

“I wholeheartedly recommend this book to all who seek health and goodness.”

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

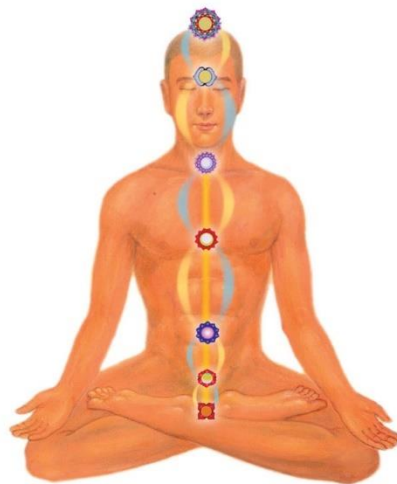
THE COMPLETE BOOK OF THAI MASSAGE THE HEALING PRANA

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**

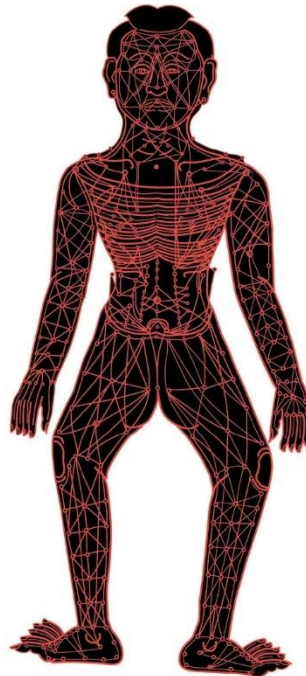
Jan Chaithavuthi ✨ **Kanchanoo Muangsiri**

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

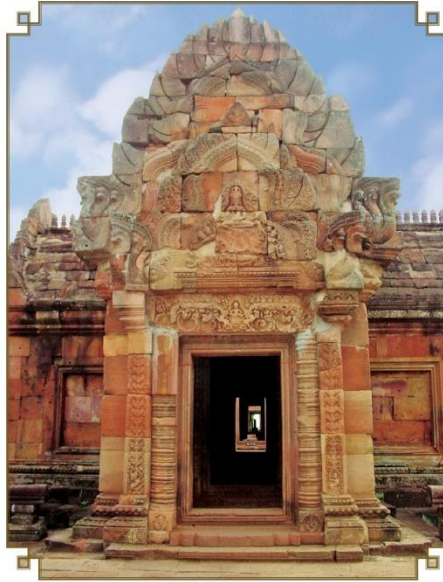


Kanchanoo
Muangsiri

Thai Massage

Book Press

Chiang Mai, Thailand

*The Complete Book of
Thai Massage the Healing Prana
Fifth Edition
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Foreword

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

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, in appropriate 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”

Sudhee Sudasna, M.D.

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.



CHAPTER
1

*Sen Sib:
Prana in Thai Massage*

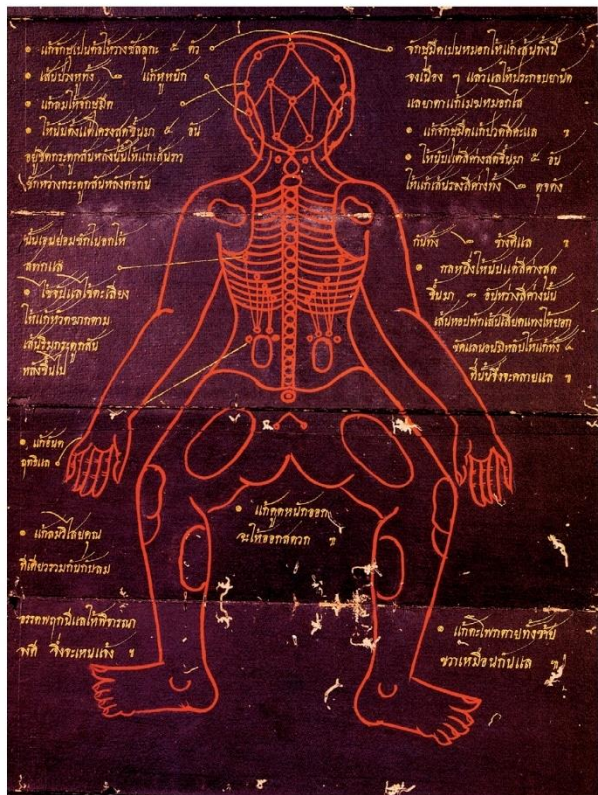
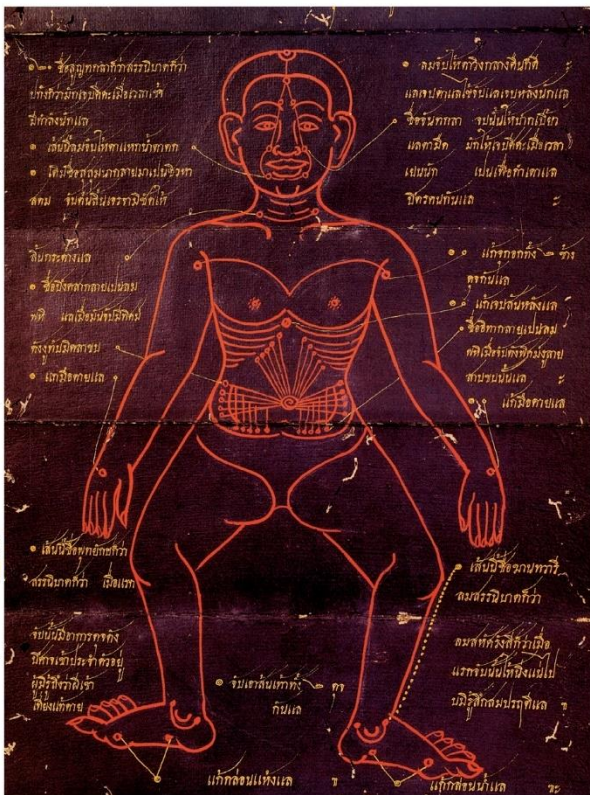
Tracing Sen Sib

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 Nitan is in **blue**.

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



Sen Sib Drawing Kampee Pan Nuad¹

Sen Sib 1: Ida: Bodily gate - left nostril

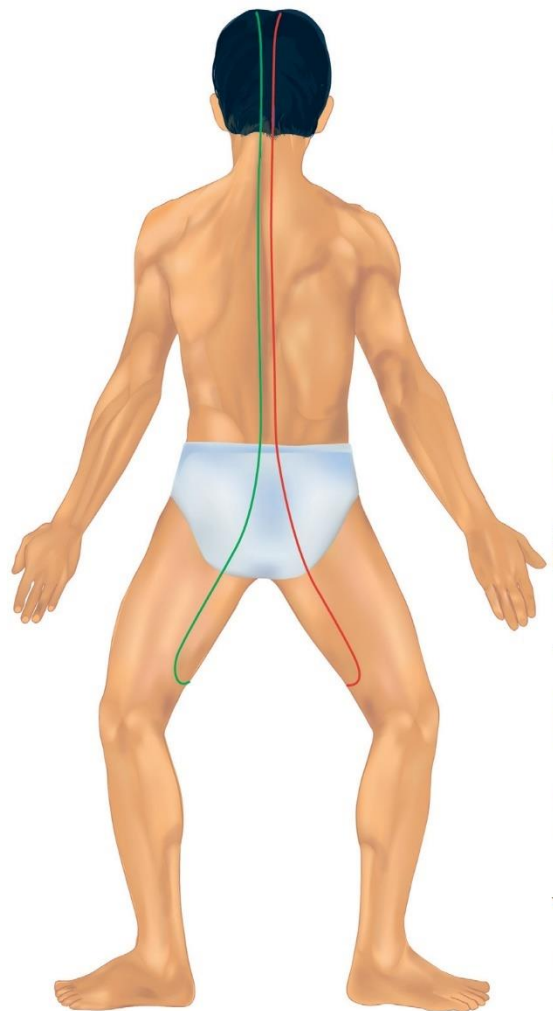
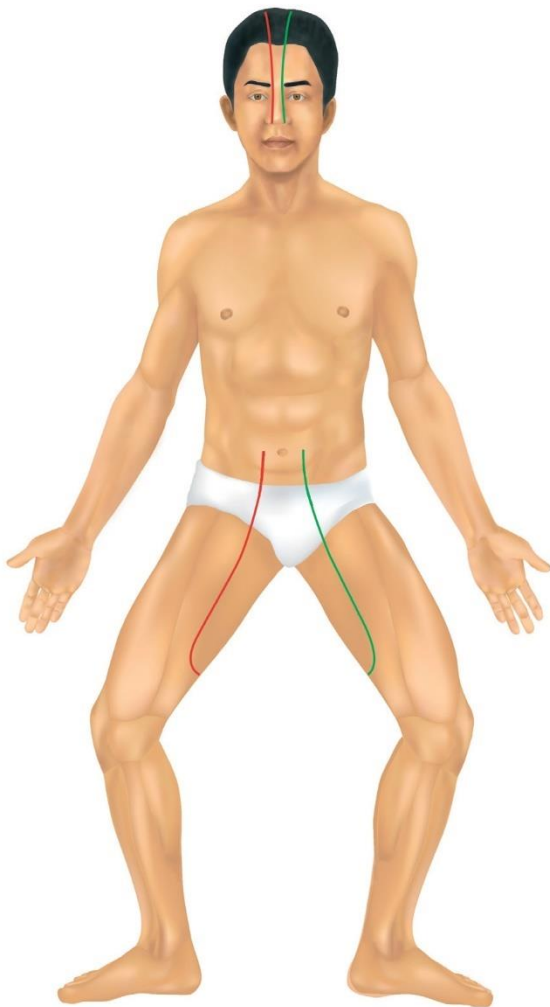
On the left side of the body, start one thumb width on the left side of the navel and passes through pubic area to the inside of the left thigh toward the rear. It then runs upward past the left buttock and proceeds along the left side of the spine, continuing to the head and curving downward to the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

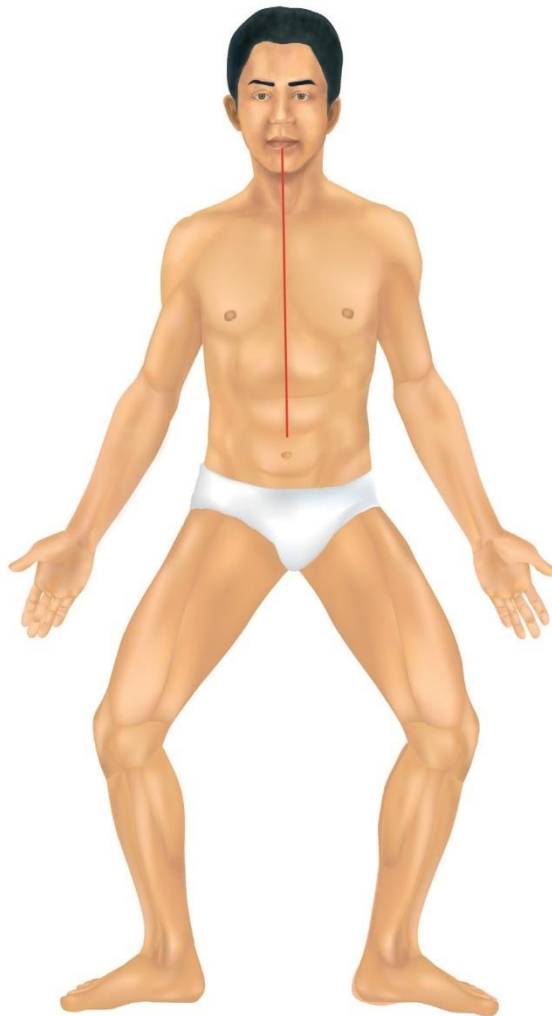
The line is colored in red.



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.



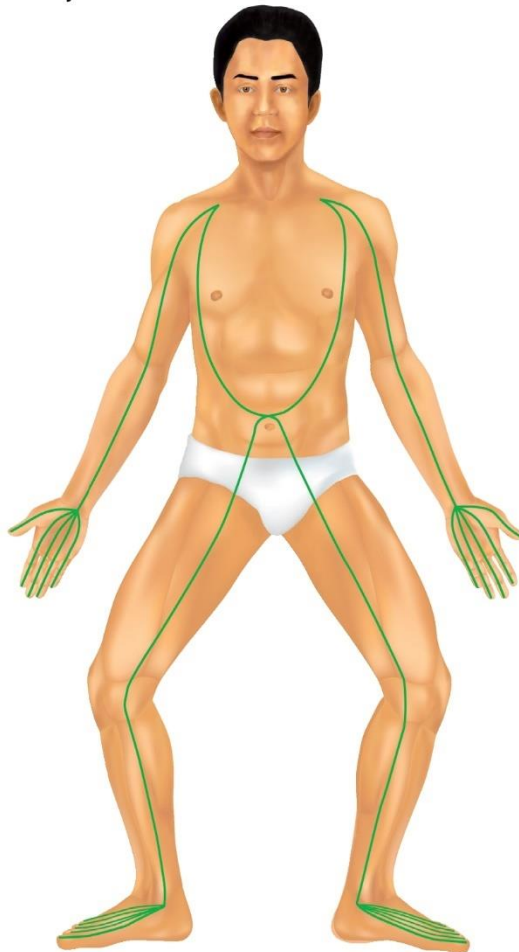
Sen Sib 3: Sushumna

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

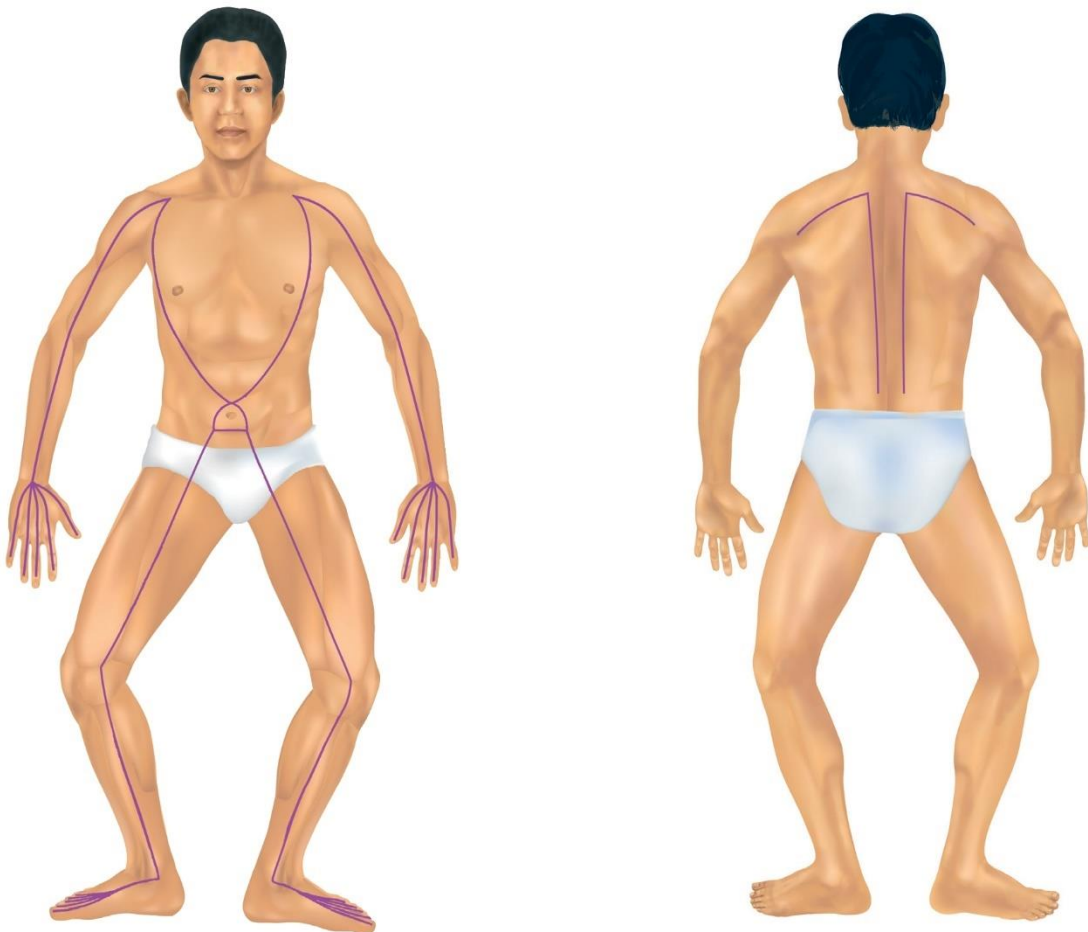
Sen Sib 4: Ganlataree: Exits ten fingers and toes

Source: Royal Thai Traditional Medicine Text from the reign of King Rama V

The ancient drawing shows three points of origin for the four branches around the navel. The text explaining the drawing says that the two upper branches run through the back along the spine and spread to both arms downward to the wrist and exit via all ten

fingers gate. Both lower branches run through the medial side of the thighs and legs to exit via all ten toes gate.

Note: There is no indication of the line on the rear lower body. Sen Sib diagrams in Royal Thai Traditional Medicine Text show thumbs pointing toward the body, while diagrams from Wat Pho and other sources show they point outward.



Sen Sib 4: Ganlataree
Source: Royal Thai Traditional Medicine Text
from the reign of King Rama V

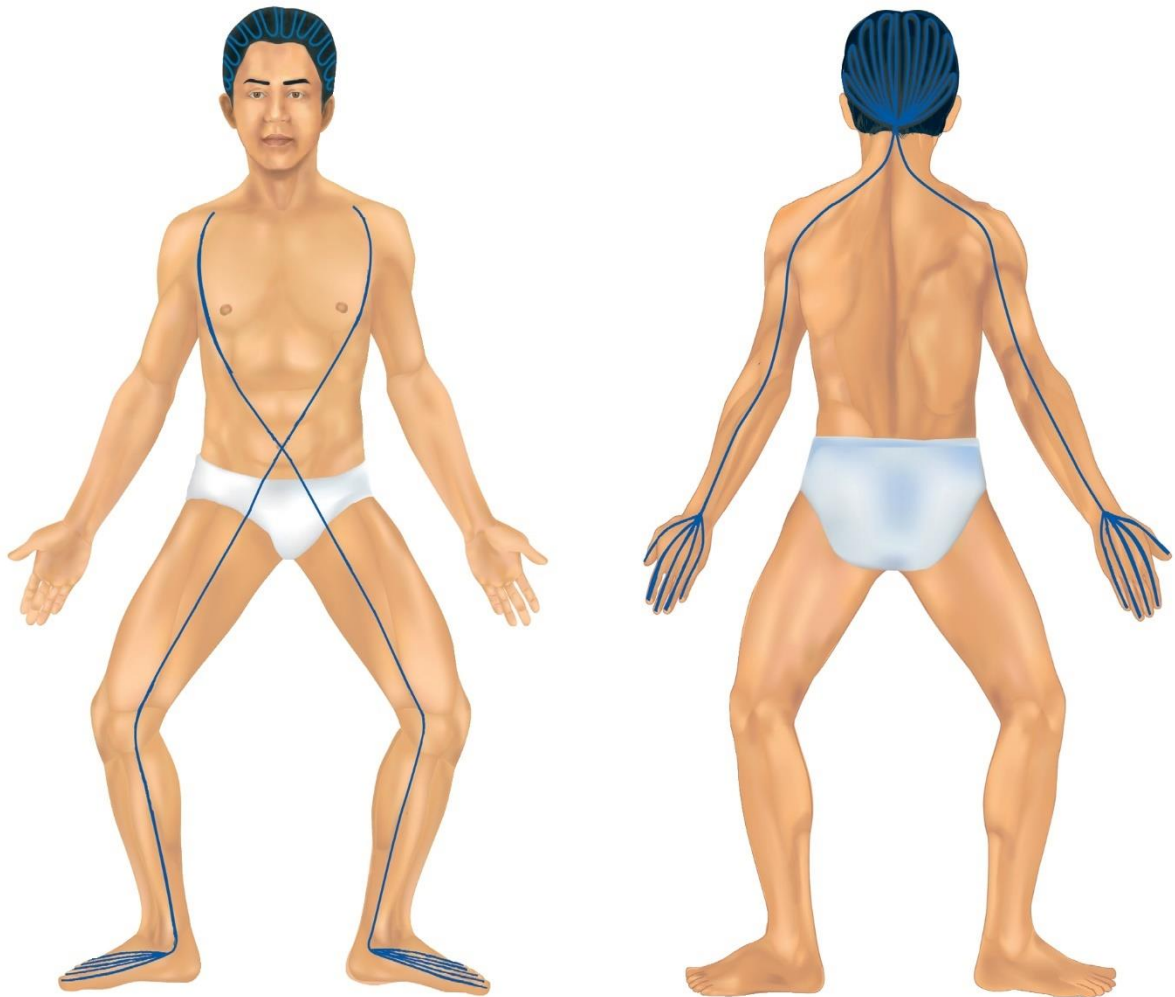
Sen Sib 4: Ganlataree: Bodily gate - ten fingers and toes

Source: Tamla Loke Nitan 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.



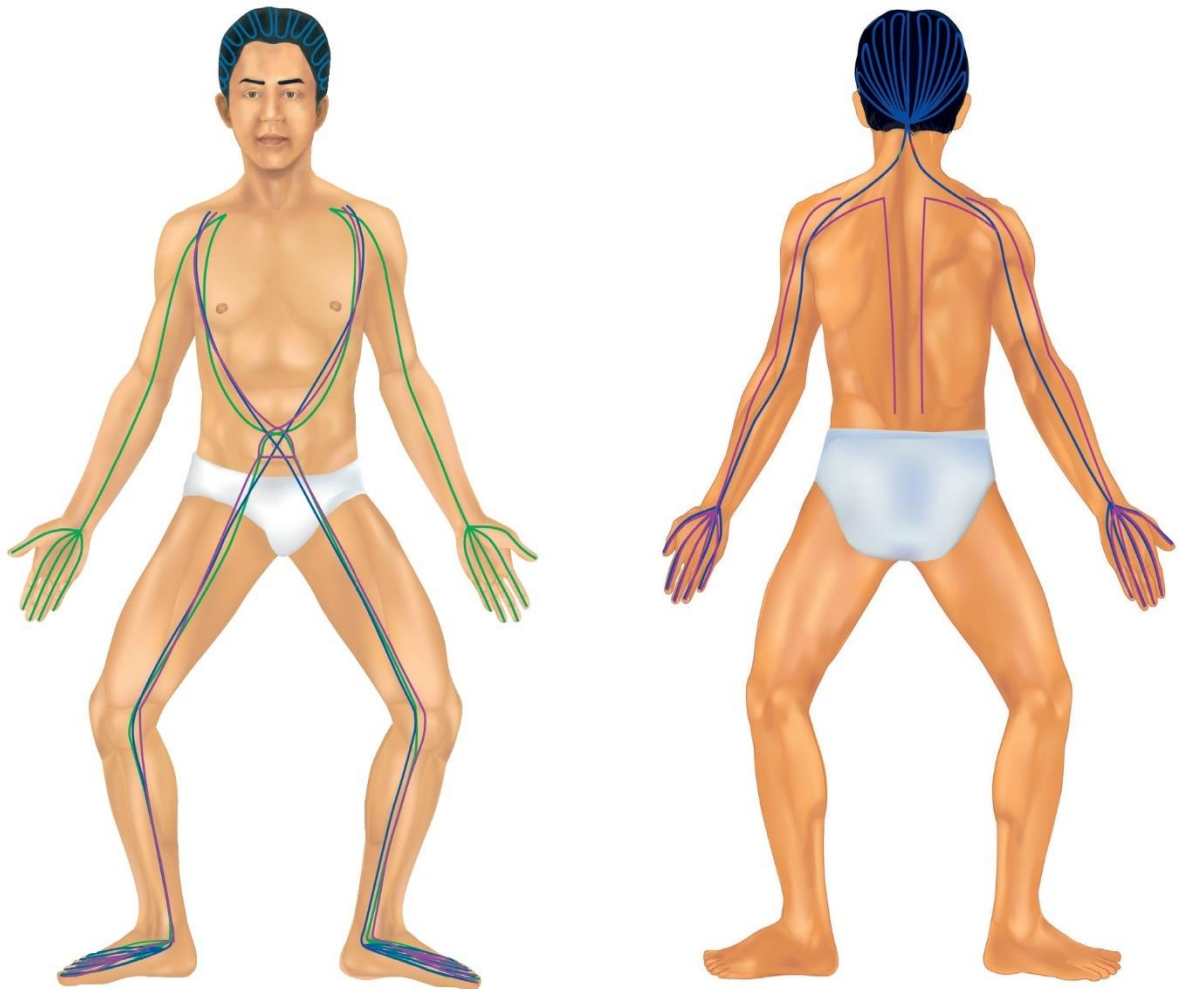
Sen Sib 4: Ganlataree
Source: Tamla Loke Nitan from the Reign of King Rama II

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 Sib 4: 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

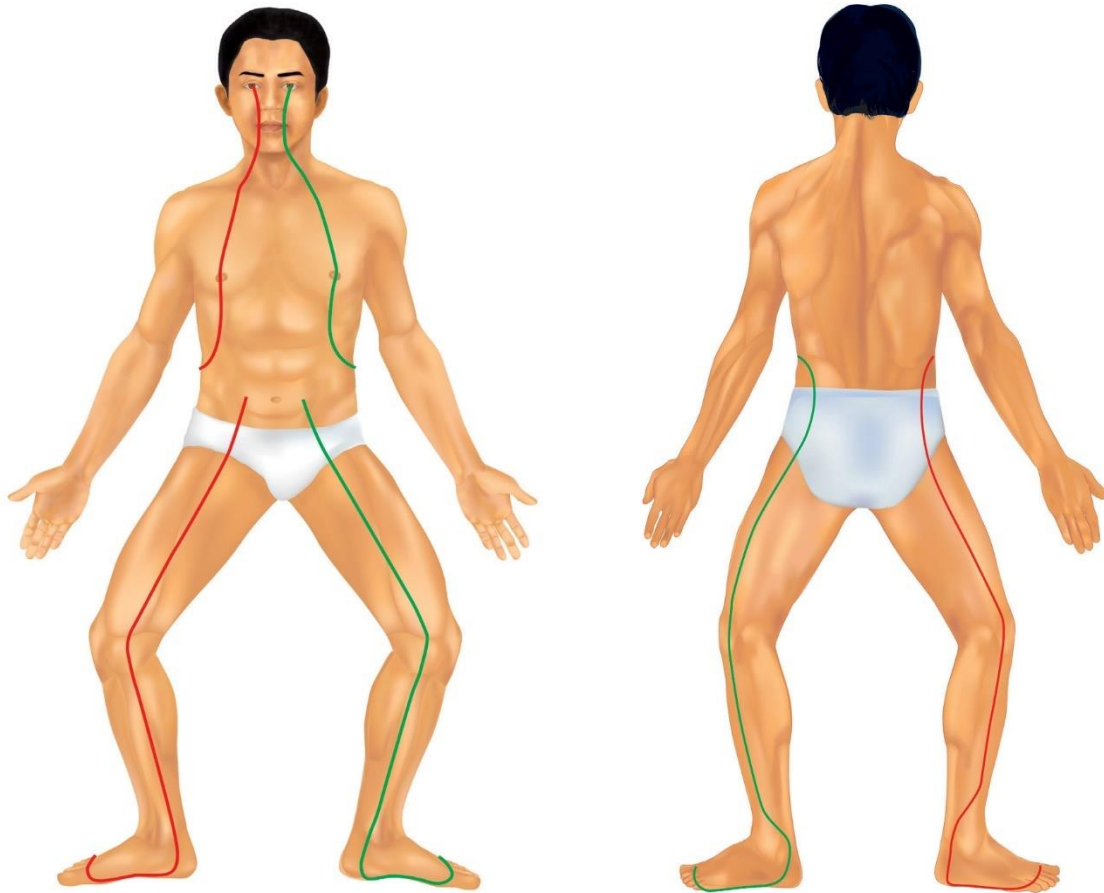
left side of the rib cage passing the left nipple and upward to below the left side of the chin to exit at the left eye gate.

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 Nitan indicates that the line runs through the plantar and reverses at the dorsal of the foot.



Sen Sib 7: Jantapusank: Bodily gate - left ear

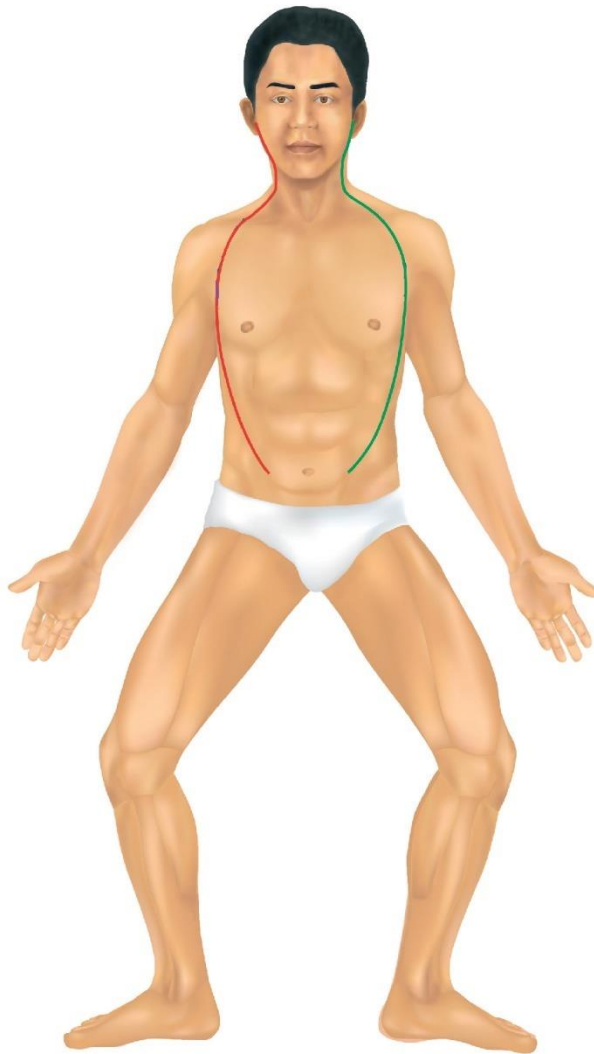
On the left side of the body, start four thumb widths on the left side of the navel, runs upward through the left breast to the left side of the neck and exits at the left ear gate.

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

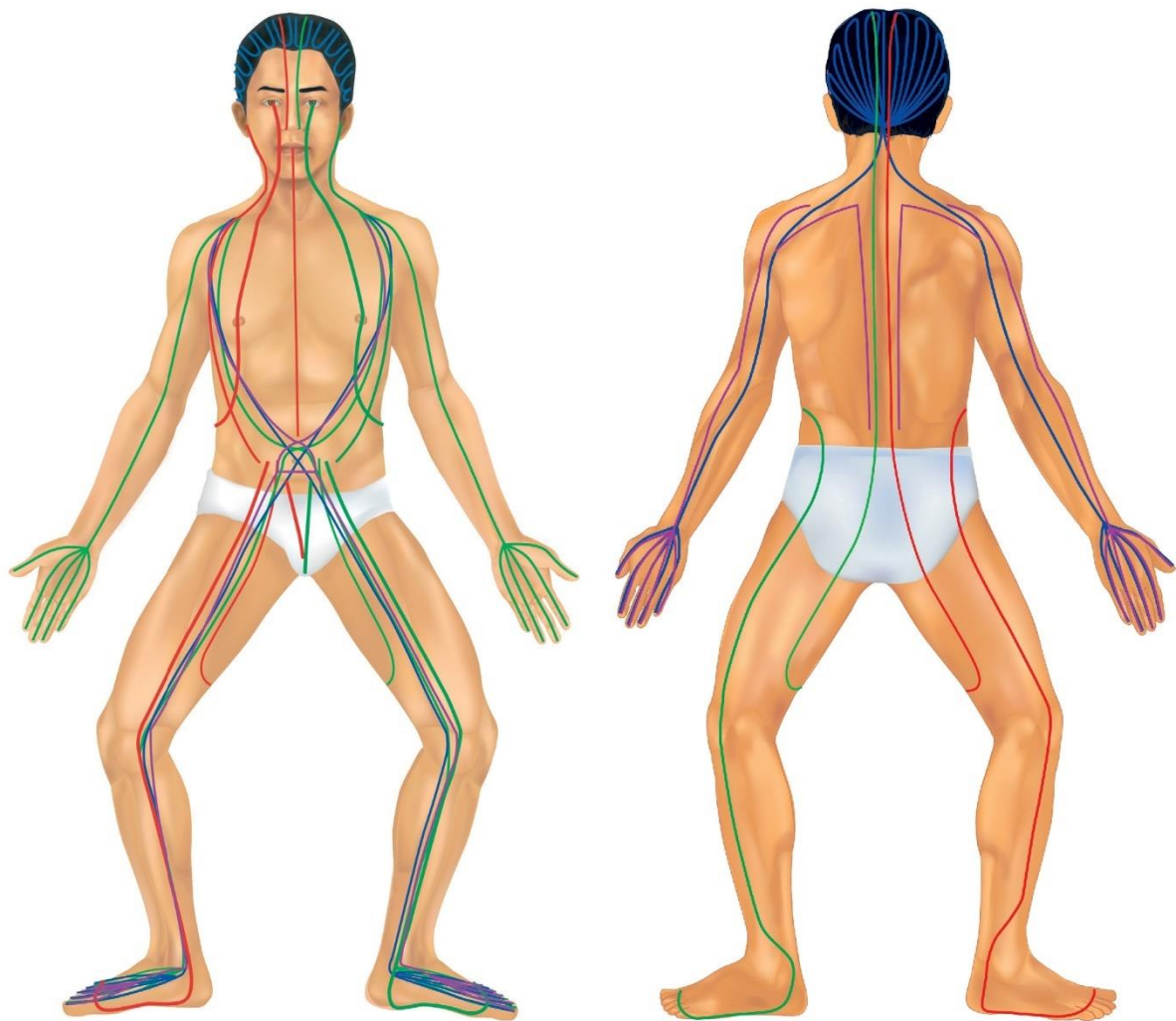
The last Sen Sib starts two thumb widths below the navel, a little to the right and runs downward to exit at the genitals gate.

The line is colored in red.



Sen Sib 9 Sukumang and 10 Sikinee

Sen Sib Ten Channels



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

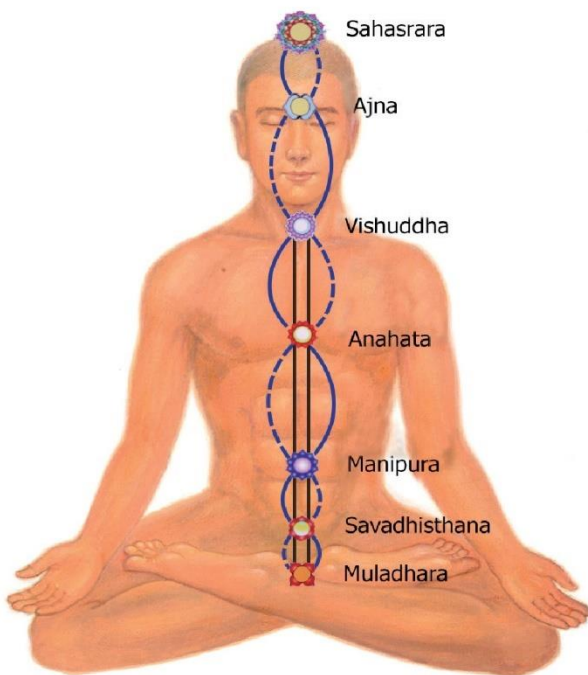
Wherever *Prana* is, there is live. *Prana*—life force has certain centers in the body. It lives in the heart and in the spinal centers. The highest center is between the eyes. The flow of *Prana* in corresponding with the flow of cosmic energy or the vital force of the body is downward along the spine.¹⁴

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

Chapter 4

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



CHAPTER

6

*Energy Blockage Relief:
Free Flow of Prana*



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



Herbal ball compress to generate heat and herbal effect



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

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.



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.





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

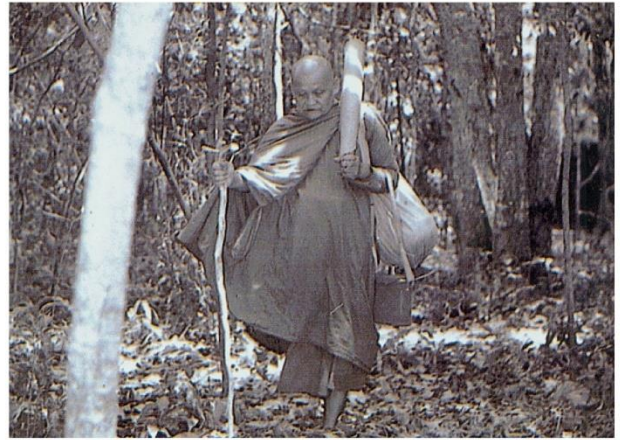


Luesri Dadton posture

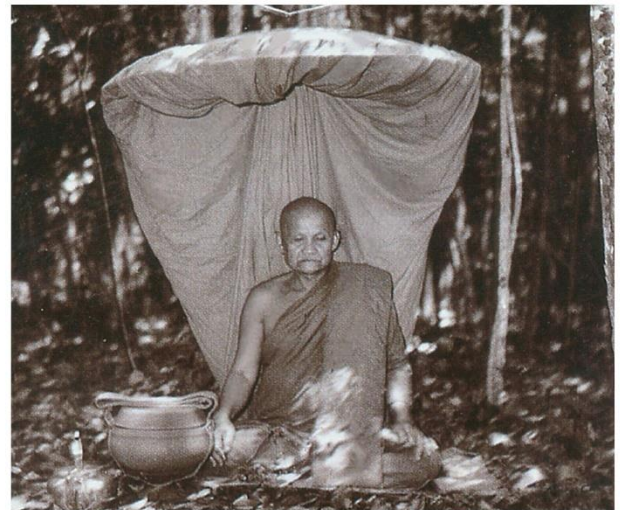
The development of *Luesri Dadton* is assumed to have been developed by Thai monks over the period of more than several hundred years.

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.

During this period of pilgrimage, monks applied Thai traditional medicinal knowledge to



Buddhist monk on “Tudong”



Buddhist monk during Vipassana. Phra Phothisyan Thera;
Maya Kotame Foundation, 2002

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



Medical prescription tablets hall,
Wat Ratchaorot, Bangkok



Medicinal 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 Nangklao
“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



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.



TTM center at a provincial hospital, Ubon Ratchatani



Therapeutic Thai massage at Wat Nong Yanang

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

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.

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 phe-

nomenon 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 giv-

ing 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 leampornchai, 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 Bumrungej, 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

treatment is alternated with massage-acupressure-stretching, and herbal ball compress.⁸³



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 believe 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.



Figure 13-4. Superficial Muscles of the Anterior Surface

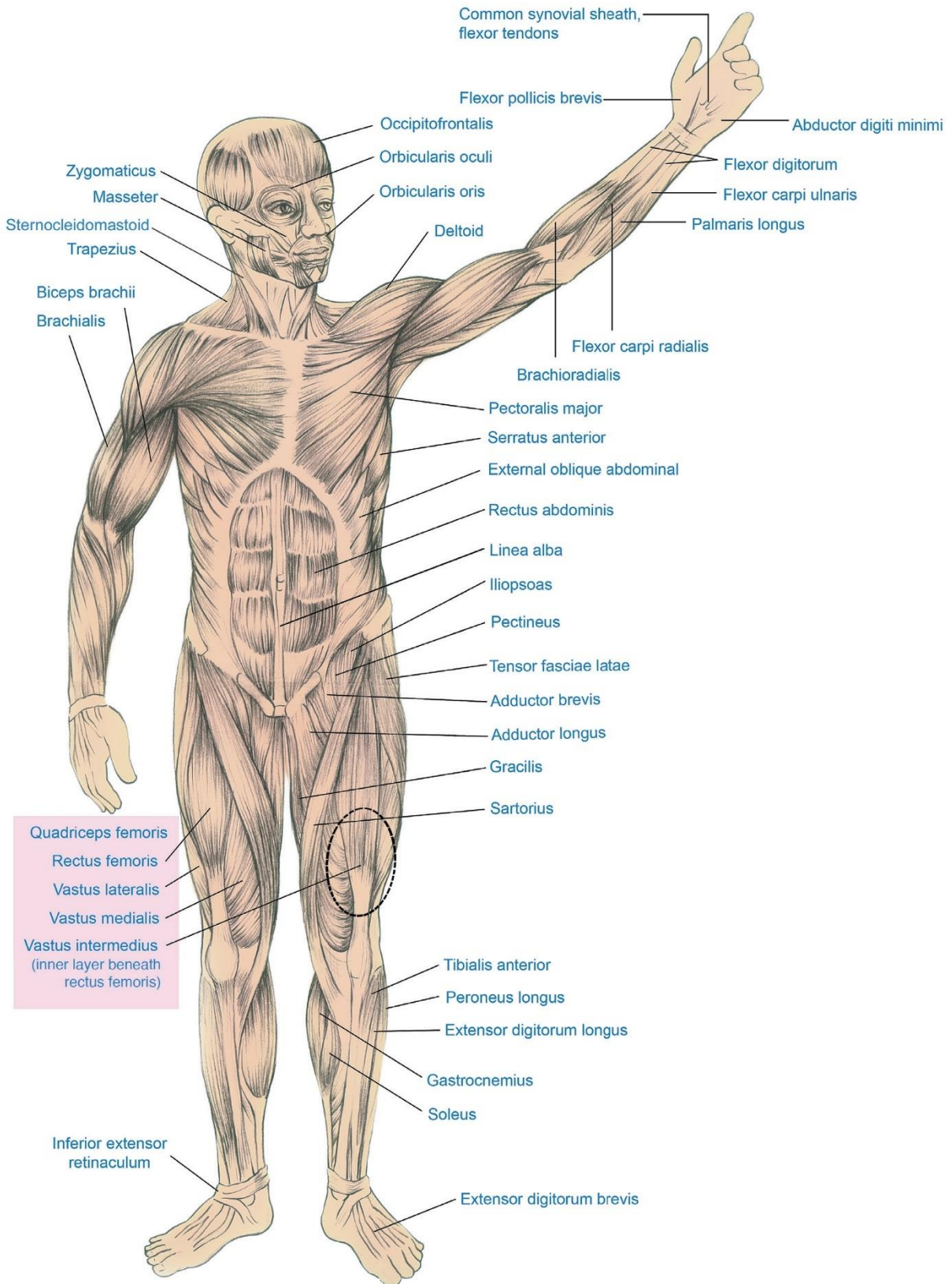




Figure 13-6. Skeletal System of the Anterior

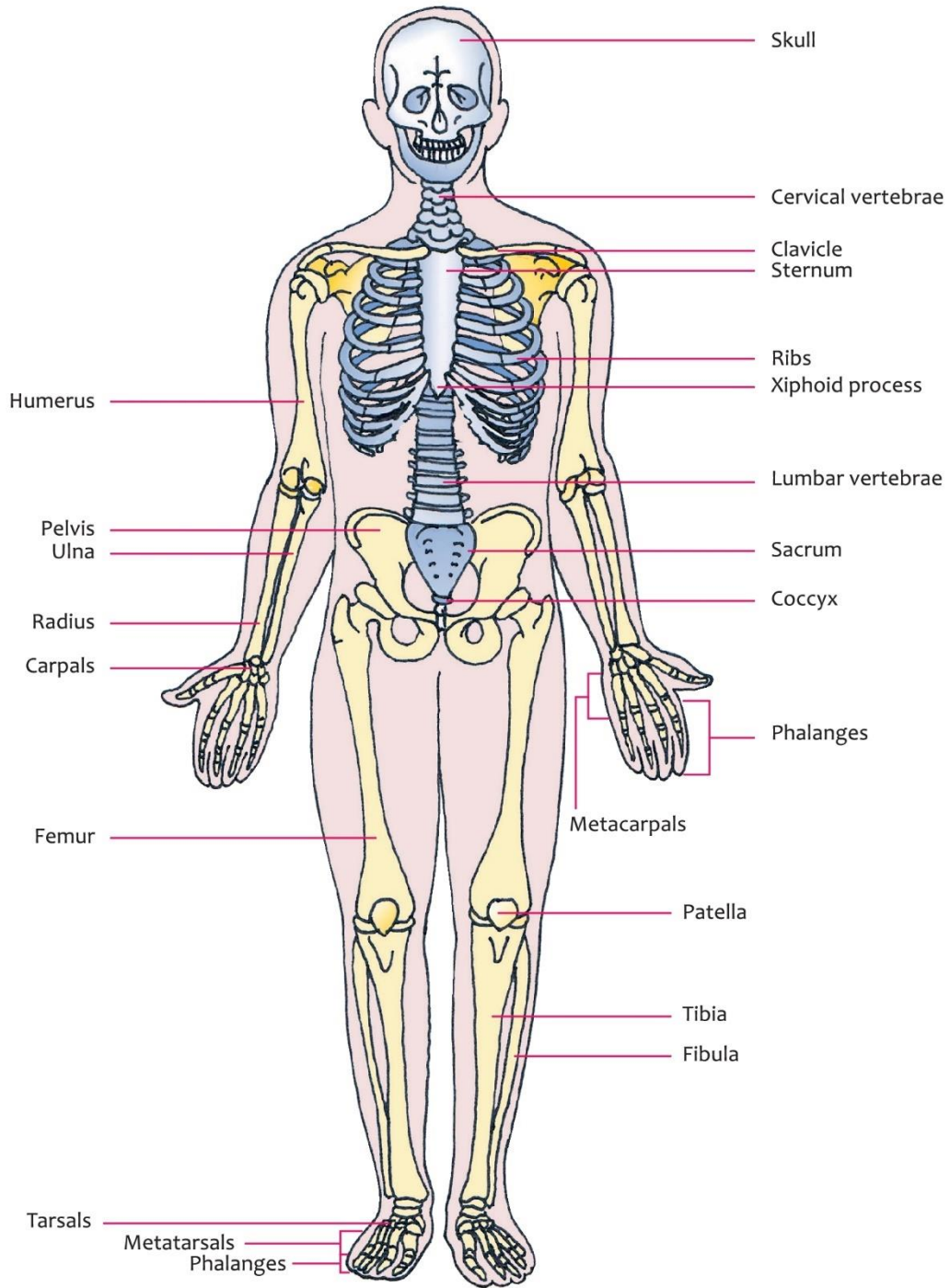


Figure 14-8. Vertebral Column of Posterior and Lateral View

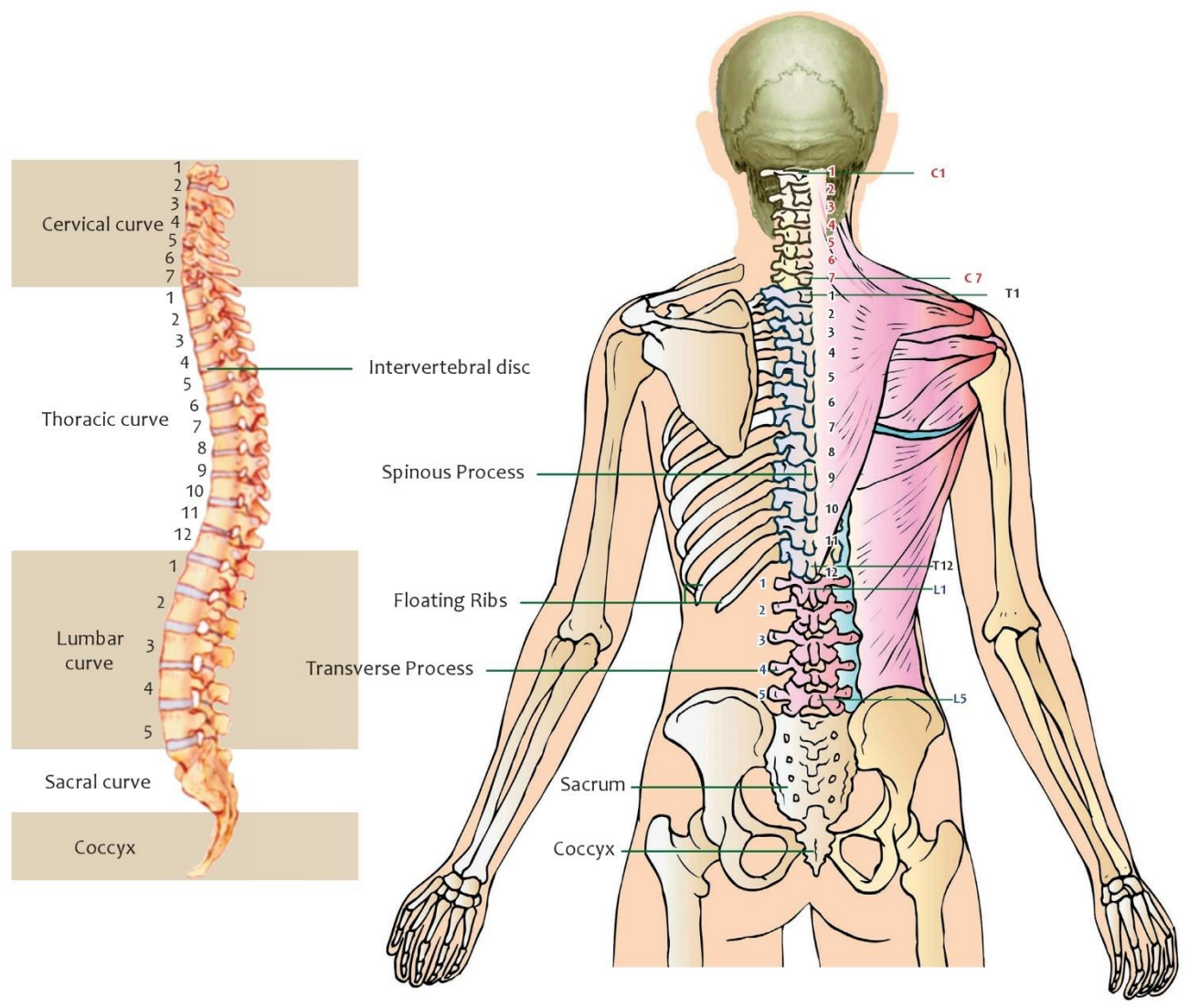
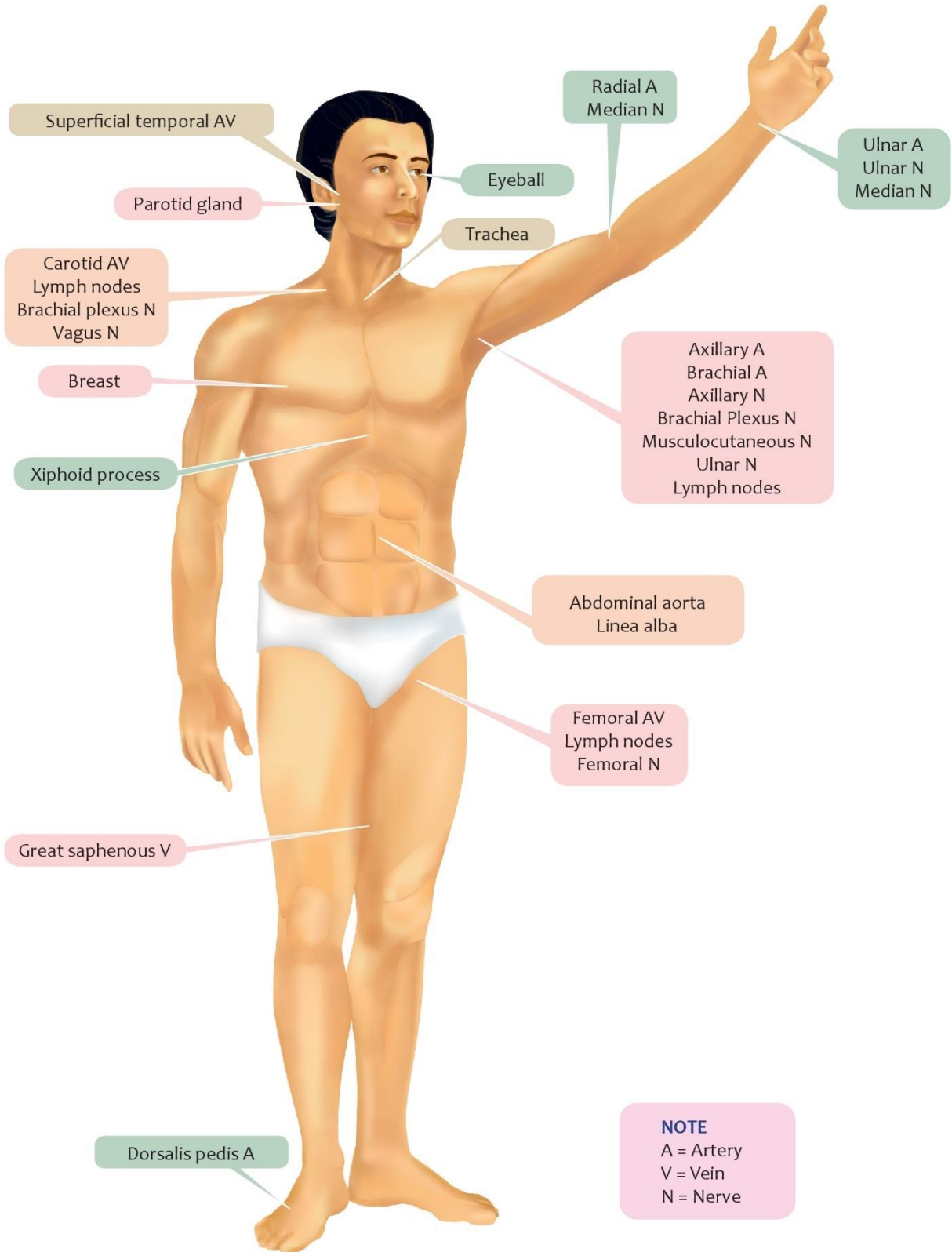




Figure 14-9. Caution and Endangerment Sites, Anterior



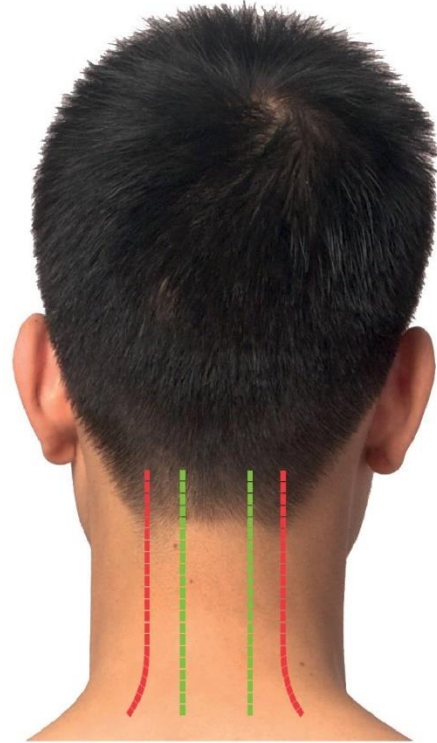
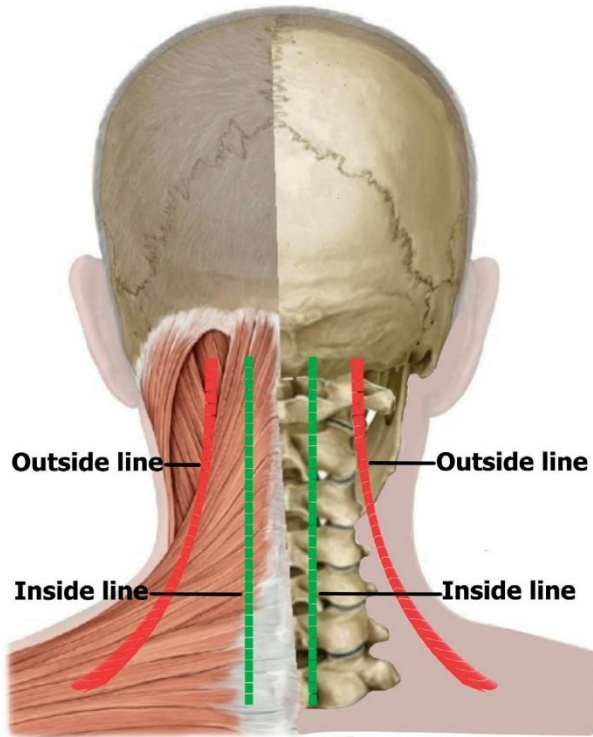


Figure 15-1. **Diagram of Neck Lines**

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

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

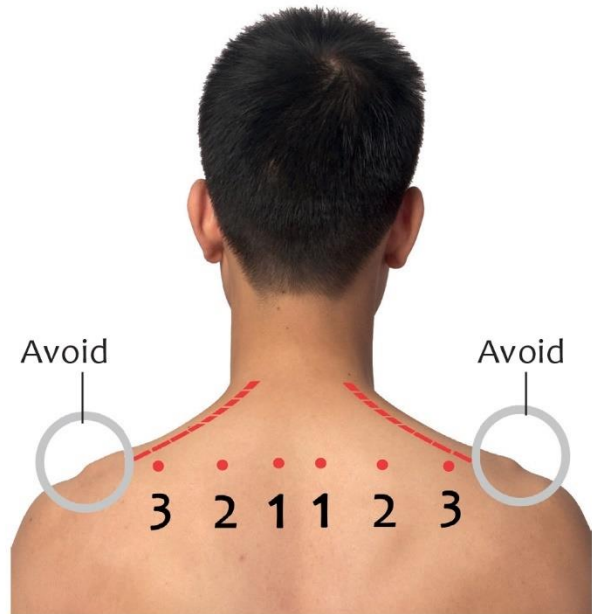
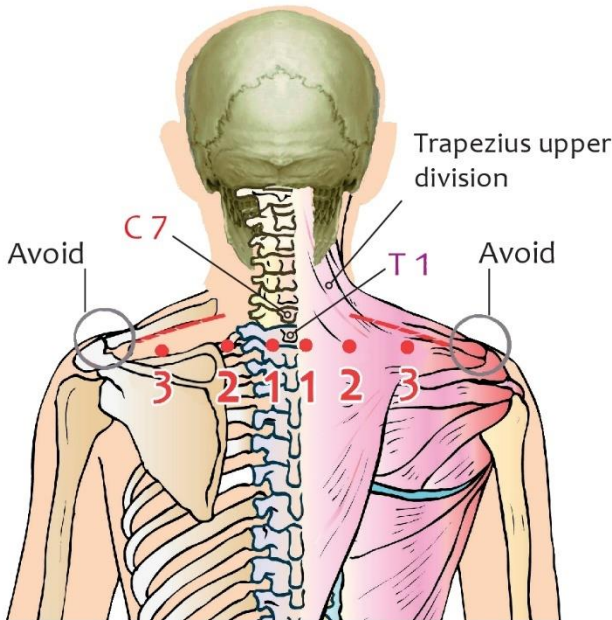


Figure 15-2. **Diagram of Shoulder Lines and Points**

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



Basic Hand Positions

Figure 5 Thumb Press



Figure 6 Thumb (s) Circle

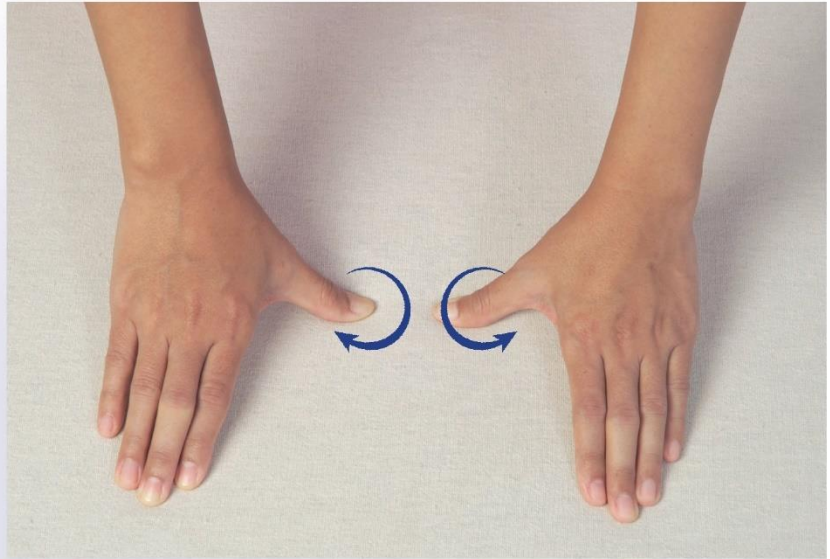


Figure 7 Double Thumbs Press



Figure 8 Cross Thumbs Press



Figure 9 Side Thumbs Press



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

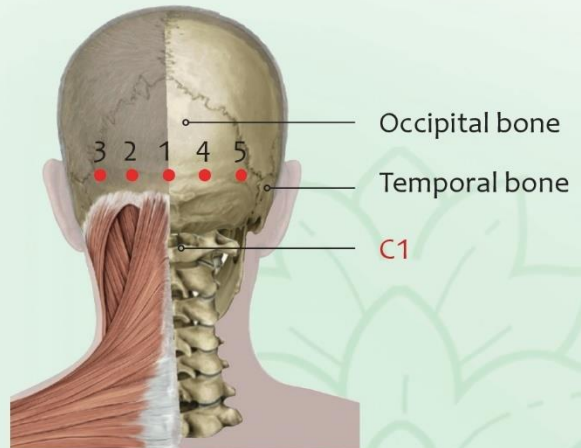


Figure 36 Raise knee to support recipient's back. Thumb press with thumb pointing down. Support forehead more firmly.



Figure 37 **On the Actual Body**



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.

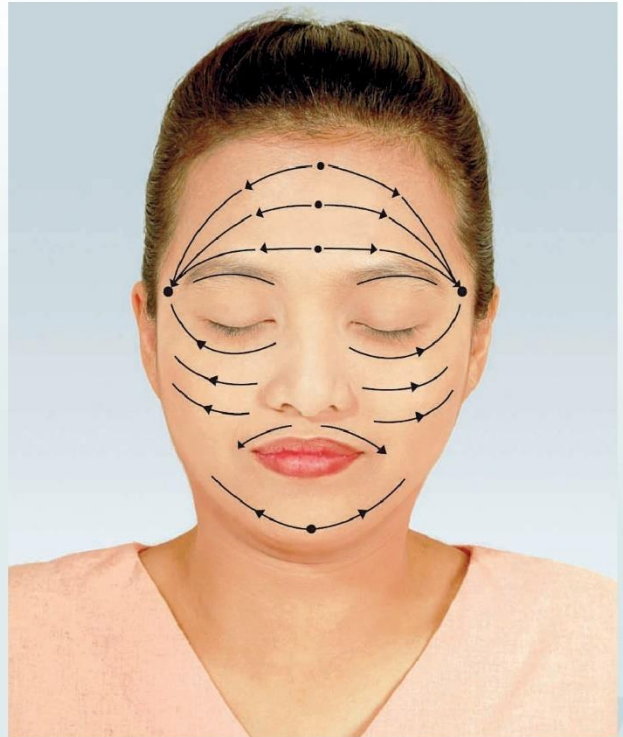
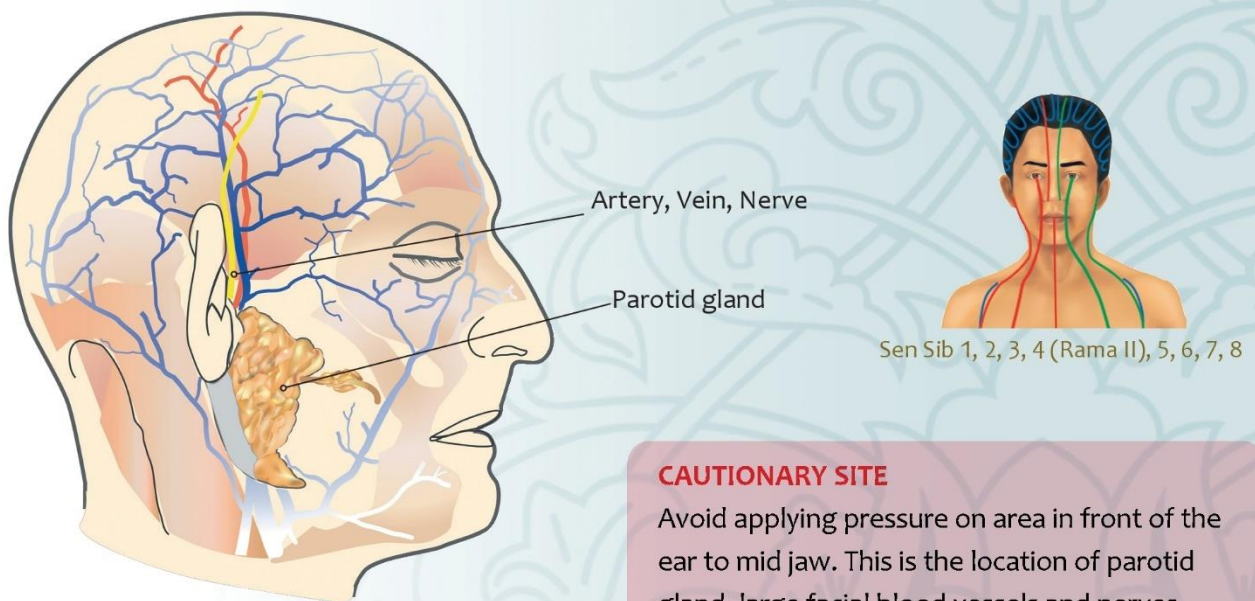


Figure 61 Diagram Showing Sensitive Areas of the Face



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.

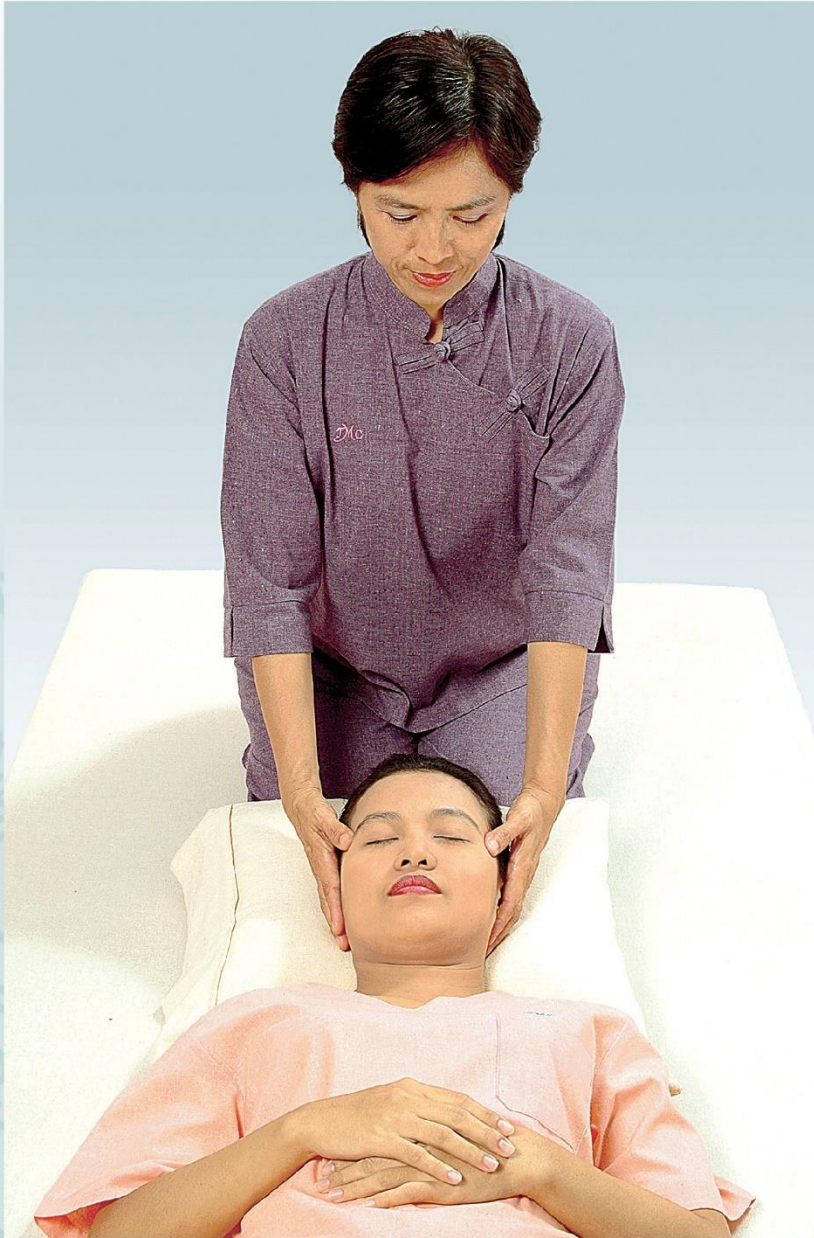


Figure 63 Temporal Massage

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



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

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.



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 page 238 Figure 116 to page 241 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.

**STRETCHING EFFECT**

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

CAUTION

DO NOT PERFORM ON A PERSON WITH SPINAL CONDITION!

Figure 139 Ask recipient to inhale. Lean back and pull recipient's arms while exhaling. Perform slowly and gently. Observe recipient's flexibility and how far back giver can lean while pulling. Hold for 5 seconds. Next, lower recipient down slowly.





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

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

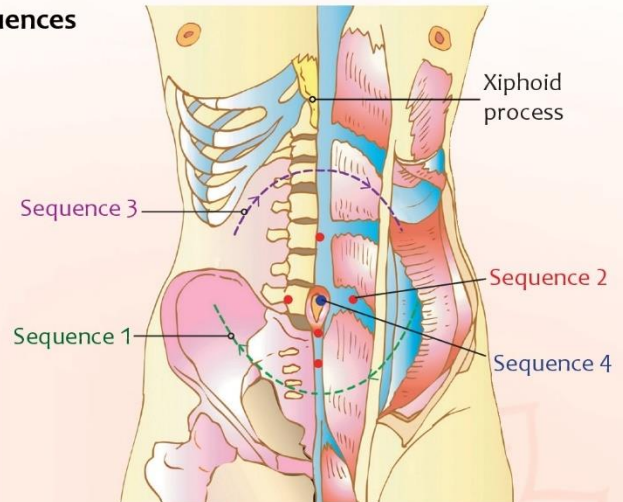
5 energy points on abdominal
surface

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.





Massage Outside Leg

Figure 222 Diagram of Outside Leg

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

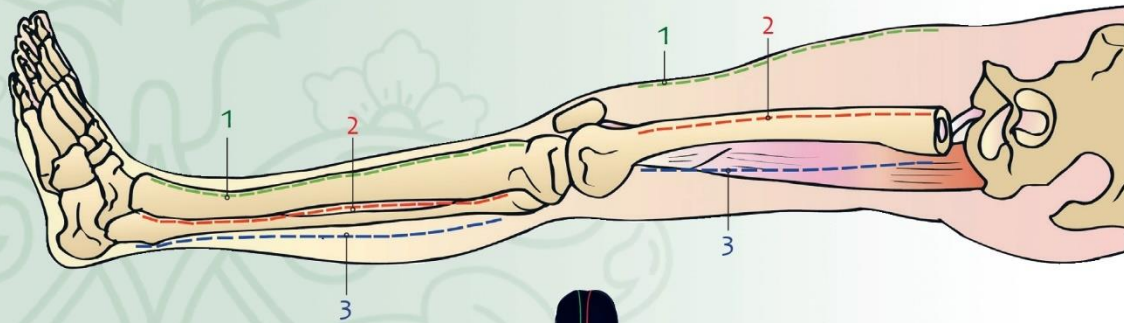
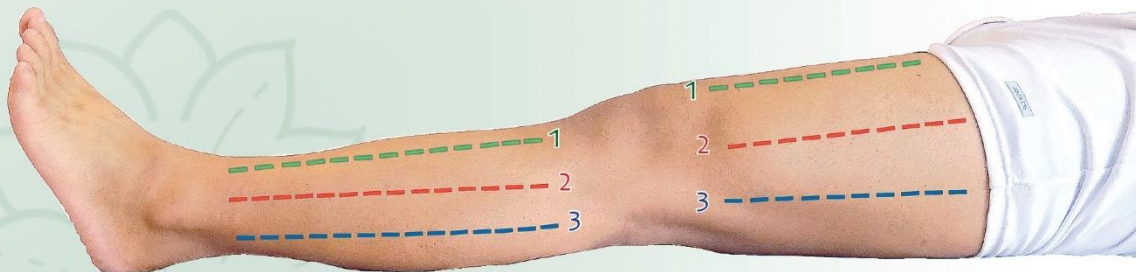
Line 2: Lower leg: On the muscle between tibia and fibula bone (peroneus longus, extensor digitorum longus)

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

**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.



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.

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

Stop if recipient resists.





CHAPTER

17

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

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

—Paramahansa Yogananta



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. interlaced 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.

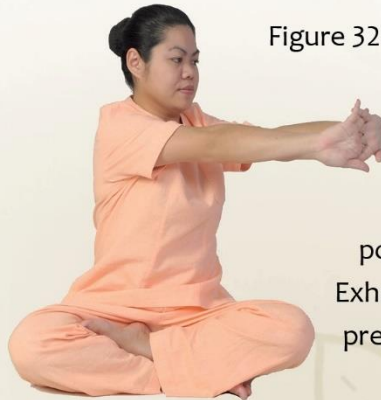


Figure 325 Repeat the same process, but to the right side.

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.

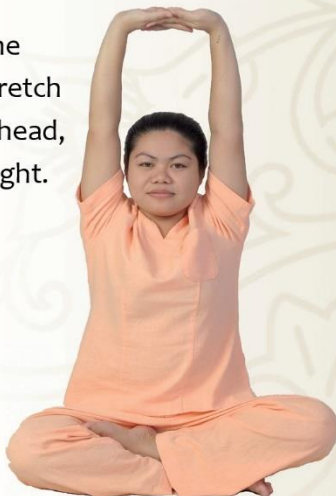


Figure 328 Follow by exhaling while lowering the hands to rest on top of the head with hands open upward.





1



11



2



10



3



9

Sun Salutation

(Suriyanamasakarn)



4



8



5



7



6

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.

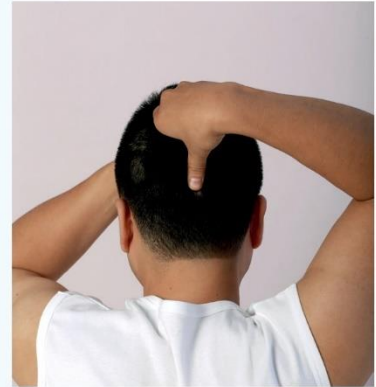


Figure 398 fingers press along the shoulder muscle a few times.

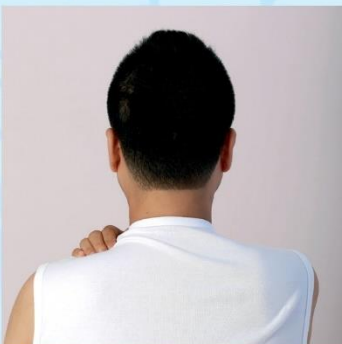


Figure 399 4 fingers press on the neck muscle a few times.



Do the same with the other side, from Figures 398-399.

SELF-MASSAGE FOR LEG PAIN¹¹²

Figure 413 Sitting position: Sit with both knees up.

See Line Diagram on page 274.



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.

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.



The Noble New

Sing songs that none have sung,
Think thoughts that ne'er in brain have rung,
Walk in paths that none have trod,
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.

—Paramahansa Yogananda

in *Songs of the Soul*¹¹³

“The Complete Book of Thai Massage the Healing Prana” Fifth Edition is the sacred book with complete data from ancient sources, combined with modern medical studies in Thai massage, and real life practice from massage healers throughout Thailand. The hands on chapter 16 presents detailed illustrations step-by-step foundation of Thai massage, along with anatomy charts, and cautionary notes for safety. With regard to Sen Sib theory which is the essential concept to Thai traditional medicine wisdom, this book posts Sen Sib lines along with massage positions.

“ This is the most complete and educative English language textbook of Thai massage ever published... As a surgeon in the practice of orthopedics and physical therapy for 40 years, the sections that most interest me are the correlation of the usage of Thai massage to the body systems of modern medicine and the emphasis on contraindications and cautions in applying Thai massage...” (Excerpts from foreword)

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