indigestion and constipation.
6. Maintains wellness and prevents some ailments.
7. Massage effects to abdominal muscles: External oblique abdominal, rectus abdominis.



CAUTIONS

1. Massage only on empty stomach, meaning at least two hours after heavy meals or an hour after light meals.
2. Apply pressure while recipient exhales only.
3. Do not massage on someone with abdominal problems.
4. Do not perform massage on a pregnant woman or with Intrauterine device (IUD) placement.

5. Do not perform massage Sequences 2 and 4 on a woman in menstruating cycle. (May perform Sequences 1 and 3 with reduced pressure.)
6. Do not apply excessive pressure beyond recipient's comfort level.

Pressure Techniques

1. Apply only gentle pressure.
2. Press down slowly.
3. Release gently and slowly.
4. Always press during recipient's exhalation.
5. Recipient may continue breathing normally while giver continues applying pressure.

Abdominal Massage

Figure 189 **Diagram of Abdominal Massage 4 Sequences**

Sequence 1 Pelvic Cavity Line

- Line along lower abdominal cavity above pelvic cavity

Sequence 2 Central Energy Points

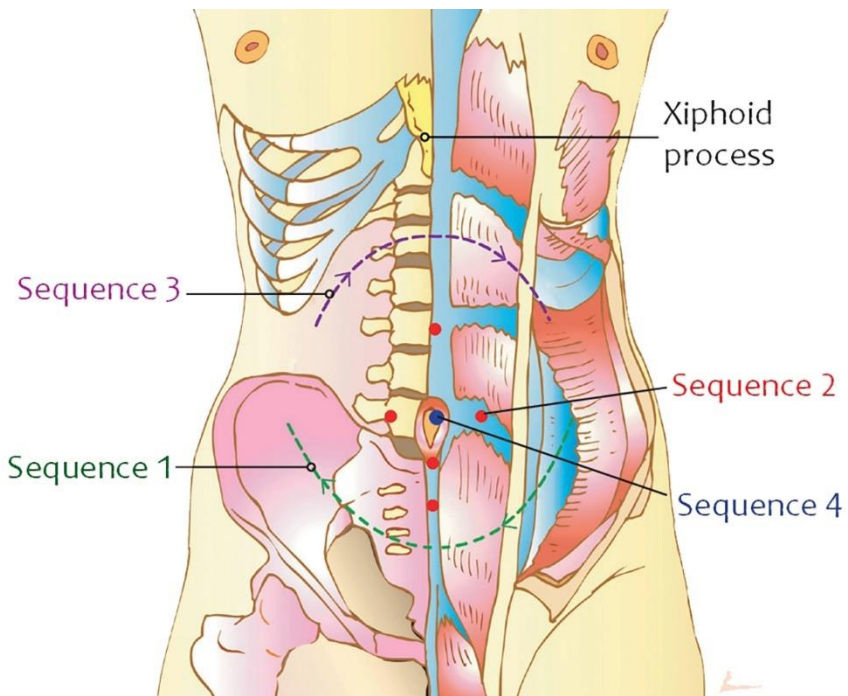
- 5 energy points on abdominal surface

Sequence 3 Ribcage Line

- Line underneath ribcage

Sequence 4 Navel Energy Point

- Abdominal aorta Wind Gate over navel



Sequence 1: Pelvic Cavity Line

Figure 190 Sit half kneeling or sit on heels face to face at recipient's right side. Open both hands side-by-side and point fingers down on recipient's abdomen.



Figure 191 Start an inch above left pelvic border (Iliac crest). Gently press down directly during recipient's exhalation. Hold for 3 seconds then release gently. Move hands and continue along above the pelvic line to the right side. Repeat 1 time from the left side.



Lesson 10 Leg Massage

Foot Massage 13 Pressure Points

Figure 201 **Diagram of 13 Foot Pressure Points**





Sen Sib 5, 6 (Rama II)

Tamlaloke Nitan indicates the line that runs through underneath the foot and reverses to the top of the foot.

Figure 202 Giver sits at the right side. Fold recipient's left leg to prepare for foot massage 13 pressure points. Insert upper hand to support underneath the knee with the thumb outside. Lower hand grasps by the ankle and lift gently.



Massage Outside Leg

Figure 222 **Diagram of Outside Leg**

Line 1: Lower leg: Next to tibia bone (tibialis anterior)

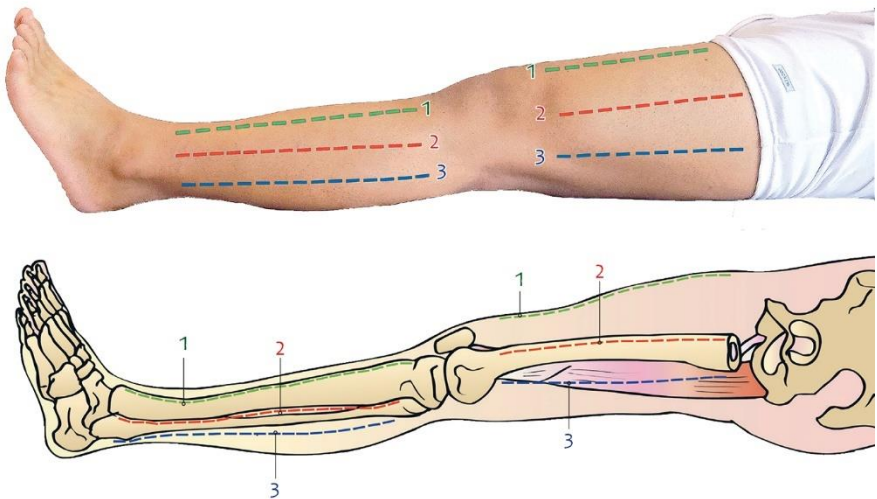
Line 2: Lower leg: On the muscle between tibia and fibula bone (peroneus longus, extensor digitorum longus)

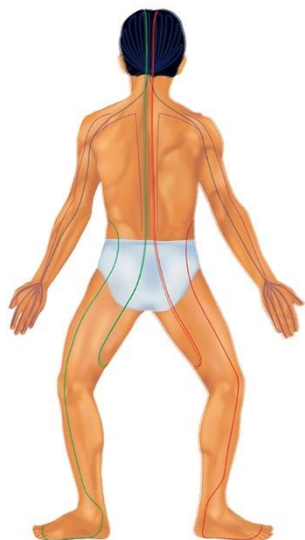
Line 3: Lower leg: Under fibula bone (peroneus longus, gastrocnemius)

Line 1: Upper leg: Middle line on thigh starting above knee (rectus femoris)

Line 2: Upper leg: Corner of outside knee (vastus lateralis)

Line 3: Upper leg: Curve of outside knee (vastus lateralis, Iliotibial tract)





Sen Sib 1, 2, 5, 6

Hamstring Group Press

Figure 253 Place recipient's leg over giver's ankle of outside leg at approximately 90 degree angle. Outside hand holds ankle of the folded leg and the inside hand holds under the knee of the straight leg. Giver locks outside foot with recipient's leg at above the knee.



Figure 254 Use inside foot. Press and push gently on inside thigh until giver's knee is flat on the floor while both hands pull and lean back. Start from above the knee crease to near the groin.



MASSAGE EFFECT

1. Hamstring group
2. Adductor longus



Lesson 11 Stretching Massage (9 Positions)

WARNING

Giver must read this information and inquire about recipient's condition prior to performing this lesson.

CAUTIONS

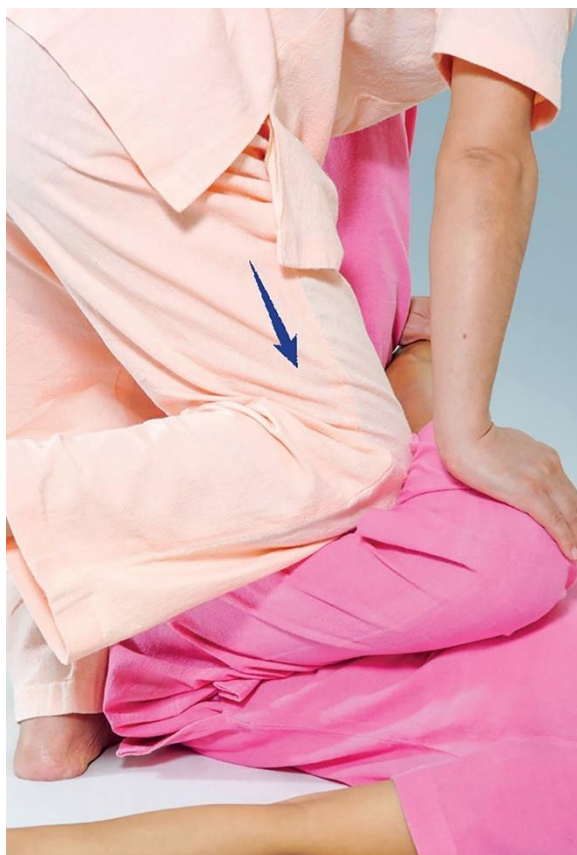
1. Do not perform stretching massage involving raising recipient's leg (s) above the heart level on a person who has heart condition, high blood pressure, is pregnant or in menstruation cycle.
2. Do not perform back stretching massage on a person with back bone (spinal) problems.
3. Do not perform neck stretching massage on a person with neck bone (cervical) problems.
4. Do not perform stretching massage on a weak or chronically ill person.
5. Ask for recipient's approval before performing stretching positions.
6. If recipient resists while performing stretching positions, giver must stop and ask recipient's condition before continuing.
7. When in doubt of recipient's condition, do not perform stretching massage.

Position 2: Folded Leg to Number "4"

Figure 271 Stand behind recipient's legs while holding ankles. Use right knee to push recipient's left leg at the knee crease to fold over the straight leg. Move to the side. Keep recipient's right leg straight and rest in the upper arm (not on the shoulder). Place one hand on recipient's knee and the other hand on the dorsal of the foot to keep the leg folded and to balance the giver.



Figure 272 Knee press on Line 3 inside upper leg (mid thigh). Giver lifts the foot off the floor to increase pressure. Start below the knee to near the buttock.



STRETCHING EFFECT

1. Quadriceps femoris
2. Gracilis
3. Hamstring group
4. Gluteus maximus

Figure 291 Ask recipient to inhale. Bring recipient's head down gently while ask recipient to exhales. Lower the knee to rest on recipient's right lap at the same time.



Figure 292 Location of knee locked on thigh. Apply enough pressure only to stabilize the knee.



Figure 293 Keep arms straight, slowly swing recipient to the left side and return gently. Observe recipient's resistance. **Stop if recipient resists.**



STRETCHING EFFECT

1. External oblique abdominal
2. Serratus anterior
3. Trapezius
4. Gluteus maximus
5. Cervical vertebrae
6. Thoracic vertebrae
7. Lumbar vertebrae
8. Pectineus
9. Latissimus dorsi
10. Quadratus lumborum

NOTE

Keep recipient in the same arm position. Giver raises the left knee in half kneeling position and performs the same techniques from [Figures 289–293](#) for the right side.



Lesson 12 Closing Massage

Figure 301 **Alternate Technique:** When giver is much taller than recipient. Sit half kneeling behind the recipient to lower palm press and push forward.



STRETCHING EFFECT

1. Hamstring group
2. Latissimus dorsi
3. Trapezius
4. Thoracic vertebrae
5. Lumbar vertebrae

Figure 316 Showing Appreciation



*“The nature of Spirit is purity and harmony; beauty,
vitality, and radiance.”¹¹⁰*

—Paramahansa Yogananta



Chapter 17

**Heal Thyself: Yogi Exercise, Self-Massage
and Exercises, and Herbal Ball Application**

Chapter 17

Heal Thyself: Yogi Exercise, Self-Massage and Exercises, and Herbal Ball Application

Lesson Table of Contents

Lesson 1 Yogi Exercise “Lue Sri Dad Ton”

Lesson 2 Self-Massage for Hands and Arms

Lesson 3 Self-Massage for Headache and Neck Pain

Lesson 4 Self-Massage for Pectoralis Major

Lesson 5 Self-Massage for Kness

Lesson 6 Self-Massage for Leg Pain

Lesson 7 Exercise for Neck, Back and Knees

Lesson 8 The Application of Herbal Ball in Thai Massage

NOTE

Activities described in this chapter though they are self-performance, the reader must know his or her conditions and the ability to perform. Some positions may be too strenuous for certain people. The reader should consult a physician prior to applying such techniques. The safe practice is to start with the positions that one feels comfortable with and repeats them until the body is more flexible. Then move on to the more difficult ones. Do not force the body to perform any positions that do not feel safe. There is no need to do them all.

Keep in mind “Do no harm”—even to yourself still apply here.



Lesson 1 Yogi Exercise “Lue Sri Dad Ton”¹¹¹

THAI YOGI EXERCISE

Benefits

1. Inhaling generates life force to the entire body.
2. Tensing the body parts energizes the muscles.
3. Holding breathing while tensing the body parts generates oxygen to the cells.
4. Exhaling releases toxin from the muscles.
5. Relaxing brings about relaxation and peace to the mind.
6. Each exercise position benefits certain parts of the body for health and healing.

Effective steps

1. Prepare starting position.
2. Tense the body parts involved while inhaling.
3. Continue tensing while holding your breath.
4. Relax while exhaling.
5. Pause for a moment before the next position and enjoy peaceful moment.
6. Breathing should be correct. Inhalation should be deep and slow, fill up the whole lungs.
7. Holding the breath should be within comfort, not to the point of discomfort.
8. Exhalation should remove all air out of the lungs, with abdominal flatten.
9. Number of rounds to practice depends on the need, part of the body, and time available.

Cautions

1. Do not practice right after meal.

2. Do not practice beyond your body's capacity to perform. Observe your flexibility and limitation.
3. If you have health conditions, consult your physician prior to practice.

Position 2: Upper Body and Arm Exercise



Benefits: Stimulate movement of shoulder, arms and increase stamina, relieve headache.

Figure 323 Prepared position: Sit crossed-legged. Interlace both hands at xiphoid process level.



Figure 324 Inhale deeply while stretching arms with both hands interlaced backward as far as possible to the left side. Exhale, return hands to prepared position.



Figure 325 Repeat the same process, but to the right side.



Figure 326 Repeat the same process but stretch the arms to the front.



Figure 327 Repeat the same process but stretch the arms above the head, with both arms straight.



Figure 328 Follow by exhaling while lowering the hands to rest on top of the head with hands open upward.



Figure 329 Then lower both hands to cover both eyes.



Figure 330 Go back to the starting position. Repeat all the steps 5–10 times.



Sun Salutation

(Suriyanamasakarn)

1

11

10

9

8

7

6

2

3

4

5

Lesson 3 Self-Massage for Headache and Neck Pain¹¹²

Figure 392 Using middle and index fingers circle gently on the temples a few times.



Figure 393 Index fingers press on the head of the eyebrows.



Figure 394 Index fingers press along the lower eye sockets.



Figure 395 Fingers circle gently on the cheeks on both sides.



Figure 396 Diagram of Head 5 Pressure Points

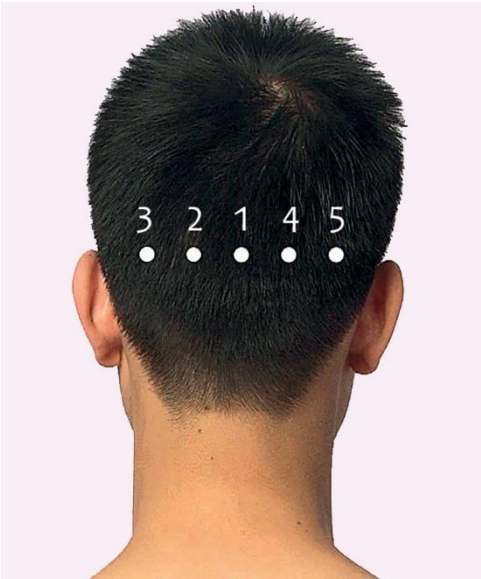


Figure 397 One hand supports on the forehead, the other hand thumb press on Points 1, 2, 3, 4 and 5 at the base of occipital bone.



Figure 398 fingers press along the shoulder muscle a few times.



Figure 399 4 fingers press on the neck muscle a few times.



See Diagram of Head 5 Pressure Points [Figure 35](#).

Do the same with the other side, from [Figures 398-399](#).



Lesson 6 Self-Massage for Leg Pain¹¹²

Figure 413 Sitting position: Sit with both knees up.

See Line Diagram [Figure 222](#).



Figure 414 Double thumbs press on Line 2 outside upper leg.



Figure 415 Thumb press on Line 3 outside upper leg.



Figure 416 Cross thumbs press on Line 2 outside lower leg.



Figure 417 Thumb press on Line 3 outside lower leg.



Do the same with the other side, from [Figures 414-417](#).



Lesson 8 The Application of Herbal Ball in Thai Massage^{[112](#)}

Herbal Ball Application

Herbal ball has been an important part of Thai massage from the ancient time. This section is to present how to apply the herbal ball in Thai massage—fresh or dried one. The fresh herbal ball is more moisturized and is tender and smooth when pushing against the skin. However the dried one is more readily to obtain and with proper used can benefit as well. There is a class for making of the herbal ball for the eager mind.

Figure 439 After steaming herbal ball, place it on a container with small towel underneath.



Figure 440 Test the temperature of the ball by touching on giver's arm.

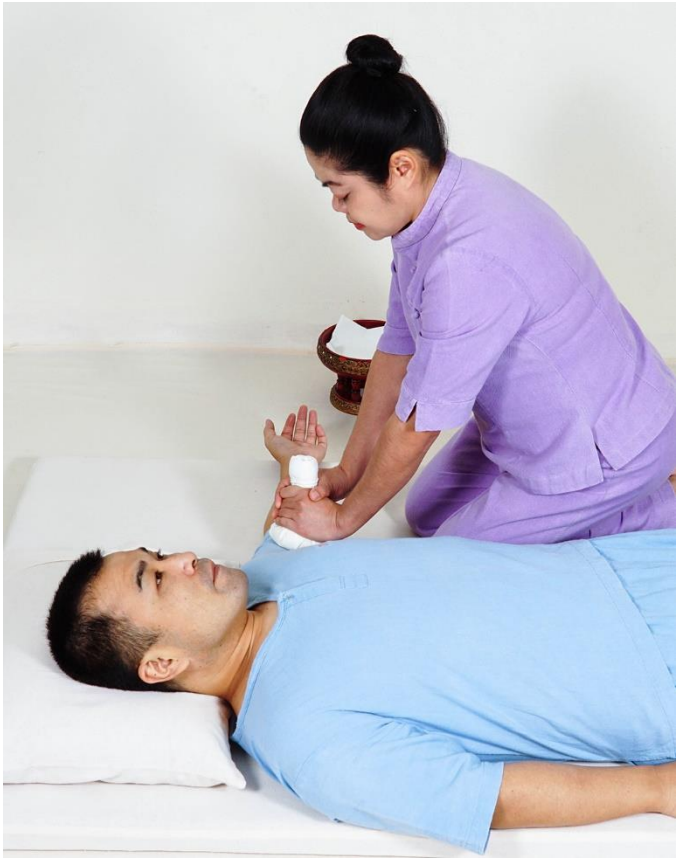


Arm Massage

Figure 441 Sit down. Press herbal ball on the lower arm. Start above the wrist.



Figure 442 Press it toward upper arm, skip the elbow crease and reverse up-
down repeat 2 times.



Face Down Back Massage

Figure 448 Sit up. Supporting hand rests above sacrum. Upper hand presses herbal ball on muscle along the spine. Start at T1 level, press downward to the end of sacrum, down-up.



Figure 449 **Variation Technique:** To increase pressure, hold herbal ball and press with both hands.



Hamstring Press

Figure 450 Supporting hand holds receiver's ankle. Use upper hand to press the herbal ball. Start from upper mid inner leg to the ankle.



Figure 451 **Variation Technique:** To increase pressure, press with both hands.



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Note: Thai's names begin with their first names

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About the Authors



Jan Chaithavuthi and Kanchanoo were founders of Thai Massage School of Chiang Mai and Thai Massage School Thailand (2001-2022) and Special People Foundation (2006-2015). Jan earned a BSc in nursing and an MPA in health management. Her nursing and her health care education, together with her experience in the USA, enabled her to move into the field of Thai massage determined to make them a safe healing alternative by integrated anatomy and physiology into Thai massage practice. Being a disciple of Paramahansa Yogananda presented the opportunity to bring Thai massage to light in the realm of spirituality. Jan created Dharma Gita Publishing for the translation of her Guru's books for the Thai people under the permission of Self-Realization Fellowship.

Jan's last work of her time on earth was to update and prepared the book in your hands—the 5th edition readied for the future printing. This is the legacy she left for what she always believed in *Safe, Polite and Effective Thai massage*.





Kanchanoo Muangsiri “Noo” was the school director of TMC School. She has a B.A. in Mass Communication with extensive and diverse experience in teaching and training. Among them were preparing refugees for a better life in their new countries. Her pupils included Thais and diplomats. Noo is a true teacher with a practical approach. Her way of teaching penetrates her students’ mind, enabling them to understand and apply the lessons learned. She was a certified Thai massage practitioner and held a post on the National Committee for Skills and Testing Standards in Thai massage of the Labor and Development Department. She has a keen interest in Thai plants and herbs. Her commitment in bringing Thai massage to higher standards with the qualities of being safe, polite and effective was shown in the twenty one year of TMC school and in this book. Chapter 12 is her expression of a good quality Thai massage in details.



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Weep tears as none have shed for God,
Give peace to all to whom none other gave,
Claim him your own who's everywhere disclaimed.
Love all with love that none have felt, and brave
The battle of life with strength unchained.

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