

Thai Massage the Thai Way: Healing Body and Mind

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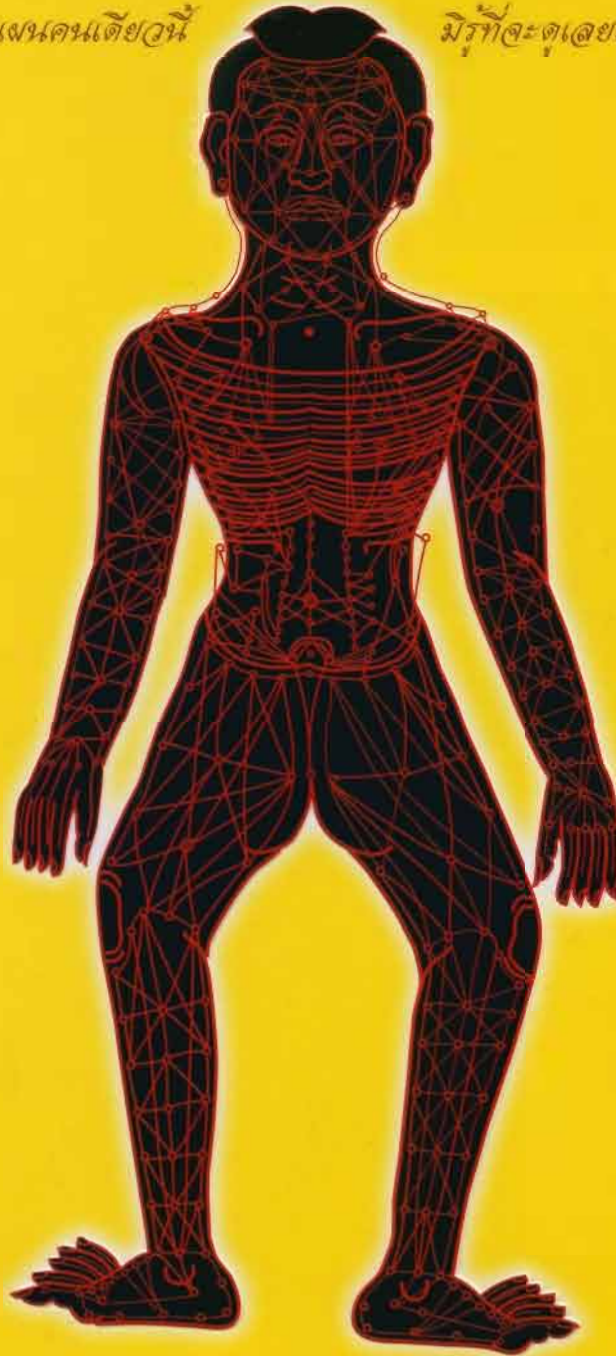
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SECOND EDITION

Jan Chaithavouthi & Ratchanoo Muangsiri

Founders of Thai Massage School of Chiang Mai
(The King's Royal Award For Best School 2005)
Thai Massage School Thailand

How to Achieve Optimum Health with Thai Massage

Presented by Founders of Thai Massage Schools in Thailand.

THAI MASSAGE THE THAI WAY: Healing Body and Mind second edition is the outcome of an in-depth study of centuries old texts in their original form. The theory has been compiled from historians, the Ancient Language Section of the National Library, temples, and sacred texts. Learn the theory and background of original Thai massage and realize the true benefits that this ancient art has to offer mankind. Complete with diagrams and sources of "SEN SIB". The true facts of Thai massage are unveiled.

The practical part is the outcome of an unprecedented historic meeting of respected masters of Thai massage from the renowned twelve traditional Thai medicine related organizations around the country, between 1985-1987, under the auspices of the Thai Massage Revival Project whose aim it is to preserve and present good quality Thai massage to the world.

The Tom Tam Healing System based on more than two decades of research and practice has been incorporated to rearrange the massage sequence and to ensure maximum healing benefits to the body.

Experience the most comprehensive techniques of the Foundations of Thai massage in the modern era presented in over 420 pictures and illustrations.

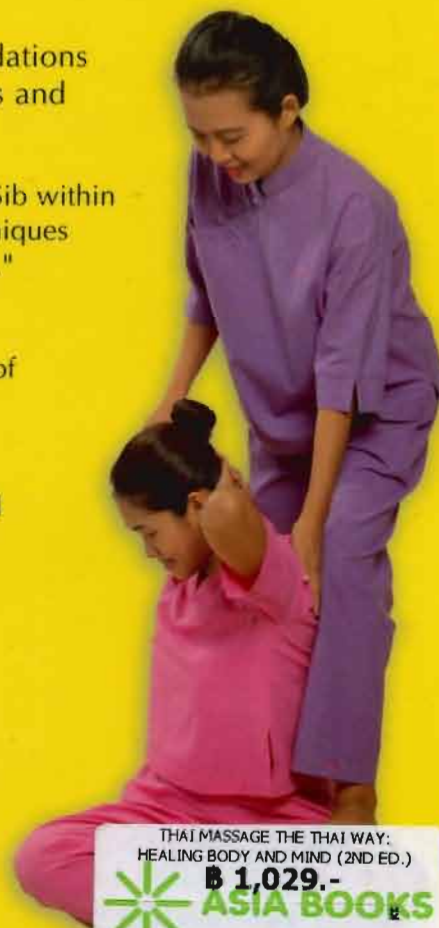
"The very well compiled book covers the history, understanding of Sen Sib within the human body and complete step-to-step guide on Thai massage techniques and practice in a very safe way...There is a wealth of information inside."
GURDESH SINGH, Malaysia

"This book has revolutionized Thai massage by adapting it to the needs of the western world."
MARCELL LAUDAHN, Germany

"The first complete Thai massage text that includes the necessary needed anatomy information plus energy lines to guide people along."
AATIT PAUNGMALI, Ph. D, Physical Therapy Department,
Chiang Mai University, Thailand

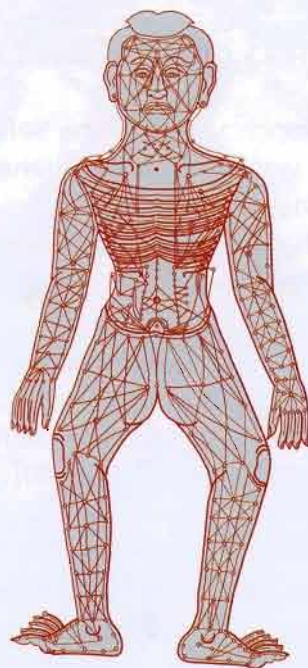
"...a passionate and concise text on the practice of Thai Massage. The text communicates the origins of the style while considering important details such as contraindications. It is highly recommended for any student of Thai massage."
TRICIA HUGES, CEO
Australia Association of Massage Therapists (AAMT)

"...a beautifully illustrated book on every aspect of Thai massage."
DANIELLE DEMETRIOU, The Independent Traveler, U.K.



Chiang Mai, Thailand

Thai Massage the Thai Way : Healing Body and Mind



by

Jan

&

Kanchanoo

Chaithavouthi

Muang Siri



Chiang Mai, Thailand

Chiang Mai, Thailand

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With acknowledgement and appreciation to the Self-Realization Fellowship (SRF) for the use of the lotus symbol and decorative border from the book "Wine of the Mystic" by Paramahansa Yogananda; and to the National Library, Thailand, for allowing us to use the ancient drawings of "Sen Sib" and "Luesri Dadton" which appear throughout this book.

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Note to the reader:

Part I of this book contains information from the original sources of Thai Massage. Part II is the practical workbook and is intended for use under teacher's supervision. The authors and the publisher are not responsible whatsoever for any injury resulting from reading or following instructions in this book. Some activities described in this manual may be too strenuous for some people. The reader should consult a physician prior to applying them.



*His Majesty King Chulalongkorn
(King Rama VI)*

Dedication

*W*e dedicate the merit derived from this book to our guru, Paramahansa Yogananda, for his blessing and guidance in our daily activities; to God for His creation and cosmic energy; to Buddha and saints of all religions for their holy teaching to us to love all souls and perform only noble tasks. With our utmost respect and dedication, we would like to honor all of our Kings in the past and the present for their contribution, foresight and vision to gather the important knowledge of traditional Thai medicine for the new generation of Thai people to learn.





My name is Jacqueline Gonzalez, a massage professional practicing for several years. I am a 43 year old American traveling to Thailand to study Thai massage at the TMC school. This is how I was privileged to meet the authors of this unbelievable book.

I say just open it, and glance through it and you will know you have something special in your hands. You will be hooked. *Thai Massage the Thai Way* will be a wonderful learning tool and reference guide in your work with Thai massage.

This book represents and illustrates a lot of love, compassion, respect and history for the art of Thai massage. It is a reflection of the love of wanting to share with the reader the truth and beauty of this work.

What you may see as a caterpillar, the masters see as a butterfly.

This book is a butterfly with many beautiful colors. Please honor the wonderful masterpiece and honor the work of Thai massage as a butterfly flies with its grace.

So may this book guide you the reader to a better understanding of *Thai massage the Thai Way*. Understand that happiness is not in making it to your destination, but on the journey one takes to get there...


My thanks to the authors for a job well done. It is so appreciated.

Jacqueline Gonzalez, LMT, AES



Drawing by Warut Yuennan

Acknowledgement

 **Thai Massage the Thai Way: Healing Body and Mind** is the second edition of Thai Massage the Thai Way: In Theory and Practice. The book is the result of the dedication to Thai massage from many great teachers in the past and present. Without the blessing from our teacher, Venerable Phrakhru Uppakarn Phatanakit, we would not have been able to learn the art of traditional Thai massage from our teacher, Ajarn Tuan Ruangyoo, his chief disciple. We honor and bow to both of them.

Our deep appreciation to Dr. Winai Pongsripian, Department of History, Faculty of Arts, Silpakorn University, for his sincere help and generosity, and for his kindness in reviewing, revising, and editing the most difficult and important chapter presented at the beginning of this book "A Brief History of Thailand".

To Miss Chatuporn Sirisamphan and her kind and helpful staff at the Ancient Text Department of the National Library, our thanks for their great assistance in guiding us through the tedious search from the ancient document trail to the truth in Thai massage history.

With our most sincere thanks and appreciation to the work and entire life research of Master Tom Tam in his healing system developed from the Chinese ancient times to the modern era of human anatomy. Thank you for his compassionate healing and teaching and giving us the opportunity to learn and share the knowledge with the world in the hope of better healing techniques. To his wife Mrs. Lea Tam, the great practitioner, and his kind and knowledgeable staff, and to his patients who were willing to share their life stories for us to learn. We are indebted to their contribution and kindness.

We thank all present and former students of the Thai Massage School of Chiang Mai for their love of the art of Thai massage. Their dedication to learning and their quest for knowledge in order to help others, gave us the strength and encouragement to write the book and continue to pursue more knowledge, and ways to improve Thai massage for better health.

We deeply appreciate many of the students who have had a part in editing the instruction manuals used at the school; those who volunteered as models for the manuals, and the many who volunteered to translate the manuals into their native languages. Their compassion shines and vibrates through the pages of this book which rests in your hands.

The beautiful photographs in part two, the practical part, represent the world as seen through the compassionate eyes of Pandit Watanakasivit.

We salute Suwan Tupiyakun, our gifted artist, who wholeheartedly dedicated his time to bring about the top quality of work while fighting to overcome the challenger to his life – cancer. His love and pride in the work continue to shine on every page of the book. He is our living example of a true fighter to us. We thank both of them from the bottom of our hearts.

Heartfelt thanks to the readers for their sincere suggestions and kind words, and their permission to reproduce them in part on the back cover of this book.

The beautiful form of English language in this book is the compassionate works of Lawrence Maund who kindly edited the text and corrected the English, thus producing the complete work on Thai massage research. We greatly appreciate his time and willingness to take on this task.

Thank you to Cathy Borrow, our teacher training graduate, for the sincere and caring offer to edit the book and proof-read for the final touch. Without her thorough, tedious, detailed check with such eagle eyes, this book would not be totally complete.

Our utmost appreciation goes to the teachers and staff at TMC school for the love and dedication shown to all of the students, which commences the moment they step through TMC's door and continues all throughout the learning and training process in compliance with our motto:



Drawing by Warut Yuennan



Ancient Monument, Sukhothai World Heritage Site. Photo: The Authors

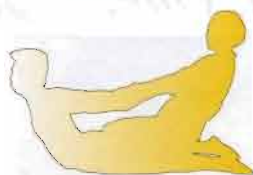
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Preface

 **Thai Massage the Thai Way: Healing Body and Mind** is a sequel to *Thai Massage the Thai Way: In Theory and Practice*. The goal of this edition is to present to the world the most beneficial book on Thai massage which is complete and accurate in both information and language.

The second most difficult task in preparing the Thai massage book, next to compiling the ancient wisdom on the theory of Thai massage and presenting the techniques, was presenting it in the English language.

We are most fortunate to have received the sincere and compassionate help from Lawrence Maund and Cathy Borrow who read the text and understood the meaning of every detail and story, then edited the entire book in order to present it to the readers in correct and beautiful English without altering the original meaning or content of the book.

Part one entitled 'Theory' has been revised and clarified for better understanding. An in-depth look at life energy is presented for a spiritual benefit and the massage sequences have also been revised in Part two.

Circumstances bring changes to our way of life and even our way of doing things. That includes the way of performing Thai massage.

One of the authors - Jan Chaithavuthi - was in search of ways to help friends suffering from cancer. Her search led her to the work of the Tom Tam Healing System. Jan pursued her quest by following **Master Tom Tam's** work extensively. Jan followed his seminars on the Tom Tam Healing System from Singapore to California during his lecture tour that followed his trip to China. After the wonderful opportunity of seeing him heal a dear friend of cancer complications and meeting with several real life patients whom he had healed during her trip to California for a seminar, Jan took another step to ask permission to undergo an internship at his clinic in Boston, Massachusetts, U.S.A. During a week of intensive training in two of his three clinics, she was able to observe **Master Tom Tam's** treatment of hundreds of patients. Jan also had the good fortune to train in and combine Tui Na (Chinese massage) with Thai massage as a way of relieving blockages, "knots", on the neck and back of many patients.

The blockage theory in Thai massage, "Sen Sib" (life force pathway), is applied in the healing of body and mind. The Thai ancients indicate that the blockages occur in the

pathway of the life force (Prana) and may cause all kinds of illness. Hence removal of the blockages takes place in the healing process.

The Tom Tam system of healing is based entirely on the blockage theory as well. However his blockage theory is applied on an anatomical basis on the energy loops which are between the channels of the brain, the nervous systems, and the organs. The channels need to have the least resistance in order for the energy, or Bio Electricity, to pass freely between the loop of the brain, the nervous system and the organs.

Nevertheless the "essence medium" that needs to be able to flow freely through the pathway of both the nerve lines and the meridians is still the essence of life that is known as "life force". He refers to it in accordance with the ancient Chinese theory as "Chi" and in modern terms as "Bio-signal". To the Thais and Indians it is known as "Prana".

The blockages in the physical form are knots (among other signs) on the muscles or tendons. They can mostly be found next to the spinal column where the nervous system passes the bio-signal to the body and coordinates with the function of the body. The energy from the brain runs downwards. Massage from the head helps the energy to flow in the most natural way. The opening of the blockages should first start from the top and then proceed down the body. Since, without opening the top blockage, the bottom one will have difficulty opening. (From Tom Tam Healing System "Blockage" page 9-11).

The finding and application of Master Tam's healing system to the practice brings great results in healing the patients and in helping them to maintain wellness through the combination of massage to remove blockages and other healing modalities in his system. (Complete details can be found in his book "Tom Tam Healing System" at www.TomTam.com).


The authors have taken a dramatic leap to rearrange the sequences in Thai massage practice in Part II of this book. Generally, Thai massage starts at the recipient's feet, or from the legs, and moves up towards the head. However the sequence may change according to the recipient's need to relieve discomfort in other parts of the body first. The masseur may start massage, for example, on the head first for a headache or the back for back pain or on the legs for leg cramps. This change has been introduced to benefit the healing of both body and mind by applying Thai massage in the same direction as the flow of the life force in accordance with the Tom Tam Healing System.

All massage techniques still remain the same, however, with original hand and sitting positions, and using the massage lines according to the findings of the twelve great teachers in 1985 -1987 A.D. at meetings of the Thai Massage Revival Project. The improvements are included in the graphics of Sen Sib in relation to the massage lines along with the positions for those learners interested in the spiritual side of Thai massage. Furthermore, the anatomical graphics enable the learner to gain a better understanding of the massage lines and locations. The changes are only in the order of the massage sequence, increased concentration on the back massage and the elimination of some redundant leg positions.

It is our wish that Thai Massage the Thai Way: Healing Body and Mind benefits not only students of Thai massage, but also disadvantaged and underprivileged children. A major portion of the net proceeds from this book will be donated to the Yogananda Foundation to help poor children in Thailand gain proper education.



Preface To First Edition

 The purpose of publishing *Thai Massage the Thai Way: In Theory and Practice* is to provide the reader with true and accurate information about this ancient art and to promote safe and effective Thai massage to the world.

Ever since the western world took an interest in the ancient art of Thai massage, its origin background, principles, objectives and practice have for many years been left to guesswork, misinformation, myth, and unintentional false claims. Much of the written information available to the people outside of Thailand has been written by non-Thais and repeated again and again until many false facts have been taken to be the truth.

Compiling information on Thai massage, from past to present, has been a challenge. Thus, in seeking the ancient truth, one must travel the same path. Whatever existing information there is on Thai massage is to be found in ancient Thai texts. Information on traditional Thai medicine has also been preserved in ancient Thai texts, as well as the Tripitaka (the sacred Buddhist Scriptures).

Thai massage practice is in the hands of the practitioners and teachers whose knowledge is linked to ancient times. The most important and reliable facts on Thai massage practice have been uncovered through a detailed search for the original foundations of the true principles of Thai massage under the supervision of the Thai Massage Revival Project from 1985-1987. The findings have been used to establish a standard for the positions and techniques of Thai massage so as to provide effective, genuine Thai massage that uses safe techniques and, at the same time, is polite and courteous in accordance with Thai culture. These findings have come from placing the chips of all positions and techniques in use on the massage mat and weeding out the unsafe and inappropriate ones. The results have provided a standard for Thai massage that is followed throughout the country.

Some learners may prefer the method of stretching in various positions, similar to individual yoga practice, and/or stepping on the receiver's body as an advanced form of Thai massage. Genuine Thai massage, which is linked to the experience of teachers of ancient times, may be recognized as advanced Thai massage when the giver performs the massage with deep concentration, accurate pressure and sequence, performed with smoothness in transition so that the movements during the massage flow like the wind.

Other sources may recognize Thai massage as the art of "yoga". But the true meaning of yoga is "union of the individual soul with Spirit" (Paramahansa Yogananda, SRF). Yoga, from Sanskrit "yui", means "union". The Random House Dictionary of the English Language, 2nd edition, also describes "yoga" as "union of the self with the Supreme Being or ultimate principle".

Thus, yoga is not Thai massage as suggested. Nevertheless, Thai massage can be considered a "union" as the giver massages to the point that both giver and receiver become "one" with each other. This state may be attained when the giver massages with a serene, calm mind and with concentration so that the rhythm of the breath becomes one with the receiver. During massage the pair feel a presence of peace and harmony with a higher force. The giver may be in a meditative state while massaging. On completion, the giver feels serene, relaxed and joyous while the receiver is immersed in peace and tranquility, yet energized.

The beauty and uniqueness of Thai massage is to be found in the sitting and hand positions used when applying pressure and in a smooth sequential transition.

The book you have in your hands holds the answers to many questions about Thai massage. The answers come from ancient times and are not from the present making. There may still be several unanswered questions from the curious mind, but the teacher will tell the student to seek through practice and the answers will arise in your heart.





Wat Phra Chetupon Wimonmungskaram (Wat Pho), Bangkok. Photo: The Authors

*Thai Massage the Thai Way :
Healing Body and Mind
Part One : Theory*





Wat Ratchaorot, Bangkok. Photo: The Authors



Phra Pathom Chedi,
Nakhon Pathom
Photo: The Authors



Phanom Rung Stone Sanctuary,
Buriram
Photo: The Authors

Chapter 1: Introduction to Thai Massage

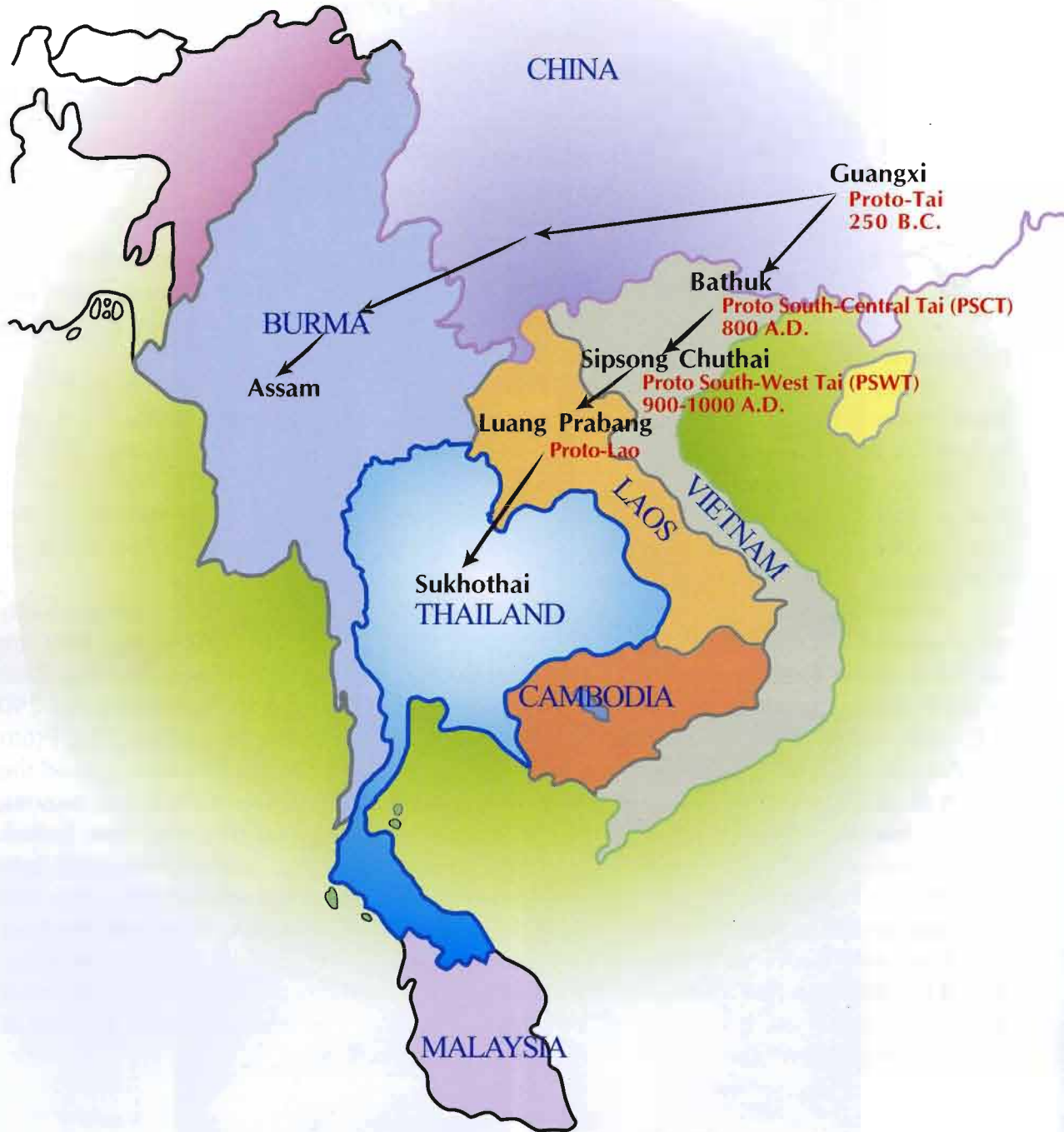
A Brief History of Thailand

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, 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.

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 (PSCT) speakers migrated to Bathuk (now in North Vietnam) around the 800 A.D. era. Under Vietnamese pressure, they moved in a southwest direction to Sipsong Chuthai between 900 and 1000 A.D. 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 at 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 1283 A.D.

Migration Mapping of the Ancient Tai



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

Drawing by Suwan Tupiyakun



Based on the migration routes shown on the left it can be concluded that the ancestors of the Thais lived in the Guangxi-Laos-Vietnam border areas before migrating in a westward direction and southwesterly into Thailand. Up until the present day, ethnic Tai in various countries were identified by the use of Tai dialects derived from the original Tai language.

Thais first arrived in the region of present-day Thailand around 1000 A.D. and encountered the indigenous Mon-Khmer speaking peoples. The Khmers, owners of a great civilization exerted great influence on the newly-arrived Thai immigrants and settlers.

King Jayavaraman VII (1181 - 1219 A.D.) was the last great Khmer king to hold sway over the Yom river basin. During his reign, King Jayavaraman VII extended Khmer authority through political and cultural means, and ordered his uniquely-cast Buddha images to be enshrined in his kingdom, including the western provinces located in present-day Thailand. The most famous is the transcendent Avalokiteshavara Bodhisattva image unearthed at a site in Ban Pong, Ratchaburi Province, believed to be the ancient town of Sambukapattana. He also established hospitals and inns for those traveling along routes linking his dominions. Khmer control over the Chao Phraya river basin area in Thailand waned following his death in 1219 A.D.



Stone Inscription,
National Library

The decline of Khmer influence in Thailand paved the way for the Thais to assert their independence. The Thai chief, Pho Khun Sri Nao Namthom, and his son, Phra Muang, established themselves in the Sukhothai-Srisatchanalai and Pasak river valley.

Though apparently still vassal states of Cambodia, they extended their power to the west at the expense of the Mon. The Thai chiefs, Phra Muang and Sri Intharathit, were able to expel the last of the Khmer aggressors and gain independence. For reasons unknown, the control of the Yom and Pasak river basin areas was later to fall under the dynasty of Sri Intharathit, a royal ally of Phra Muang. Sri Intharathit's celebrated son, King Ramkhamhaeng, consolidated his authority and extended his territory to cover much of present-day Thailand and the Malay Peninsula. In inventing the Thai script, King Ramkhamhaeng used the cursive Khmer alphabet and devised a new set of Siamese alphabets in such a way as to make them much easier to write. Information about Thai history has come from the stone inscriptions written in the Thai script and Thai language as well as those in Khmer, Pali, and Mon scripts and languages.

The death of King Ramkhamhaeng in circa 1298 A.D. led to the decline of the Kingdom of Sukhothai.



King Ramkhamhaeng, Sukhothai
Photo: The Authors



After the disintegration of the kingdom into smaller autonomous principalities, King Laithai was able to bring an end to internal disturbances. King Laithai moved to Songkhaew (Phitsanulok) where he ruled temporarily. Later, Sukhothai rulers could not withstand the pressure from the newly-established Kingdom of Ayutthaya, which was then emerging as a powerful state in the Chao Phraya Plains area. Sukhothai was finally annexed to Ayutthaya in 1463 A.D.

Ayutthaya was founded in 1350 A.D. It became the wealthiest Thai kingdom and a major port-city of Asia until its fall in 1767 A.D. Ayutthaya became a tributary state of Burma in 1569 A.D. but regained independence fifteen years later in 1584 A.D. During the prosperous years that ensued, several western traders traveled to Ayutthaya to sell their merchandise, and missionaries of various Christian denominations came to propagate their religious doctrines. During the reign of King Narai (1656-1688 A.D.), the French had strong diplomatic ties with Ayutthaya, and French culture left an indelible impact on Thai society. The French tried to exert their influence through Constantin Phaulcon, the Greek nobleman who was King Narai's Minister of Ports, and later acting Chief Minister of the kingdom. Phaulcon was in an unenviable position. The interest he was seeking enmeshed him finally at loggerheads with most Siamese noblemen, and his association with the French presented him in a bad light in the eyes of Siamese patriots. The man behind his downfall was Phra Phetracha and his son, Okluang Sorasak. Phetracha seized power and ascended to the throne in 1688 A.D. The dynasty he founded was to preside over the country for nearly a century.



Wat Phra Sri Sanphet.
Ayutthaya World Heritage Site
Photo: The Authors

In 1767 A.D. Thailand encountered another major war with the invading Burmese. This time, the Burmese sacked Ayutthaya and destroyed innumerable Thai Holy Scriptures, and various manuscripts. They also set fire to Thai temples to melt the gold on Buddha images. In the same year, however, Phraya Taksin, a Chinese nobleman in the government service, was able to dislodge the Burmese garrisons and drive the Burmese out of the country. He was proclaimed king. Seeing that the old capital was in ruins, he relocated his capital to Thonburi on the right bank of the Chao Phraya River in 1767 A.D.

King Taksin reigned for nearly 15 years between 1767 and 1782 A.D. He successfully led the Thai forces against the invading Burmese troops. Long years of warfare and mental exhaustion caused the king to suffer from all sorts of pressure. He sought solace in religion, but his unstable mind took its full course and the king became mentally ill. Seeing that the country had fallen into disturbances, the two Chakri brothers, who were the foremost noblemen of the kingdom, assumed the reins of the government. The elder brother of the two, the Chakri Minister was enthroned as the new king, whereas King Taksin was eventually put to death in 1782 A.D.





Painting of Chakri Dynasty.

From Left to Right. Top: King Rama II, King Rama I, King Rama III
Middle: King Rama IV, King Rama V, King Rama VI
Bottom: King Rama VII, King Rama IX, King Rama VIII

In 1782 A.D. King Rama I founded the Chakri Dynasty, which is still the ruling House of the kingdom. King Rama I chose the east bank of the Chao Phraya River as an auspicious site for his new capital, Bangkok. The war with Burma continued for a decade, but it no longer posed a serious threat to the revitalized Thai kingdom.

King Rama I initiated a series of restoration programs, which led to the administrative, judicial, cultural and social reforms in his reign. His work laid the foundation for a kingdom that would survive foreign invasion and territorial take over without losing sovereignty and still continue to prosper in education, democracy, development of people in all sectors and progress in line with developing countries in the region.



Emerald Buddha Temple, Bangkok. Photo: The Authors

Origins, Background and Development of Thai Massage

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 document 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.

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

Traditional Thai medicine is composed of four branches:

1. Traditional Thai medicine doctor
2. Midwifery
3. Orthopedic medicine
4. Therapeutic Thai massage



Buddhist monks on pilgrimage. Drawing from "Samudpab Trai Phum Ayutthaya-Thonburi" page 131

With the exception of traditional Thai massage, all branches of traditional Thai medicine and how they were utilized by the Thai people, can be traced throughout the history of Thailand. The Thai way of life and methods of healing were intertwined with Buddhism and the sense of spirituality, as well as individual well being.

The majority of Thais follow Hinayana Buddhism. The appearance of Buddhism in the region which eventually became known as



Thailand predates the arrival of the Thais. Merchant routes crisscrossed the region and became paths for the dissemination of religious teachings by Indian and Chinese traders. Another channel for the introduction of religious teachings to the Thais was the journeys of Thai scholars directly to Sri Lanka and India in quest of knowledge.

Buddhist teachings in relation to traditional medicine are well documented in the Buddhist canon. Detailed explanations of treatments with traditional medicine using herbs, animal parts and organs, as well as techniques and discussions on the application of medicine and the healing methods for certain ailments, are contained in religious writings. This extensive knowledge was compiled from several important and religiously-linked channels: the knowledge of Indian monks who were also physicians prior to ordination; input from observing the result of the treatment given by healing monks; reports on findings to Buddha. Lord Buddha implemented rules and/or remedies for treatments based on the presentations of the monks or by giving his own orders. These later became healing rules and prescriptions for treating sick monks and afterwards they spread to communities.

Thus, treatment using traditional medicine has been in practice well before the Buddhist era and this sacred knowledge was compiled and recorded in the Tripitaka (the Buddha's Teachings) as tenets to be upheld. Thai monks study the Tripitaka and apply the knowledge of healing to help treat monks and laymen within temples, which in earlier times served as the center of the community. As centers of spiritual guidance, medicinal healing, merit making and the study of ancient wisdom, temples helped to establish the bond between religion and medicine in Thai culture.

Traditional Thai medicine is a combination of knowledge taken from Buddhist teachings and knowledge gathered from Thais in different regions of the country who learned by observing nature and through trial and error, and then adapting that knowledge to respond to the needs and conditions of the patient. Traditional Thai medicine flourished in earlier years as the means for people in times of sickness.

The theory and application of traditional Thai medicine appears to be consistent from ancient times, when practice of medicine was confined to Buddhist temples, up to more recent times when practice was disseminated to secular communities and villages.

The practice preserved the teachings presented in the Tripitaka, especially those which emphasized medicine as a way to bring into harmony body and life energy by balancing the four elements (earth, water, wind, and fire) which are the essence of life.

There is no direct mention in any of the Tripitaka scriptures, however, of Thai massage as a method of healing. This does not mean that massage was not being



Novice monks in religious ceremony,
Wat Ratchaorot, Bangkok
Photo: The Authors



practiced at that time. Concrete evidence for the origin of Thai massage is limited to the court records of Ayutthaya. Although there is no tangible evidence of the origin of Thai massage, there are three points that need to be considered.

First is the most ancient assumption that the origins of Thai massage lie in its use by the people to treat physical ailments such as aches and pains, or discomfort. Thais could have learned the techniques through observation of nature and through trial and error. As Thais are quite dexterous, they may have developed the techniques of massage in a very organic "home-grown" sort of way, observing how to soothe certain physical ailments with physical massage of the muscles and limbs.

A common link between the Chinese and Thai basics of massage could perhaps be traced to the origins of the Thais in China as discussed earlier. It is practical to assume that the development and use of massage as a therapy for physical ailments dates back to the period when the Thais were in China, and the similarities between Thai and Chinese massage may be due to the contact and interaction of these two cultures over many centuries.

The second observation, and the most common assumption that its origin should be from India, is much discussed on the basis that Thai massage contains principles which are similar to the Vedic principles of life energy and life elements. This observation is supported by the names of Sen Sib which are similar to Sanskrit. Indian massage, however, does not contain Sen Sib or similar energy lines

At the time when the Thais were beginning to settle in present-day Thailand, they were exposed to the intellectual and spiritual traditions of India through religion. Through this influence, the art of Thai massage adopted the spiritual names for the energy lines which are the basis of Thai massage. Thais used Sanskrit to describe such concepts as "Sen Sib". This is understandable as the Thais mostly assumed Sanskrit names for themselves.

The translation of Sen Sib names by the Thai Royal Institute indicates that only five names carry a meaning in Thai language but they do not describe what Sen Sib represent in terms of the type of energy.

They are Pingkla - a kind of Thai flower known as "Chang Sri Sad", which is of a bright orange brown color; Summana - a flower, the jasmine flower; Sahadsarangsi - the Sun; Ruja (similar to Rusum) - which means glory or brightness; and Sukumang - which translates as detailed or thorough. The rest are Itha, Kanlataree, Tawaree, Jantapusank and Sikinee. These do not have a Thai translation. They are just merely names.

The lack of a relationship between the Sen Sib names in Sanskrit and their actual roots and exits on the body (see details of Sen Sib in chapter 3) may indicate that the



Drawing of Yogi stretching in Chinese costume, Wat Pho. Ancient text, National Library, Bangkok



ancient Thais discovered the life energy lines and named them to their preference just like naming their children.

The art of Thai massage is truly unique in that although traditional Thai medicine has been influenced by Indian traditions, Thai massage itself diverges substantially from the techniques used in Indian massage. Similarities in the hand positions used in both Thai and Chinese massage do exist however, and the energy lines, or "Sen Sib" used in Thai massage, correspond to several Chinese meridian lines in acupuncture and Chinese Tui Na massage, though their use may differ.

In fact this line of thought suggests that the application of the theory of life energy, "Prana", and the discovery of "Sen Sib", may in fact have been a later addition to Thai massage and was introduced only after the migration and subsequent intermingling with Indian influences through religion. The Thais could have genuinely combined this ancient art of Thai massage for both physical and mental benefits.



Buddha image and murals
Wat Phra Tad Doi Suthep, Chiang Mai
Photo: The Authors



Buddhist monk on "Tudong"
Phraphotiyathera
Wat Nongpapong, Ubon Ratchatani



Sen Sib drawing
Kampee Pan Nuad,
Book 1 Number 1008, page 9-12
Ancient text. National Library

From the first observation it can be concluded that the origins of Thai massage may date back three to four thousand years. The founders of massage may very well be ancient Thais themselves during their settlement in the southern part of China. It would be an interesting academic study to pursue the research regarding the origins of Thai massage especially in the Guangxi area.

The second observation shows a similar development of Thai massage to the first one, but the development actually may have started in Thailand by the Thais after their settlement to this land approximately a thousand years ago.

The last point of conjecture suggests that Thai massage may have been developed in Thailand by Thai monks. Monks follow Buddha's teachings and prescriptions for healing methods and traditional medicine which are recorded in the Tripitaka.

Strictly speaking, monks are required to lead a homeless life wandering as a form of merit making. They mostly walk during the day and spend the night in dense jungle, either in groups or in solitude, for certain months of the year. They live on alms food received in the morning from the devout. If no food is offered the monks are to fast on that day.

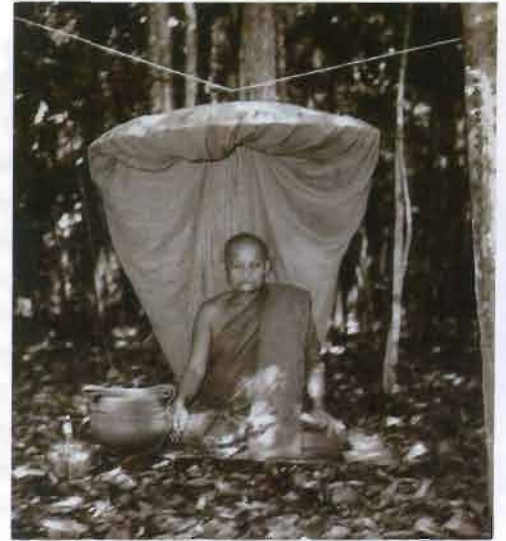


During this period of pilgrimage, monks apply traditional Thai medicinal knowledge to treat themselves in times of illness. They have also developed the known 127 yogi stretching postures (Luesri Dadton) to maintain good health, relieve stiffness and heal certain ailments such as arm discomfort or abdominal discomfort, dizziness or problems during meditation, severe muscular cramps, and chronic diseases etc.

Ancient monks may have further developed the Thai massage positions and techniques to combat ailments for fellow monks and their techniques may 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 principals between the two vary considerably. Yogi stretching 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 masseur and a recipient in accordance with the Sen Sib theory.

From the final observation, it can be concluded that Thai massage may have been developed by monks and later spread out to laymen as part of traditional healing.

No definite conclusion can be made on the origins of Thai massage and the main idea that the Thais were the ones who gave birth to this ancient art still remains.



Buddhist monk during Vipassana
Phraphotiyathera
Wat Nongpapong, Ubon Ratchatani

The Rise and Decline of Thai Massage Throughout Thai History

The earliest historical evidence of the existence of Thai massage dates to the Ayutthaya era and can be found in a royal decree issued by King Barommatrikolokkanat in 1455 A.D. appointing officials to the massage department.

Another mention of Thai massage occurs during the reign of King Narai the Great. In his memoirs of 1687-1688 A.D. French Ambassador La Lubare states, "In Siam, when someone fell ill, the person with massage experience would start to



Murals at Sala Lai, Wat pho, Bangkok
Photo: The Authors



help stretch the body by stepping on the recipient. There was a saying that a pregnant woman preferred to have a child step on her body to help make delivery easier..."

This suggests that Thai massage must have been in practice among Thais well before the reign of King Narai. Proof of the true date of origin in Thailand remains unclear, however. Even though authors of several Thai texts have indicated that Thai massage was mentioned in a stone inscription of the ancient Sukhothai era, such epigraph was not available on any stone inscription discovered at that time. Several inscriptions unearthed during this era give evidence of traditional medicine but there is no direct link to Thai massage.

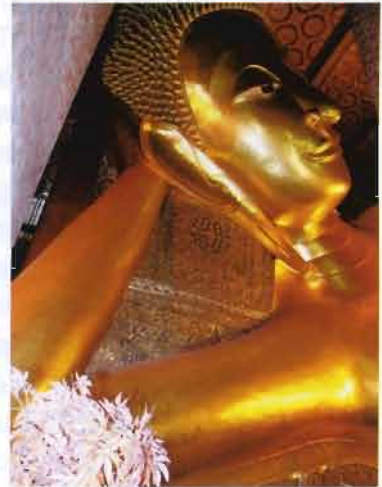
Nevertheless, without concrete evidence, the origins of Thai massage remain unclear and undocumented. Thus much additional research is needed. This book merely presents the findings available to date.

The best known historical evidence of Thai massage comes from the Chakri Dynasty of the Rattanakosin (Bangkok) period when the country was in a more stable situation and the reigning monarchs supported the promotion and preservation of traditional Thai medicine. King Buddha Yodfa Chulalok, known as King Rama I (1782-1809 A.D.), implemented measures aimed at improving the general health of Thailand's citizenry and preserving knowledge of medical practices. Thus the King commanded that, Wat Photaram, an old temple in Bangkok be renovated, renamed as Wat Phra Chetuphon Wimonmungklaram, and function as a repository of medical knowledge that had been salvaged from the destruction of Ayutthaya. The temple is known today as Wat Pho. The practice of inscribing medicinal prescriptions on the wall started from this period.



Medical prescription tablets hall,
Wat Ratchaorot, Bangkok
Photo: The Authors

The next king, King Buddha Lertla Naphalai, or King Rama II (1809-1824 A.D.), led the way in restoring healing methods and medicinal prescriptions that had been lost during the Ayutthaya war with Burma. The King commanded the Crown Prince to carry out the restoration work. The Prince also took an interest in restoring another old temple, Wat Chom Tong which is on the outskirts of Bangkok, and renamed it Wat Ratchaorot.



Reclining Buddha Statue,
Wat Pho, Bangkok
Photo: The Authors



Traditional lore on a wall
at Wat Ratchaorot, Bangkok
Photo: The Authors



The recovered prescriptions for herbal medicine were inscribed on the walls of the temple buildings.

This Prince became King Rama II's successor, King Nangklao, Rama III (1824-1851 A.D.), and continued with the work started by King Rama I at Wat Pho. To make the prescriptions more permanent they were inscribed on marble tablets. In 1832 A.D., the King commanded that Wat Pho be established as Thailand's first university. Master craftsmen and experts in various academic disciplines were called in to gather 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.



Tin statue of yogi in stretching posture, Wat Pho, Bangkok.
Photo: The Authors

The statues of yogi stretching postures, called "Luesri Dadton" in Thai, were constructed of tin. Eighty postures showing a yogi in different positions with descriptions of how to perform the exercises and their benefits for combating ailments were made. Several statues were damaged over time and some were also stolen. The twenty-four remaining statues have been restored to good condition and are now situated in the grounds of Wat Pho. Earlier, in 1906 A.D., forty yogi stretching postures were painted on the wall at Wat Matchimawad (Wat Klang), a temple in southern Songkhla Province.

King Mongkut, or King Rama IV, (1851-1868 A.D.), oversaw the integration of the Thai public health system with western medicine techniques and permitted western physicians to practice in Thailand. Records from this time indicated there were departments and royal officials overseeing Thai massage inside the Thai palace.



King Chulalongkorn (Rama V)

King Chulalongkorn, known as King Rama V (1868-1910 A.D.), favored Thai massage and maintained a team of masseurs in the royal entourage during his famous tours into the countryside to observe first-hand the living conditions of his people. In 1870 A.D., the King appointed a committee of royal academics to gather and revive all texts related to traditional Thai medicine, massage and yogi stretching postures. The revived royal texts were used in the school of medicine founded by the King. Later on, the well-known professor of the medical school, Phraya Pitsanu Prasartved, acknowledged the lack of medical texts available for the general population to heal themselves. He obtained permission from Prince Dumrong Rachanupap, Head of the National Library, to revise and compile the royal medicinal texts into a complete version. The task was completed in 1907 A.D.

During the reign of King Rama V, Thailand was modernized to keep abreast of the changes taking place in the western world. The first western hospital was built in 1888 A.D. and was named Siriraj Hospital. Both western and traditional Thai medicine were used in treatments and in the physicians' medical training.

His vision and action as continued from the past eras have had the grounding influence of preserving, maintaining and spreading traditional Thai medicine and Thai massage for over one hundred years which has become a solid foundation for traditional Thai medicine.

Thai people honor the King for the major tasks of reviving and collating the ancient knowledge and making it easily available in print to the general population alongside modern health care. It would be appropriate to acknowledge and honor King Chulalongkorn as father of Thai massage along with respecting and honoring Dr. Jiwaka Komaraphat as the father of ancient traditional medicine and the physician of Buddha.

The subsequent king, King Vajiravudh, or King Rama VI (1910-1925 A.D.), was concerned over public health care services and due to the growing faith in western medicine, the Royal Traditional Medicine Department was dissolved along with the discontinuation of the teaching of traditional medicine, in combination with western medicine, to medical students. The King issued a decree requiring professional licensing in order to safeguard the public and Thai massage was included under the definition of professional licensing during this period. It was later removed from the professional field but has now been reinstated.

The Manuscript on Sen Sib

King Rama III ordered the inscription of sixty marble tablets detailing the theory and practice of Thai massage. 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 combat physical ailments.

The doll-like inscriptions are shown in front and reverse postures, side-by-side with text in verse next to the doll-like diagrams, explaining the energy lines and pressure points. Today, sixty marble tablets remain 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 traditional Thai 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 provide instruction on how to give treatments for physical ailments.



"Sala Lai", Wat Pho, Bangkok
Photo: The Authors



Traditional Thai Medicine and Thai Massage in the Modern Era

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



Community training in Thai massage.
Ob Luang National Park, Chiang Mai

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

and education required for practitioners in formal settings.

Since July 2004 A.D., the Thai law requires permits to practice Thai massage for health. The Thai Public Health Department has undertaken a major revamping of regulations in order to certify a curriculum for government-approved Thai massage schools to train masseurs/masseuses so that they can qualify for permits. 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. This requirement is part of a yearly program established by the Public Health Department. (See more details of law and permit requirements in Law and Standards of Thai Massage, Chapter 6).

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 the transfer of knowledge from one person to another based on oral tradition. 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 energy or "Prana" is common to all the various schools.

The future of traditional Thai medicine looks much more promising with the sanction of government policy. Some universities offer undergraduate study programs with a major in traditional Thai medicine in order to produce doctors in alternative medicine and thus provide people with more choices in terms of health care. Thai massage is well back on the road to regaining its former acceptance by Thais and is spreading throughout the world. With better understanding by the public and the support of the government as a



whole, Thai massage can become the massage of choice for those seeking health benefits for both body and mind.

Traditional Thai Medicine

Traditional Thai medicine is an ancient art used by the Thais for healing. Its practice still continues to the present day. Traditional Thai medicine consists of four branches: the traditional medicine doctor, midwifery, orthopedic medicine, and therapeutic Thai massage.

The traditional medicine doctor uses indigenous plants and some animal parts to treat the patient. Treatment begins by analyzing the symptoms together with the patient's unique make up of elements i.e. earth, wind, fire, water, and other data of their life including time and date of birth. Patients suffering from the same illness may not receive the same medicine or advice due to individual differences in their life elements and data.

In the past, traditional medicine doctors gained their knowledge of the art through oral transmission. Famous doctors like Dr. Jiwaka Komaraphat practiced this tradition in India. The temple was the center of learning for monks and interested laymen. Some former monks, after leaving the monk hood, decide to continue practicing traditional medicine as a layman. They share their knowledge of the traditional style of medicine with eager students in village communities.



Steam for herbal sauna,
Wat Nongyanang, Uthai Thani
Photo: The Authors

This informal teaching was usually considered sacred and was mostly kept secret.



Preparing medicinal plants herbal
compress, Chiang Dao
Photo: The Authors

Many doctors passed on their knowledge to their heirs only. Some required students to vow to keep the knowledge secret, a practice which led to a lack of continuity and documentation in transferring the knowledge of traditional Thai medicine.

In former times, the "medical doctor" had to learn all four branches of traditional Thai medicine in order to become a fully-fledged doctor. Herbs and by-products used by "doctors" were formulas gathered from experience and through learning from their teachers, without much scientific research being conducted on the real effects and benefits of the ingredients used. It is only recently that the government has shown an interest in and further supported several research projects on the use of herbal applications to ensure



consumer safety. Traditional medicine doctors using the ancient code can still be found practicing throughout the country, mostly in the rural villages; however, there is now some restriction due to public health laws and regulations.

Presently, the curriculum for traditional Thai medicine is taught in academic modality. Thai universities offer a three-year certified public health program and a fully formulated four year program offering a baccalaureate degree. However, modern traditional medicine doctors are required to study only traditional medicine and Thai massage. These modern traditional doctors of Thai medicine are assigned to alternative health care clinics at various community hospitals in rural areas around the country. The treatments provided by these practitioners include prescribed herbal medicines and advice on diet and /or exercise. Therapeutic Thai massage may be part of the treatment provided and would be administered at the clinic. Some clinics have herbal saunas as well.

Traditional doctors of Thai medicine work in collaboration with physicians. Occasionally, patients will be referred to traditional medicine clinics for alternative treatment. Traditional medicine doctors will advise and refer patients to receive physician's care when appropriate.



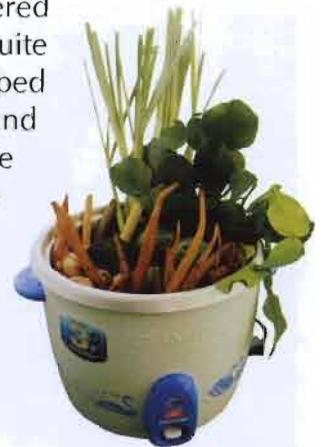
"Krajome" - Makeshift herbal sauna. Photo: The Authors

Midwifery was a part of traditional Thai medicine which combined a mix of natural practices combined with folk beliefs, ritual and tradition. After delivery, the umbilical cord was severed using a small-sharp bamboo blade. In quite a few cases, new-born infants developed tetanus from this traditional practice and many died. Eventually, the importance of sanitary techniques and sterile medical instruments was emphasized and traditional midwives were trained to apply these practices. The development and regulation of public health care has helped to reduce the death rate of Thai newborns.

In accordance with tradition, the mother and newborn had to remain inside the birth room for one month,



Preparing medicinal plants for herbal compress, Chiang Dao
Photo: The Authors



Preparing herbs for sauna in rice cooker.
Photo: The Authors

a practice called "Yu Fai" (heat therapy). During this month, Thai mothers received herbal therapy which included massage with an herbal compress known in Thai as "*Luuk Prakrop*", abdominal salt herbal massage, heating the birth canal area by sitting over a herbal hot charcoal seat, and herbal sauna. Today, the Yu Fai tradition is still practiced by women in Thailand's rural countryside. A recent phenomenon with the renewed interest in traditional Thai medicine as a natural alternative to modern western-based medicine sees pregnant women in urban areas beginning to use an adapted version of Yu Fai to suit a modern return to traditional practices by new-generation mothers.

Prior to the introduction of modern medicine, orthopedic knowledge in traditional Thai medicine played an important role in treating people with broken bones. Most orthopedic traditional doctors were monks. Fractured bones were mended by casting the broken part with bamboo sticks which were tightened with a cloth to immobilize the injury for a few days. Afterwards, the doctor removed the sticks in order to apply sacred herbal oils and recite mantras before securing the injured limb again. This process was repeated every day until the bone had healed. The area was then massaged and became a routine part of therapy in combination with a herbal ball application on the injured part. However, there were problems of poor bone alignment during the healing due to the lack of modern equipment. People relied on the traditional orthopedic doctor until the arrival of western medicine which became popular with the help of X-ray and the use of casts and surgery in hospitals.

Nowadays, fractured bones are treated at modern hospitals and when the cast is removed either physical therapy and/or therapeutic Thai massage with sacred oil may be applied as part of the healing process.

Therapeutic Thai massage is the fourth branch of traditional Thai medicine. Thai massage has distinctive characteristics and the art of massage is separate from traditional Thai medicine which has its own unique history. In ancient times, Thai massage was most probably devised for therapeutic purposes only and not for pleasure.



Community therapeutic Thai massage center,
North Eastern Thailand
Photo: The Authors



Thai massage with Luuk Prakrop
(herbal compress)
Photo: The Authors



Queen Sirikit Botanical Garden, Chiang Mai. Photo: The Authors

Chapter 2: Principles of Thai Massage

Types of Thai Massage

*S*n some instruction manuals for Thai massage, western authors have observed differences among techniques used by various practitioners and teachers of Thai massage and thus refer to a "Northern style" of massage as practiced in the northern region, especially in Chiang Mai, and a "Southern style" for massage practiced in Bangkok or at the Wat Pho.

However, according to ancient teachers there is, in fact, only one style of Thai massage with the practice varying depending on the practitioners or the teachers. Even though they follow the same basic massage principles, practitioners might apply the positions with different techniques. For example, some may put more emphasis on stretching, while others might focus more on positions with pressure points.

The ancient practitioners revised the technique so that it was appropriate for the royal family. Later on, Thai massage scholars named this revised technique "Royal Thai Massage". The same principle of massage lines applied but a different approach was used when giving a massage.

Hence the Thais recognize two types of Thai massage:

Royal Thai Massage "Nuad Rajchasumnak"

Common Thai Massage "Nuad Chaloeysuek"

Characteristics of Royal Thai Massage

The masseur should knee-walk towards the recipient from a distance of four feet.

The masseur must maintain a distance equal to half an arm's length from the recipient's body at all times throughout the massage.

Recipient must not be massaged in prone (face down) position.

The masseur must use only the hands, primarily the thumbs, and heel of the hands when performing the massage.

The masseur must maintain as little physical contact as possible with recipient, touching only with massage hand(s).



"Kinari" Emerald Buddha
Temple, Bangkok
Photo: The Authors



Royal Thai massage in seated and kneeling positions. Photo: Pandit Watanakasivitt

The masseur begins massage at the knees and moves upwards, leaving the legs and feet until last. No stretching positions should be administered.

The technique using mainly the thumbs and eliminating stretching positions was further developed by the Public Health Department for use with therapeutic application and used in training the public in Thai massage.

Characteristics of Common Thai Massage

This version is most popularly taught in Thailand and around the world.

The masseur uses the thumbs, fingers, hands, heels of the hands, elbows, arms, knees, and feet to perform the massage.

The masseur maintains closer contact with the recipient than in Royal Thai Massage.

All four main positions i.e. lying face downwards, face upwards, on the side and the seated position are all used.

Most massages commence at the feet and progress upwards.

Stretching positions are included.



Common Thai massage. Photo: Pandit Watanakasivitt

Basics of Thai Massage

Thai massage is based on two theories:

1. The Four Elements of Life Theory: Earth, Water, Wind and Fire.
This theory is the main principle of traditional Thai medicine and has a relationship with Thai massage.
2. Sen Sib Theory: This is the core 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 3.



Theory of Anatomy According to Traditional Thai Medicine

Traditional Thai medicine follows the Buddhist teaching that a human 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.

Every human is born on the foundation of the Panca Khanda. The body is composed of four elements. These are earth, water, wind, and fire. All four elements are interrelated and must be balanced in the following manner:

The Earth element represents 20 organs and parts of the body.

The Water element represents 12 products of the body's organs.

The Wind element circulates in 6 directions within the body.

The Fire element heats up 4 areas of the body.

The four elements of life: Earth, Water, Wind, and Fire

1. Earth Element "Patthawi Tad"

The 20 parts of the body represented by the earth element are those with solid properties as follows: hair, body hair, nails, teeth, skin, muscles, tendons, bones, bone marrow, spleen, heart, liver, ligaments, kidneys, lungs, colons, intestines, stomach, rectum, and brain.

The "earth" external to the body is composed of matter such as trees, table, cars, and all solid matter. Thai massage affects the earth element at the muscles, bones and ligaments.

2. Water Element "Apo Tad"

The water element comprises the fluid part of life, flowing and being absorbed into the body. The water element resides in the earth element and requires the wind element for movement. The water element is composed of approximately 12 substances produced by



Drawing of the earth element "Patthawi Tad". Royal Traditional Thai medicine text page 312.



Drawing of the water element "Apo Tad". Royal Traditional Thai medicine text page 568.



the body. These are bile, mucus, lymph, blood, sweat, liquid fat, solid fat, tears, saliva, nasal mucus, synovial fluid (lubrication of joints) and urine.

Fluids external to the body include water in the general environment such as rain, rivers, moisture in the soil and any liquid forms. Thai massage stimulates the water element to flow through the entire body and helps to maintain healthy function of the organs.

3. Wind Element "Wayo Tad"

The wind element constitutes lightness and circulation throughout the body. It is the part of life that provides energy for movement in all activities and functions.

There are six types of wind energy flow within the body. Firstly the wind that flows from the lower to the upper part of the body. Secondly, the wind that flows from the upper to the lower part of the body. Thirdly the wind that flows inside the abdominal cavity but outside of the stomach and intestines. Fourth is the wind that flows inside the stomach and intestines. Fifth is the wind that flows throughout the entire body via blood circulation, and the sixth wind is the breath through inhalation and exhalation.

The wind external to the body consists of the air and wind in the atmosphere. Thai massage helps direct the wind element to flow in the right direction to benefit the body.



Drawing of the wind element "Wayo Tad".
Royal Traditional Thai medicine text page 542.

4. Fire Element "Decho Tad"

The fire element consists of the heat and energy of life. Fire has the nature to heat, burn and destroy. This function relates to the other elements as it assists the wind and water elements in the body to flow with the right temperature and heat energy. Fire keeps the earth element warm to maintain the body organs in a healthy condition.

There are four types of fire element within the body. Firstly the fire that keeps the body warm and is located near the lungs. Secondly, the fire that creates restlessness located near the heart. Third is the fire that digests food located in the digestive organs. The fourth and last is the fire that causes deterioration of the body and is located in the lower part of the body.

The fire element external to the body is found in the rays of the sun, fire and heat energy from other sources that can burn and destroy. Thai massage improves circulation and helps maintain the right temperature for the body thus benefiting the fire element.



Drawing of the fire element "Decho Tad".
Royal Traditional Thai medicine text page 602.





Drawing of Lord Buddha's teaching on cycle of life.
Royal Traditional Thai medicine text page 662.

A balanced union of all four fundamental elements of life is the key to maintaining good health. An imbalance of one or the others may cause illness. Earth needs water to keep moist; wind to maintain its shape and support movement; and fire to generate heat to keep it from degenerating. Water flows within the earth and relies on wind for circulation. Wind clings to water and earth for its movement. Fire radiates energy to keep all elements in a healthy state. All four elements must be in harmony and in balance to ensure wellness. Any blockage of Sen Sib may be due to a lack of balance between these elements of life.

This ancient anatomical theory is the basis of traditional Thai medicine and Thai massage. In the modern day, a fundamental knowledge of anatomy and physiology is recommended for safety in performing Thai massage. This book does not contain such information and readers are urged to obtain further knowledge from anatomy and physiology books or attend formal classes on the subject.



Benefits of Thai Massage

Holistic Benefits of Thai Massage

1. Community

Thai massage improves bonding within the family. It has long been a traditional custom that children massage the elders, and the elders help each other when there is need to soothe and relieve body aches and pains. Human touching increases the sense of love and caring between giver and recipient. This is an alternate method for showing love to one another as Thais are neither used to, nor comfortable with direct expressions of love and affection by overt touching.



Thai massage for the elderly,
Home for the elderly, Chiang Mai
Photo: The Authors

2. Health Care

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



Therapeutic Thai massage
from the ancient times.
Photo: Pandit Watanakavit

3. Prevention

The techniques used in Thai massage prepare the body to ward off bed sores (pressure wounds that occur when a patient lies in one position too long), muscle weakness, headaches, dysmenorrhea (menstrual cramps), constipation, indigestion, stress, and other conditions.

4. Healing

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.



Applying pressure to points
for healing effect.
Photo: Pandit Watanakavit



5. Rehabilitation

Thai massage is used to stimulate paralyzed muscles. It can help improve circulation and function and maintain muscle strength. It has also been effectively applied in the rehabilitation of handicapped children and is used at the Foundation for Children with Disabilities in Bangkok. The center trains parents of handicapped children to perform Thai massage on them. The children's ability to perform tasks by themselves improves more quickly with Thai massage. This may be due to the therapeutic effects of human touch combined with the effect of massage on life energy. It has been seen that after receiving on-going Thai massage therapy, some children are able to sit up and some are even able to feed themselves. For further reference www.hoytakpoolom.org



Infant massage to strengthen health.
Photo: Pandit Watanakasivit

Benefits to the Body, Mind and Spirit

Body

The application of Thai massage using direct pressure on muscles over most of the body, combined with stretching to further stimulate the musculoskeletal system including joints, bones, nerves, ligaments, and lymphatic system benefits all five physiological body systems.

Benefits to the Five Physiological Systems

- 1. Circulation system:** Improves blood circulation, lowers heart rate, increases the temperature in the area being massaged, increases lymphatic circulation, reduces edema (swelling).
- 2. Musculoskeletal system:** Improves muscle strength and effectiveness, relieves muscle tension, removes toxins from muscle mass, relaxes the tendons and enhances elasticity, increases joint mobility and flexibility, and reduces stiffness.
- 3. Nervous system:** Stimulates and improves activity of the nerves and sensations with the effects of reducing pain, enhancing sensation to the skin, and improving the function of the internal organs such as stomach, intestines etc.
- 4. Respiratory system:** Improves depth of breathing and relaxation.
- 5. Digestive system:** Increases elasticity of digestive tract and stomach movement, prevents and relieves indigestion.



Thai massage for overall good health.
Photo: Pandit Watanakasivit



Mind

Thai massage induces a sense of total relaxation in the recipient, thus reducing the stress of daily chores or a hectic environment. In some recipients, this highly positive stress-relief effect may go beyond the present and penetrate into deep, past emotional scars and help release them.



Serene facial massage.
Photo: Pandit Watanakavit

Spirit

As to the spiritual benefits, Thai massage is based on the elements of life and Sen Sib (life energy). It has a tremendous positive impact on the spirit, particularly when the masseur also concentrates on the energy flow while performing the massage. When pressure is applied to each point to awaken the energy through Sen Sib, coupled with a gentle, smooth movement during the transition of each sequence, combined with the union of breath between giver and the open-minded recipient, such sacred harmonious union will bring the masseur and recipient close to a tranquil meditative state and become one.

Components of Thai Massage

Important Points in Giving Thai Massage

1. Find out the physical condition of the recipient prior to performing massage. Three key questions that the masseur must ask the recipient are:
Do you have any health problems that I should know about?
Do you have any backbone (spinal) problems?
Do you have any neck bone (cervical) problems?
2. When possible, check recipient's blood pressure before and after massage.
3. The masseur's state of mind must be calm, relaxed and peaceful.
4. The masseur must concentrate at all times while performing the massage.
5. Brief the recipient as to the objective of massage and ask recipient to give feed back should the massage cause any discomfort.
6. When possible, the breathing of the masseur and recipient should be synchronized.
7. Maintain a smooth transition on each pressure point and movement.



Checking blood pressure and pulse.
Photo: Pandit Watanakavit



8. Develop trust between the masseur and recipient.
9. Uphold and maintain ethics as massage is for body, mind and spirit.
10. Protect the recipient and giver from any harm.

Preparing for Thai Massage

1. The massage setting should be in a pleasant, clean, private but appropriate, quiet, and comfortable environment.
2. There should be comfortable and suitable flooring with a high quality massage mattress.
3. The masseur must be in good physical health, well-groomed, pleasant, and maintain a peaceful state of mind.
4. Both the masseur and the recipient should dress appropriately and comfortably.



Clean and peaceful massage room.
Photo: The Authors

Recipient's Main Positions in Thai Massage

1. Lying on the back (supine position)
2. Lying on the side
3. Face down (prone position)
Note: This position is not used in Royal Thai Massage
4. Sitting

Characteristics of a Good Quality Thai Massage

1. Always make safety, politeness, and effectiveness for the recipient your main priorities when performing a massage.
2. Apply safe appropriate positions to fully respond to the client's health needs.
3. The masseur should acquire knowledge to perform accurate positions and techniques to satisfy recipient's requirements and needs.
4. Administer pleasurable and effective massage by applying soft pressure at the start, then increase to an effective level, based on the recipient's satisfaction and the condition of the recipient. Always maintain gentle movement while pressing and releasing.
5. When performing a relaxation massage, the duration of time placed on each pressure point must be consistent and to the count of 1-2-3 for one single normal breath. In Thai this is called "Kab".
6. Carefully follow contraindications and cautions during the massage on each recipient.



Contraindications in Thai Massage

Thai massage is safe when performed with adequate knowledge of the recipient's physical condition. Physical disorders vary from one body system to another. The effects on the recipient also depend on the massage position.

The 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. Proceed with caution should these symptoms be present:

1. **Injury or inflammation of muscle**

Reduce discomfort by applying a cold compress to the areas of inflammation. If the injury occurred within the last 24-48 hours or if the area is red and feels warm to the touch, this area should not be massaged.

Apply a hot compress or herbal ball to the area of the chronic injury to soften and reduce tension. **Massage with caution.**

2. **Bone fracture or joint dislocation**

Perform first aid if possible on acute injury and refer to physician.

Do not massage this area.

With permission from the attending physician, during healing process massage with caution.

3. **Fever from any causes**

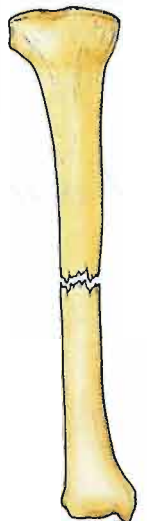
Do not give massage.

If the body is aching as a result of muscle inflammation, massage will exacerbate the inflammation. It may also spread infection if fever is caused by bacteria.

The masseur may, however, gently massage hands, face and head to relax and offer relief and support to recipient.

4. **Varicose veins (particularly on legs)**

Do not massage the distorted veins that are elevated from the skin. Massage pressure may cause more damage to the vessel tissue. In extreme cases it may dislodge any clots formed in the vein and cause obstruction to major organs.



Drawing of fractured bone.
By: Suwan Tupiyakun



Varicose veins on a woman's leg.
Photo: The Authors



5. **Contagious skin diseases**

Do not massage the affected area.

The disease may spread to other parts of the body and infect the masseur. Massaging non-affected skin areas is possible but infected areas should be avoided.

6. **Drug and/or alcohol intoxication**

Do not massage.

Massage may intensify the intoxicating agent's effect and give rise to cause uncontrollable behavior by the intoxicated person.

7. **Cancer**

Massage allowed with approval from attending physician; avoid the site of tumor and sensitive surrounding area. Reduce pressure to half of normal pressure.

Do not apply pressure to lymph nodes and observe the contraindicated positions in the practice section of this book.

8. **Ill health** such as non-severe heart condition, diabetes, high blood pressure, stroke, and chronic illness conditions.

Apply special techniques with caution as indicated in the practice section of this book.

9. **Pregnant and menstruating women**

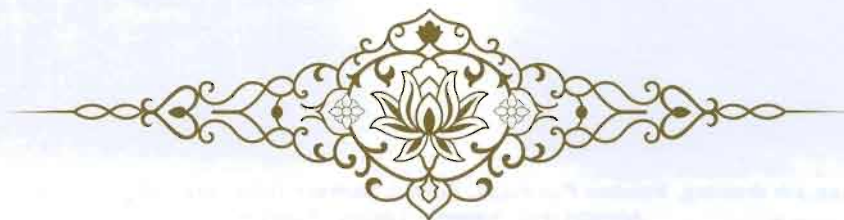
Apply special techniques with caution as indicated in the practice section of this book.

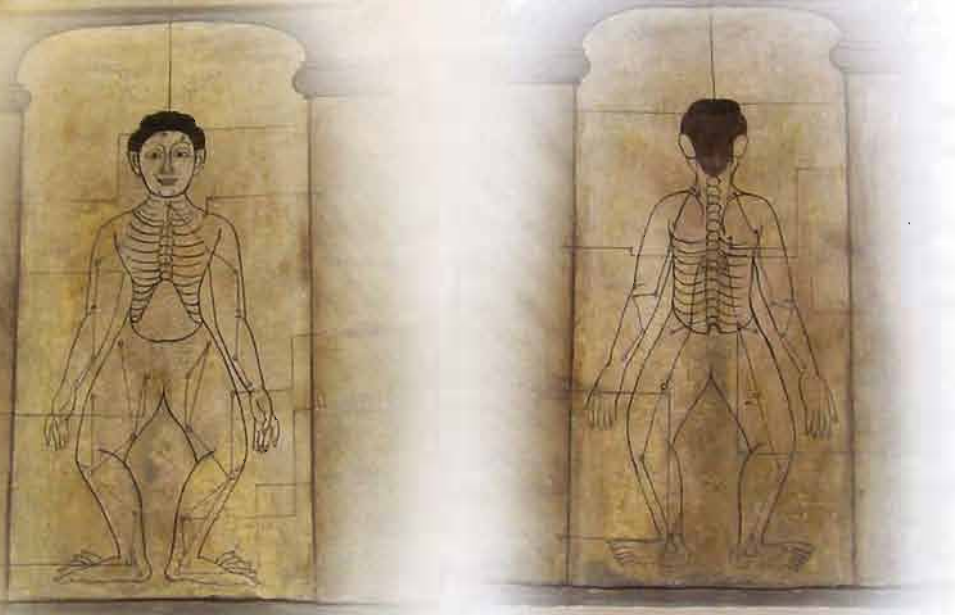
10. When recipient is very hungry offer a light snack and tea before commencing massage. If the recipient is too full, avoid positions which may cause discomfort such as lying face down (prone) and refrain from abdominal massage.



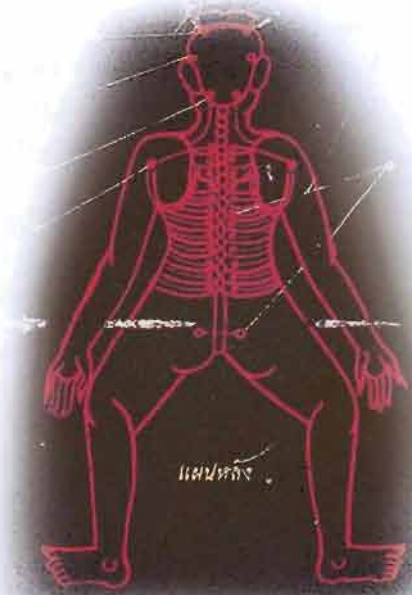
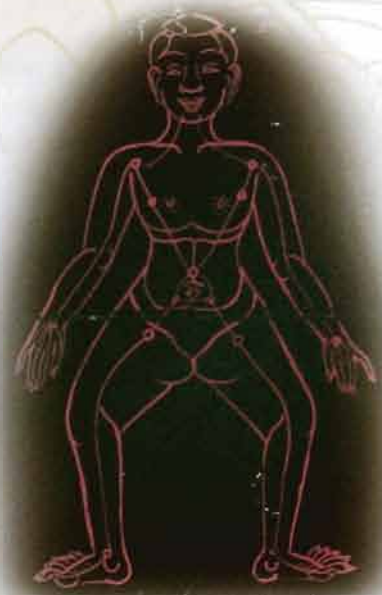
Skin rashes on a waist area.
Photo: The Authors

NOTE: Do not exert pressure beyond recipient's comfort tolerance level. Giver must not play the role of "physician". Always refer recipient to seek appropriate medical advice when necessary.





Marble scriptures on temple wall, Wat Pho, Bangkok



Sen Sib drawing, Kampee Pan Nuad, Book 1 Number 1008, page 13-16, 17-20
Ancient text, National Library, Bangkok

Chapter 3: Sen Sib in Complete Sources

Background of Sen Sib

The ancient Royal Traditional Thai Medicine Text indicates there are 72,000 channels originating inside the abdominal cavity. All 72,000 channels spread from the abdominal cavity through the entire body via the ten major life energy channels called "Sen Sib".

These ten life energy paths (lines) are the heart of Thai massage and the basis of therapeutic Thai massage throughout the history of Thailand. Actual documentation confirming when and how Sen Sib originated has not been found.

Three ancient records form the main text of the Sen Sib theory. The basic theories of each are the same. Some paths have more than one name and some minor differences are seen in the names of each path.

This chapter describes the Sen Sib channels as found in the three important sources which are:

1. Royal Traditional Thai Medicine Ancient Text from the reign of King Rama V. The major description of Sen Sib recorded and compiled at the command of the king in 1870 A.D.
2. Tamla Loke Nitani Ancient Text from the reign of King Rama II. Medicinal fables recorded by Phraya Wichayatibbodee (Klom), a former governor of Chantabun Province during the reign of King Rama II (1809-1824 A.D.)
3. Marble Tablets inscribed with graphics at the Wat Pho temple, Bangkok. Recorded during the reign of King Rama III (1824-1851 A.D.)



Original ancient text, Royal Traditional Thai Medicine King Rama V.
National Library, Bangkok

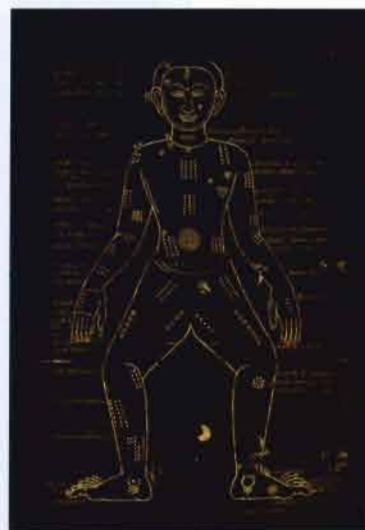


The philosophical theory of Thai massage is similar to that of Ayurvedic massage which is based on the life energy channels and the belief that a person's health and well-being relies on the balance of life energy. Life energy in Thai massage is called "*Prana*", which means "*the wind of life*", and is known as "*Lom Pran*" in Thai. The obstruction of prana flow can cause discomfort or illness to a person. As Sen Sib are the major energy channels throughout the body, they need regular maintenance to avoid any blockages or stagnation.

Applied properly Thai massage helps immensely to remove blockages that could obstruct energy flow in the Sen Sib, and bring balance to body, mind and spirit. Ancient Thais applied pressure on points according to Sen Sib in combination with herbal medicine application to treat certain illnesses. Nowadays, some of these pressure points are being used in therapeutic massage to relieve common ailments.

The Characteristics of Sen Sib

1. There are ten major paths. "*Sen*" means path or line and "*Sib*" means ten.
2. All ten Sens originate approximately two thumb widths below the abdominal surface in the vicinity of the navel.
3. Each Sen has different exit points throughout the body.
4. The paths are invisible. They are not blood vessels, nerve fibers, or ligaments as many may think. They are invisibly connected to send sensations when pressing at the right pressure point to the corresponding directions.
5. There is "*wind*", being the energy force, running through the path. If the path is blocked, obstruction to the wind can cause illness. Some paths have more than one type of wind. Some have names for the winds and others do not. However, even if there is no wind name for a path, it does not mean there is no wind. The ancients simply did not give names to some winds, but symptoms can still appear when there are blockages of winds in those particular Sen lines.
6. The paths have pressure point locations that affect the wind when pressed.



Drawing of Phra Tumrap Pan Phedas,
Book 1 Number 1030, page 133
Ancient text, National Library, Bangkok



Names of Sen Sib

Most students follow the Wat Pho list of Sen Sib with minor variations. For simplicity in tracing direction when mentioning Sen Sib, this book will refer to the Sen Sib names as recorded at Wat Pho.

The direction of Sen Sib as mentioned here can be found in all three sources mentioned above. Most of the paths have the same direction. However, some Sens do not cover certain parts. This book will mention all of them and indicate the differences.

The exact location of the points of origin at the navel for all ten paths can be found only in the Wat Pho sources. However the points as shown on the marble tablets are in two dimensional scripture and difficult to interpret. The exact location of the points could only be identified when several experienced Thai massage teachers traced them through actual pressure application during the Thai Massage Revival Project in 1985 (see Thai Massage Revival Project in chapter 5). Hence, the explanation on the origin at the navel as mentioned here comes from the Wat Pho source only. The "finger width" measurement is not absolutely certain since there is no exact rule as to which finger should be used. However, most teachers presume it to be the thumb. For convenience to the giver, some teachers may use fingers instead of a thumb when more than one thumb is required, but traditionally they used the thumb as the measurement.



Measurement based on four finger widths.
Photo: Pandit Watanakasivit



Measurement based on one thumb width.
Photo: Pandit Watanakasivit

The Names of Sen Sib as Identified by the Three Sources

Some sources give the same Sen more than one name.

| Sen Sib Number | Royal text during King Rama V Sen Sib Name | "Tamla Loke Nitani" during King Rama II Sen Sib Name | Wat Pho epigraphs during King Rama III Sen Sib Name |
|-------------------|---|--|---|
| 1 | I-tha อีทา | I-tha อีทา | I-tha อีทา |
| 2 | Ping-kla ปิงคลา | Ping-kla ปิงคลา | Ping-kla ปิงคลา |
| 3 | Sum-ma-na สุมมนา Su-sum-ma-na สุตสมมนา | Sum-ma-na สุมมนา | Sum-ma-na สุมมนา |
| 4 | Kan-la-ta-ree กาลทารี Kan-ta-ree ฆานทารี | Kan-la-ta-ree กาลทารี | Kan-la-ta-ree กาลทารี |
| 5 | Sa-had-sa-rang-sri สหัทศรังสี Had-sa-lue-dee หัตถฤดี | Had-sa-rang-sri หัตถรังษี | Had-sa-rang-sri หัตถรังษี |
| 6 | Ta-wa-ree ทวารี Kong-ja-gorn กงจกร | Ta-wa-ka-ta ทวาคตา Ta-wan-jan ทวารจันทร | Ta-wa-ree ทวารี |
| 7 | La-wu-sank ลาวุสัง Ku-chung กุชุง | U-rang อูรัง Pu-sum-pa-wang ภูสุมาพวง Sam-pa-sa-so สัมปะสาโส | Jan-ta-pu-sank จันทภูสัง |
| 8 | U-lang-ga อุลังกะ So-ra-wa-ni สรวนิน | Su-kum-u-sa-ma สุขุมอุสะมา | Ru-sum รุข่า |
| 9 | Ta-wa-tha-ree ทวารธารี Nan-ta-gra-wad นันทกระหวัด | Kang-ku กังขู | Su-ku-mang สุขุมัง |
| 10 | Sik-ki-nee ลิกขินี Kish คิช | Sank-ki-nee สังคินี Rat-ta-ki-nee รัตคินี | Si-ki-nee ลิกขินี |



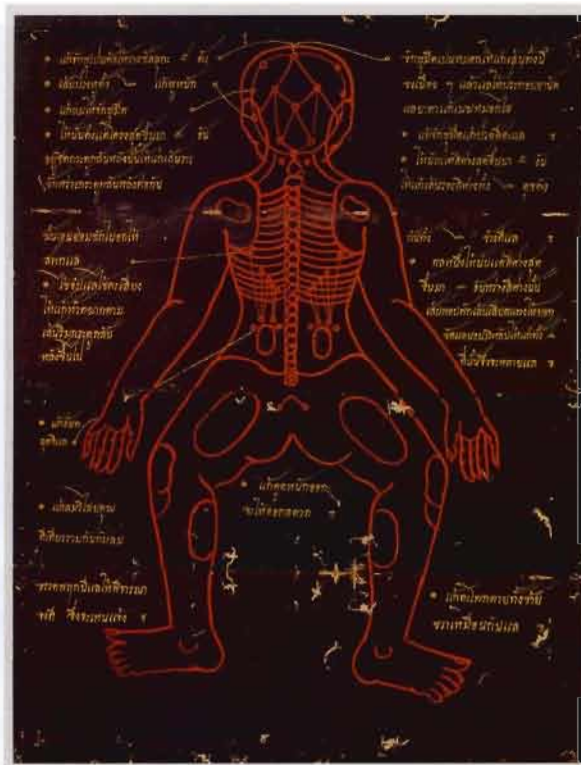
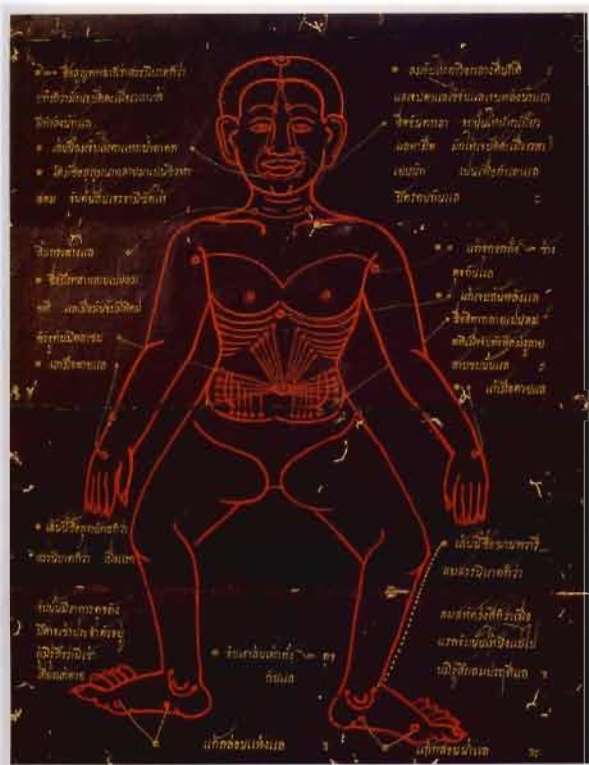
Tracing Sen Sib

The diagrams reproduced in this book trace the Sen Sib paths according to all three sources. The Sens are shown as completely as recorded. Some sources do not cover an area while another traces through the missing part, so the different locations are indicated by color coded lines to illustrate the differences.

The main tracing is shown in **green** and **red**.

The Tamla Loke Nitan is in **blue**.

The Royal Traditional Thai Medicine text is in **purple**.



Sen Sib drawing: Kampee Pan Nuad, Book 1 Number 1008, page 25-32
Ancient text, National Library, Bangkok

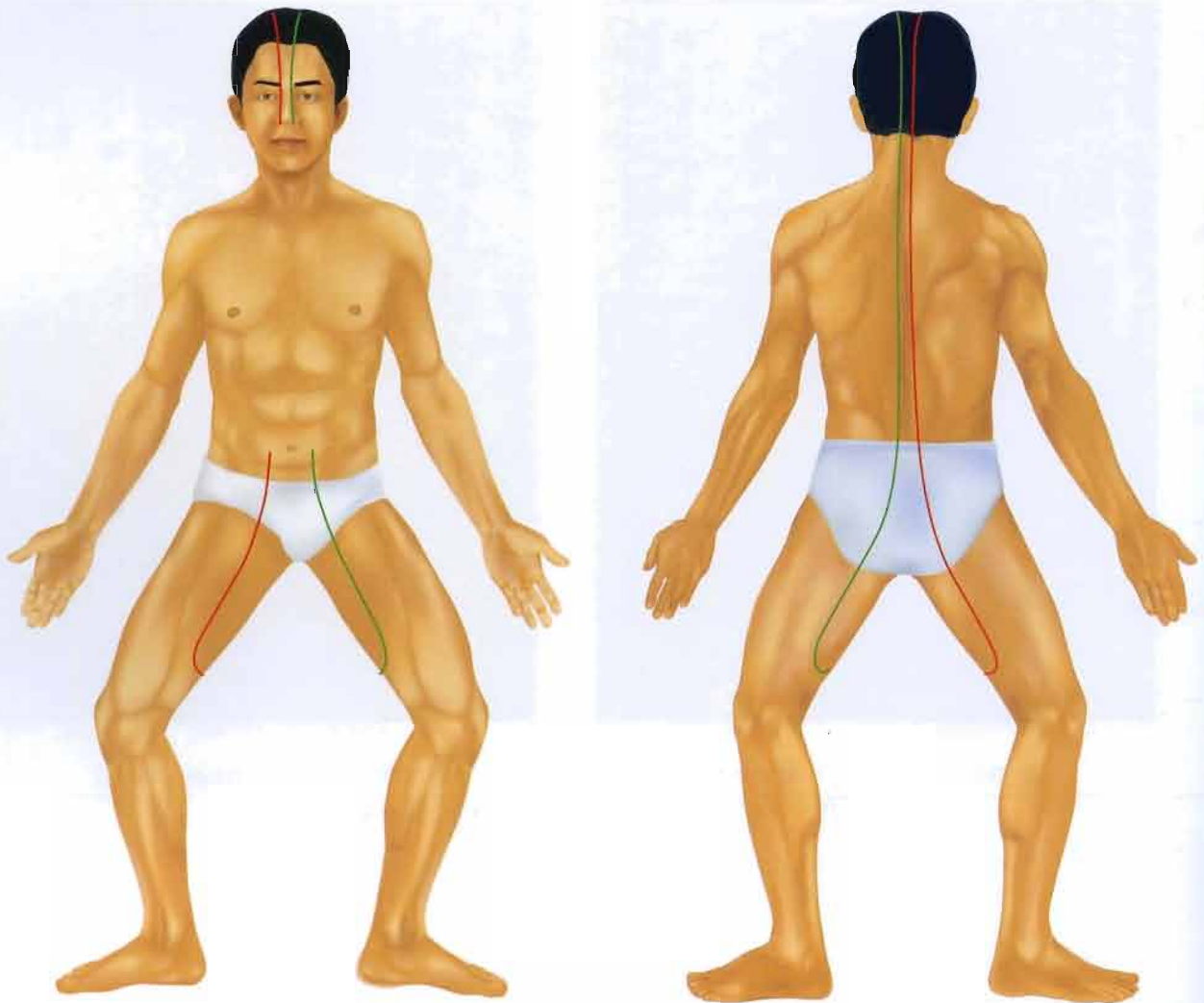
Sen 1: Itha: Exits left nostril.

On left side of the body: This starts one thumb width to the left side of the navel and passes through pubic area to the inside of the left thigh towards the rear. It then runs upwards past the left buttock and proceeds along left side of spine, continuing over the head and curving downwards to the left side of the face and exits via left nostril. (The line is colored in green)

Sen 2: Pingkla: Exits right nostril.

Pingkla follows the same pathway as Sen 1 Itha but on the right side of the body and exits via the right nostril. (The line is colored in red)

Sens 1 and 2 : Itha - Pingkla



Drawing by Suwan Tupiyakun



Sen 3: Summana: Exits tongue.

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

Sen 3: Summana



Drawing by Suwan Tupiyakun

Sen 4: Kanlataree: Exits 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 ribcage through the inner scapular to both arms, moving downwards to the wrists and exit all ten fingers. The two lower branches run downwards on the medial side of thigh and calf to the ankles and exit all ten toes.

NOTE: There is no indication of paths on the rear body.

Sen 4: Kanlataree: Source from the Marble Tablets at Wat Pho.



Drawing by Suwan Tupiyakun

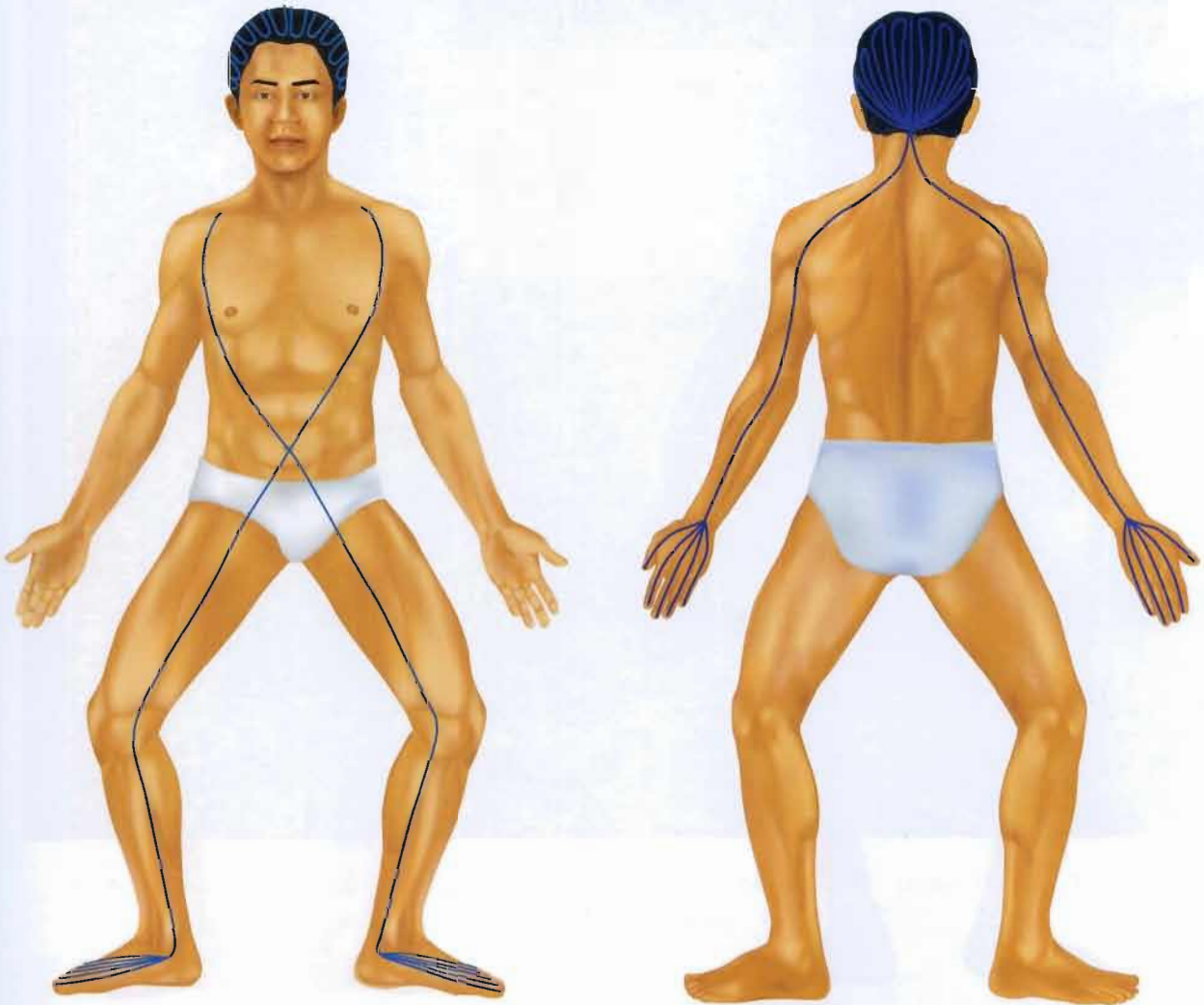
Sen 4: Kanlataree.: Exits ten fingers and toes.

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 "Kamdān Line" (sagittal or line at middle of the head running from the base of the skull towards top of the forehead) and then wind back and forth, continuing on the posterior arms to the wrists where they exit all fingers. The two lower branches run through both thighs along the tibia bone to the ankles and exit all ten toes.

NOTE: There is no indication of paths on the rear lower body.

Sen 4: Kanlataree. Source: Tamla Loke Nitan from the reign of King Rama II.



Drawing by Suwan Tupiyakun

Sen 4: Kanlataree: Exits ten fingers and toes.

Source: Royal Traditional Thai 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 to the back along the spine and spread to both arms downwards to the wrist and exit all ten fingers. Both lower branches run through the medial side of the thigh and leg to exit all ten toes.

NOTE: There is no indication of the line on the rear lower body.

Sen Sib diagrams in Royal Traditional Thai Medicine Text show thumbs pointing towards the body, while diagrams from Wat Pho and other sources show they point outwards.

Sen 4: Kanlataree.

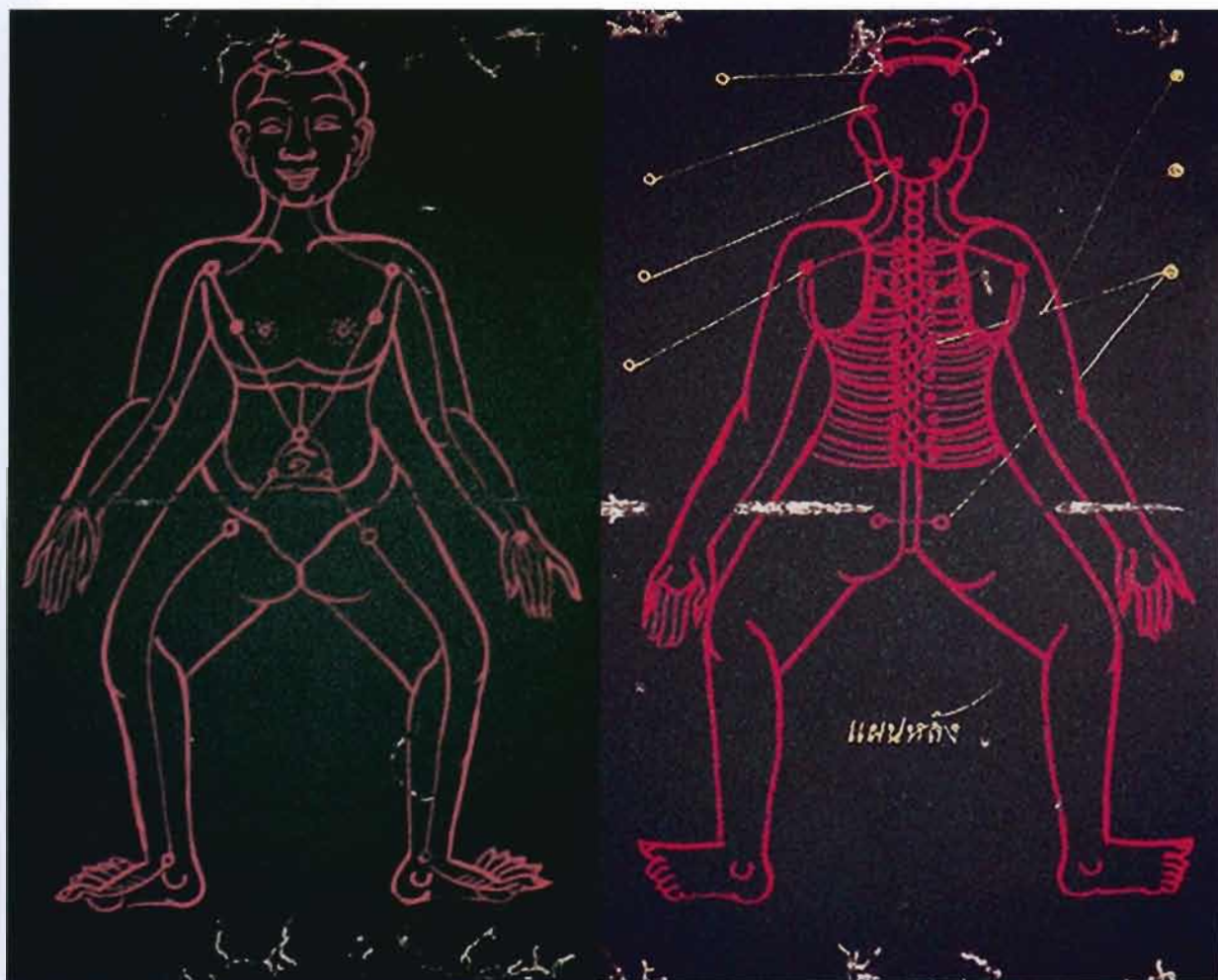
Source: Royal Traditional Thai Medicine Text from the reign of King Rama V.



Drawing by Suwan Tupiyakun

Sen Sib Kanlataree: Sacred Drawing

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

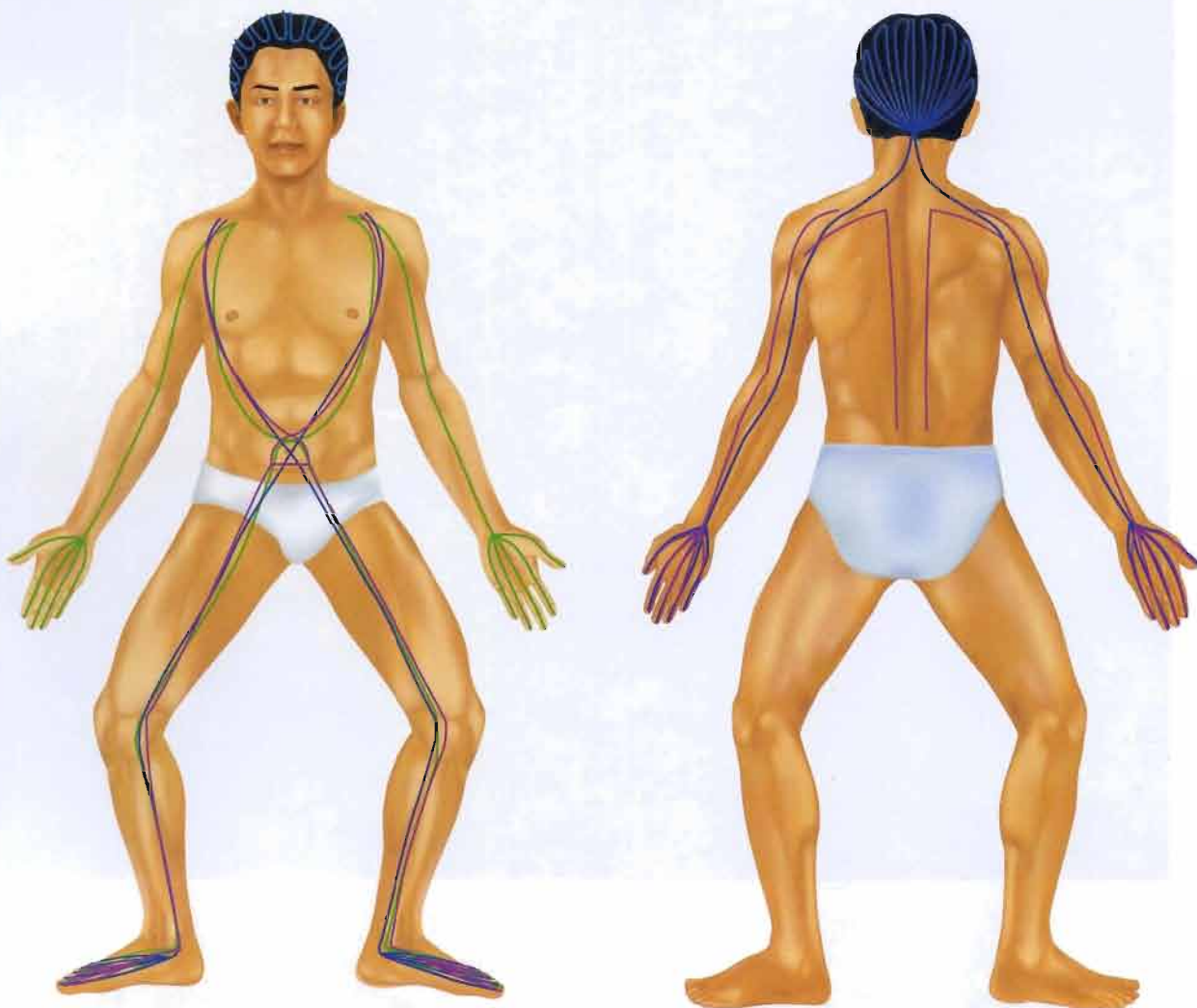


Sen Sib drawing: Kampee Pan Nuad, Book 1 Number 1008, page 13-16, 17-20
Ancient text, National Library, Bangkok

Sen 4: Kanlataree: Summary From All Three Sources.

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

Sen 4: Kanlataree: Summary From All Three Sources



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

Drawing by Suwan Tupiyakun

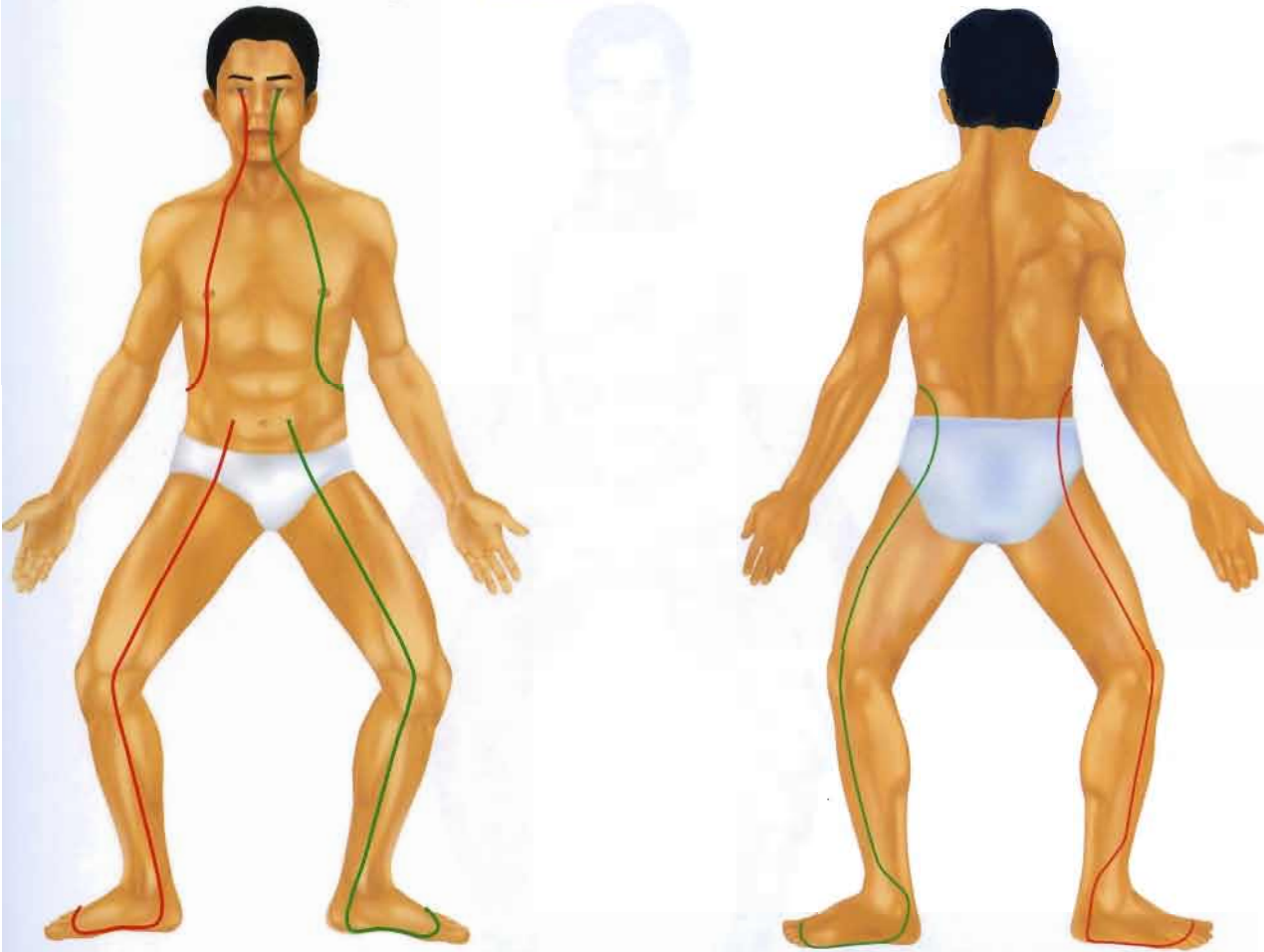
Sen 5: Hadsarangsri: Exits left eye.

On left side of the body: This Sen starts 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 left foot moving upwards along the lateral side but closer to the tibia bone of left leg to the left thigh. It then continues to the left side of the ribcage passing the left nipple and upwards to below the left side of the chin to exit at the left eye. (The line is colored in green)

Sen 6: Tawaree: Exits right eye.

Tawaree runs the same pathway as Sen 5: Hadsarangsri but on the right side of the body and exits at the right eye. (The line is colored in red)

Sens 5 and 6: Hadsarangsri - Tawaree



NOTE: Tamila Loke Nitan indicates that the line runs through the plantar and reverses at the dorsal.



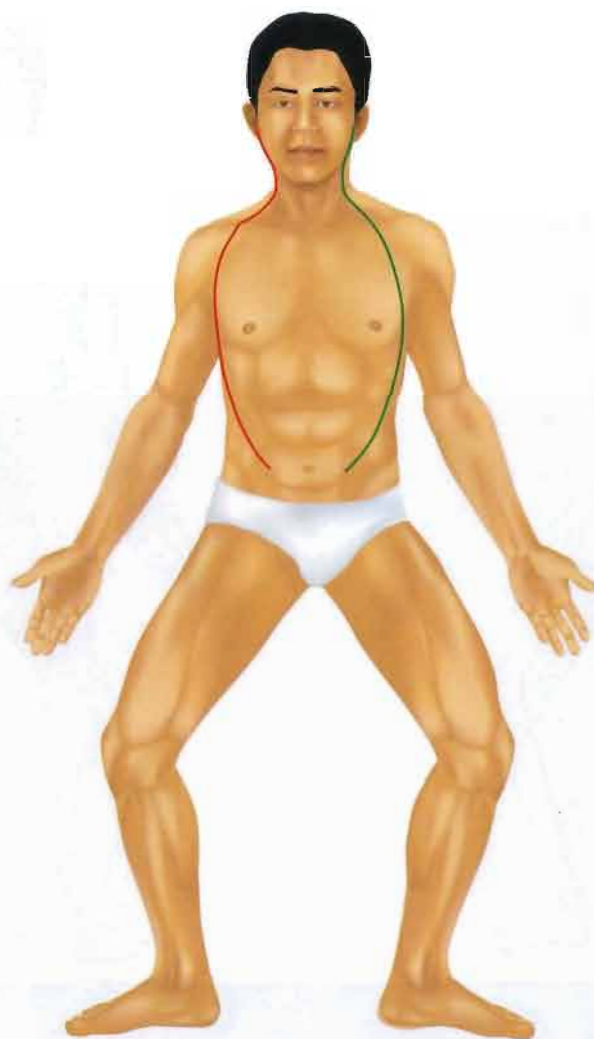
Sen 7: Jantapusank: Exits left ear.

On left side of the body: This line starts four thumb widths on the left side of the navel, runs upwards through the left breast to the left side of the neck and exits at the left ear. (The line is colored in green).

Sen 8: Rusum: Exits right ear.

Rusum runs the same pathway as Sen 7: Jantapusank but on the right side of the body and exits at the right ear. (The line is colored in red).

Sens 7 and 8: Jantapusank - Rusum



Drawing by Suwan Tupiyakun

Sen 9: Sukumang: Exits anus.

Sukumang starts two thumb widths under the navel and a little to the left and proceeds downwards exiting at the anus. (The line is colored in green).

Sen 10: Sikinee: Exits sexual organ.

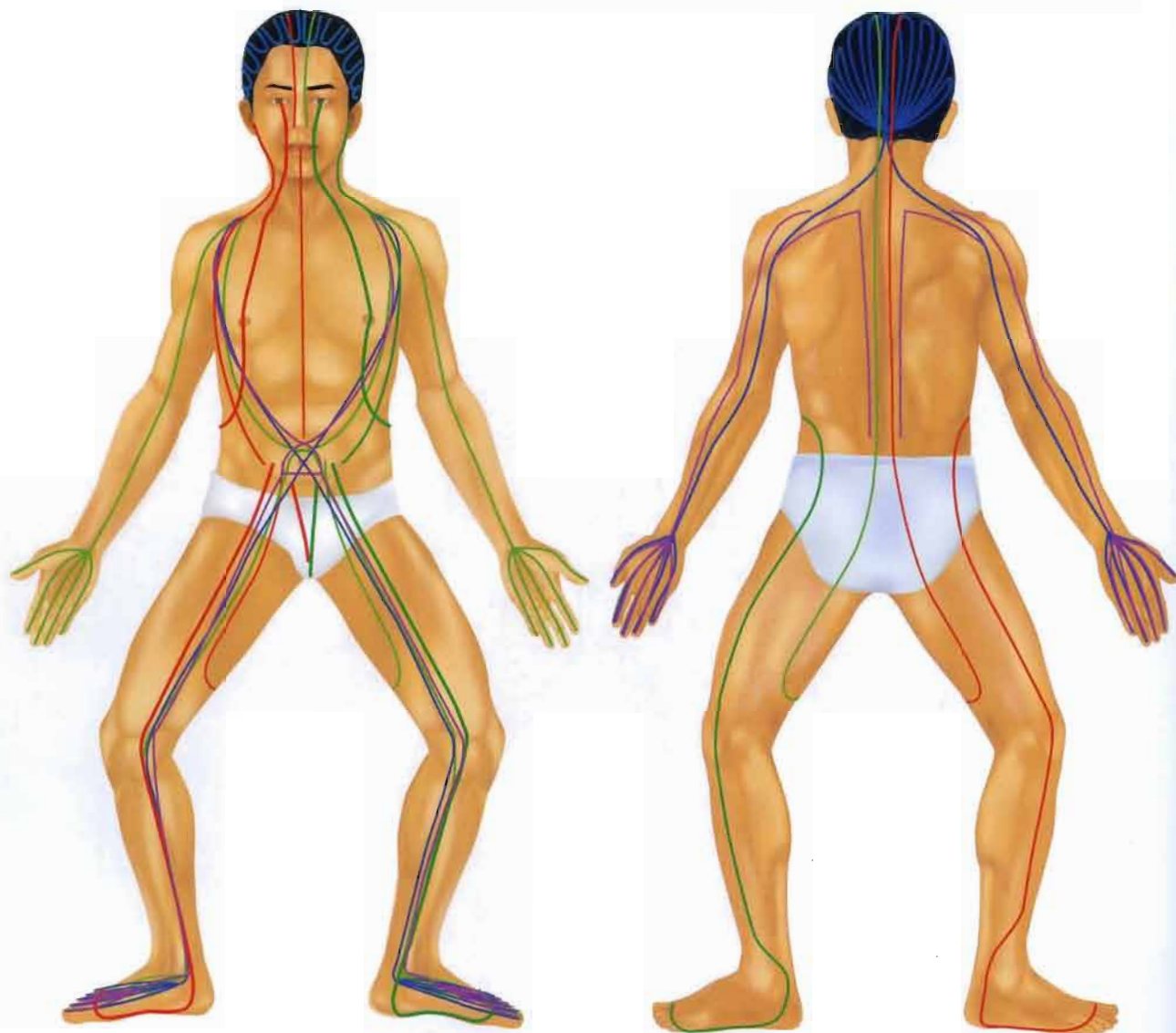
This last Sen starts two thumb widths under the navel a little to the right and runs downwards to exit at the sex organ and the urethra. (The line is colored in red).

Sens 9 and 10: Sukumang - Sikinee



Drawing by Suwan Tupiyakun

All Ten Channels of the Sen Sib



Drawing by Suwan Tupiyakun





Drawing of "Sun, Moon and Earth": Samudparb Trai Phum,
Krung Sri Ayutthaya-Krung Thonburi, Book 1 Number 8 Picture 17
Ancient text, National Library, Bangkok



Buddha bestowing blessing on Dr. Jiwaka Komaraphat
Royal Traditional Thai Medicine Text, page 418
National Library, Bangkok

Chapter 4: Faith and Ethics of Thai Massage Practitioners

The Life of Doctor Jiwaka Komaraphat

Doctor Jiwaka Komaraphat is a renowned physician whose life is detailed in Buddhist scriptures. Students of traditional Thai medicine and Thai massage are most likely to be familiar with this ancient model of Buddha's physician. He is revered in Thai tradition as the founder of traditional Thai medicine although his relationship to traditional Thai medicine and particularly Thai massage is obscure. Following is the life of Dr. Jiwaka Komaraphat as recorded in the Vinaya Mahawak version of ancient Buddhist scriptures. The aim of this book is to relate how Traditional Thai Medicine was founded in a Buddhist context and not to make any judgment as to the doctor's credentials.

At the time that Lord Buddha was living in India, there was a town named Rajghir which was ruled by King Pimpisara. Sarawadee was a famous prostitute of Rajghir. When she became pregnant, she concealed her pregnancy in fear of losing her business until the time when she gave birth to a healthy baby boy. She ordered her servant to place the infant in an old bamboo basket and leave him at the city dump.

That same morning, Prince Apai (son of King Pimpisara), was on his way to his palace when he noticed a flock of crows bustling and flapping about an old basket. He asked the people gathered around the scene, "Why are the crows flocking around here?"

The onlookers replied, "Your Majesty, there is an infant."

"Is it still alive?" asked the Prince.

"It is still alive, Your Majesty," was the response.

Upon hearing this, the prince commanded the onlookers to bring the child to his palace and ordered a nanny to care for the newborn. The people obeyed the royal command and brought the child to the nanny at the palace and named the infant, "Jiwaka," meaning "alive". They also gave the child an additional name, "Komaraphat", meaning "a child adopted by a prince."

Later, when he was older, Jiwaka Komaraphat pondered as to which career would benefit his family most and he decided to study medicine. He traveled to the city of Taxila to meet Dr. Tisapamoke. Jiwaka asked the doctor for permission to study medicine under him and the doctor gave his consent. In return for his teaching, Jiwaka worked for the doctor and eventually completed his studies after seven years.

After the end of the seventh year, he asked his mentor whether there was

anything further for him to learn. Dr. Tisapamoke replied by instructing him to circle the entire city with a shovel in hand. He was to search for objects that could not be applied in the treatment and healing of patients and to bring these objects back to his mentor. Jiwaka proceeded to trek around the city as instructed but was unable to find a single object that could not be used to heal patients. He returned empty-handed, and reported to Dr. Tisapamoke that, in fact, everything he found on the way could be applied to the healing of patients. Satisfied with this reply, Dr. Tisapamoke concluded Jiwaka had successfully completed his tutelage and could now graduate to be a fully-fledged physician, and was sent out into the world to practice medicine.

All along the way on his return journey home, Dr. Jiwaka successfully treated many patients and his fame spread far and wide. On one occasion, King Pimpisara, the father of his prince stepfather, fell ill from hemorrhoids. Prince Apai presented Dr. Jiwaka in order to administer treatment to the King. The doctor healed him with great results. The King, so pleased, rewarded the doctor by ordering five hundred women serving the King in the palace to hand over their jewelry to Dr. Jiwaka. The doctor declined the royal gift and offered his service as his loyal duty to the King who granted him the title of Royal Physician and commanded the doctor to treat patients within the royal court and to serve Buddha and his monk disciples.

During his tenure, the doctor performed many types of treatments including surgery to remove "a strange looking animal" from the brain (perhaps, a parasite - authors). On one occasion, the Buddha wished to cleanse his body of impurities by means of a laxative. Phra Ananda, a disciple close to Buddha, approached Dr. Jiwaka to ask for a suitable medicine. The doctor instructed Phra Ananda to wash Buddha's external body to refresh the body for a period of two to three days. The doctor then prepared a laxative by filling three lotus stems with several types of smoked herbal medicine. After completing the preparation, the doctor presented each lotus stem to Buddha with the advice that inhaling each lotus stem would move the bowels ten times. Thus the three lotus stems preparation would facilitate thirty bowel movements.



Dr. Jiwaka left Buddha with the belief that each lotus stem would induce ten bowel movements. However, due to the large amount of toxins accumulated in Buddha's body, only twenty-nine movements were induced. It would require a final bath in warm water to stimulate the final cleansing movement.

Lord Buddha, knowing the doctor's thoughts, instructed Phra Ananda to draw a warm water bath after completion of the twenty-ninth movement. Just as Dr. Jiwaka

prescribed, the thirtieth movement occurred. He also recommended that Buddha refrain from eating meals cooked with vegetable broth until his body had stabilized. Despite never having been ordained into the monkhood, Buddha bestowed a blessing on Dr. Jiwaka by naming him an exceptional Buddhist.

This story of Dr. Jiwaka Komaraphat, as set forth in the Tripitaka (the Buddhist Canon), shows that he was recognized during Buddha's lifetime as a great and renowned physician. There is, however, no mention in the scriptures of massage being used in treatment and healing. Furthermore, there is no clear explanation of how his teachings in traditional medicine were transferred to the Thai people even though Buddhism's influence eventually reached and was disseminated throughout Thailand.



Statues of Buddha and Dr. Jiwaka Komaraphat, Wat Nongyanang, Uthai Thani. Photo: The Authors

Prayers in Thai Massage

As is the custom in most Buddhist societies, Thai Buddhists believe in paying homage to their teachers by performing rituals and saying prayers prior to performing an important task, such as Thai massage, Thai dance, Thai boxing, and other ancient practices. Thais normally pray at the start of each day or silently prior to performing the art. For example, Thai boxers perform a boxing dance to live music as a way of showing respect and paying homage to their teachers before they commence fighting. In Thai massage, however, the masseur may just offer a silent prayer prior to giving a massage.

With regard to Thai massage, Thai students must honor their teachers from the moment they start learning the art. A student must pay respect to the teacher and humbly request he/she be accepted as a student. Afterwards, they participate in the annual ceremony to honor their teachers. The ceremony to pay homage to the teacher is an age



old custom that is performed on a selected Thursday of each year. The date is decided astrologically, usually by a monk, but it always falls on Thursday. All the students, former and present, will come to honor and pay respect to their teachers, no matter how far they have to travel. The ceremony includes prayers to Buddha, to Dr. Jiwaka Komaraphat, and to their line of teachers.

The altar, which is adorned with a statue of Buddha and Dr. Jiwaka Komaraphat, may contain flower bouquets (called "Bai Sri") in an ancient arrangement, candles, incense, text books, boiled eggs, fruits such as coconuts, bananas, oranges, and other items depending on the strictness of the particular ceremony.

The prayers, which are recited in the ancient language, Pali, vary depending on the presiding master; however, the most common prayers include the following:

1. Prayer to Buddha.
2. Prayer to the teachers.
3. Prayer to Doctor Jiwaka Komaraphat.



Altar for paying homage to the teachers,
Wat Nongyanang, Uthai Thani
Photo: The Authors



Ceremony for paying homage to Buddha and the teachers,
TMC school. Photo: The Authors



Prayer to Buddha

With hands joined together in "Pranam" position, recite in Pali:

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA (recite 3 times)
Meaning: Homage to the Blessed One, the Noble One, the Perfectly Enlightened One.

ARAHAM SAMMASAMBUDDHO BHAGAVA
BUDDHAM BHAGAVANTAM ABHIVADEMI

The Lord, the Perfectly Enlightened and Blessed One,
I render homage to Buddha, the Blessed One.

~~~~~ bow ~~~~~

SVAKKHATO BHAGAVATA DHAMMO  
DHAMMAM NAMASSAMI

The teaching so completely explained by Him,  
I humbly bow before the Dhamma.

~~~~~ bow ~~~~~

SUPATIPANNO BHAGAVATO SAVAKASANGHO
SANGHAM NAMAMI

The Blessed One's Disciples, who have practiced,
I humbly bow before the Sangha.

~~~~~ bow ~~~~~

## Prayer to All Teachers

Pa-je-ra Ja-ri-ya Hone-Ti  
Kunutara Nu-sa Sa-Kaan  
Panya Wuthi Gare Te-Te  
Tin-no-wa-te Na-ma Mi Hang

**Translation:** May we pay respect and honor  
to all our teachers who give us knowledge.  
May we be blessed with intelligence, wisdom,  
success, longevity, ethics, honor and pride to  
the benefit ourselves and our country.



## Prayer to Doctor Jiwaka Komaraphat

Om Na Mo Jivako Maraphat-jo Poo-cha-ya (recite 3 times)

**Translation:** To Dr. Jiwaka Komaraphat we pay respect and honor you.





Drawing showing importance of professional ethics and respect to teachers leading to rebirth in heaven after death. Royal Traditional Thai Medicine Text page 22



# *Oath and Ethics of Thai Massage Practitioners*

Thai massage practitioners have pledged their intention during the national assembly of Thai Massage Revival Project. The objectives of their pledge are for the benefit of mankind, for the acceptance to Thai massage as the branch of Traditional Thai Medicine, and also to maintain and improve the standard of Thai massage.

## *Thai Massage Practitioner's Oath*

1. I vow to dedicate myself to the profession of Thai massage with the goal of bettering the health and safety of others.
2. I vow to strictly abide by the rules and ethics of professional Thai massage.
3. I vow to study further, improve my knowledge and continue my practice in Thai massage in order to maintain optimal performance in Thai massage.
4. I vow to uphold my dignity, always honor the profession of Thai massage and support the harmony within the profession.
5. I voluntarily vow to keep this oath so long as I am practicing my profession.



Ceremony for paying homage to Buddha and the teachers, Wat Nongyanang, Uthai Thani  
Photo: The Authors

## *Ethics of a Thai Massage Practitioner*

1. Protect and care for the wellness of others and provide equal service to all.
2. Uphold the duty with honesty, compassion and lack of greed, respect law and order, refrain from dishonest acts, and accept as duty to protect against any known wrongdoing to defame or discredit Thai massage.
3. Continue to improve the body of knowledge of Thai massage from ancient texts and teachers; participate in sharing knowledge with the professional community; maintain high standards and provide a better service to the public.
4. Maintain confidentiality of clients and not disclose information without their permission or unless required by law to do so. Be humble and refrain from dishonest acts, impolite acts, and molestation to recipient by body, mind or other means.



5. Refrain from all excesses and temptations i.e. excessive drinking, smoking, gambling, overindulgence in sex, or indulging in unhealthy or socially unacceptable habits.
6. Refrain from practicing the art of Thai massage in inappropriate places which may lead to sexual connotations except when necessary or in the case of emergency.
7. Honor and cooperate with other Thai massage practitioners in order to bring benefit to the public.
8. Foster harmony within the profession in order to develop and better the public health care system for the Thai community.
9. Cooperate and work with organizations involved in improving both the Thai massage profession and traditional Thai medicine. Dedicate time, knowledge and other means to facilitate the organization's activities.

## *Manner and Deportment of a Thai Massage Practitioner*

1. Dress politely and appropriately and maintain a positive mental outlook.
2. Maintain cleanliness of hands and feet, as well as massage materials prior to and after giving massage.
3. Prior to giving massage, gather peace and pray to the teachers, pay respect to the recipient, question recipient's condition and administer massage accordingly.
4. Keep appropriate distance from recipient, try not to straddle recipient's body or breathe on the recipient.
5. Refrain from alcohol and smoking.
6. Explain treatment carefully in order to put recipient at ease; do not excite or scare the recipient.
7. During massage, listen, observe and question recipient's condition. Stop massage when recipient requests a rest or is unable to tolerate the pain.
8. Refrain from practicing massage when feeling ill or suffering a fever.
9. Refrain from massaging person with a full stomach, i.e. within 30 minutes after a heavy meal.
10. Cease treatment and seek assistance from appropriate sources when treatment is not helpful.



Manner of giving Thai massage.  
Photo: Pandit Watanakavit







Door guardians depicted on wooden doors. Wat Yai Suwannaram, Petchaburi  
"Yearly Book 2006", The Fine Arts Department





Drawing by Suwan Tupiyakun.





# *Chapter 5: Thai Massage Revival Project*

## *Creation and Outcome of the Project*

*T*he government's concern for safety is not unwarranted since people with inadequate knowledge are nowadays using incorrect Thai massage techniques. This can cause harm to the recipient, sometimes seriously even to the point of death or paralysis. These harmful effects can result from improper stretching techniques and/or severe massage on endangered areas of the recipient's body such as the abdominal area. Also, too much pressure can cause damage to nerves on other parts of the body.


The reputation and image of Thai massage was damaged after the Vietnam War as it became associated with sex, providing another reason to nurture this ancient art back to its former worthiness.

In 1985 A.D., the Thai government supported a special task force named "The Thai Massage Revival Project" which was made up of twelve organizations representing various fields, namely alternative medicine, public health, Thai massage associations, Thai traditional medicine organizations, health offices, medical doctor, foundations and temples famous for therapeutic massage.

The project was implemented on 15 November 1985 with an inaugural meeting at the Public Relations Department in Bangkok which aimed at reviving Thai massage. This was the first time that the nation's twelve most respected Thai massage practitioners and teachers met and discussed the future of Thai massage. The result of the meeting was to pursue the revival of Thai massage with the support and cooperation of all.

## *Objectives of the Project*

1. To educate and encourage the public to utilize Thai massage for self-help and for families to relieve aches and stress, to promote good health, and to reduce the use of analgesics which have side effects on the user's health.
2. To enhance the ability to perform Thai massage more effectively, with safety and in a polite manner. To preserve morale and to encourage the role of the Thai massage practitioner in general and in the community. To share and exchange knowledge, and to bond together to continue the further improvement and development of Thai massage. To restore the credibility of this ancient discipline in society and in the legal system.

- 
3. To develop the art of Thai massage to a level of professionalism and educational requirements with a well-formatted structure that can be integrated with modern medicine in order to help improve the Thai public health system.

## *Guide Lines in Setting Standards in the Foundation of Thai Massage*

In ancient times Thai massage was used mainly for therapeutic purposes. This practice continued to the modern era when it was adapted for the general population by combining positions in a sequence suitable for whole body massage. The purpose of Thai massage for health is to promote wellness of being, to relieve stress from daily life, to reduce body aches and pains caused by routine activity and for relaxation. The goal of this emerging version of Thai massage is not only to treat illnesses, as it was with therapeutic Thai massage in former times.

Thai Massage Revival Project developed the original foundation of Thai massage and therapeutic Thai massage curriculum to serve the objective of Thai massage for health. The curriculum was the outcome of several meetings held over a period of three years, from 1985-1987, among the twelve great Thai massage teachers who came from all over Thailand. Strict guidelines set for the committee to follow during their search for the ideal curriculum were safety, politeness, and effective positions and techniques.

The committee applied various versions of techniques and positions used since ancient times to stimulate the Sen Sib by massaging along the massage lines on the body such as "Line 1, 2, 3 lower left leg lateral" etc. These massage lines affect Sen Sib as a whole. In the event that the committee was unable to agree upon certain techniques or positions, they appointed two committee leaders who would follow the three rules mentioned above in order to accept or reject such techniques or positions.



Leg massage lines 1,2, and 3.  
Drawing by Suwan Tupiyakun

## *The Outcome of the Thai Massage Revival Project Research*

The curriculum of the original Foundation of Thai Massage covering the entire ten major life energy paths (Sen Sib) has been established. The curriculum is comprised of fascinating Thai massage techniques that combine the best of both styles from Royal





Thai massage and common Thai massage. Thai massage for the common people contains techniques that may be considered impolite when used with royalty and possibly unsafe to the recipient. Nevertheless, the beneficial side of this style is that it is comprised of genuine Thai massage techniques and is easier for the learner. It emphasizes energy contact for both the giver and the recipient. Royal Thai massage, however, is presented in a manner that reflects the polite, hospitable nature that Thais are renowned for and contains within it techniques that directly stimulate the Sen Sib by using the thumbs to press on points along the Sen Sib. The life energy lines are more effective when the points are stimulated through pressing as opposed to stretching.

Research conducted by the project changed the view of common Thai massage showing that it can be as polite, safe and effective as original Thai massage when carefully selected positions and techniques are applied.

After several meetings, the curriculum was drafted and tested in communities and community hospitals for therapeutic techniques. It was then evaluated and revised to perfection and put into nationwide use as a training model. Many people in communities throughout the country have been trained to use their knowledge and perform safe massage in their family or professionally. Results show that nationwide practice in hospitals and health care centers around the country has brought satisfaction to the public and it is widely accepted by public health care providers.

The Thai Massage Revival Project continues to play an important role in the improvement and development of Thai massage for education and safety purposes.



## *Organizations in the Thai Massage Revival Project*

1. Public Health and Development Foundation
2. Medical Problem Study Group
3. Folk Medicine Doctor Foundation
4. Coordination Committee of Non Government Organizations for Basic Health Care
5. Traditional Thai Medicine Association Thailand, Wat Parinayok
6. Traditional Thai Pharmacy and Ayurvedic Medicine Thailand, Wat Samphraya
7. Traditional Thai Medicine Association, Wat Mahathart
8. Thai Massage Profession Conservation Association, Wat Arwutwikasitaram
9. Wat Nongyanang
10. Thai Massage Development Study Group
11. Office of Basic Health Care Committee, Ministry of Public Health
12. Health Care Office, Bangkok Metropolitan Municipality





# *Advisors and Teachers in the Thai Massage Revival Project*

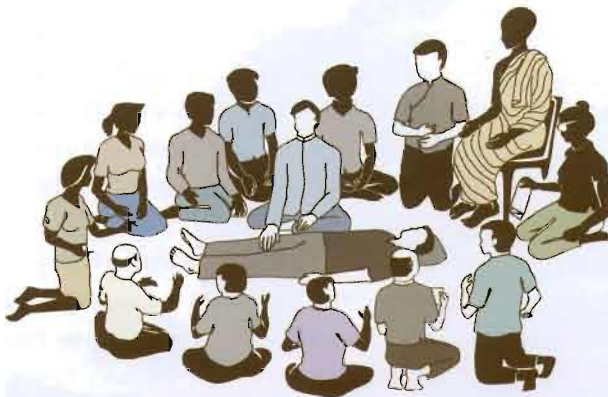
## *Advisors*

1. Phrakhru Uppakarn Phatanakit
2. Assistant Professor Sumlee Jaidee
3. Ajarn Pisit Benjamonkkolwaree

## *Teachers*

1. Ajarn Tuan Ruangyoo
2. Ajarn Boontum Kitniyom
3. Ajarn Ubol Huadhongtong
4. Ajarn Somboon Tosomboon
5. Ajarn Sompod Sririwat
6. Ajarn Pratin Subboonmee
7. Ajarn Tawin Apainikom
8. Ajarn Lau Janieam
9. Ajarn Suthee Lerdpaprom
10. Ajarn Jumlong Prommin
11. Ajarn Somkiat Kongwittaya
12. Ajarn Kanit Kamapanmanas

NOTE: "Ajarn" (from Sanskrit Acharaya) is the title given by Thais to academic masters, similar to the word "Khru" (from Sanskrit Guru).







# *Chapter 6: Laws and Standards of Thai Massage*

## *Regulations for Practicing Thai Massage*

*T* work done by a team of dedicated Thai massage practitioners and teachers throughout the country over the past twenty years has helped to restore Thailand's reputation as a country where ancient Thai massage has been preserved in its pure form. The outcome of the research, education and training conducted by the Thai Massage Revival Project, together with the enthusiastic response to Thai Massage of local communities and people outside of Thailand, prompted the decision by the Thai government, at a meeting on 30 April 2004, to enforce and support the existing Royal Decree issued in 1966 for the setting of standards for providers of Thai massage. The government set out a decisive plan to promote the development of the health care industry in response to local and international demands for a high standard and quality service. The initiative covers health care, health and beauty services, and the health care development of health care products including the use of herbs in traditional Thai medicine and Thai massage.

The Ministry of Public Health, in response to the government's policy, set out to standardize the spa, massage and beauty industry providers, and massage practitioners. This initiative was launched in July 2004.

*The standards consist of the following components:*

1. Qualification of business place
2. Qualifications of business provider
3. Qualifications of service provider (massage practitioner)
4. Quality of service provided
5. Quality of safety in service provided

The business establishment must have undergone inspection and met strict requirements. The service provider must obtain a professional permit from the Ministry of Public Health to perform service in the approved business place. To obtain a permit, the service provider must meet one of the following requirements:



1. Have at least one year of massage experience and pass the written and practical examination set by the Public Health Department Committee, or
2. Complete training at an authorized Thai massage school in accordance with the curriculum approved by the Public Health Department.

## *Accreditation of Thai Massage Schools*

A Thai massage school establishment is covered by the Royal Decree of Article 18 of the Private School Act B.E.2525 [school category Vocational School Act 15(2)].

The founder must be a Thai citizen and submit the completed application to the director of the District Education Office. The Office will then inspect and approve the school premises, approve and certify the licensee, the principal, the manager, and teachers. The Office will appoint the education committee of that particular vocation to evaluate and approve the curriculum submitted. Upon completion of the entire process, the Office will submit the recommendation to the Governor for the stamp of approval.

As an additional requirement by the Public Health Department, a Thai massage school applicant must hold one of the following four professional licenses:

1. Medical doctor license (MD)
2. Registered nurse license (RN)
3. Physical therapist license (PT)
4. Traditional Thai Medicine doctor license (TTM)

The accreditation process requires much detail in order to ensure high standards of teaching, a safe learning environment, appropriate administration procedures and record-keeping, and respect for the preservation of Thai culture and morals. The Department may perform on-going inspections to ensure that quality and standards are maintained.

Interested students may obtain a list of accredited Thai massage schools from the Provincial Office of Education. The license to operate must be clearly displayed at the premises of the accredited school.





# Example of Thai Massage School Permit

สช. 2



## ใบอนุญาตให้จัดตั้งโรงเรียน

ใบอนุญาตเลขที่ ขม 013/2544

อาศัยอำนาจตามความในมาตรา 18 แห่งพระราชบัญญัติโรงเรียนเอกชน พ.ศ. 2525 .อนุญาตให้

นางสาววิรัตน์ ชัยชาวุฒิ

อยู่ที่ บ้านเลขที่ 228 หมู่ที่ 12 ตำบลเชียงดาว อำเภอเชียงดาว จังหวัดเชียงใหม่

จัดตั้งโรงเรียนเอกชนดังปรากฏรายการต่อไปนี้

- (1) ชื่อ โรงเรียน นวไทยเชียงใหม่ (Thai Massage School Chiang Mai)
- (2) โรงเรียนตั้งอยู่ที่ เลขที่ 203/7 ถนนเชียงใหม่-แม่ใจ หมู่ที่ 1 ตำบลฟ้าฮ่าม อำเภอเมืองเชียงใหม่ จังหวัดเชียงใหม่
- (3) ประเภทโรงเรียน อาชีวศึกษา มาตรา 15(2) ระดับ พื้นฐาน - ประกอบอาชีพได้
- (4) เปิดทำการสอนตั้งแต่วันที่ 09.00 นาฬิกา ถึงเวลา 20.30 นาฬิกา  
หยุดพักใหญ่ ตั้งแต่วันที่ 12.00 นาฬิกา ถึงเวลา 13.00 นาฬิกา
- (5) บริเวณโรงเรียนมีเนื้อที่จำนวน - ไร่ - งาน - ตารางวา หรือ 180 ตารางเมตร
- (2) หลักสูตร ของโรงเรียน โดยอนุมัติกระทรวงศึกษาธิการ
- (3) ทำการสอนตั้งแต่ชั้น ชั้น ถึงชั้น ประกอบอาชีพได้
- (4) วิชาที่สอน หรือประเภทที่สอน หลักสูตรรวมแผนไทย
- (5) ให้รับนักเรียนได้ไม่เกิน วันละ 2 รอบ ๆ ละ 30 คน จำนวน 1 ห้องเรียน
- (6) รับนักเรียน (ไป - กลับ หรือประจำ) ประจำ และ ไป - กลับ
- (7) อายุของนักเรียนที่เปิดรับอย่างต่ำ 15 ปี อย่างสูง - ปี
- (8) ในปีหนึ่งแบ่งภาคเรียนออกเป็น - ภาค ภาคตั้งแต่ถึงแต่ -

ถึง - - ภาคกลางตั้งแต่ -  
ถึง - - ภาคปายตั้งแต่ -  
ถึง - - แบ่งเป็น วันจันทร์ ถึง วันเสาร์ วันละ 2 รอบ

- (9) วันหยุดประจำสัปดาห์ วันอาทิตย์
- (10) ให้โรงเรียนเริ่มเปิดทำการสอนได้ตั้งแต่ภาคเรียนที่ - ปีการศึกษา - เป็นต้นไป

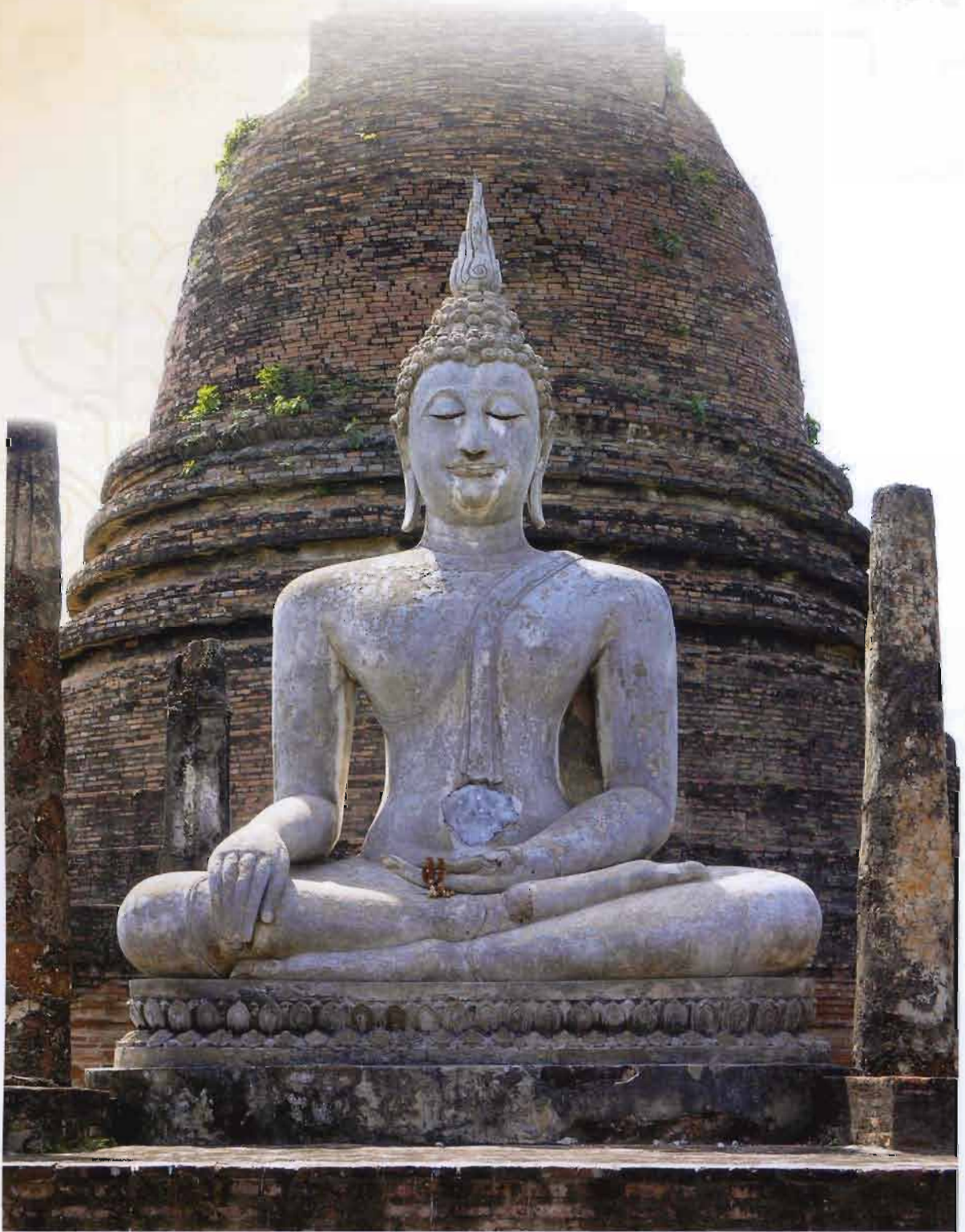
ทั้งนี้ ตั้งแต่วันที่ 11 เดือน ตุลาคม พ.ศ. 2544 เป็นต้นไป



ให้ไว้ ณ วันที่ 30 เดือน ตุลาคม พ.ศ. 2544







Ancient Buddha statue, Sukhothai World Heritage Site. Photo: The Authors



*Thai Massage the Thai Way :  
Healing Body and Mind  
Part Two : Practice*





Wat Phra Sri Sanpetch, Ayutthaya World Heritage Site. Photo: The Authors



# How to Use Part Two of This Book

**T**hai Massage the Thai Way, Part II is the entire curriculum for the Foundation of Thai Massage as taught at the Thai Massage School of Chiang Mai, Thailand (TMC).

TMC's curriculum follows all standardized positions and techniques set by the Thai Massage Revival Project for students of Thai massage. The Thai Massage Revival Project research curriculum makes up to 80% of TMC's course; the remaining 20% consists of additional appropriate stretching positions from Wat Pho to enable the course to meet the needs of students who are mostly foreigners and prefer stretching. The school has arranged some sequences to allow for smoother transition, and to emphasize coordinated rhythmical breathing during the massage in order to optimize total relaxation and to assure maximum safety.

In studying Thai massage, the ancient teachings on "massage lines" have been used as the guidelines for massage. These massage lines are not the same tracings as the "Sen Sib" or meridians used in some massage techniques. The ancient masters have brilliantly identified the locations and named the massage lines. They have taken into consideration the anatomy of the human body to provide comfort and safety while applying pressure along the lines. The names applied in the teaching are simple, easy to follow and easy to remember. The teachers have used layman's terms for the body parts and locations such as "Line 1: lower leg, outside". This means the massage path is at the lower leg on the lateral side of the body. For this location, this line is called Line 1. The given name helps avoid confusion with other massage paths on the same body part. When pressure is applied along these massage lines, it will affect the paths of the Sen Sib.



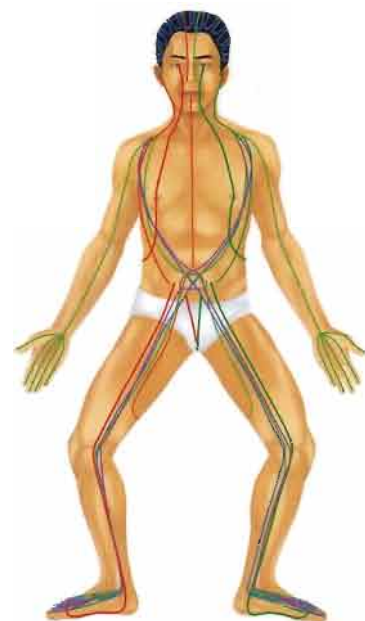
The practical section of this book presents the portions of Sen Sib which affect the path of massage lines. The illustrations will enable students undertaking a serious in-depth study to concentrate on the "Sen Sib" energy path while they apply pressure on the recipient. This philosophy should be applied once the learners are able to perform



the massage sequences smoothly and with total command over the techniques. The resulting effect goes beyond body and mind, and enters into the realm of the spirit as well.

Part II of this book is intended to be used as a workbook by students attending the foundation course and should be used under a teacher's guidance with professional demonstrations and supervision from a qualified teacher during practice and review.

For the general reader, Part II provides illustrations so that the reader can see and follow the actual positions and techniques used in original Thai massage. Regardless of whether you wish to perform the massage techniques with or without professional training and supervision of a qualified teacher, it is important to adhere to the following cautionary note.



## *Cautionary Note to the Reader*

Part II of the book is intended to be used under supervision of a qualified teacher or trainer as the workbook for the actual training course and it is important that the instructions and cautionary notes that appear throughout the book be strictly followed. The techniques discussed within this book are not intended to replace professional health care advice and treatment at any time nor should they be employed to treat any illnesses. They are intended for wellness, relaxation and prevention purposes only. Should you decide to perform any of these techniques without professional training or on your own, you do so at your own risk and should be aware of your physical condition and limitations. When in doubt of your physical ability to perform or receive Thai massage, you should consult with your physician. The authors, publisher, teachers, trainers, and any party involved in the preparation of this book, and the Thai Massage School of Chiang Mai cannot accept legal responsibility for any injury or illness sustained while performing these techniques.

NOTE: Thai massage is normally performed with the recipient fully clothed. However, for clarification, some positions presented in this book show the male models topless. This has been done to emphasize the massage lines in the back or the abdomen locations. There is no need to remove the top during normal massage except when the recipient complains of muscle soreness and the masseur needs to verify the injury in an area concealed by clothing. This must be done with discretion, however.





# Cautionary Sites in Thai Massage

**P**ractitioners of Thai massage must have knowledge of the human anatomy, which parts of the body require caution during massage and which areas one should refrain from massaging. The pictures here indicate regions of the body where nerves, blood vessels, lymph nodes, and sensitive organs such as kidneys, soft tissues and vertebrae are located just beneath the surface of the skin. Large arteries and veins generally run adjacent to each other. Direct pressure in these areas will affect both vessels. Excessive pressure can cause bruising or damage to the vessels and can also affect blood pressure. Compression of nerves can cause loss of movement, trigger pain or numbness. Excessive pressure on sensitive areas may cause damage to the underlying organ, the fracture of bones or tearing of muscles. Practitioners must be careful to apply appropriate amounts of pressure and/or avoid adjacent areas. In order for Thai massage to be safe, caution must be exercised throughout each position and must be reinforced by professional training and under supervision of a qualified teacher.

## Areas of caution:

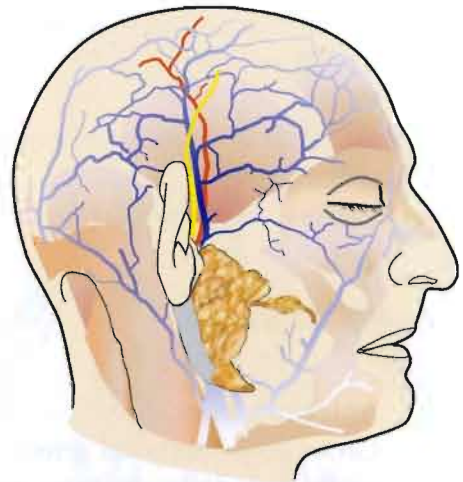
### Face and head region

1. Superficial temporal artery and vein: massage gently if required.
2. Parotid gland (salivary gland): avoid massaging this area.
3. Eyeballs: do not massage this area.

### Neck region

Do not massage the following areas:

1. Carotid arteries and veins
2. Lymph nodes
3. Brachial plexus nerve and vagus nerve
4. Trachea (windpipe)



Superficial temporal artery and vein,  
parotid gland.

Drawing by Suwan Tupiyakun



## *Chest and abdominal regions*

1. Breast: excessive or repeated pressure can break down breast tissue.  
NOTE: In Thai massage, a woman's breasts are not massaged, but pressure may be applied to points on a man's chest along the sternum (chest bone).
2. Xiphoid process (tip of chest bone): do not press directly on this area.
3. Abdominal aorta (large artery): apply less pressure to this area.
4. Linea alba (abdominal muscle walls): excessive pressure and stretching can cause a hernia.

## *Arm and hand regions*

### **Axilla (armpit)**

Avoid massaging these areas:

1. Axillary artery, brachial artery
2. Axillary nerve, brachial plexus nerve, musculocutaneous nerve, ulnar nerve
3. Lymph nodes

### **Elbow crease (anterior - inner arm)**

Avoid massaging these areas:

1. Radial artery
2. Median nerve

### **Elbow tip (posterior-outside arm)**

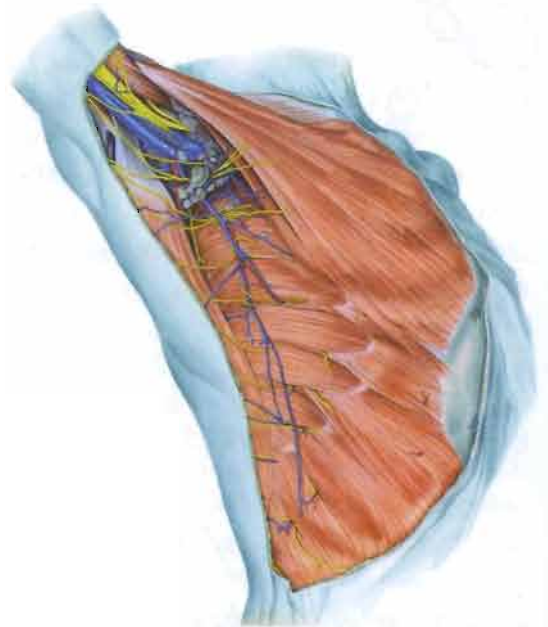
Avoid massaging this area:

1. Radial nerve

### **Wrist**

Massage with reduced pressure on these areas :

1. Ulnar artery
2. Ulnar nerve, median nerve



Axilla: Artery, vein, nerve, lymph nodes.  
Drawing by Suwan Tupiyakun

## *Leg region*

### **Anterior: front side**

1. Groin area (femoral artery and vein, lymph nodes, femoral nerve): apply only light pressure on these areas.
2. Inner thigh region (great saphenous vein): apply pressure with caution.
3. Dorsal of foot (top of foot - dorsalis pedis artery): apply only light pressure.





### Posterior - back side

1. Sciatic nerve (runs from buttocks and branches to lower leg): excessive deep massage may damage the nerve.
2. Inner knee joint area (popliteal artery and vein, common fibular nerve, tibial nerve): avoid massaging this area except with caution.

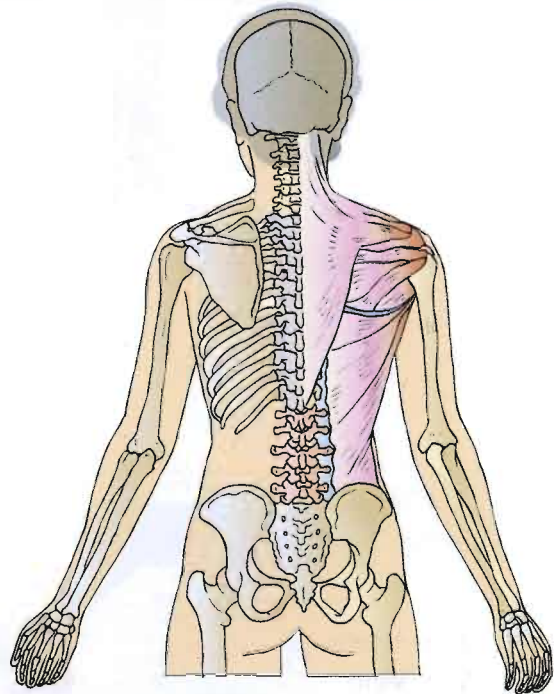


Sciatic nerve from buttock to lower leg.  
Drawing by Suwan Tupiyakun

## Back region

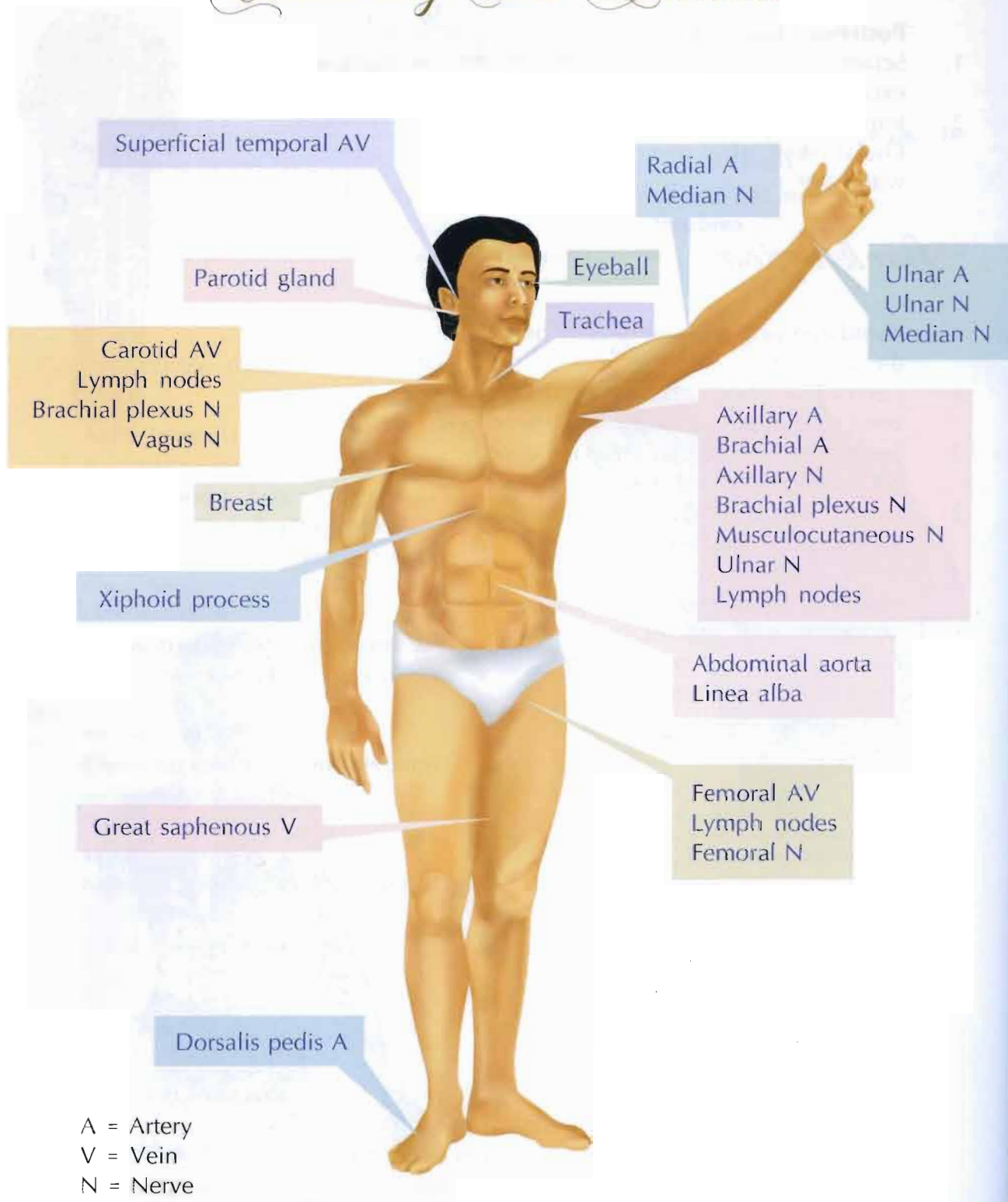
Avoid applying pressure directly on to the spinal area.

1. Cervical vertebrae (neck bone): do not press on transverse process (the tips on both sides).
2. Spinous process: do not massage directly on the middle tip of the spine.
3. Lumbar vertebrae: do not press on the transverse process.
4. Kidney: pressure can damage kidneys which are located just below the posterior abdominal wall muscles.
5. Floating ribs: avoid pressure on these areas as pushing the ribs can damage internal organs.



Vertebrae from neck to coccyx, ribcage.  
Drawing by Warut Yuennan

# Cautionary Sites Anterior.

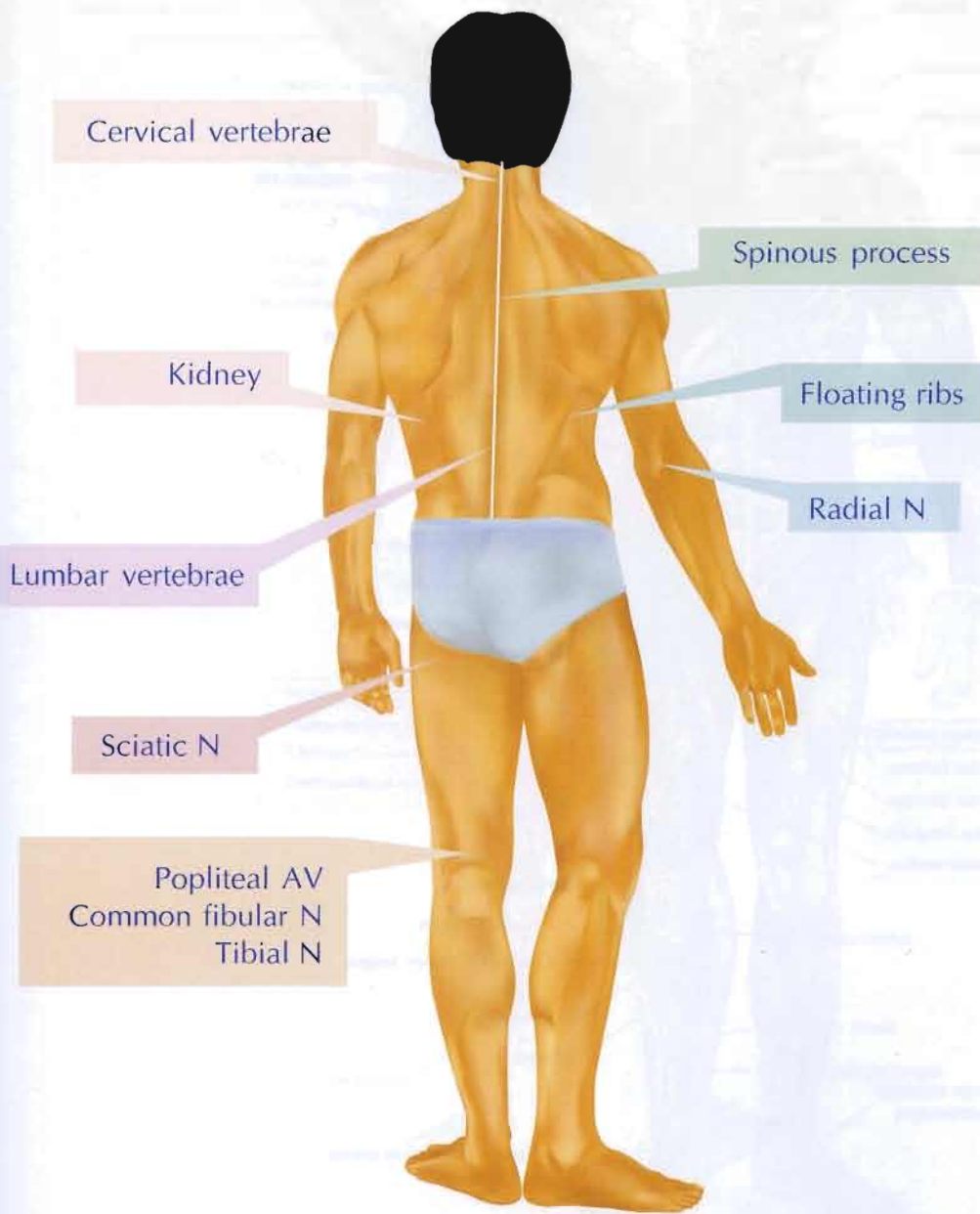


Drawing by Suwan Tupiyakun



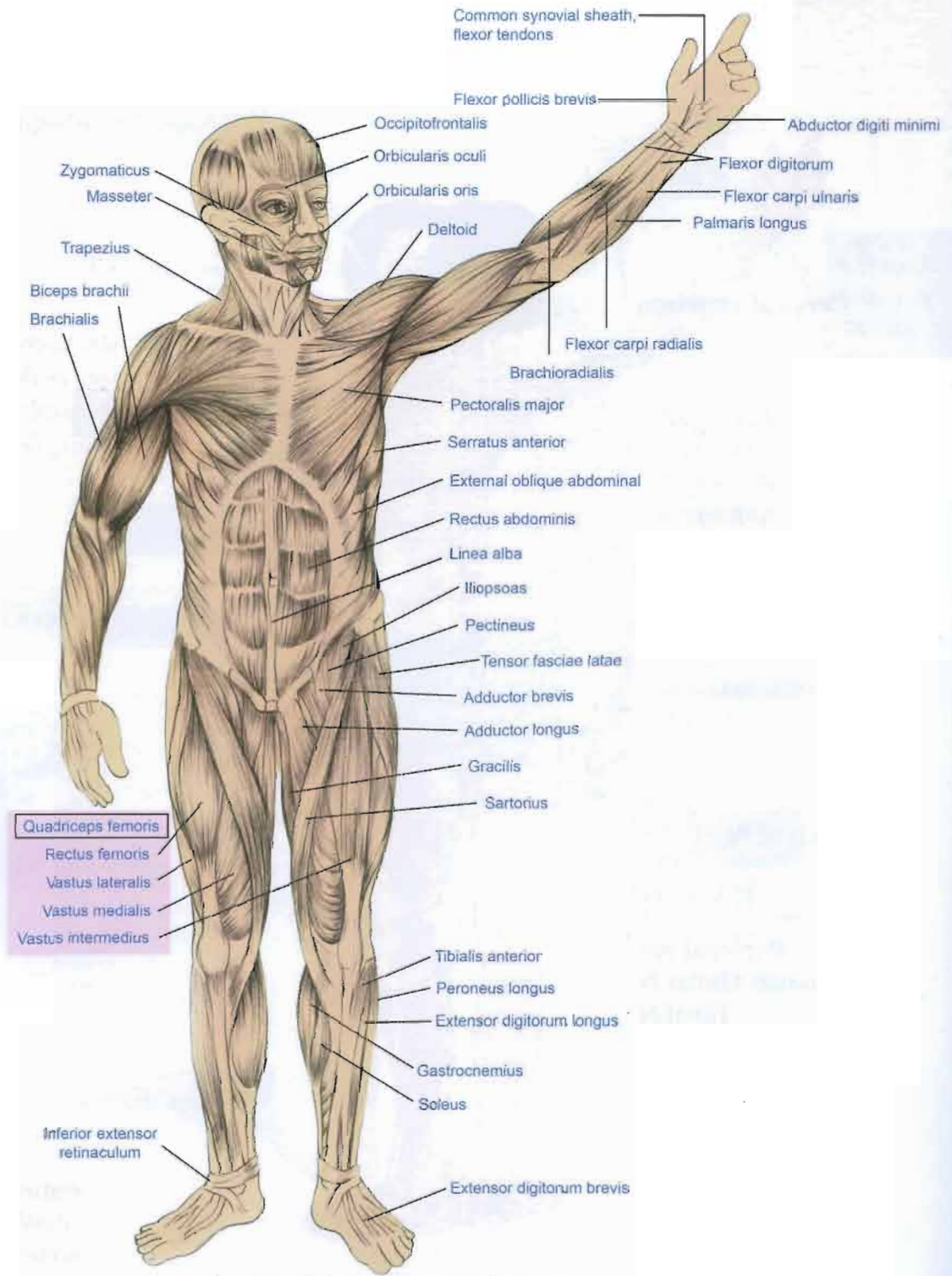


# Cautionary Sites Posterior.



Drawing by Suwan Tupiyakun

# Superficial muscles of the anterior surface.

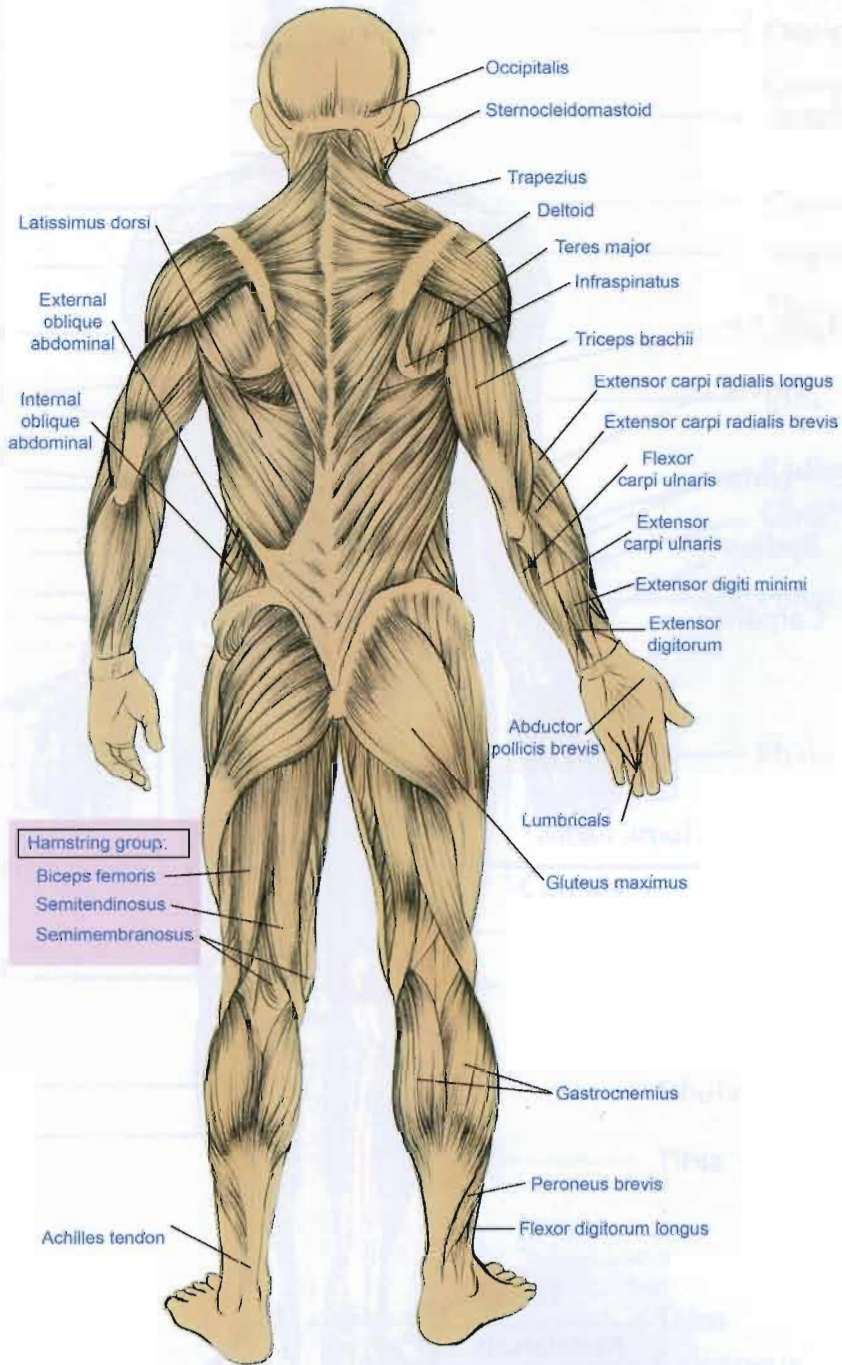


Drawing by Suwan Tupiyakun



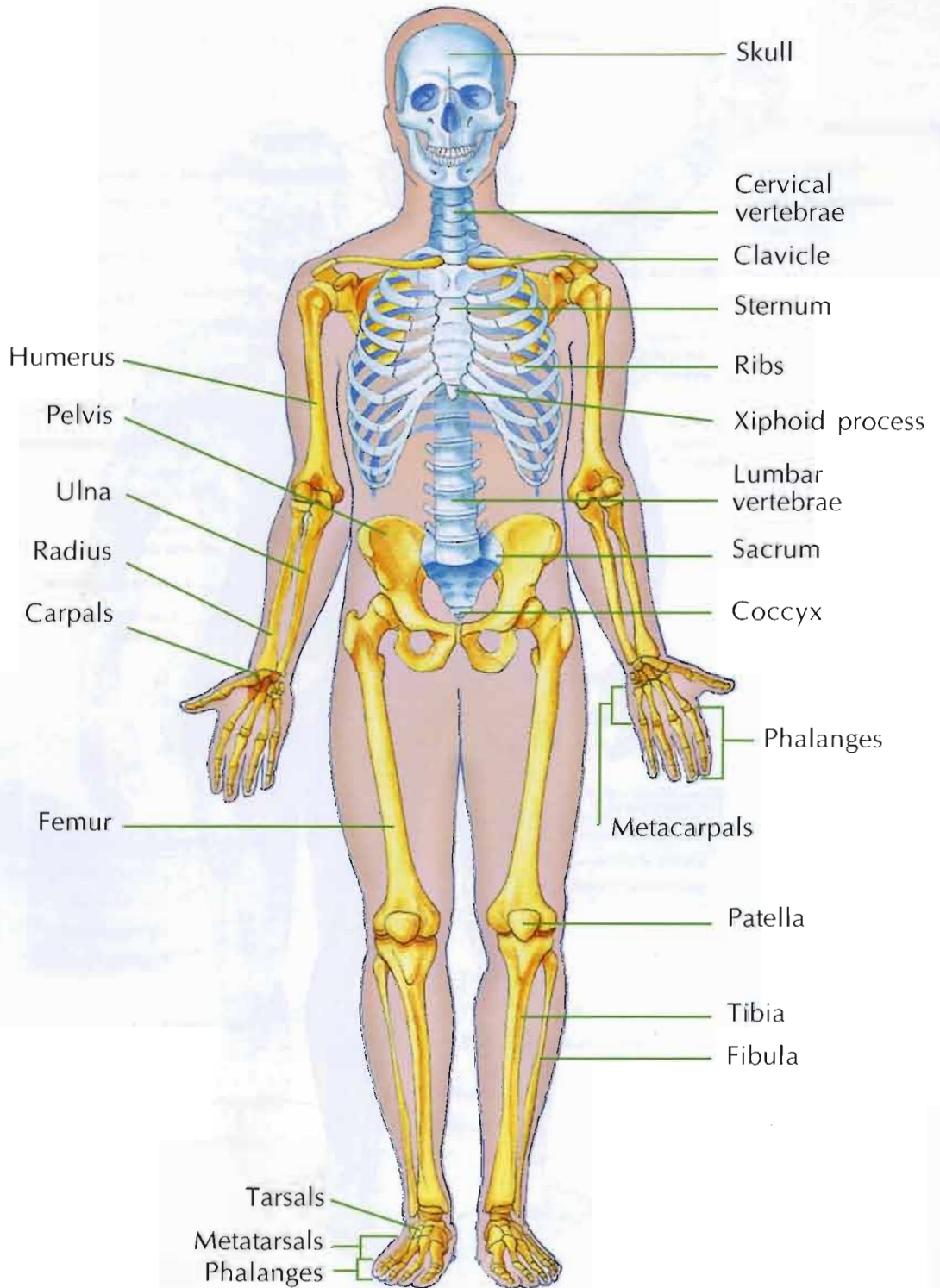


# Superficial muscles of the posterior surface.



Drawing by Suwan Tupiyakun

# *Skeletal system of the anterior.*

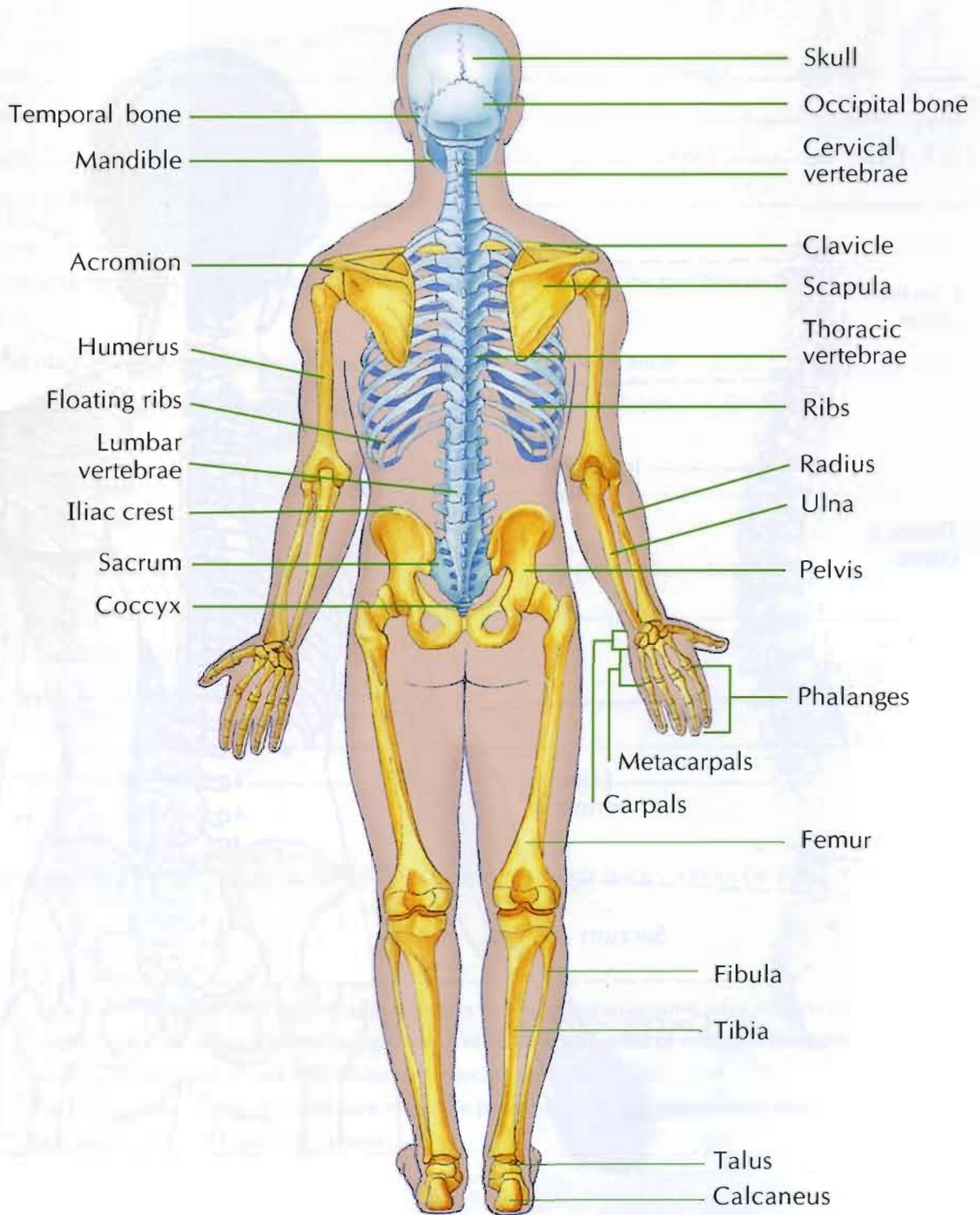


Drawing by Suwan Tupiyakun



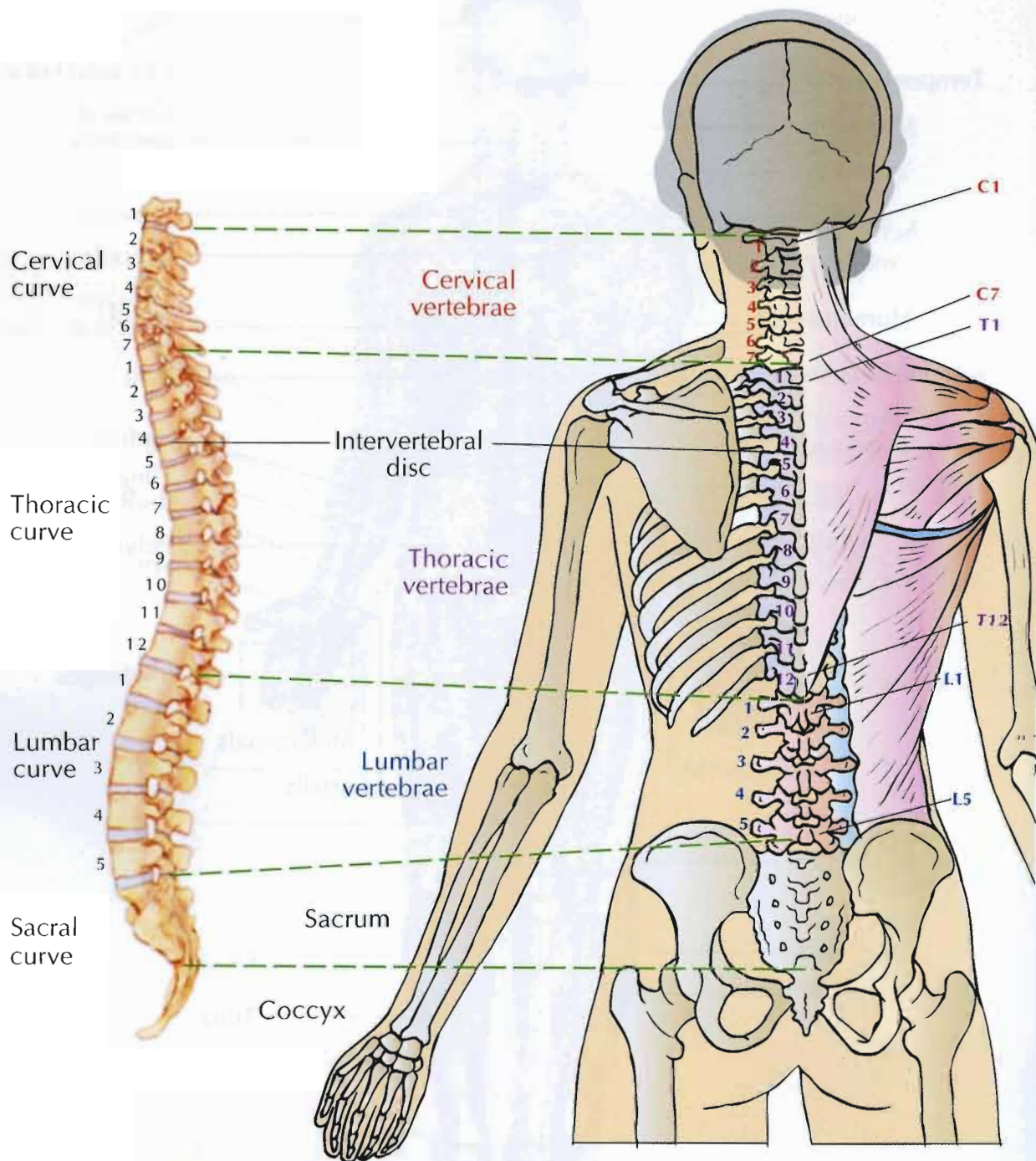


# *Skeletal system of the posterior.*



Drawing by Suwan Tupiyakun

# Vertebral column of posterior and lateral view.



Drawing by Warut Yuennan





# Recipient Information Form

Name : \_\_\_\_\_ Height : \_\_\_\_\_ Weight : \_\_\_\_\_

Address : \_\_\_\_\_

Phone : \_\_\_\_\_ Email : \_\_\_\_\_ Age : \_\_\_\_\_ Sex : M  F

History of illnesses, surgery, injuries : \_\_\_\_\_

Please underline any of the following that you have or have had within the past two years:

CONDITIONS : High blood pressure, Heart disease, Blood disorder, Cancer \_\_\_\_\_ type,  
Asthma, Digestion, Spinal problems, Bone problems, Anxiety, Depression, Cramps.

Other Conditions : \_\_\_\_\_

PAIN : Headaches, Back, Neck, Shoulder, Chest, Abdomen, Hip, Pelvis, Groin, Buttock,  
Arm, Elbow, Hand, Leg, Knee, Foot. Other : \_\_\_\_\_

Characteristic and appearance of pain and location : \_\_\_\_\_

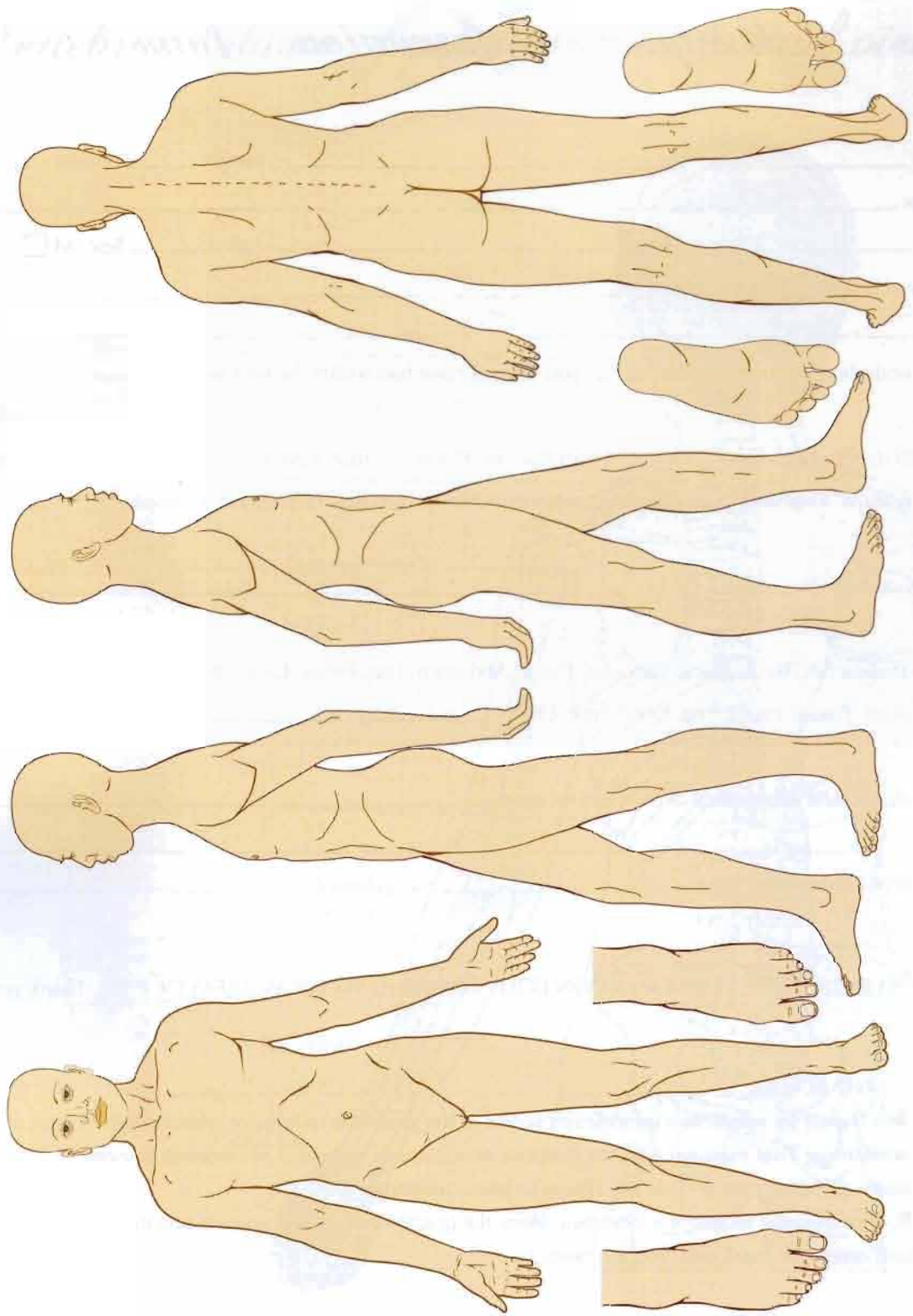
On present Medication for : \_\_\_\_\_

TURN TO BACK PAGE : PLEASE MARK ON BODY DRAWING TO SHOW AREAS OF PAIN. Thank you.

## NOTE TO THE READER

This format for recipient's information serves as the guideline to acquire relevant information prior to performing Thai massage with the purpose of relaxation and relief of common discomfort but not to make any diagnosis or treat any illness or physical/mental disorder.

For professional recipient information form, the practitioner should prepare one that suits the practice and meets the legal local requirements.



Body drawing showing areas of pain. Drawing by Suwan Tupiyakun





# *Thai Massage the Thai Way : Healing Body and Mind Part Two*



Drawing by Suwan Tupiyakun.



## Part Two Practice

|              |                                  |     |
|--------------|----------------------------------|-----|
| Introduction | Sitting and Hand Positions       | 107 |
| Lesson 1:    | Head Massage                     | 113 |
| Lesson 2:    | Neck Massage                     | 117 |
| Lesson 3:    | Shoulder Massage                 | 118 |
| Lesson 4:    | Facial Massage                   | 121 |
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| Lesson 10:   | Stretching Positions             | 196 |
| Lesson 11:   | Closing Massage                  | 213 |

### NOTE TO THE READER

This part of the book covers the practical aspects and is intended for use under a teacher's supervision. The authors and the publisher are not responsible whatsoever for any injury resulting from reading or following instructions in this book. Some activities described in this manual may be too strenuous for some people. The reader should consult a physician prior to applying them.





# SITTING AND HAND POSITIONS

## Basic Sitting Positions

Figure 1 Sit Down

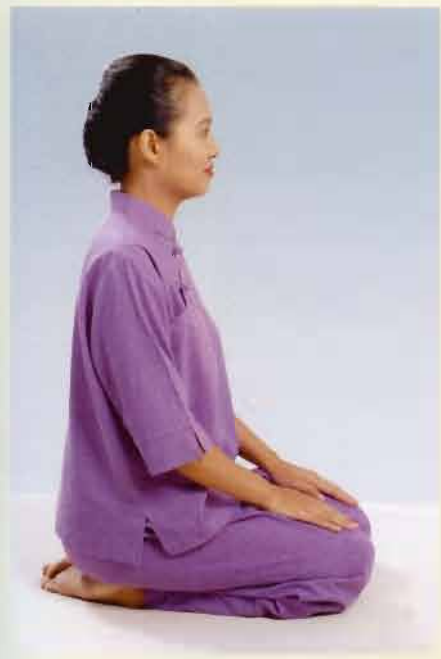


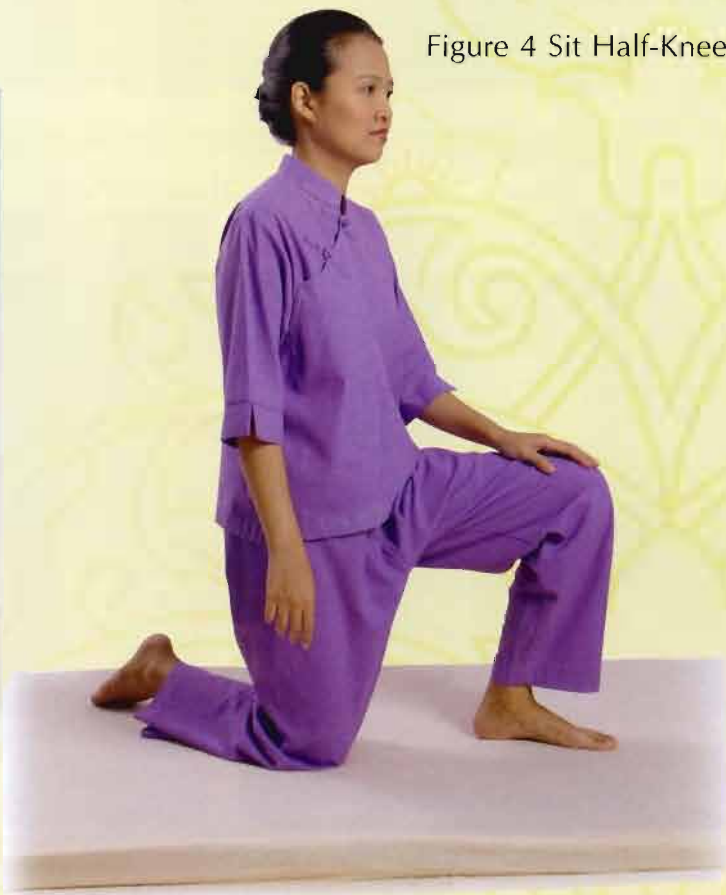
Figure 2 Sit on Heels



Figure 3 Sit Up



Figure 4 Sit Half-Kneeling





## Hand Positions

Figure 5 Thumb Press



Figure 6 Thumb Circle



Figure 7 Double Thumb Press



Figure 8 Cross Thumbs Press



Figure 9 Side Thumbs Press





Figure 10 Facing Thumbs Touching



Figure 11 Facing Thumbs Apart



Figure 12 Fingers Circle





Figure 13 Heel Press



Figure 14 Double Heel Press



Figure 15 Palm Press



Figure 16 Double Palm Press





Figure 17 Elbow Press



Figure 18 Elbow Circle



Figure 19 Arm Press



Figure 20 Arm Circle



Figure 21 Arm Roll





Figure 22 Pay homage to God, Buddha and the teachers. Gather the goodness within to bring peace, harmony and safety to yourself and the recipient. Enjoy the ancient art of massage at all times.



Figure 23 Greeting and asking permission prior to beginning the massage to start from the head, to open the body's energy from head to spine.





# HEAD MASSAGE

## Technique 1: Head Massage Crossing Lines.

Figure 24 **Diagram of Head - Crossing Lines**

**Sagittal Line:** Base of skull to forehead

**Crown Point:** Center of top of head

**Coronal Line:** Between the ears through Crown Point

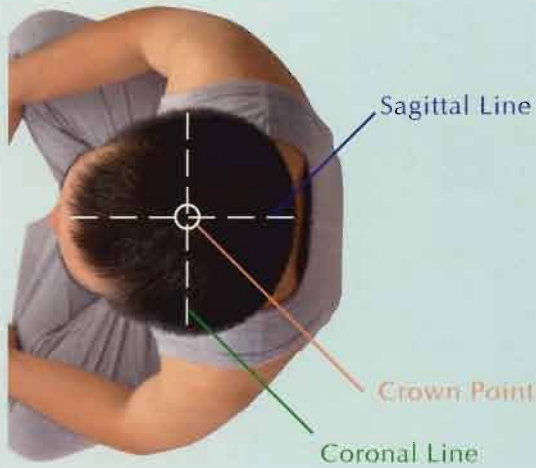


Figure 25 Sit up behind recipient.

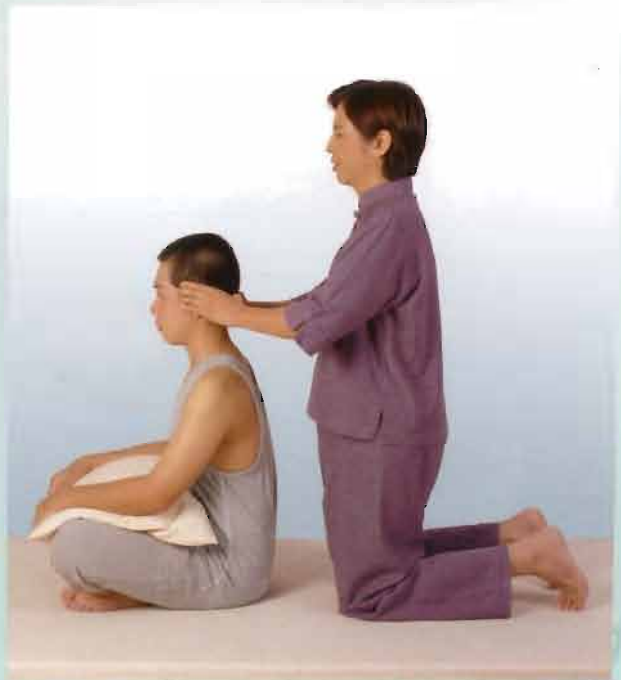


Figure 26 **Sagittal Line:** Facing thumbs touching. Start from border of skull. Press and move upwards to top of head.



Sen Sib 1,2,4 (Rama II)

Figure 27 Change to stand behind the recipient while continue pressing.

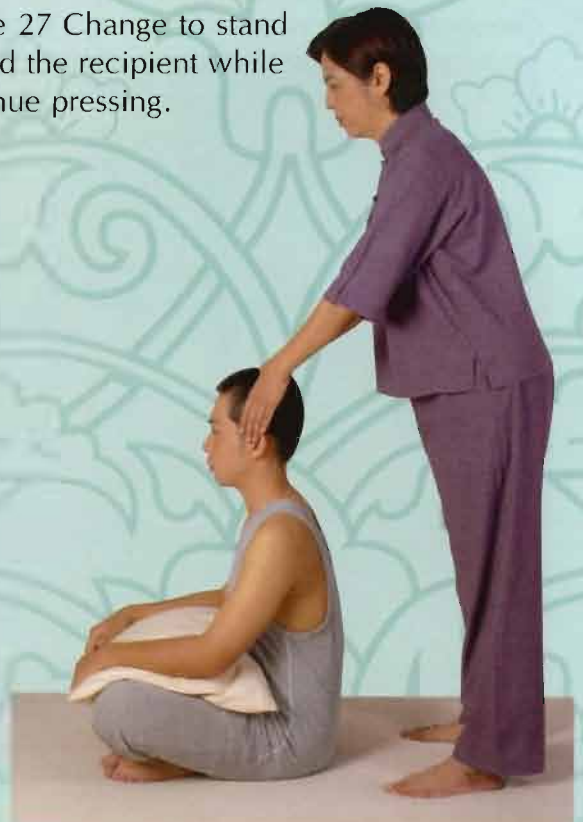




Figure 28 Press on **Crown Point**.



Figure 29 Continue pressing to end of hairline at forehead.

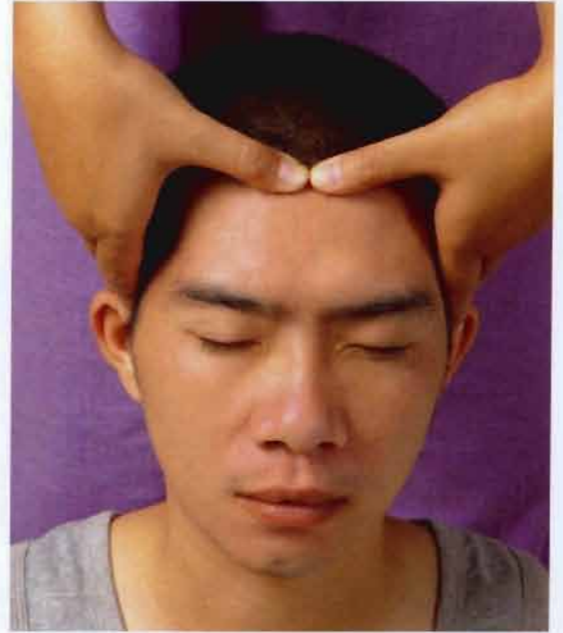


Figure 30 **Coronal Line**: Move hands back to Crown Point.

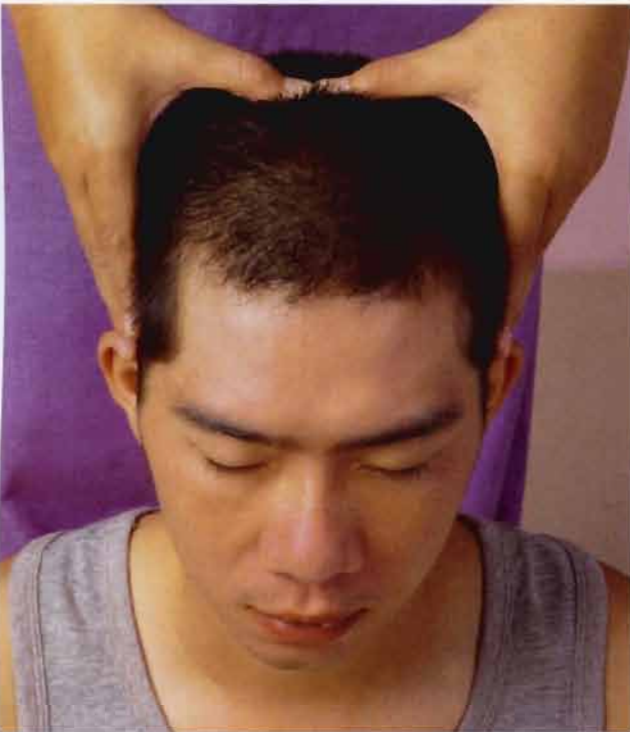
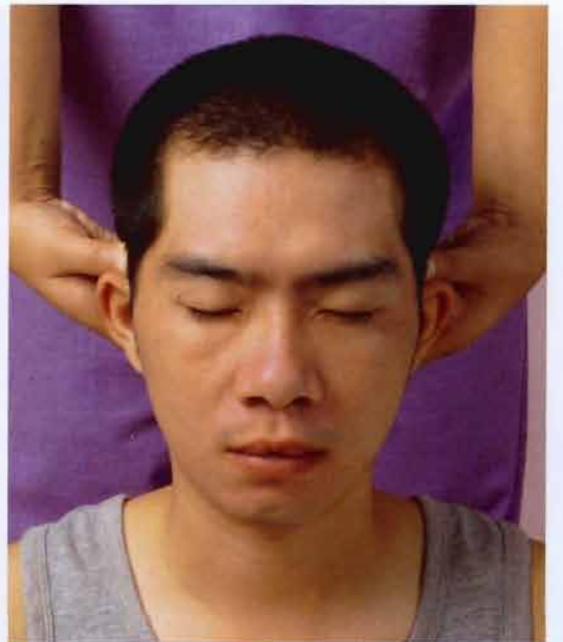


Figure 31 Thumbs press from Crown Point to just above ears. Change thumbs to point sideways toward the face.





## Technique 2: Head Massage 5 Pressure Points.

Figure 32 Sit half-kneeling. Supporting hand holds recipient's forehead gently, but firm.



## Figure 33 Diagram of Head 5 Pressure Points

- Point 1: At center on border of occipital
- Point 2: An inch from Point 1 to left side
- Point 3: An inch from Point 2
- Point 4: An inch from Point 1 to right side
- Point 5: An inch from Point 4

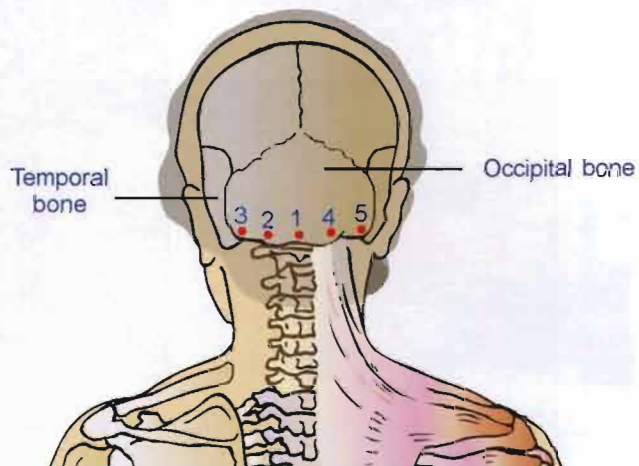
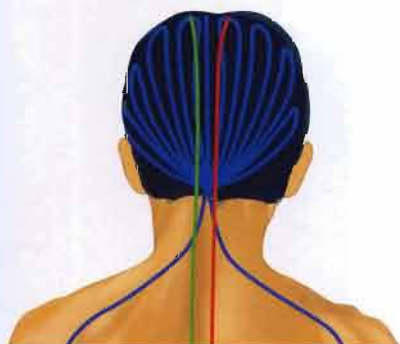


Figure 34 Raised knee supports recipient's back. Thumb press with thumb pointing down and tilted inwards.



Sen Sib 1,2,4 (Rama II)



Figure 35 Finding Point 1. Slide tilted thumb from center at base of skull upwards.



Figure 36 **Point 1:** Thumb press on the bone and hold for 5 seconds.

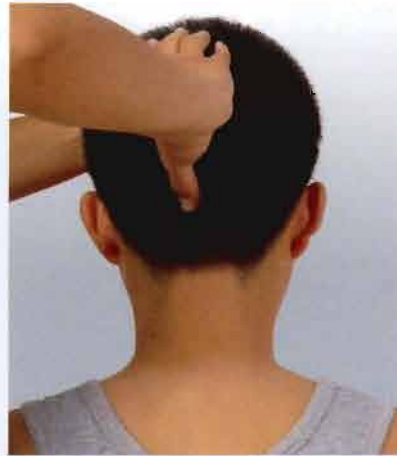


Figure 37 **Point 2:** Move thumb one inch to the left.



Figure 38 **Point 3:** Move thumb one inch further left.



Figure 39 **Point 4:** Slide thumb back to Point 1, then move one inch to the right.

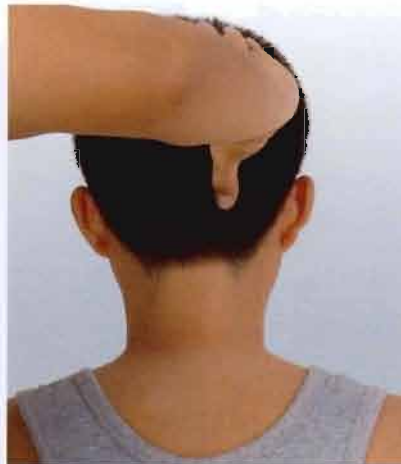


Figure 40 **Point 5:** Move thumb one inch further right.



**CAUTION**

Be careful not to press on soft tissue on Point 1 and on the temporal bone next to the ear on Points 3 and 5.





# NECK MASSAGE

Figure 41 **Diagram of Neck Lines**

**Outside line:** Along border of trapezius muscle - upper division  
**Inside line:** Along border of cervical vertebrae on trapezius muscle insertion

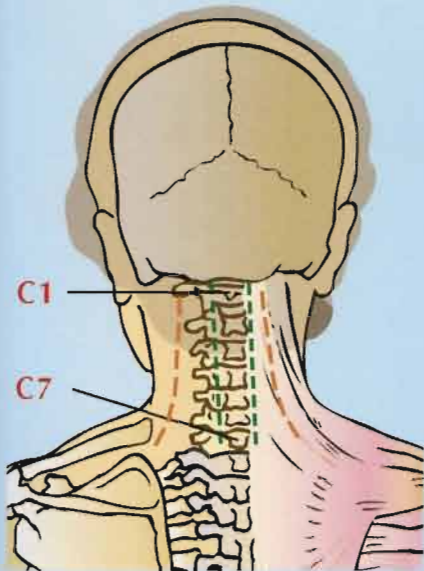


Figure 42 Sit half-kneeling on left side. Continue from head massage.

**Outside line:** Thumb pointing sideways press from base of skull.



Figure 43 Stop at base of neck C7 location. Repeat 3 times.



Figure 44 Move thumb next to cervical (neck bone).  
**Inside line:** Thumb pointing sideways press from base of skull.



Figure 45 Stop at base of neck C7 location. Repeat 3 times.



**NOTE**

Move to sit on recipient's right side and perform the same techniques on the right side from Figure 42-45.

## SHOULDER MASSAGE

### Technique 1: Shoulder Lines Deep Pressure Massage. (Trapezius muscle)

Figure 46 Stand behind recipient. Cross thumbs press on left side with fingers resting behind. Start on muscle next to acromion, continue up to base of neck then return to start.



Figure 49 Move thumbs to press on Pair 3.



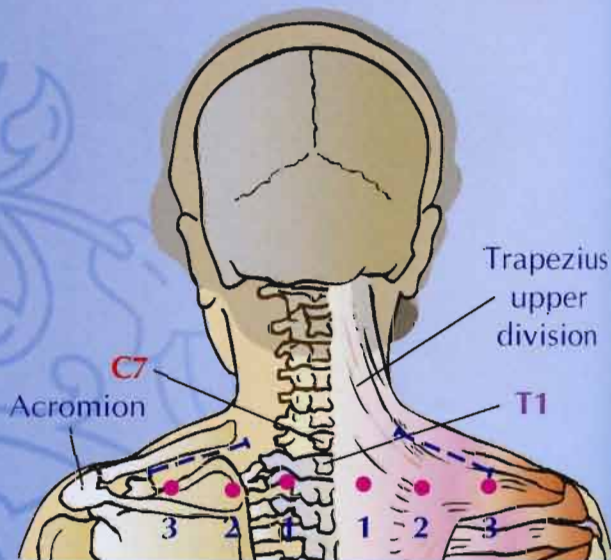
Figure 50 Stand behind recipient. Cross thumbs press on right side with fingers resting behind. Start on the muscle next to acromion continue up to base of neck then return to start.

### Technique 2: Shoulder Points 3 Pairs.

Figure 47 Stand behind recipient. Thumbs press in pairs. Start from Pair 1. Lean the body forwards slowly while pressing.



Figure 48 Move thumbs to press on Pair 2 with the same technique as Pair 1.



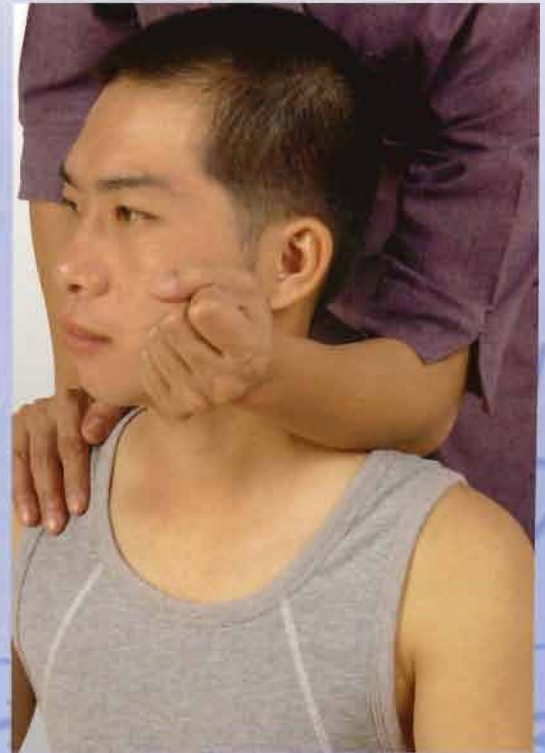


### Technique 3: Shoulder Arm Press.

Figure 51 Stand behind recipient. Right hand turns recipient's chin gently to the right then rests on shoulder.



Figure 52 Using body weight arm press and roll on shoulder muscle over the entire left side. Avoid pressing on the bone.



Sen Sib 4 (Rama II and V)

#### NOTE

Repeat Technique 3 on the right side.



*Luesri Dadton position 85 to relieve vertigo.*

Drawing of Luesri Dadton, Wat Pho. Ancient text, National Library, Bangkok



## FACIAL MASSAGE

### Massaging the Face

Figure 53 **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.
3. All massage movements are to be gentle and slow with smooth transitions.
4. Do not breathe over recipient's face.

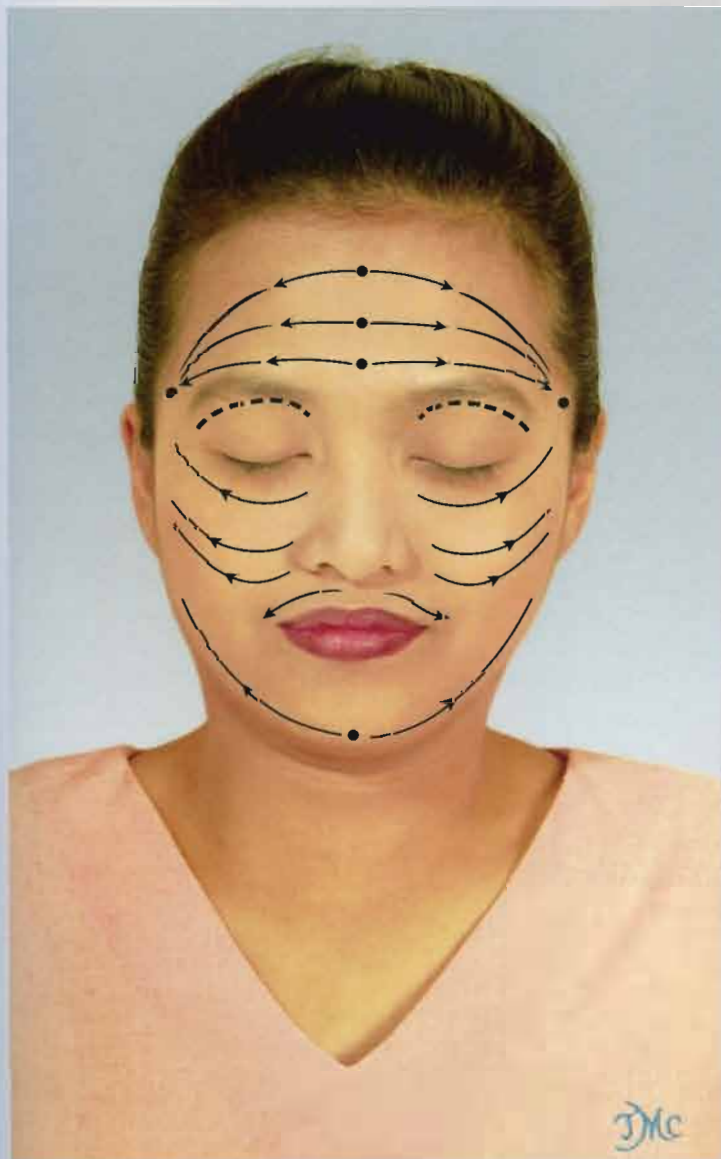
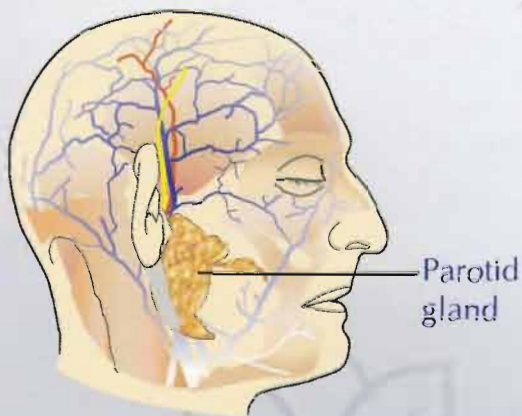


Figure 54 **Diagram Showing Sensitive Areas of the Face**



#### CAUTIONARY SITE

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



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



Figure 55 Sit cross-legged or sit down at the top of the head. Rest the recipient's head on the pillow in a comfortable position.

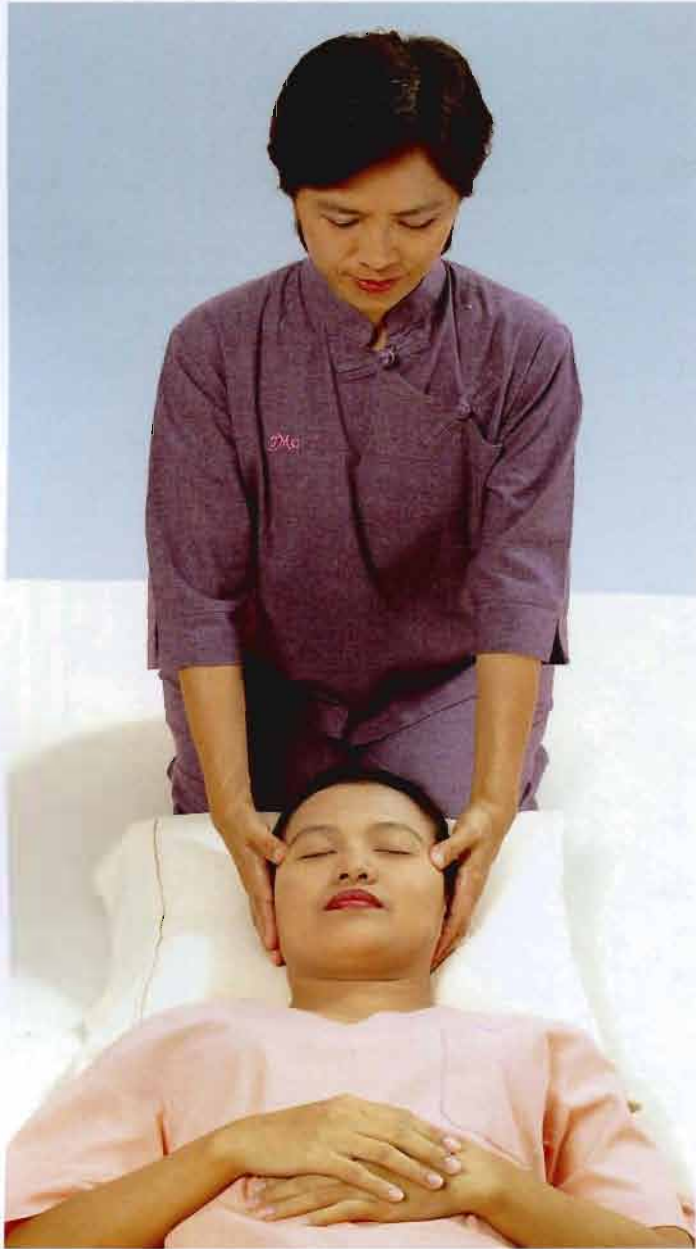


Figure 56 **Temple Massage.**  
Thumbs circle gently 3 rounds counter-clockwise or clockwise but only one way.





Figure 57 **Forehead Massage 3 Lines.**



Figure 58 Thumbs press the lower forehead line from inner eyebrows. Pull thumbs sideways to temples and thumbs circle on the temples 3 rounds. Repeat the same technique on middle line and upper line.



Figure 59 **Eye Socket Massage.**

Slightly hook forefingers and fingers press along the upper eye socket border on bone from inner edge to outer edge of eye socket. Be careful not to press on eyeballs.



Figure 60 Thumbs press at lower eye socket border next to the nose, and pull thumbs outwards to the temples. Thumbs circle on the temples 3 rounds. Repeat on the same line 3 times.





Figure 61 **Cheek Bone Massage.**



Figure 63 **Cheek Massage.**  
Fingers circle along cheek bone border. Start next to lower nose, massage outwards to jaw hinge and stop before cautionary site.



Figure 62 Fingers circle on both mid cheek bones. Start next to the nose, massage outward to jaw hinge and stop before cautionary site in front of the ears.

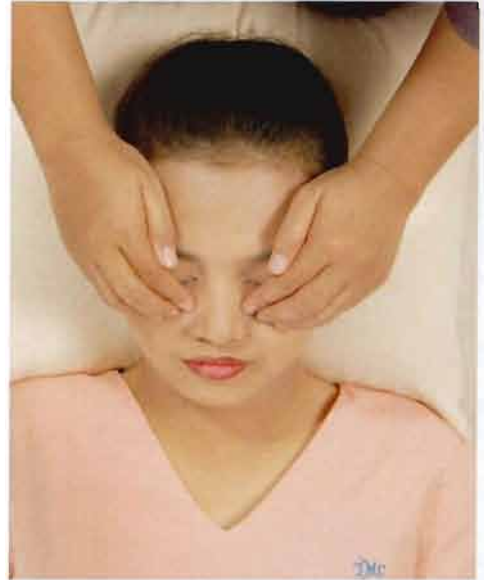


Figure 64 **Cheek Press.** Thumbs press pointing towards nose along cheek bone border. Start at nose and stop before cautionary site.

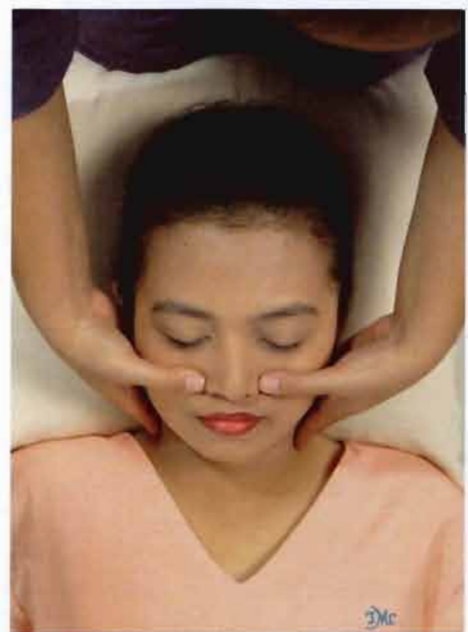




Figure 65 **Upper Lip Pressure Point.**



Figure 66 Index fingers circle above upper lip and continue outwards to the corner of lips.



Figure 67 **Chin Massage.**

Use index and middle tips of fingers to circle on the chin starting under lips moving outwards to lower jaw. Repeat 3 times.



Figure 68 **Chin Squeeze.**

Squeeze chin gently with thumbs and index fingers, then pull outward to the lower jaw, same area as chin massage Figure 67. Change to index and middle fingers circle on lower jaw 3 rounds. Repeat 3 times.





Figure 69 **Side Neck Massage.** Turn recipient's face to the right. Apply small amount of oil on fingertips. Using all 4 fingers to press and slide downwards from base of skull on side of neck muscle covering inside and outside lines.



Figure 70 Adjust hand to reach underneath part of side neck to massage all the way to base of neck. Repeat 10 times.



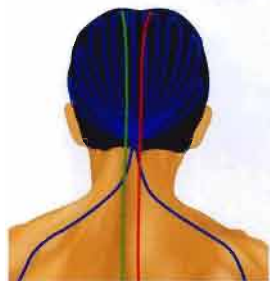
Figure 71 **Skull Pressure Points.**

Using fingertips like a claw press in under skull bone along base of skull, and gently pull up a little. Change location to complete the whole side.



Figure 72 **Head Massage.**

Press all fingertips on scalp, and without moving them, finger circle to move the skin of the scalp. Change location to complete the whole side.



Sen Sib 1, 2, 4 (Rama II)

#### NOTE

Turn recipient's face to the left side and perform techniques from Figure 69 - 72 on the right side.





Figure 73 **Ear Massage.**

Slowly turn recipient's face to center. Using thumbs and index fingers circle both ears together. Start ear lobe, massage up and down covering entire outer ears. Repeat 3 times.



Figure 74 **Ear Wind Gate.**

Insert fingers under neck and use heel of palm on the thumb side to seal both ear canals. Do not press head. Hold for 10 seconds. Release gently.



**CAUTION**

Do not perform if recipient has low blood pressure. It may cause dizziness.





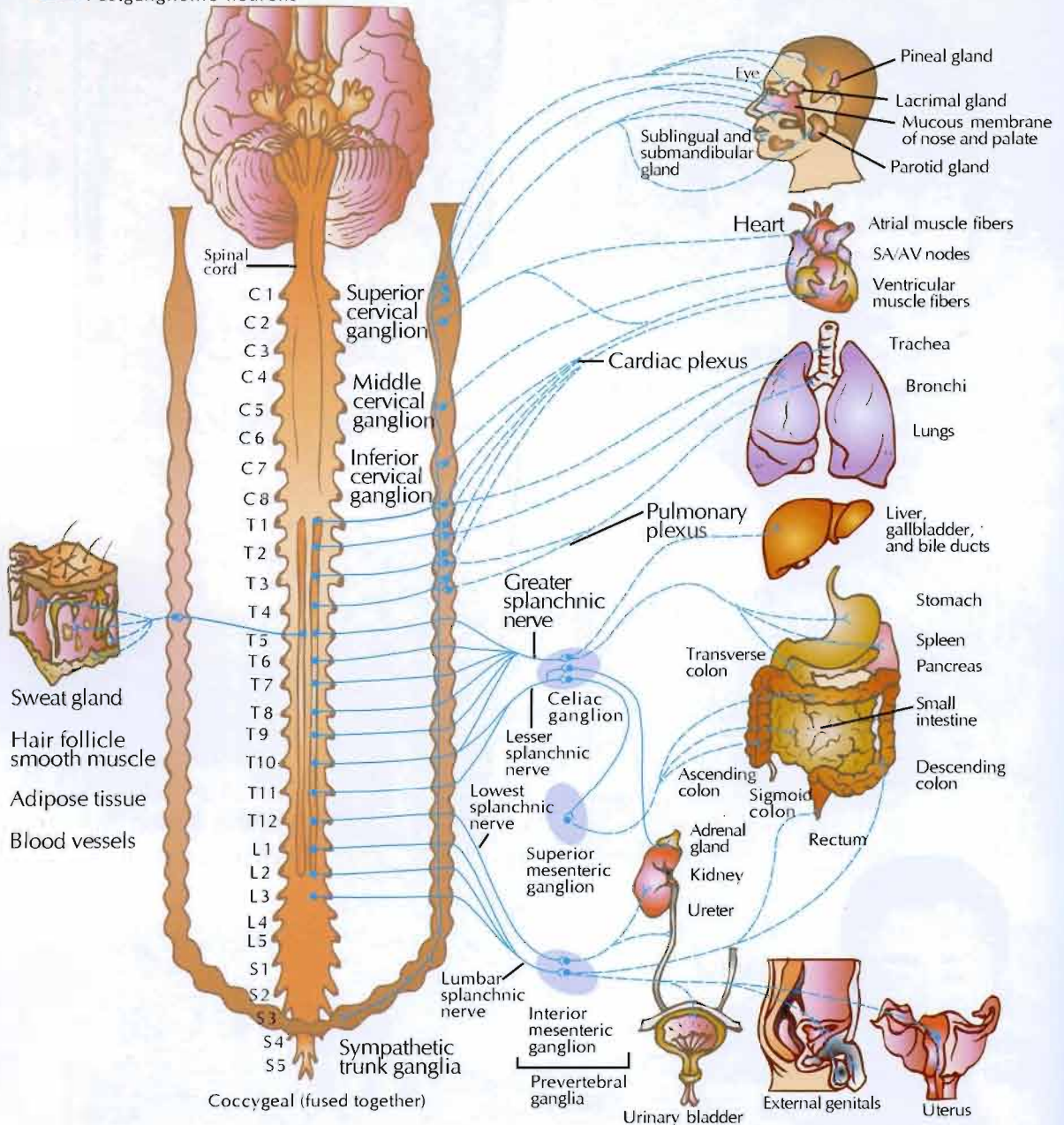
Sen Sib 7,8

# Sympathetic Nerves

Structure of the sympathetic division of the autonomic nervous system (ANS).

ANS controls involuntary body functions. Sympathetic nerves act on organs and blood vessels to prepare the body to react to stressful situations. Fight-or-flight response system. The nerves arise mainly in the thoracic (chest) segments of the spinal cord. The axons pass through chains of ganglia (nerve clusters or plexuses) on either side of the spinal column. They branch off to join other axons and stimulate many organs.

Key:  Preganglionic neurons  
 Postganglionic neurons



Drawing by Warut Yuennan





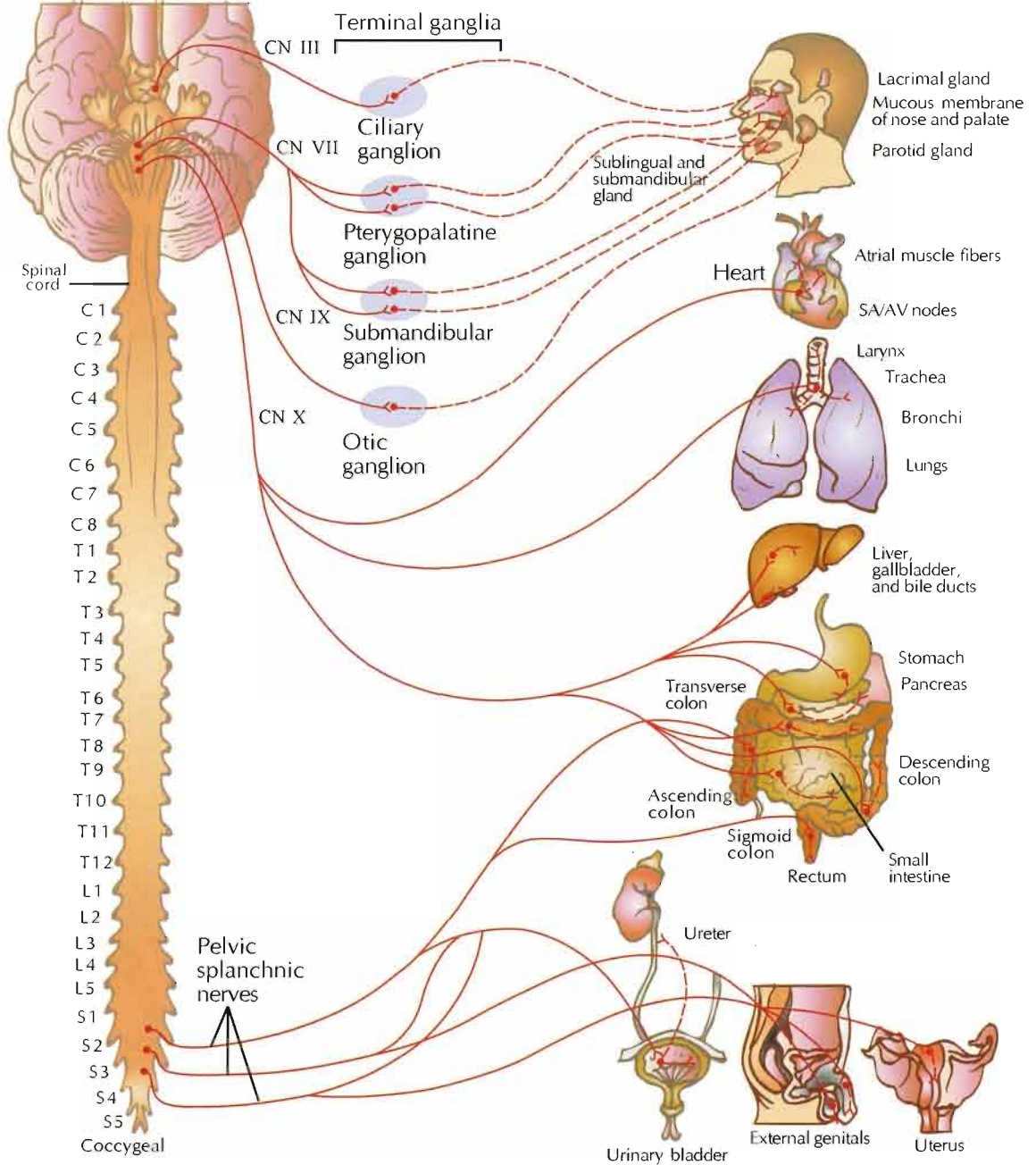


# Parasympathetic Nerves

Structure of the parasympathetic division of the autonomic nervous system (ANS).

ANS usually has an opposing effect to the sympathetic division. It operates mainly in quiet, non-stressful conditions and its activity predominates during sleep. Rest-response system. The nerves arise in the brain stem and the lower spinal cord. Their axons are very long. Parasympathetic nerves usually affect one organ only.

Key:  Preganglionic neurons  
 Postganglionic neurons

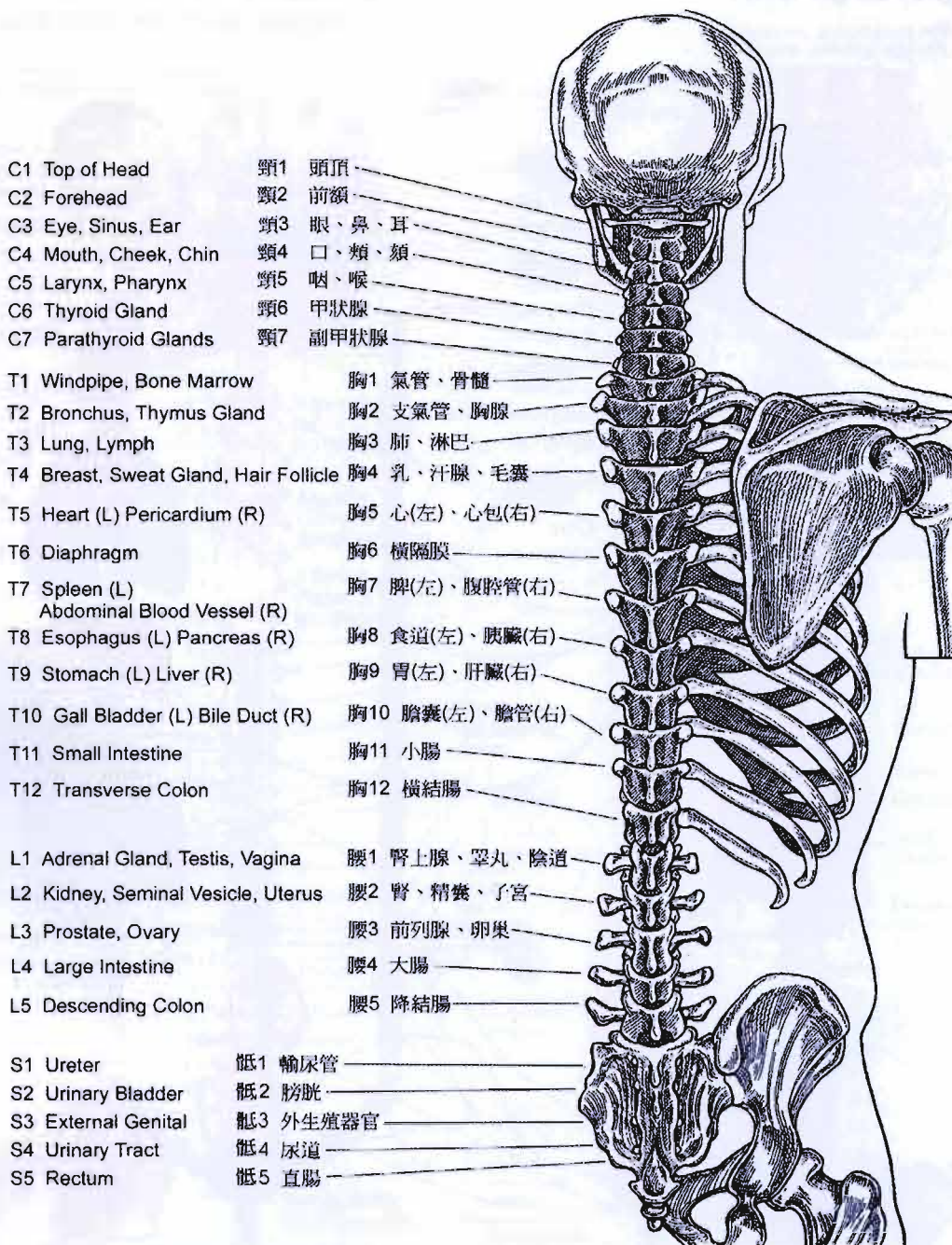


Drawing by Warut Yuennan

# TOM TAM HEALING SYSTEM

## *Huatoujuaji Points*

### 华陀夹脊新注简图



With permission from Oriental Culture Institute.



# Back Massage Key To Relieve Spinal Blockage

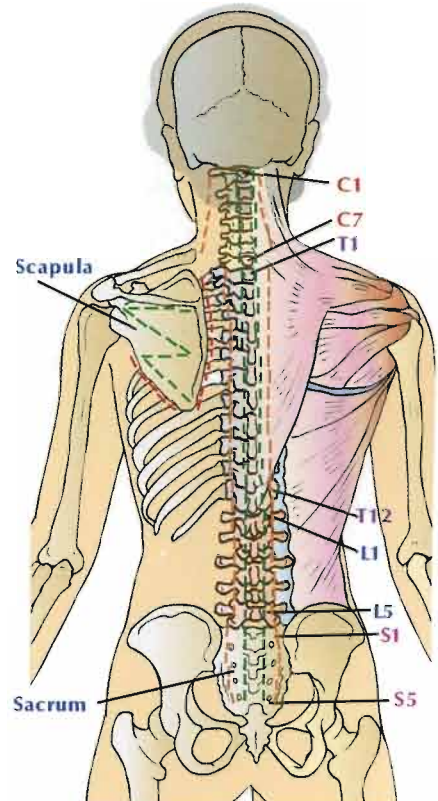
A blockage on the back along the spinal column besides causing tension, pain and discomfort, may be the cause of other ailments.

Sen Sib theory mentions illnesses caused from an energy blockage at any point along Sen Sib or energy paths. The pathways of Itha, Pingkla and Kanlataree (Rama II, Rama V) are along the spinal column.

Tom Tam Healing System emphasizes that blockages on the spinal column are the cause of various ailments and illnesses. The blockages according to Tom Tam's theory do not allow the brain to send a signal via the nerves to the organs, thus creating problems. See Tom Tam Healing System from [www.TomTam.com](http://www.TomTam.com)

## Points To Remember

1. Do not apply face down position but instead use side lying position on:
  - Later Stages of pregnancy.
  - Weak person.
  - Person with difficulty breathing.
  - Person uncomfortable in face down position.
2. Concentrate more on the hard-lumpy areas on the back.  
Massage longer to release the "knot". Stop if recipient feels discomfort.
3. After gaining more experience in massage, try to relieve the blockages along neck bone and muscle on side of neck.
4. Do not perform any massage techniques or positions that the giver is unqualified or unconfident to do on anyone.



Drawing by Warut Yuennan



***Luesri Dadton position 85 to relieve vertigo.***

Tin statues of Luesri Dadton stretching in pairs. Wat Pho, Bangkok. Photo: The Authors



## BACK MASSAGE SIDE LYING POSITION

Figure 75 **Diagram of Shoulder Blade**

- Line 1** Letter "M": On scapula cover the whole area (trapezius, infraspinatus, teres major)
- Line 2** Scapula border: Along scapula border outer edge (trapezius, latissimus dorsi)

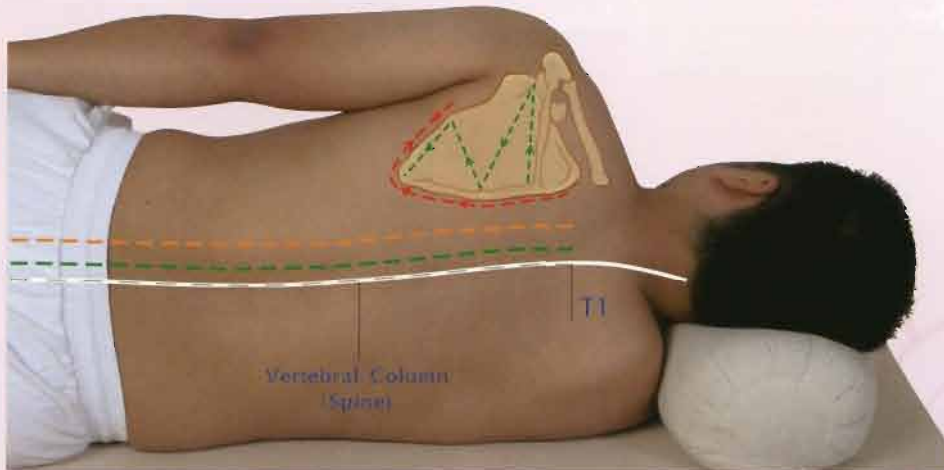


Figure 76 Sit down facing recipient's back.

Place arm at the front of recipient to support the body. Fold recipient's arm to the back to find scapula if necessary, while observing recipient's tolerance, then replace in front.



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

### NOTE

Thai massage generally works with the recipient fully clothed. However, for the purpose of clear illustration to show massage lines and location on the back, the model recipient is wearing shorts only.



Figure 77 **Line 1 "Letter M"**. Start at the top corner of scapula at same level as T1 (below superior angle). Thumb press letter M while supporting hand pulls recipient's shoulder slightly towards giver to increase strength.

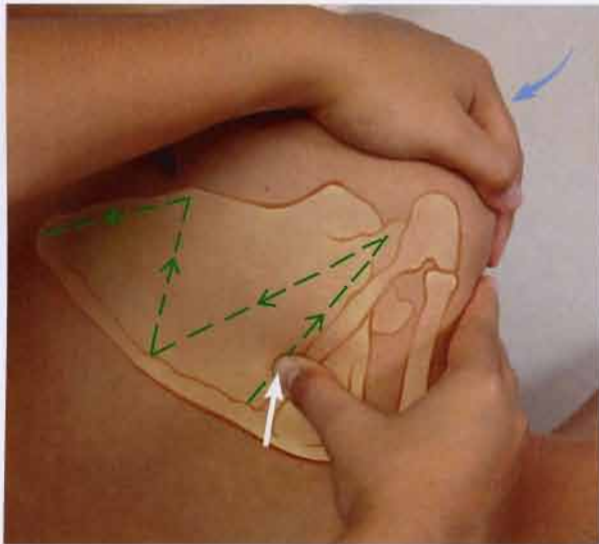


Figure 78 Thumb press up-down-up-down following the line to complete letter "M" pattern on the scapula.

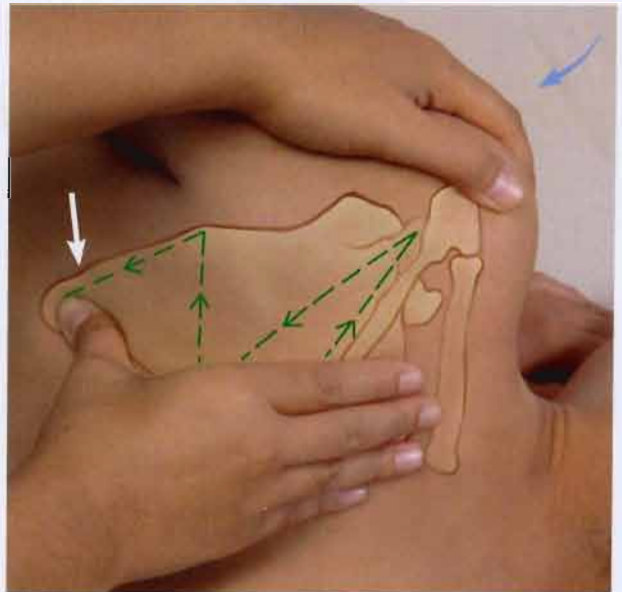


Figure 79 **Line 2 Scapula Border**. Start at outer edge of scapula (vertebral border). Supporting hand pulls recipient's shoulder towards giver (more strength than Line 1). Thumb press and push inwards along the edge of scapula.

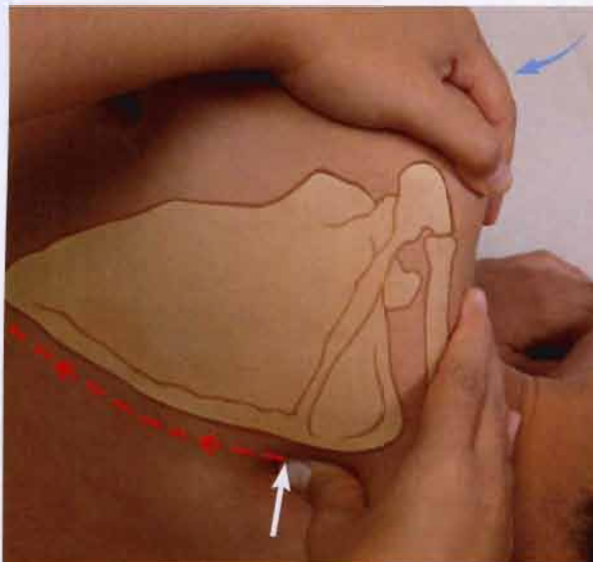
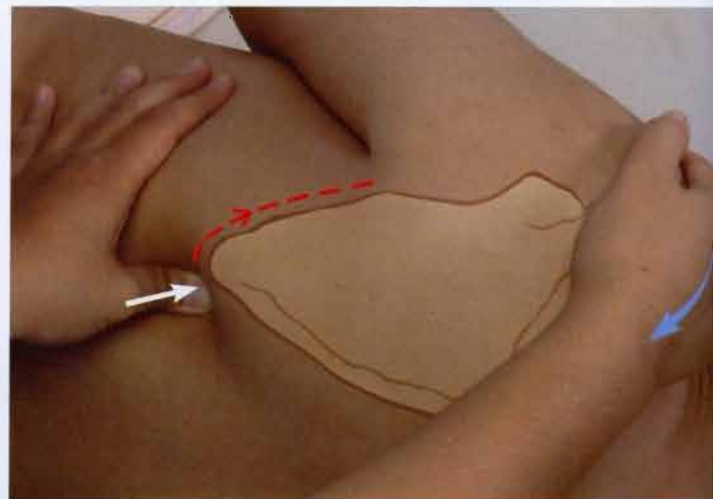


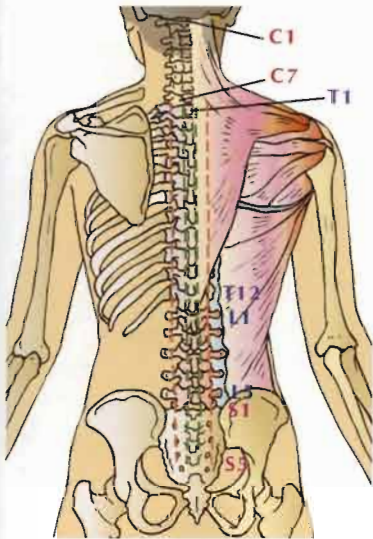
Figure 80 Change hand at the lower corner (inferior angle) for better movement and continue to thumb press to the top corner, stop before armpit.





**Figure 81 Diagram of Back Massage**

**Outside line:** 1 thumb width away from tips of spine "spinous process" (trapezius, latissimus dorsi)  
**Inside line:** Next to spine (trapezius)



**Figure 82 Outside line.**

Sit down. Massage 1 thumb width above the spine from T 1 level. Use double thumb press moving downwards. Check on spine to ensure the correct line is followed.



Figure 83 Massage to lumbar area, then change to cross thumbs to increase strength and movement at lumbar area.



Figure 84 Continue massaging to end of sacrum. (see caution)



**Figure 85 Inside line.**  
 Double thumb press next to the spine from T 1 level. Check to ensure correct line.



**Figure 86** Massage to lumbar area, then change to cross thumbs to increase strength and movement.



**Figure 87** Continue massaging to end of sacrum. (see caution)



**CAUTION**

Reduce pressure strength 50% over sacrum.  
 Do not massage over sacrum area on woman within the first 3 months of pregnancy.



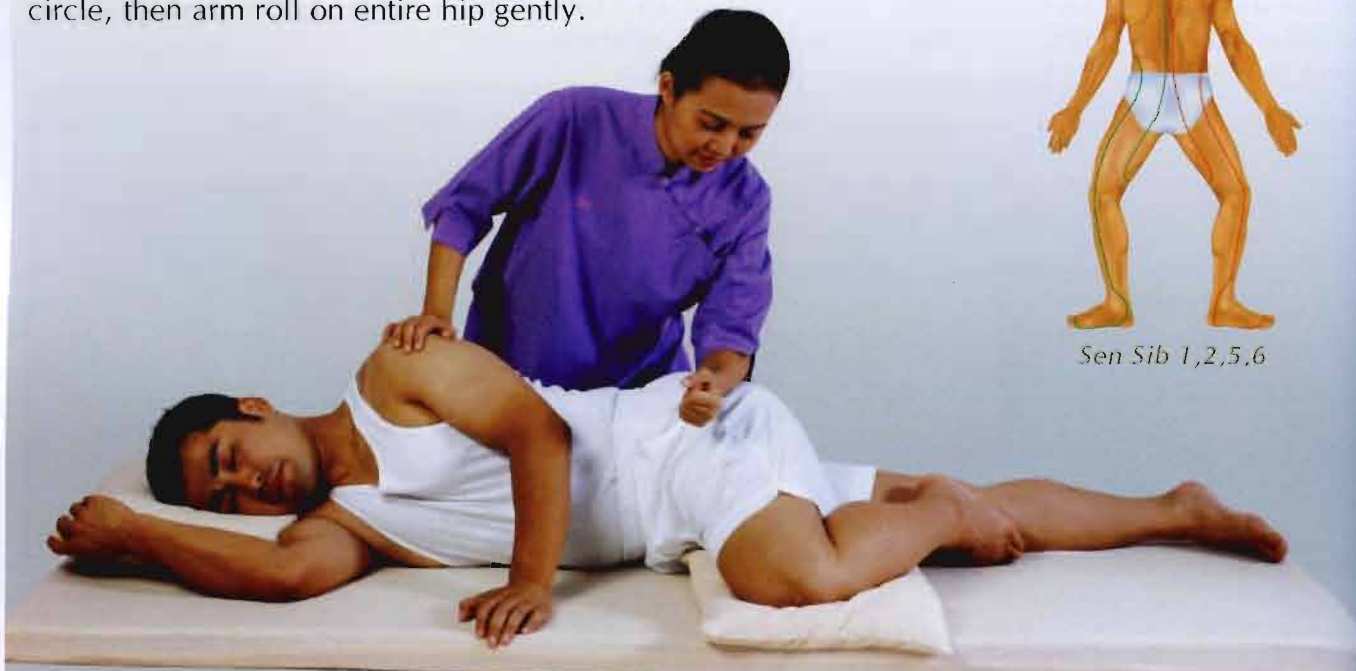
## Hip Massage

Figure 88 Change to sit up. Use lower arm to elbow press. Follow with elbow circle on entire hip gently (gluteus maximus) while supporting hand rests on recipient's shoulder.



## Figure 89 Hip Massage Variation.

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



Sen Sib 1,2,5,6





## Thigh Stretch

Figure 90 Fold recipient's leg. Upper hand grasps the foot while lower hand holds the knee.

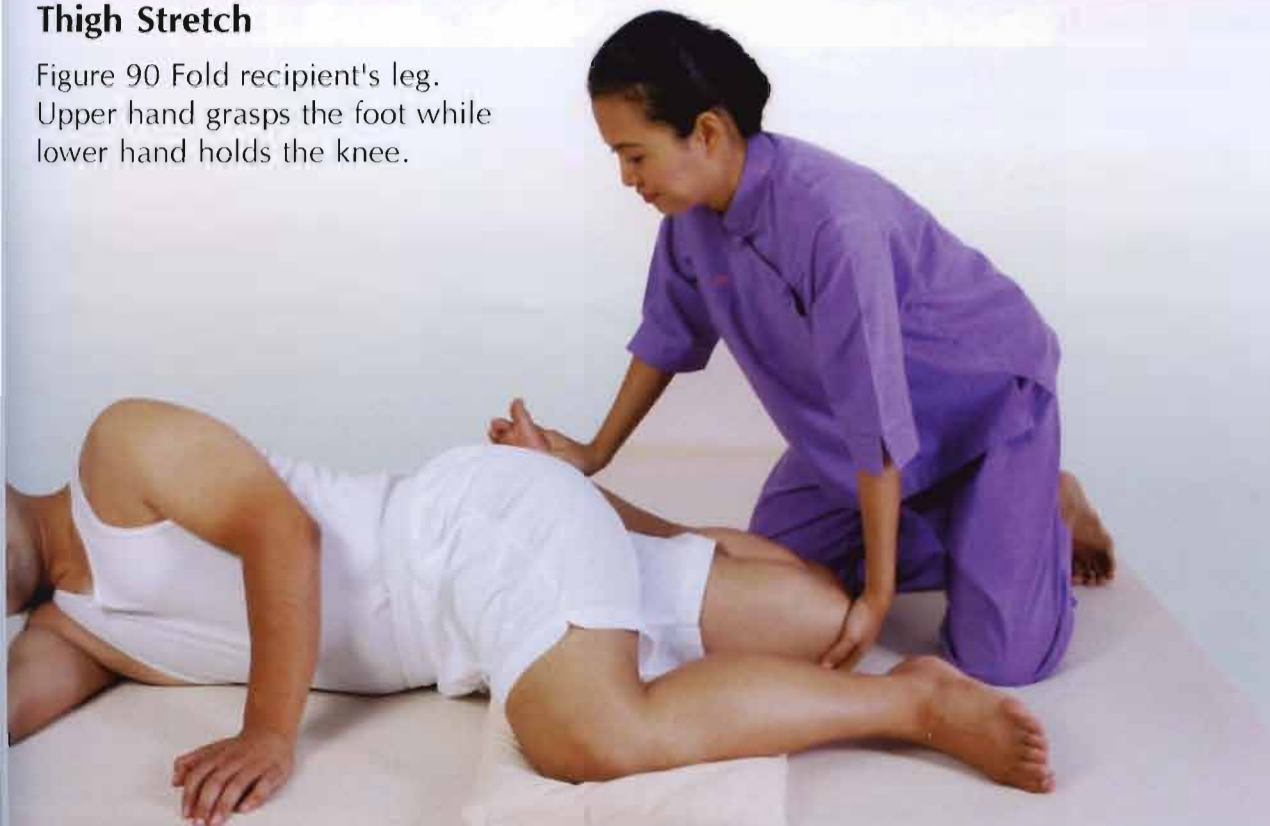


Figure 91 Heel press on dorsal of foot (not the toes). Move back from recipient's knee to gain balance, sit up while lifting the knee off the floor a little and bring to the side. Watch for recipient's tolerance and flexibility. Hold for 5 seconds.



### STRETCHING EFFECT

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



## Spinal Twist Stretch

Figure 92 Move to torso and bring recipient's arm to the back. Sit up. Lower hand locks above recipient's knee. Upper hand holds on humerus head.

### CAUTION

DO NOT PERFORM ON A PERSON WITH SPINAL CONDITION OR PREGNANT.

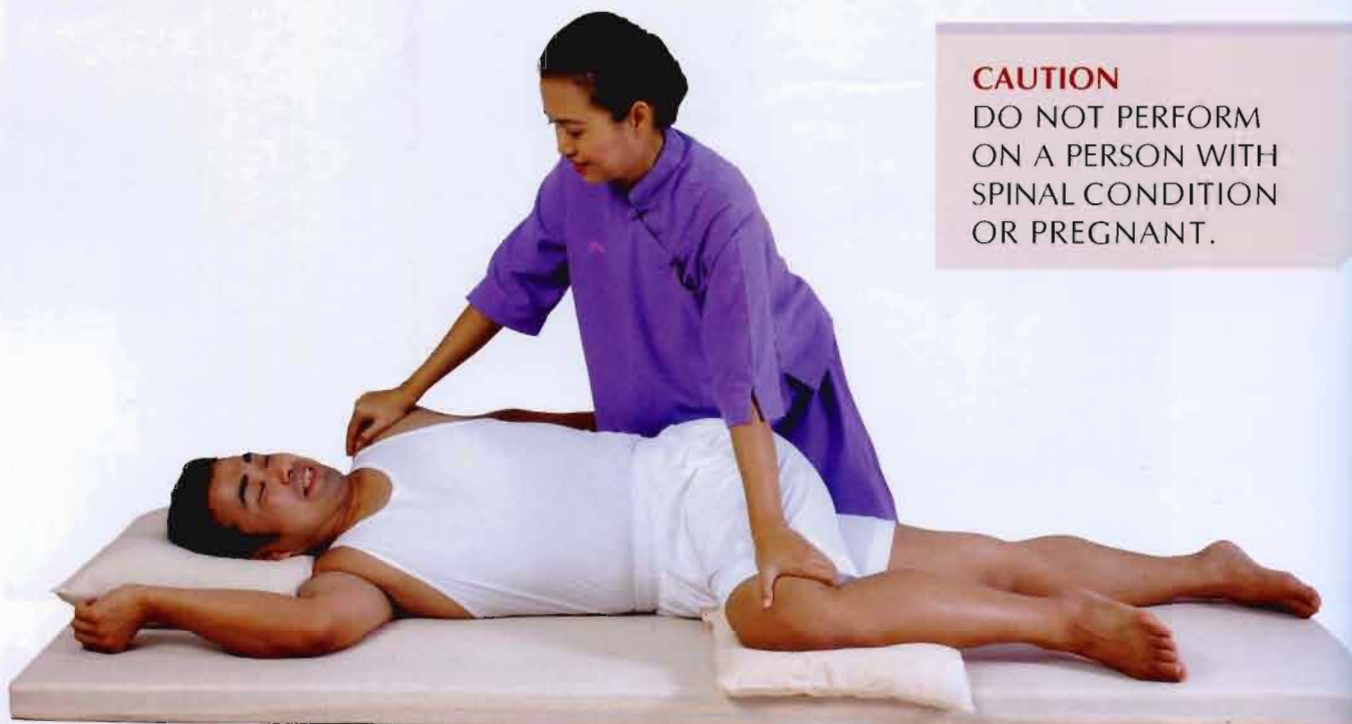


Figure 93 Hand lock above recipient's knee.



Figure 94 Hand position on shoulder.





Figure 95 Lean forwards while pressing the shoulder down while lower hand holds above the knee firmly at recipient's exhalation. Perform gently and slowly. Watch for recipient's tolerance and flexibility.



#### STRETCHING EFFECT

1. Lumbar vertebrae
2. Rectus abdominis
3. External oblique abdominal
4. Serratus anterior
5. Pectoralis major
6. Latissimus dorsi
7. Gluteus maximus

#### NOTE

Giver moves to the other side and turns recipient to massage the right side from page 133 Figure 76 to page 139 Figure 95.

## BACK MASSAGE FACE DOWN

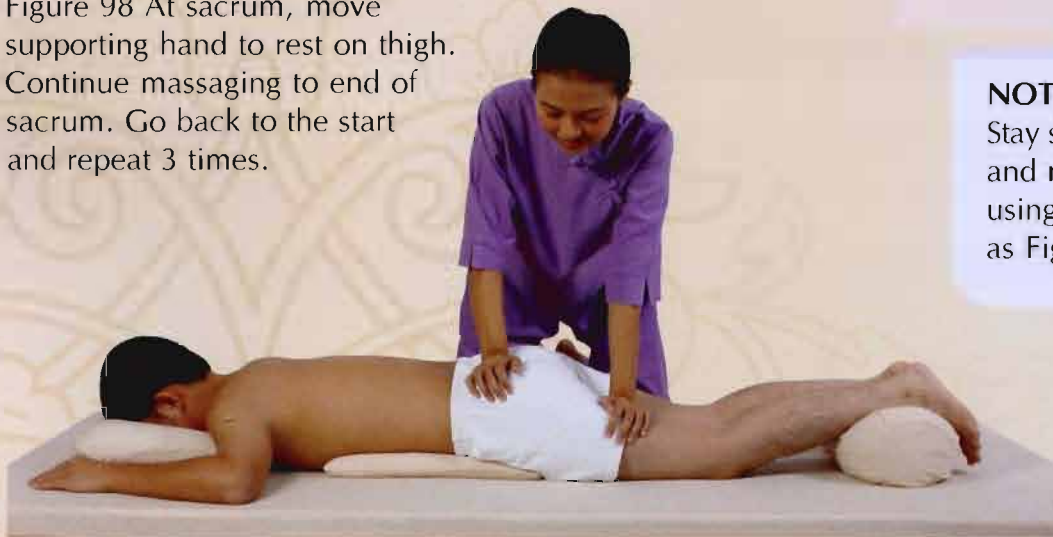
### Relieving Blockages 6 Techniques

#### Technique 1: Heel Press.

Figure 96 Arrange recipient to lie face down using a face pillow. Support abdomen (and chest for women) and ankles with soft pillows. Supporting hand rests above sacrum bone. Upper hand heel press sideways on muscle along the spine. Start on left side at T1 level pressing downwards, while leaning forwards.

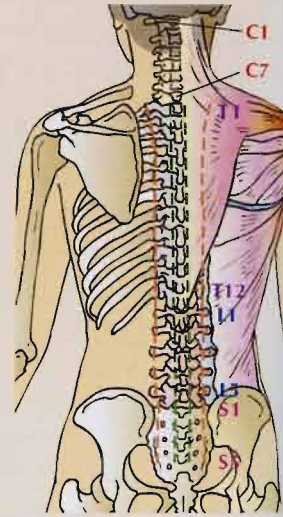


Figure 98 At sacrum, move supporting hand to rest on thigh. Continue massaging to end of sacrum. Go back to the start and repeat 3 times.



- TIPS**
- A: Throughout 6 techniques, giver may change sitting position to sit down or change to sit at the other side if giver's knees are sore.
  - B: Giver may also adjust the number of repetitions from 1-3 depending on recipient's need and giver's hands condition.
  - C: For best result, synchronize heel and thumbs pressing momentum with recipient's exhalation.

Figure 97 **Diagram of Back Massage 2 Lines** Techniques 1-5 cover both lines.



#### CAUTION

To all 6 techniques:  
Reduce pressure strength 50% over sacrum. Do not massage all face down positions on a pregnant woman.

#### NOTE

Stay sitting on the same side and massage the right side using the same techniques as Figures 96-98.



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



## Technique 2: Fingers Circle.

Figure 99 Change to sit half-kneeling, facing recipient's head. Bend all fingers and place on muscle along both sides of the spine.



### NOTE

For techniques 2-4, giver may sit half-kneeling over the recipient's back. If not culturally appropriate, avoid using technique. Ask permission. However, if the giver is much smaller and the leg touches recipient's back, this technique is not appropriate either.

Figure 100 Press firmly and move slowly in small circles outwardly 3 rounds. At the last round, press deeper and stretch out sideways.



Figure 101 Continue massaging to end of sacrum. Repeat 3 times.





### Technique 3: Thumbs Circle.

Figure 102 Place thumbs on muscle next to spine, start at T1 level. Press firmly and move slowly in small circles outwardly 3 rounds. At the last round, press deeper and stretch out sideways.



### Technique 4: Thumbs Press.

Figure 104 Place thumbs next to the spine facing each other on both sides. Rock the body while pressing down and observe, to synchronize with recipient's exhalation. Hold each pressing for 3 seconds.



Figure 103 Continue massaging to end of sacrum. Repeat 3 times.



Figure 105 Continue massaging to end of sacrum. Repeat 3 times.



### Technique 5: Double Palm Over Sacrum Energy Point.

Figure 106 Change to sit up facing recipient. Curve hands to double palm press covering the sacral curve while recipient exhales. Hold for 5 seconds.





## Technique 6: Double Thumb Press Inside Line.

Figure 107 Sit up facing recipient.  
Double thumb press  
inside line.



Figure 108 Start on the left side at T 1 level.  
Observe recipient's breathing. Rock the body  
forwards and press thumbs downwards  
while recipient exhales.



Figure 109 At lumbar area, change to  
cross thumbs.



Figure 110 Continue massaging to end of  
sacrum. Repeat 3 times.





## Hip Massage

Figure 111 Rest supporting hand on scapula. Lower arm elbow press, then elbow circle on entire hip gently.

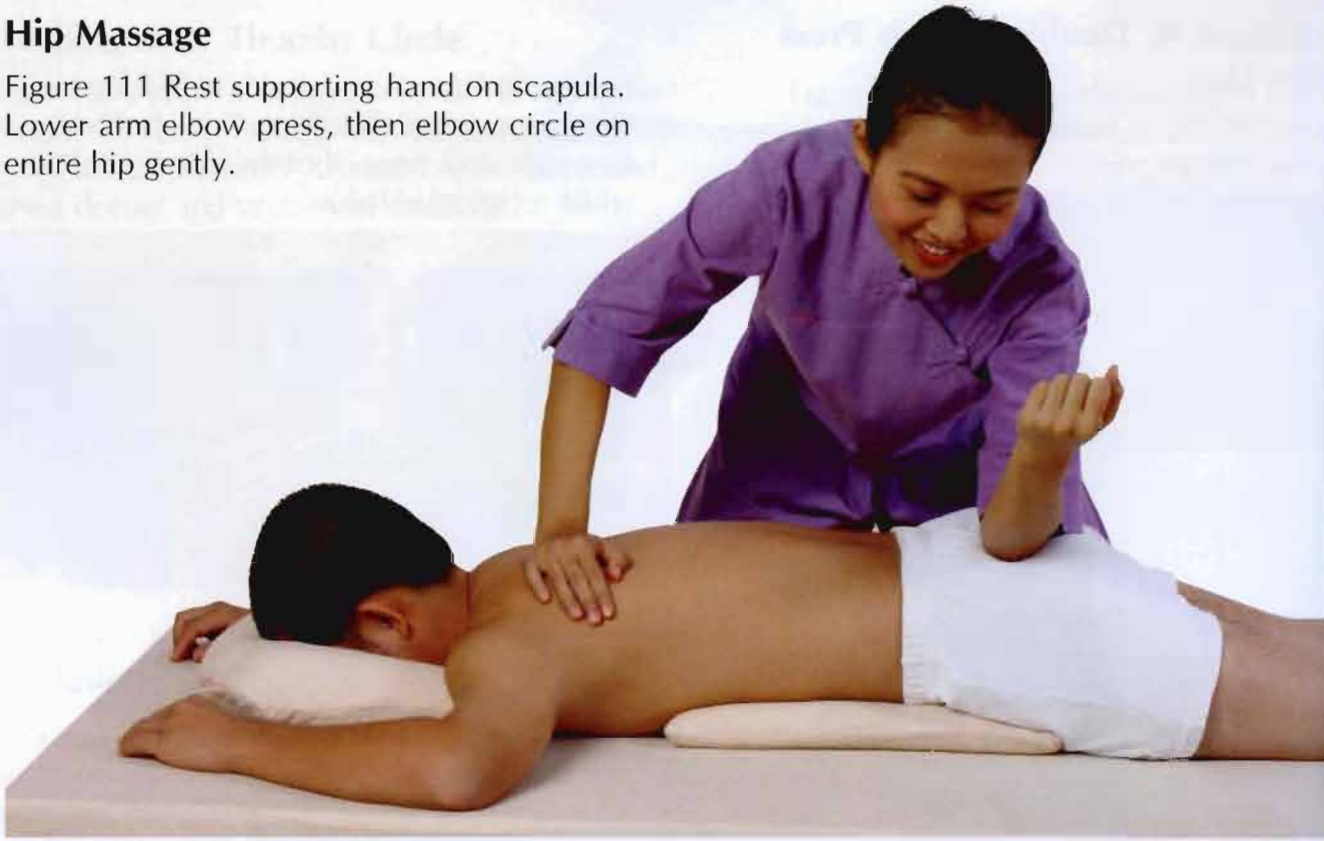
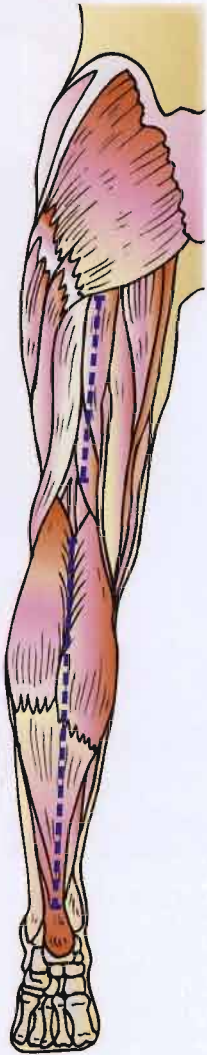


Figure 112 Hip massage variation. For a thin recipient or a person with sensitive hip muscle, use arm press. Follow with arm circle, then arm roll on entire hip gently.





Figure 113 **Diagram of Line 3 inside leg** Upper thigh at back (hamstring group), calf (gastrocnemius), Achilles tendon.



Drawing by Warut Yuennan

Figure 114 **Hamstring Press.** Supporting hand holds recipient's ankle. Using upper hand heel press with fingers pointing downwards. Start from upper thigh at the back moving downwards.



Figure 115 **Calf Press.** Skip knee crease. Continue heel press and stop at ankle crease. Reduce strength because calf muscle is more sensitive. Repeat 3 times from the thigh.





## Thigh Stretch

Figure 116 Move to sit up in line with recipient's body. Using inside hand grasp and heel press on dorsal of foot.

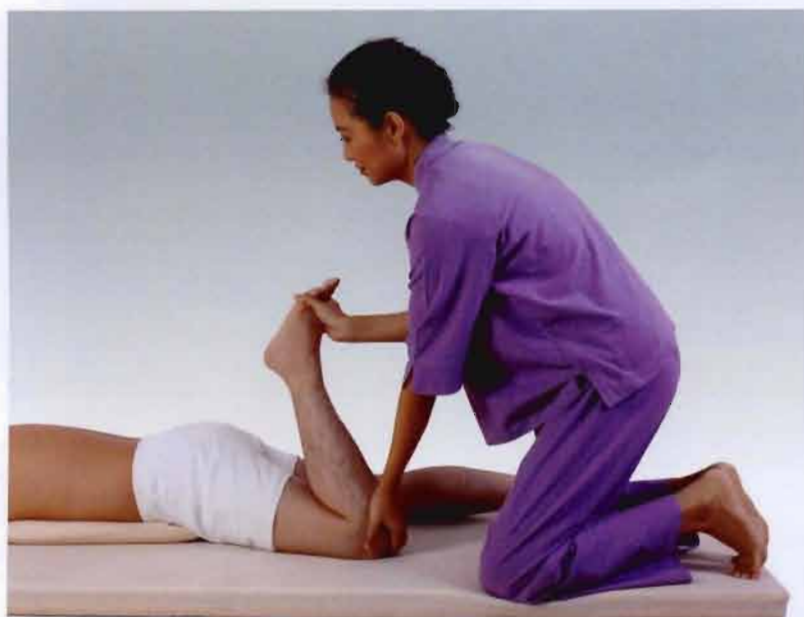


Figure 117 Outside hand supports underneath recipient's knee. Spread the leg outwards a little to prepare for next position.



Figure 118 Press on dorsal of 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 right side. Using the same techniques from page 143 Figure 107 to page 146 Figure 118.





Figure 119 **Leg Stretch.** Fold both legs and heels press on the dorsal of foot (not the toes). Lean forwards and press down. Hold for 5 seconds.

Figure 120 **Dorsal of Foot Flex.** Flex recipient's feet. Press with heels of both hands on the ball of plantar (not the toes). Press down and hold for 5 seconds.



**STRETCHING EFFECT**

1. Quadriceps femoris
2. Tibialis anterior
3. Extensor digitorum longus
4. Iliopsoas

**STRETCHING EFFECT**

1. Achilles tendon
2. Soleus
3. Flexor digitorum longus
4. Quadriceps femoris



## Ankle Stretch

Figure 121 Raise recipient's legs to upright position. Hold both heels in the palms of hands and rest both arms on soles of feet.



Figure 122 Sit down and bear body weight down while pressing with both arms to flex the feet and Achilles tendon.



### STRETCHING EFFECT

1. Achilles tendon
2. Flexor digitorum longus
3. Soleus





## Cross Leg Stretch

Figure 123 Change to sit up and cross both legs of recipient.



Figure 124 Press on dorsals of feet, less pressure on the upper foot and hold 5 seconds.



### STRETCHING EFFECT

1. Quadriceps femoris
2. Peroneus longus
3. Sartorius
4. Gluteus maximus
5. Tibialis anterior
6. Extensor digitorum longus

Figure 125 **Borrowed Foot Massage.** Continue from Figure 124. Hold recipient's right leg up. Use recipient's left heel to press on the back of right thigh downwards to above knee crease.

### STRETCHING EFFECT

Hamstring Group

### NOTE

Switch the legs to massage the other side from Figure 123-125





## Full Back Stretch

Figure 126 Sit on heels in between recipient's legs. Place both knees on back of upper thigh at edge of buttocks. Interlace arms with recipient's.

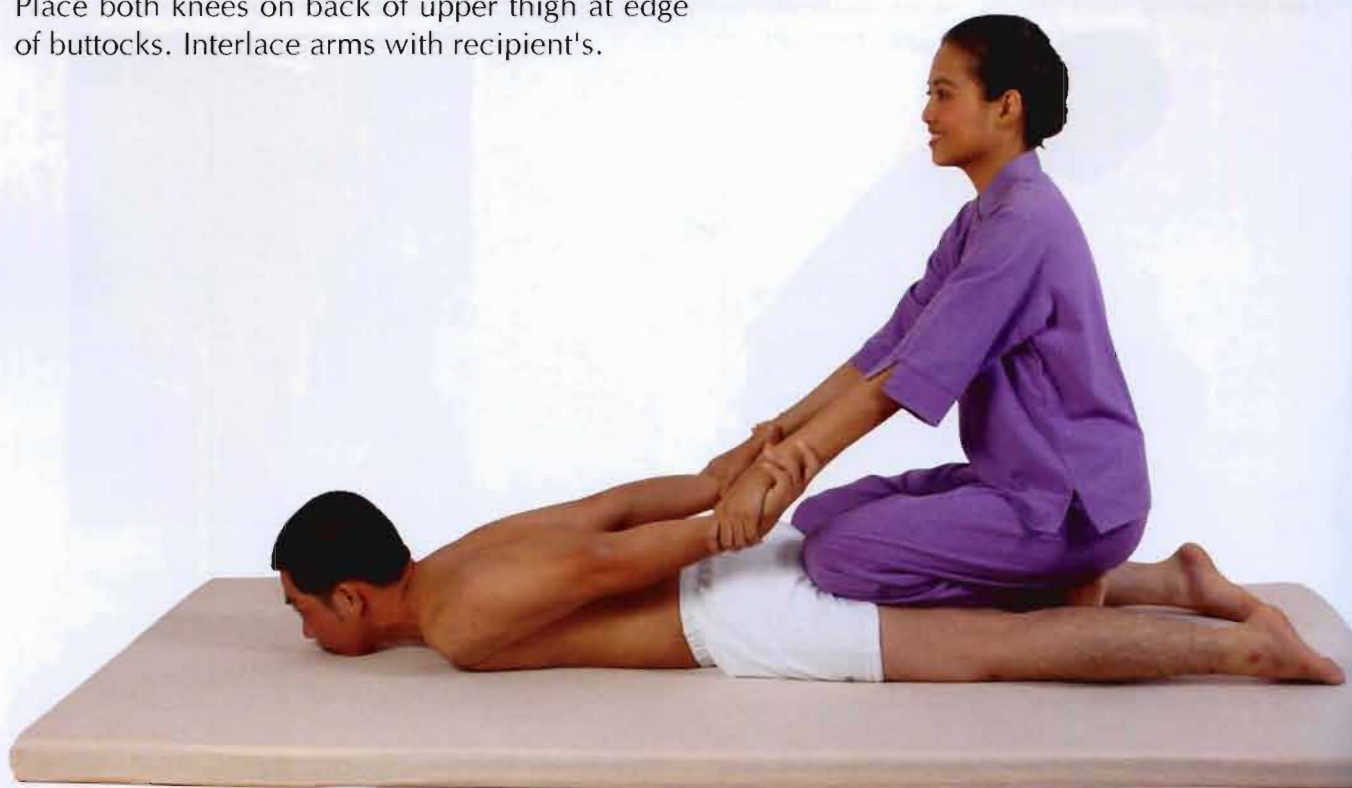


Figure 127 Sit on heels position helps giver to rest body weight on the heels instead of recipient's thigh which may damage sciatic nerve.



**CAUTION**  
DO NOT PERFORM ON  
A PERSON WITH SPINAL  
CONDITION!





Figure 128 Knees lock on the thigh joining the buttocks. Grasp both arms and lock hands. Gently turn recipient's arms to rotate shoulders in proper alignment.



Figure 129 Ask recipient to inhale. Lean back and pull recipient's arms during exhalation. Perform slowly and gently. Observe recipient's flexibility on how far back giver can lean while pulling. Hold for 5 seconds then lower recipient down slowly.



### STRETCHING EFFECT

1. Gluteus maximus
2. Rectus abdominis
3. Thoracic vertebrae
4. Lumbar vertebrae
5. Biceps brachii
6. Deltoid
7. Pectoralis major
8. External oblique abdominal



## Elephant Walk

Figure 130 Change to stand up. Straddle recipient and bend down to heel press sideways alternately, like walking with hands, along back muscle from shoulders all the way down to ankle, skip knee crease.

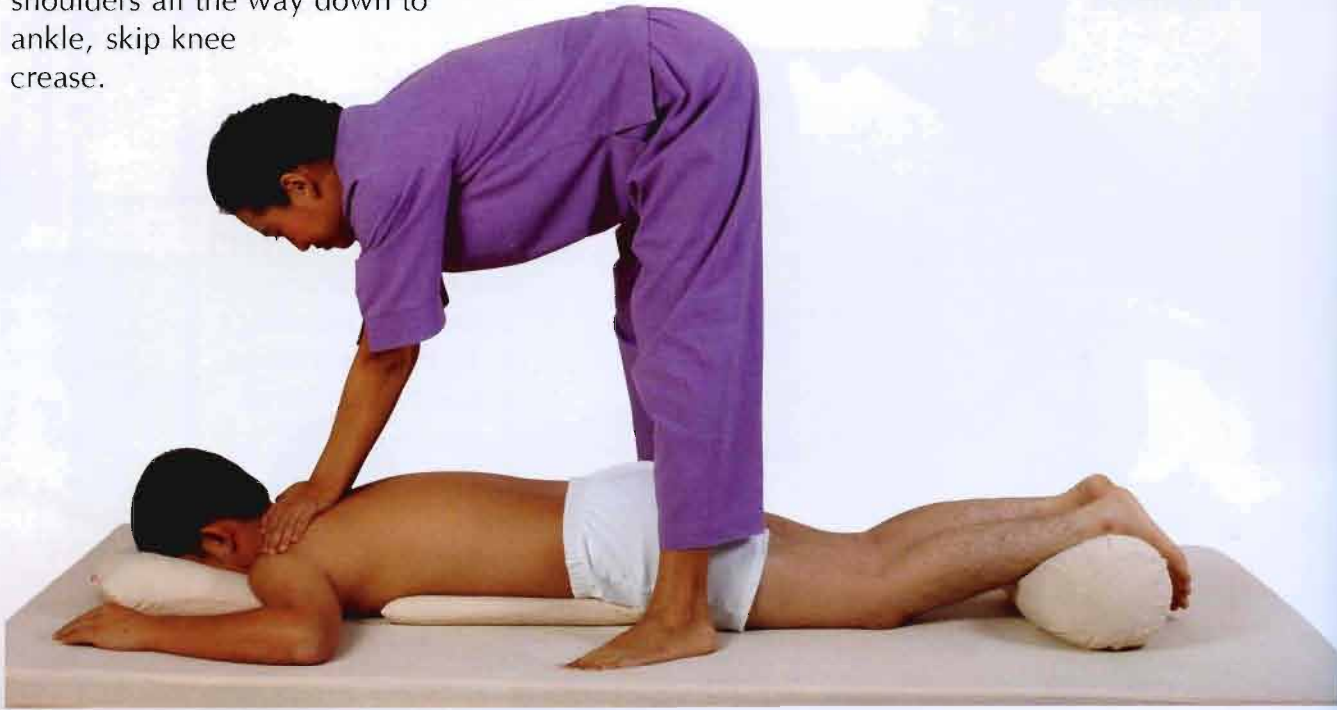


Figure 131 Turn hands to press sideways start from T 1 level.





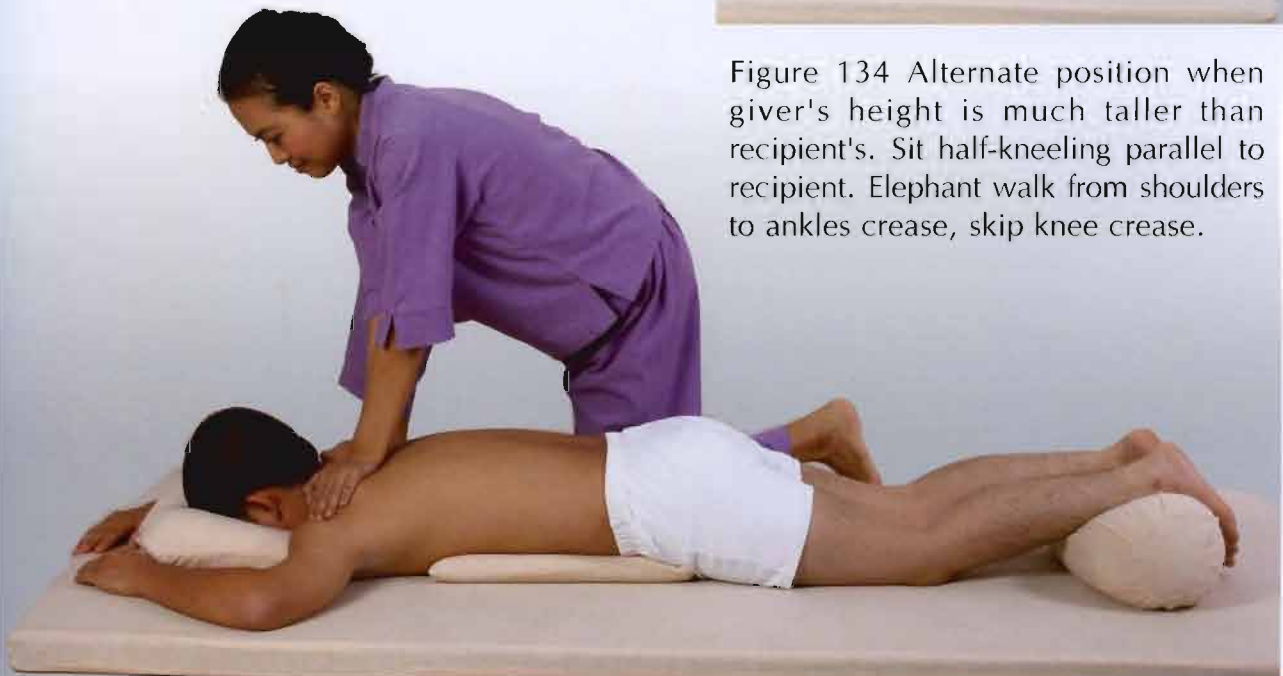
Figure 132 Hands position on sacrum area. Reduce pressure strength 50% on sacrum.



Figure 133 Finish elephant walk at ankle crease. Be sure to place a bolster under both feet for comfort.



Figure 134 Alternate position when giver's height is much taller than recipient's. Sit half-kneeling parallel to recipient. Elephant walk from shoulders to ankles crease, skip knee crease.





*Luesri Dadton position 73 to relieve hand and foot discomfort.*



*Luesri Dadton position 1 to relieve arm discomfort.*

Top: Drawing of Luesri Dadton.  
Wat Borwon, Bangkok

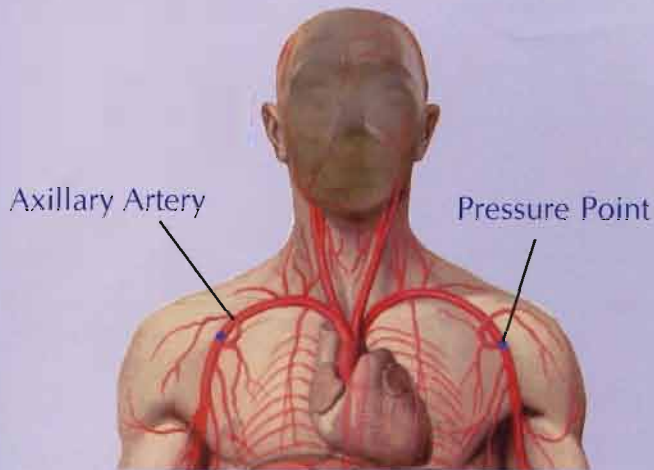
Bottom: Drawing of Luesri Dadton.  
Wat Pho, Bangkok

Ancient text, National Library



## ARM MASSAGE

Figure 135 **Axillary Artery Wind Gate.** Located at the edge of deltoid above armpit. (Connection between deltoid and pectoralis major)



Drawing by Suwan Tupiyakun

Figure 136 Sit up and place recipient's arm at 90 degrees angle. Double heel press over the Wind Gate point while recipient exhales.



Figure 137 Hold for 10 seconds then release gently.



### CAUTION

Do not perform this position on those who have heart condition, hypertension, blood vessel problem, diabetes, chronic illness, pregnant or in menstruation.

### WIND GATE EFFECT

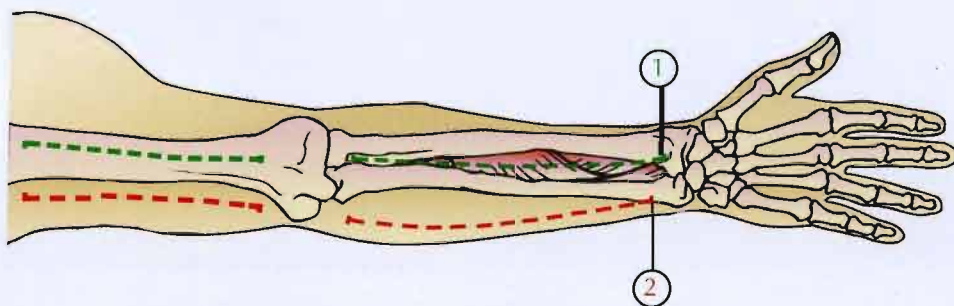
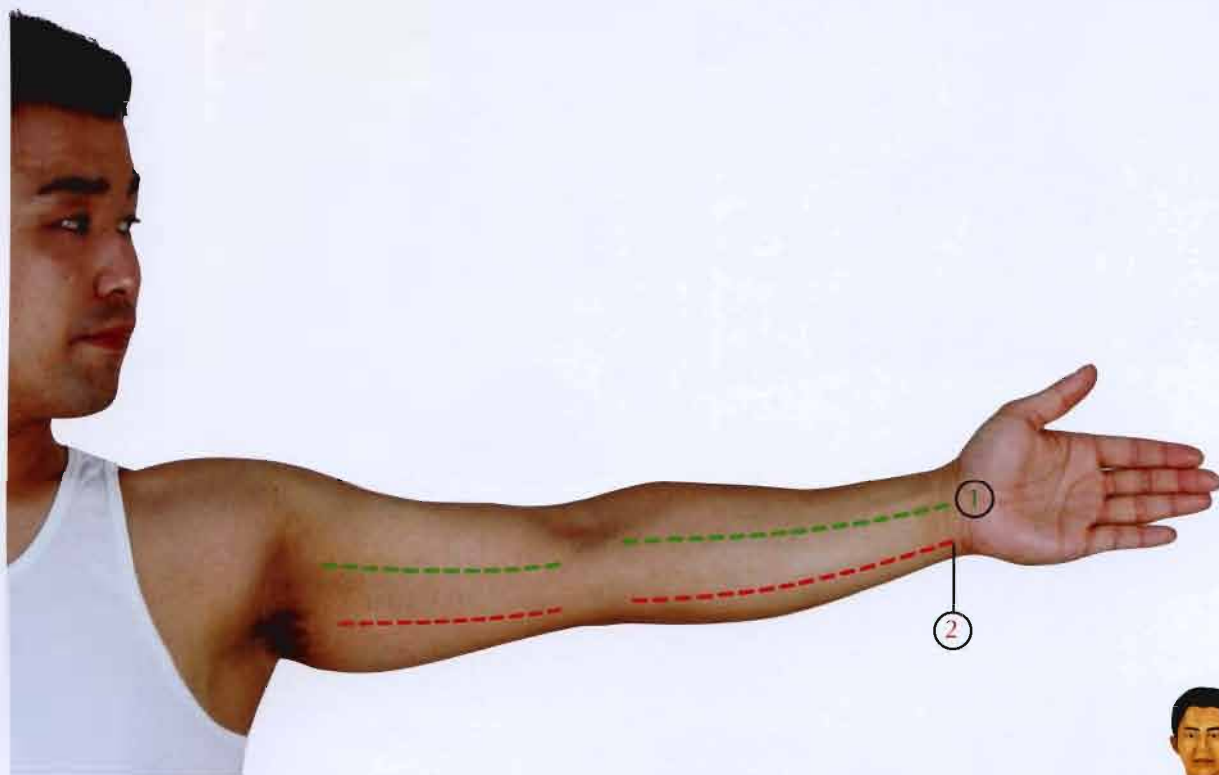
Warm sensation down the arm. Stimulates circulation in the arm.



## Massaging the Arm Inside Lines

Figure 138 **Diagram of Inside Arm**

- Line 1** Lower arm: From middle of wrist in line with middle finger (flexor digitorum, flexor carpi radialis, palmaris longus).
- Line 2** Lower arm: From medial side of wrist in line with little finger (flexor carpi ulnaris, flexor digitorum, palmaris longus).
- Line 1** Upper arm: Continue from lower arm (biceps brachii).
- Line 2** Upper arm: Continue from lower arm (inner side of biceps brachii).



Sen Sib 4





Figure 139 **Line 1 Inside Lower Arm.**  
Sit up and rock the body forwards  
while pressing.

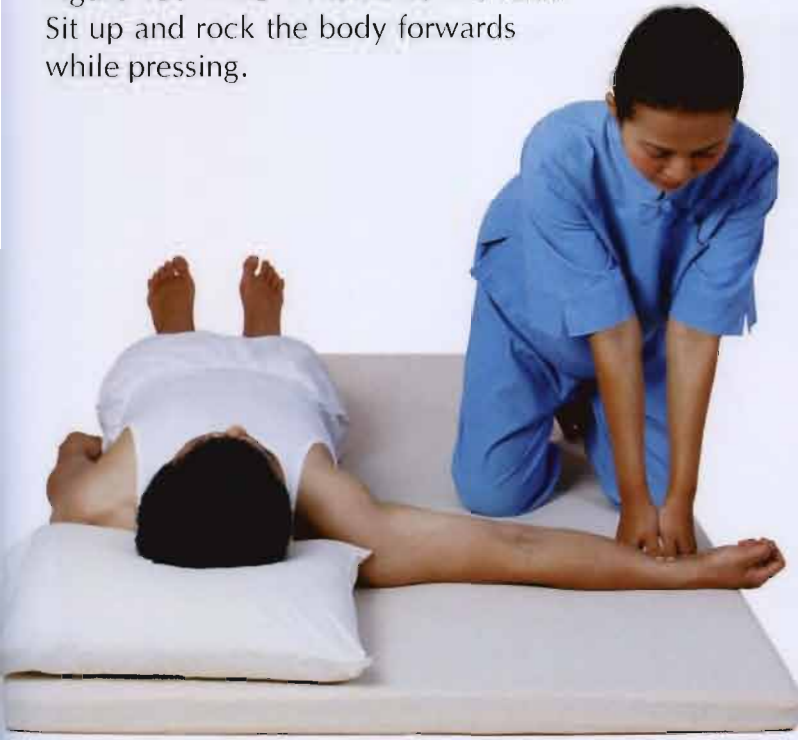


Figure 140 Start from wrist, side  
thumbs press to elbow in line with  
middle finger. Do not massage elbow  
crease as it is a sensitive area.



Figure 141 **Line 1 Inside Upper Arm.**  
Change to heel press start above elbow, stop below  
shoulder. Use outside hand to gently support wrist.  
Rock the body forwards while pressing firmly.





Figure 142 **Line 2 Inside Lower Arm.**  
Change to sit down.  
Use double thumb press.

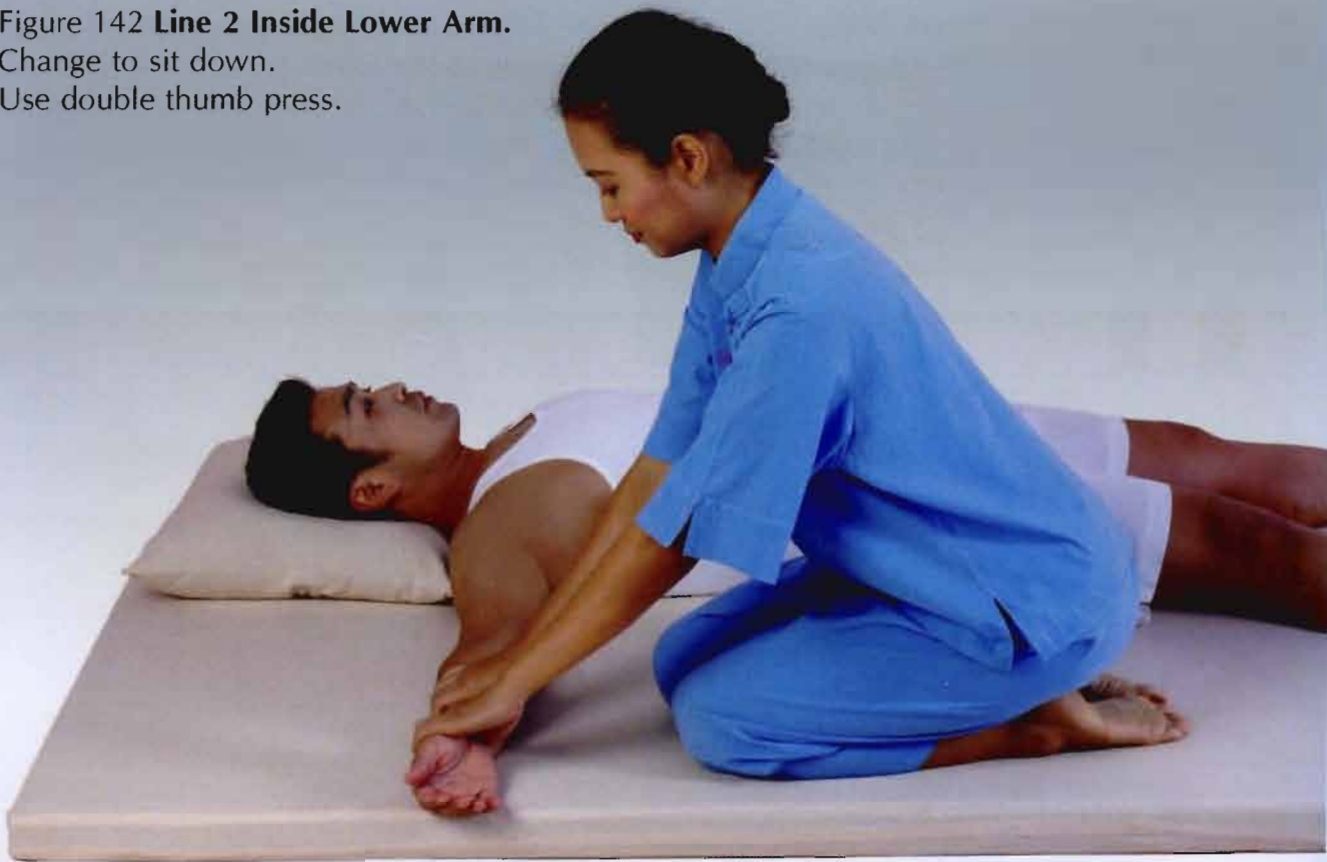


Figure 143 Start from wrist, move towards elbow in line with little finger. Skip elbow crease as it is a sensitive area.



Figure 144 **Line 2 Inside Upper Arm.** Rotate lower arm, palm face down to stabilize the biceps.



Figure 145 Cross thumbs press below the biceps. Start above elbow crease, stop below armpit.

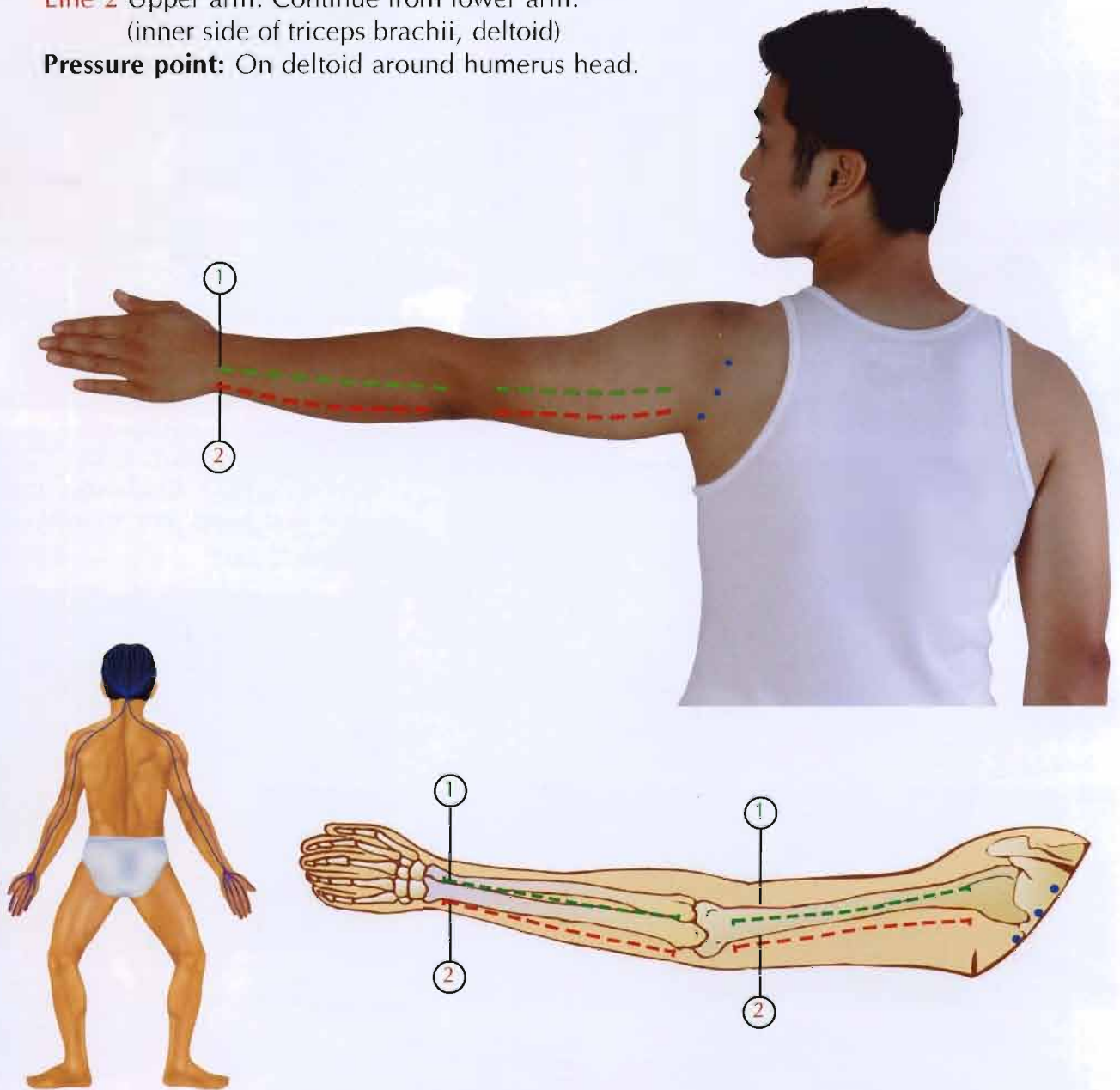




## Massaging the Arm Outside Lines

Figure 146 Diagram of Outside Arm

- Line 1** Lower arm: From middle of wrist in line with middle finger.  
(extensor digitorum, extensor digiti minimi, extensor carpi ulnaris)
  - Line 2** Lower arm: From lateral side of wrist in line with little finger.  
(extensor carpi ulnaris, flexor carpi ulnaris)
  - Line 1** Upper arm: Continue from lower arm.  
(triceps brachii, deltoid)
  - Line 2** Upper arm: Continue from lower arm.  
(inner side of triceps brachii, deltoid)
- Pressure point:** On deltoid around humerus head.



Sen Sib 4 (Rama II,V)



Figure 147 **Line 1 Outside Lower Arm.**

Arrange recipient's arm to a 45 degree angle. Change to sit up facing recipient's arm.

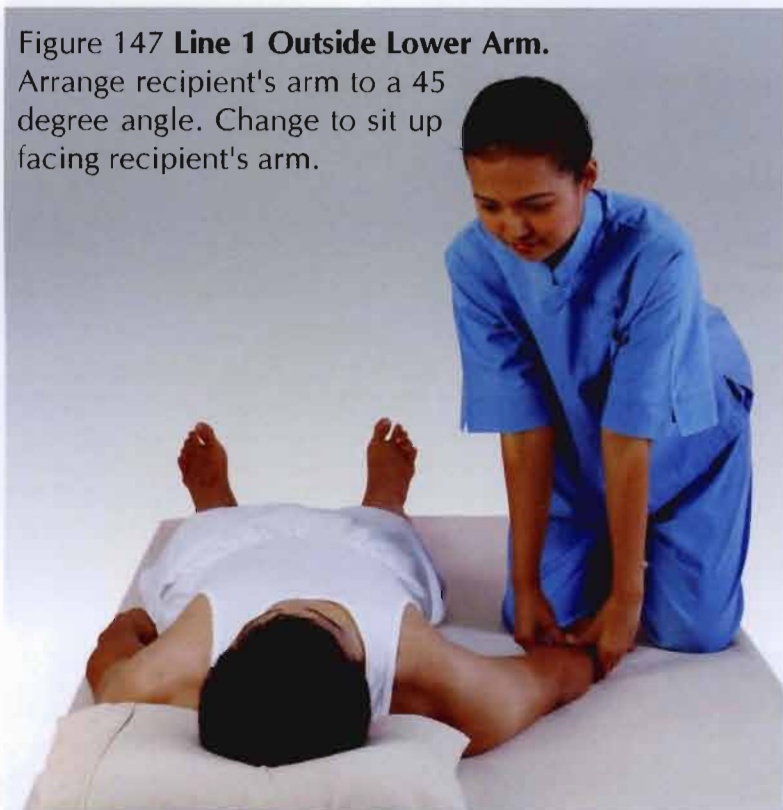


Figure 148 Double thumb press up the middle of arm, start from above the wrist, while other fingers rest on the floor. Press while rocking forwards and stop before the elbow.



Figure 149 **Line 1 Outside Upper Arm.**

Change hands to heel press sideways from above elbow to below shoulder. Inside hand gently supports the wrist.

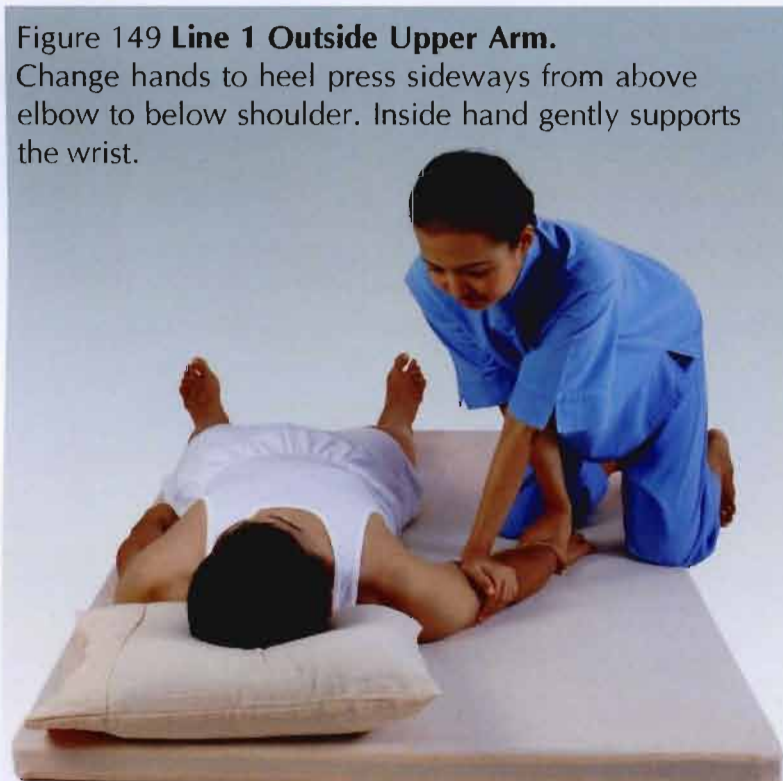


Figure 150 Rock the body forwards a little and keep arm straight while pressing.





Figure 151 **Line 2 Outside Lower Arm.**  
Sit on heels next to recipient's arm.



Figure 152 Using upper hand thumb press with thumb pointing downwards in line with little finger, from wrist to elbow.



Figure 153 **Line 2 Outside Upper Arm.**

Continue thumb press from lower arm but change to sit down. Fold recipient's arm to cross over recipient's chest. Supporting hand holds the elbow to stabilize recipient's arm. Skip the elbow tip and continue thumb press pointing sideways to humerus head.



Figure 154 Pressure points at humerus head. Change to sit lower and rest the elbow on lap for support. Thumb press on the pressure points from below armpit crease to edge of humerus head.





## Palm Massage

Figure 155 **Diagram of Palm (Plantar) Pressure Points** (common synovial sheath, flexor tendons, flexor pollicis brevis, and abductor digiti minimi).

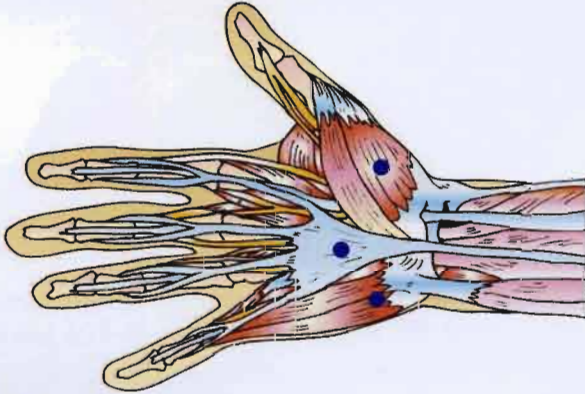
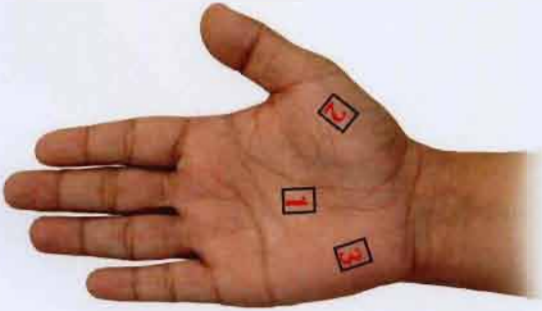


Figure 156 **Palm Massage Point 1.** Sit up. Use cross thumbs press on the palm. All other fingers support underneath.



Figure 157 Rock the body forwards while keeping arms straight.



Sen Sib 4

Figure 158 **Points 2 and 3.** Separate thumbs and press on both sides of heel of hand at Point 2 Point 3 at the same time.





## Finger Massage

Figure 159 Change to sit down and support recipient's hand comfortably.

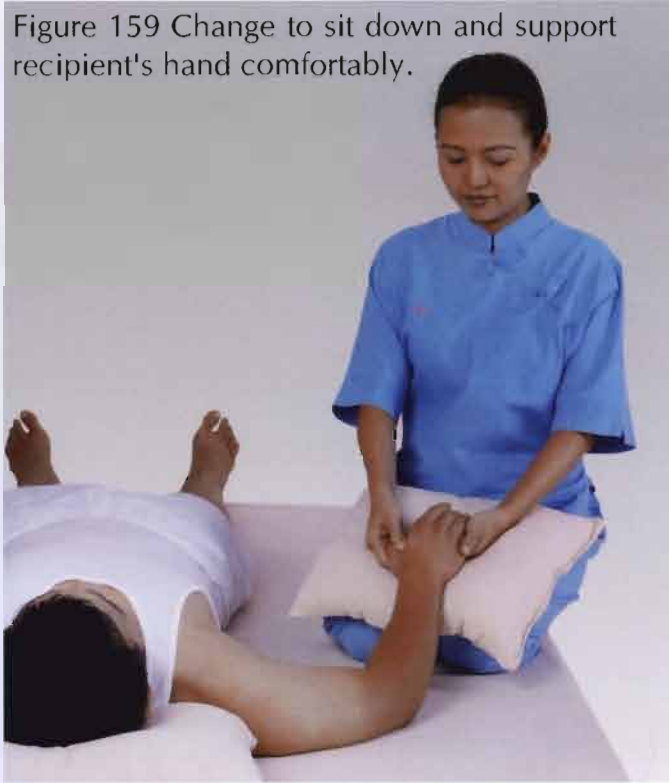


Figure 160 **Step 1.** Thumb circle gently, start at thumb below knuckle joint, and move towards the tip. Skip joints.



Figure 161 Then massage both sides. Start from base of Thumb to the tip. Skip joints.

Figure 162 **Step 2.** Finger joint stretch. Using index and middle fingers squeeze on top and bottom. Pull gently to stretch joint.

Figure 163 Change to squeeze on both sides and pull gently. Skip the joints and repeat to cover all of thumb.



### NOTE

Complete both steps on each finger. Change hands after finishing middle fingers.



## Finger Stretch

Figure 164 Change to sit up. Using outside hand interlace recipient's 4 fingers with giver's, thumb presses on index finger, while inside hand holds recipient's thumb and stretch back gently.



Figure 165 Observe recipient's tolerance and flexibility. Do not over extend. It hurts!



## Finger Squeeze

Figure 166 Keep the same hand position but change to sit down.



Figure 167 Thumb press from the base of thumb with other fingers supporting underneath while squeezing upwards to the tip and release. Repeat the same technique with all fingers. Change hands after finishing the middle finger for better maneuver.





## Wrist Massage

Figure 168 Start at the middle of inside wrist, thumbs circle 3 rounds.



Figure 169 At the last circle stretch outwards. Repeat 3 times.

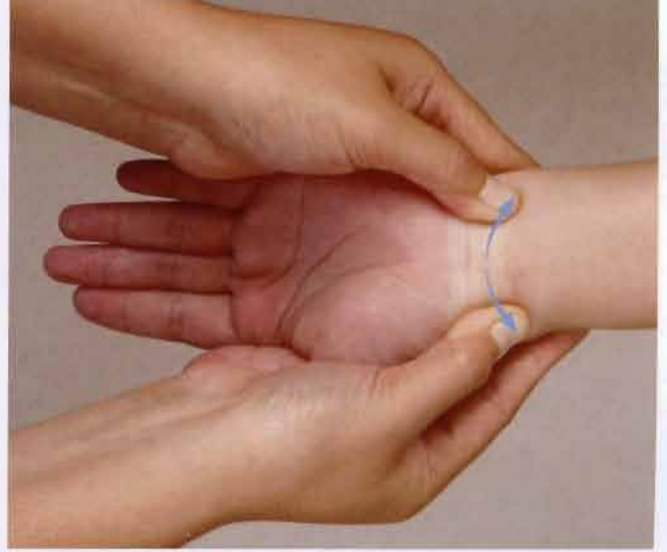


Figure 170 Turn hand to massage the other side. Start at the middle of outside wrist, thumbs circle 3 rounds.



Figure 171 At the last circle stretch outwards. Repeat 3 times.





## Dorsal of Hand Stretch

Figure 172 Using the heels of hands press on dorsal of hand and stretch outwards.



Figure 173 Repeat a few times over the entire dorsal.



### NOTE

Move to sit at the right side and perform the same techniques on the right arm from page 155 Figure 136 to page 166 Figure 173.





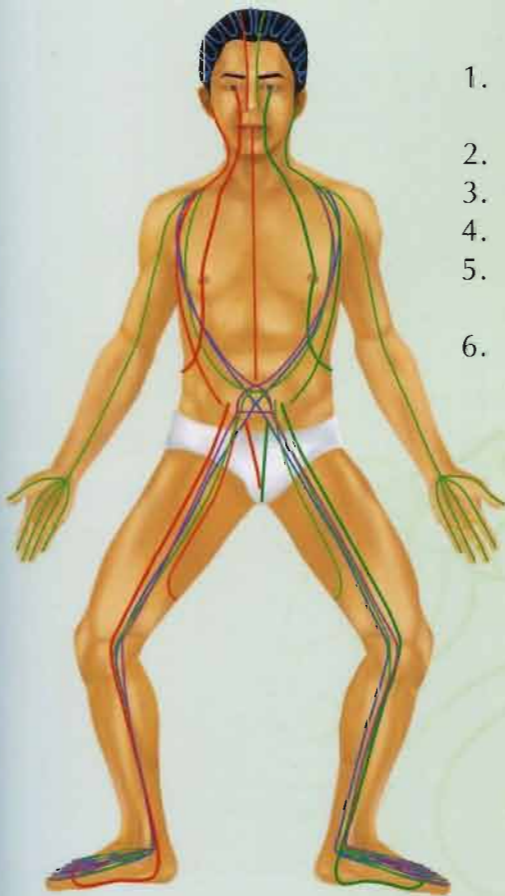
# Abdominal Massage

## Sen Sib Origin : The Essence of Life Energy

READ THE INFORMATION BELOW BEFORE PRACTICING THIS SECTION.

### BENEFITS

1. Enhance life energy.
2. Release negative energy.
3. Stimulate all Sen Sib central channels.
4. Stimulate and increase circulation to internal organs.
5. Improve some conditions of indigestion and constipation.
6. Maintain wellness and prevent some ailments.
7. Massage effect to abdominal muscles: External oblique abdominal, rectus abdominis.



### CAUTIONS

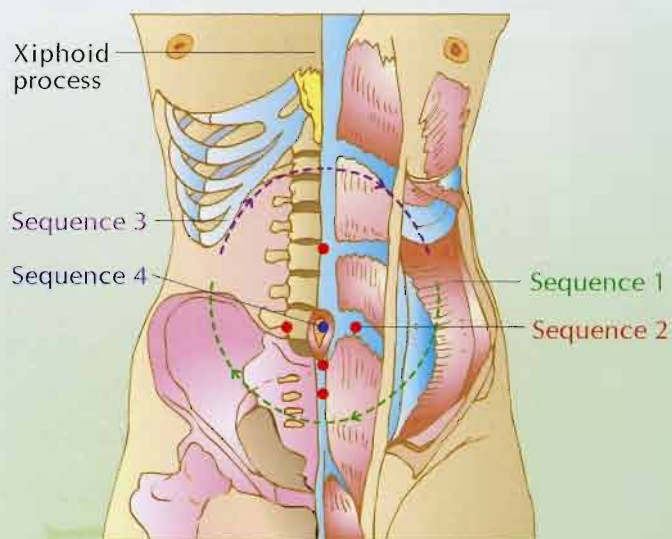
1. Massage only on empty stomach, meaning at least two hours after heavy meals or an hour after light meals.
2. Apply pressure while recipient exhales only.
3. Do not massage on someone with abdominal problems.
4. Do not massage on a pregnant woman.
5. Do not massage on a menstruating woman.  
May perform 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 and vertically.
3. Release gently and slowly.
4. Always press with recipient's exhalation.
5. Recipient may continue breathing normally while giver continues applying pressure.

## ABDOMINAL MASSAGE

Figure 174 Diagram of Abdominal Massage 4 Sequences



Drawing by Warut Yuennan

### Sequence 1: Pelvic Cavity Line.

Figure 175 Sit half-kneeling at recipient's left side. Open both hands side-by-side and point fingers down towards recipient's abdomen. Start 1 thumb width above the left pelvic border (Iliac crest).

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 the navel.

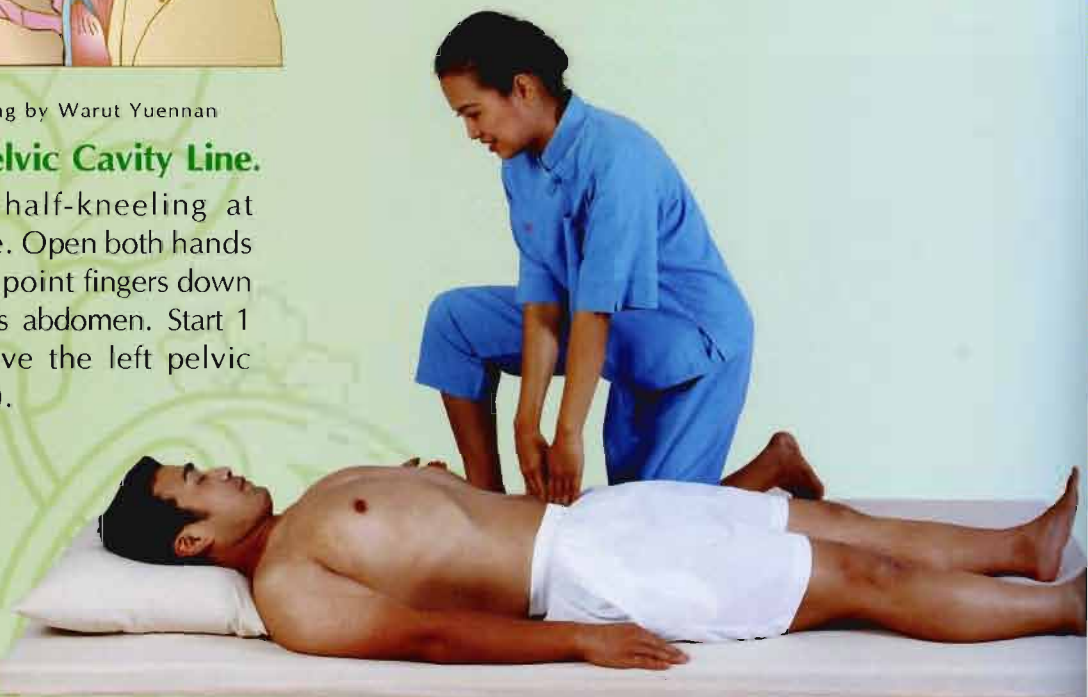


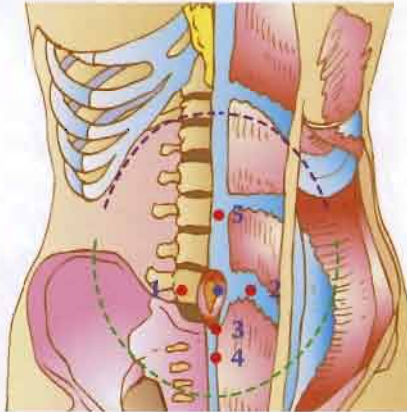
Figure 176 Gently press down with recipient's exhalation. Hold for 3 seconds then release gently. Move hands and continue along the pelvic line to the recipient's right side. When finished, return to start at the left side and repeat 1 more round.





## Sequence 2: Central Energy Points.

Figure 177 **Diagram of Central energy points**  
Points 1-2-3-4 and 5



Drawing by Warut Yuennan

Figure 178 **Points 1 and 2:** Measure 1 thumb width to each side of the navel. Facing thumbs apart and press gently while recipient exhales. Hold for 3 seconds and release gently.



Figure 179 **Point 3:** Measure 1 thumb width below the navel. Facing thumbs touching, press gently while recipient exhales. Hold for 3 seconds and release gently.



Figure 180 **Point 4:** Measure 2 thumbs width below the navel. Perform the same technique as Point 3.



Figure 181 **Point 5:** Measure 2 thumbs width above the navel. Perform the same technique as Point 3, and 4.





### Sequence 3: Ribcage Line.

Figure 182 Diagram of Sequence 3 Ribcage line

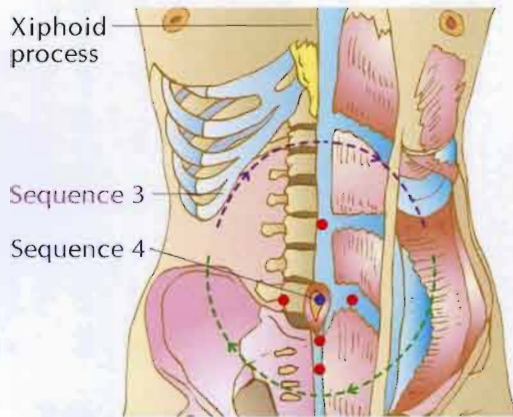


Figure 183 Measure 1 thumb width below the ribcage. Start on recipient's right side to follow the colon path. Open hands with all fingers pointing downwards. Press down gently when recipient exhales and hold pressure while pulling the fingers towards pelvic line. Repeat same technique along ribcage line until reaching the left side. Return to the starting location and repeat 1 more round.



### Sequence 4: Navel Energy Point. Abdominal Aorta Wind Gate.

Figure 184 Double heel press, center of palm over the navel. Press gently with 50% strength while recipient exhales. Hold for 10 seconds and release slowly. Advise recipient to breathe normally while under pressure.

Figure 185 Alternate technique when giver has long hands not suitable for recipient's narrow abdominal surface. Place hands across recipient's navel instead, to prevent finger tips from pressing on xiphoid process. Press gently just below navel only, with side of hand.



#### WIND GATE EFFECT

Warm sensation to the lower body. Stimulates circulation of abdominal cavity and internal organs.

#### CAUTION

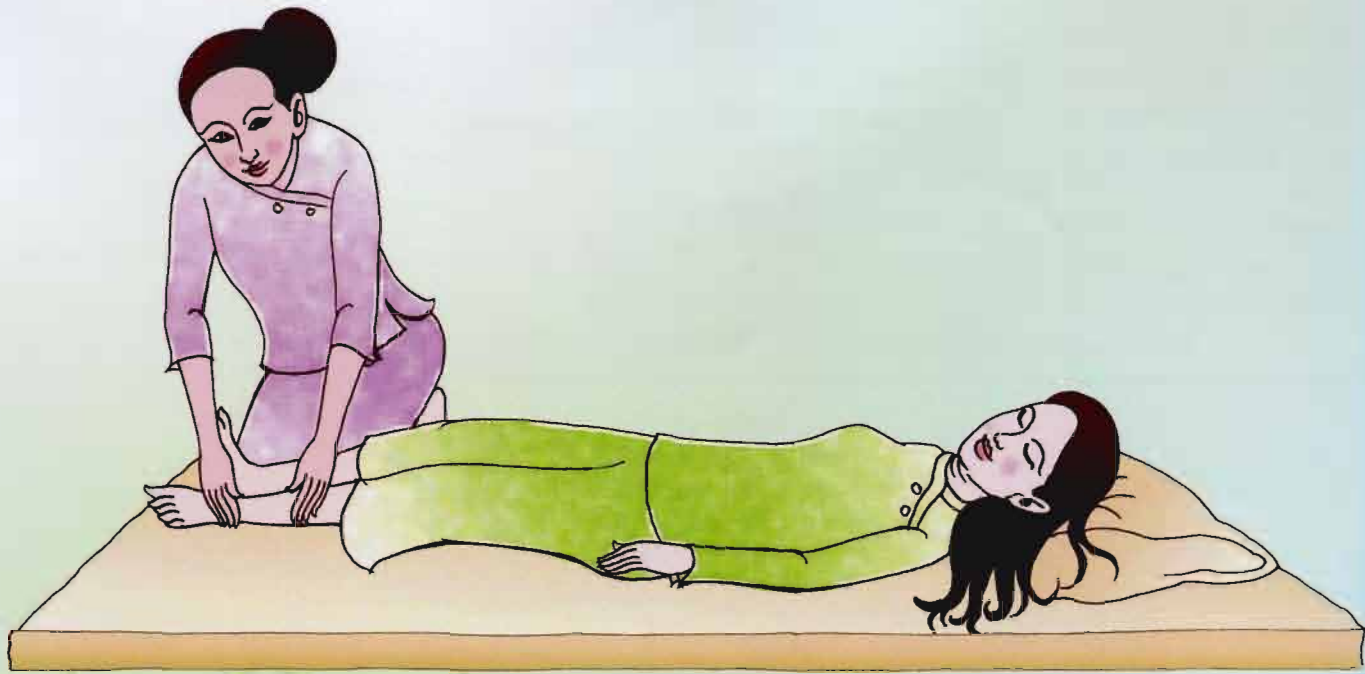
Do not perform Sequence 4 position on those who have a heart condition, high blood pressure, blood vessel condition, or diabetes.







*Luesri Dadton position 84 to relieve low abdominal pain and scrotum distension.*  
Drawing of Luesri Dadton, Wat Pho. Ancient text, National Library, Bangkok



*Thai massage is the graceful movement of hands, body and mind.*

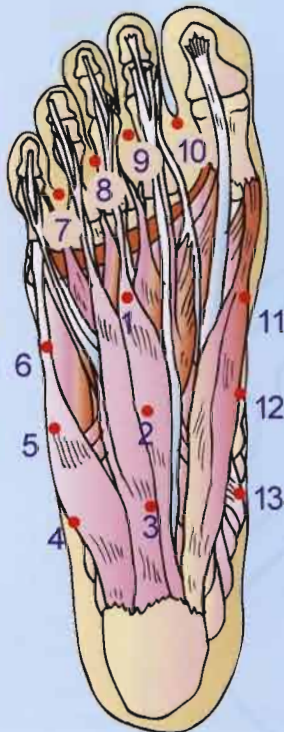
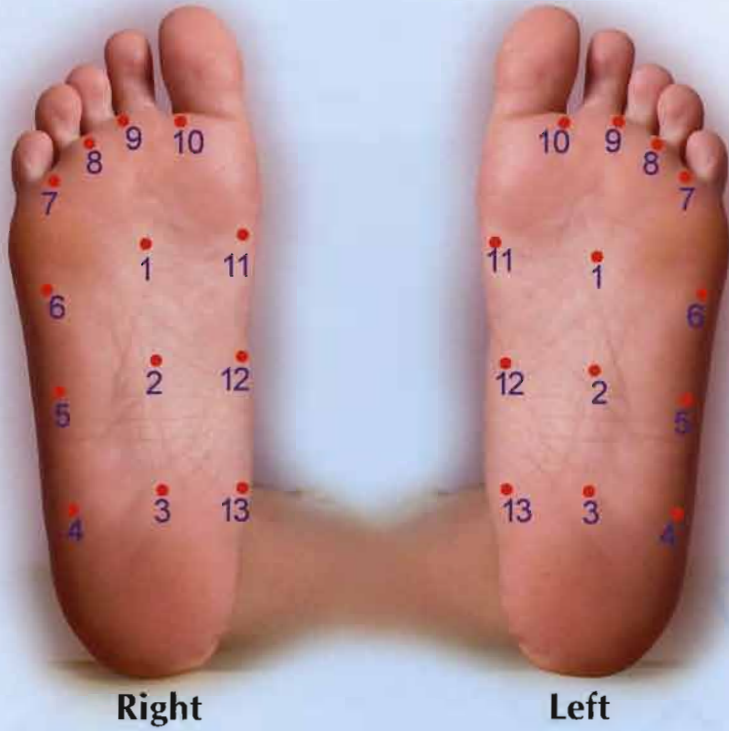
Drawing by Warut Yuennan:



# LEG MASSAGE

## Foot Massage 13 Pressure Points

Figure 186 Diagram of 13 Foot Pressure Points



Drawing by Warut Yuennan



### *Sen Sib 5,6 (Rama II)*

Tamla Loke Nitan indicates line runs underneath the foot and returns to top of foot.

Mc



Figure 187 Giver moves to sit at the right side. Fold recipient's left leg to prepare for the foot massage 13 pressure points.



Figure 188 Insert upper hand to support underneath the knee with thumb outside. Lower hand holds the ankle and lifts gently.



### Massaging the Foot

Figure 189 Start on left foot. Sit up for Points 1-2-3.





Figure 190 Cross thumbs press on Points 1-2-3 on middle line of foot, move downwards from the ball of the foot to the heel. Rock the body forwards while pressing firmly.



Figure 191 Sit down and cross thumbs press on Points 4-5-6 along lateral side of foot, from heel to the little toe, stop before the bone.



Figure 192 Sit down and thumb press on Points 7-8-9-10 located in the space at the base of each toe, pressure onto ball of foot bone.



Figure 193 Moving from little toe to big toe.





Figure 194 Change to sitting up position for Points 11-12-13.

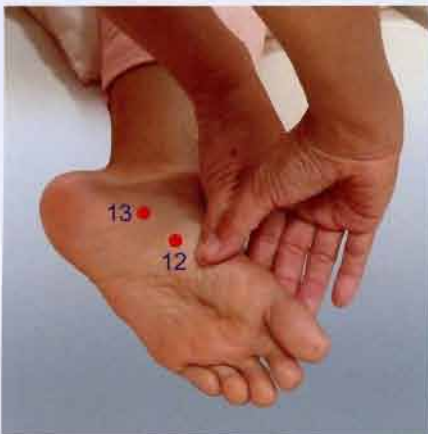


Figure 195 Cross thumbs press on Points 11-12-13 along medial side of foot from the ball of the foot toward the heel. Rock the body forwards while pressing.

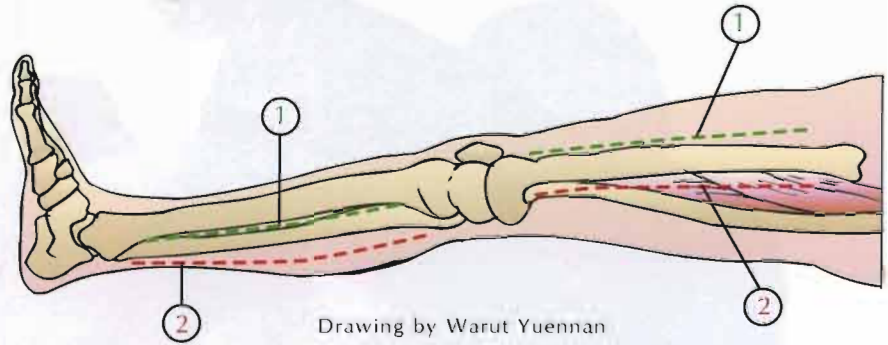




## Massaging Inside Leg

Figure 196 **Diagram of Inside Leg**

- Line 1** Lower leg: Next to tibia bone from ankle to knee curve (soleus)
- Line 2** Lower leg: Under ankle bone level to knee curve (soleus, gastrocnemius)
- Line 1** Upper leg: Corner of inside knee to groin (vastus medialis)
- Line 2** Upper leg: Curve of inside knee to groin (vastus medialis, sartorius)



Drawing by Warut Yuennan

Figure 197 **Line 1 Inside Lower Leg.** Straighten recipient's leg. Remain in sit up position.

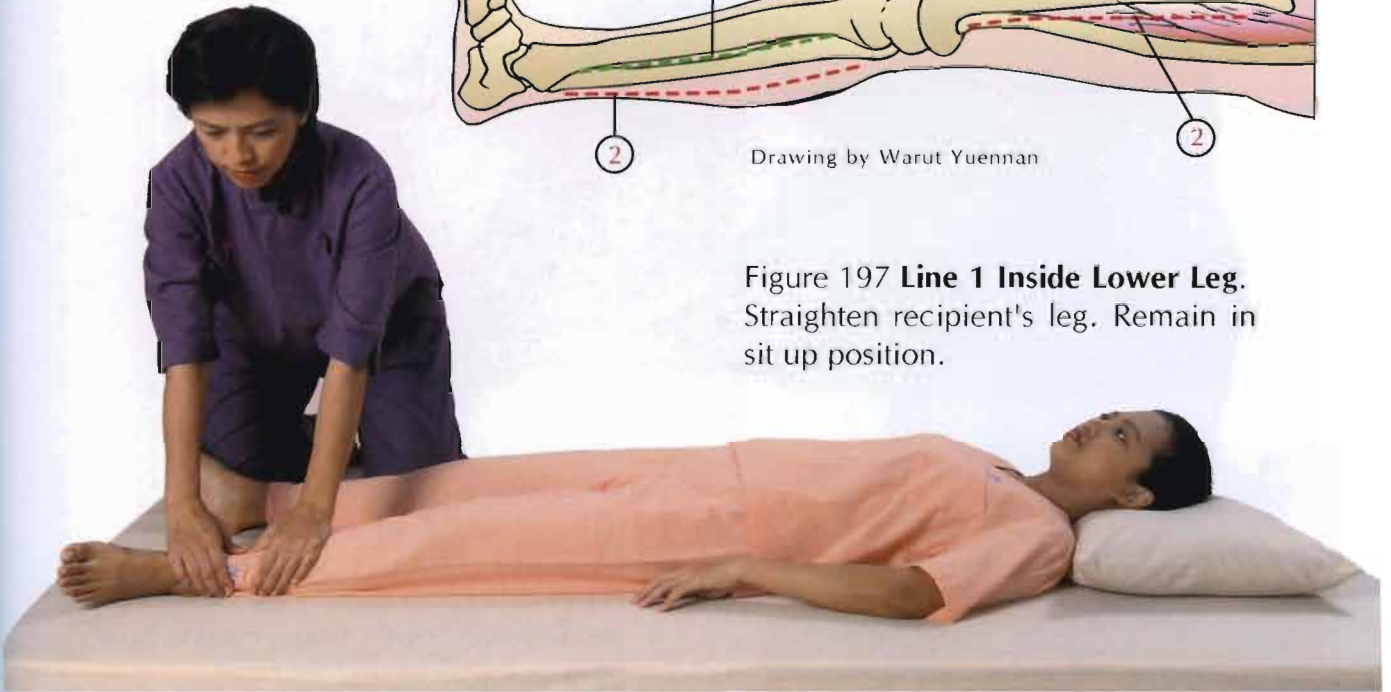


Figure 198 Double thumb press along tibia bone. Rock the body forwards while pressing down.



Sen Sib 4,5,6





Figure 199 **Line 2 Inside Lower Leg.**  
Sit on heels.



Figure 200 **Diagram of Line 2 Inside Lower Leg**

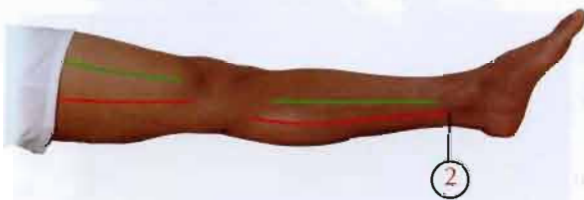
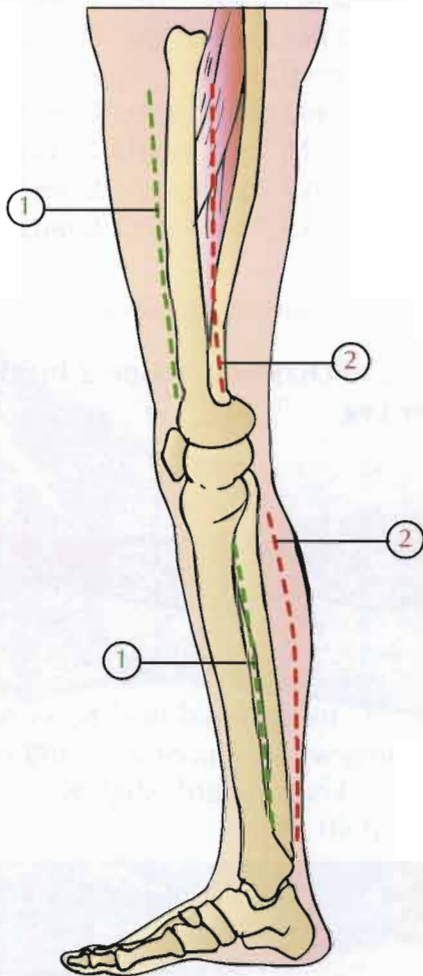


Figure 201 Cross thumbs press on Line 2 inside lower leg start under ankle bone. Stop at knee curve.





Figure 202 **Diagram of Line 1 Inside Upper Leg**



Drawing by Warut Yuennan

Figure 203 Fold recipient's left leg. Place the arch of foot against inside right knee. Change to sit up sideways to recipient's leg facing outward.



Sen Sib 1,2,4,5,6

Figure 204 Double heel press from corner of inside knee to near groin. Stop at least one palm away from recipient's groin.





Figure 205 **Line 2 Inside Upper Leg.**  
Sit down sideways.



Figure 206 **Diagram of Line 2 Inside Upper Leg**

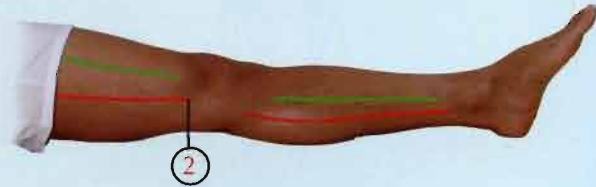
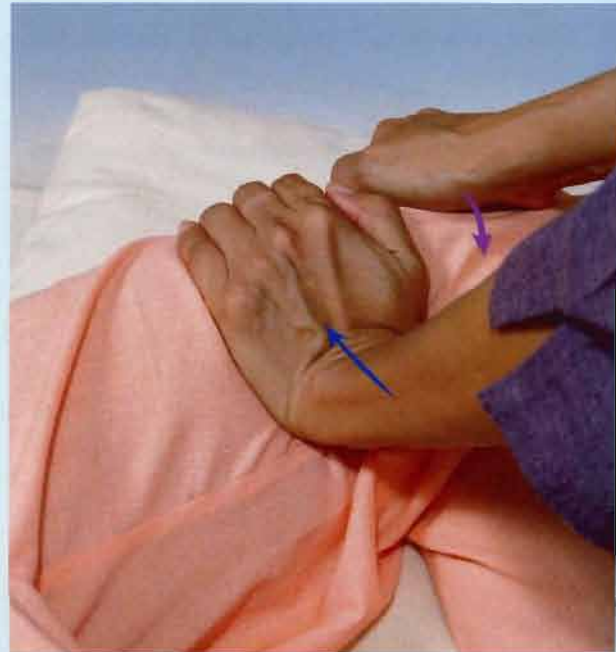


Figure 207 Inside hand heel press sideways by pushing while supporting hand pulls recipient's knee inwards slightly. (Push & Pull)

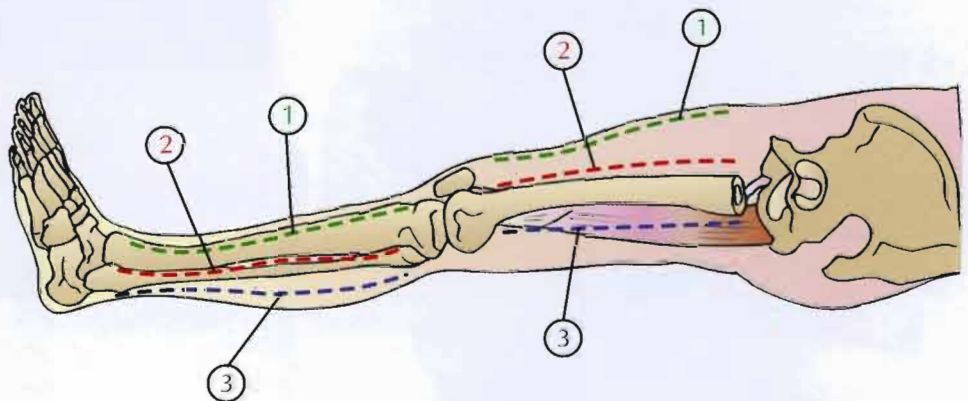
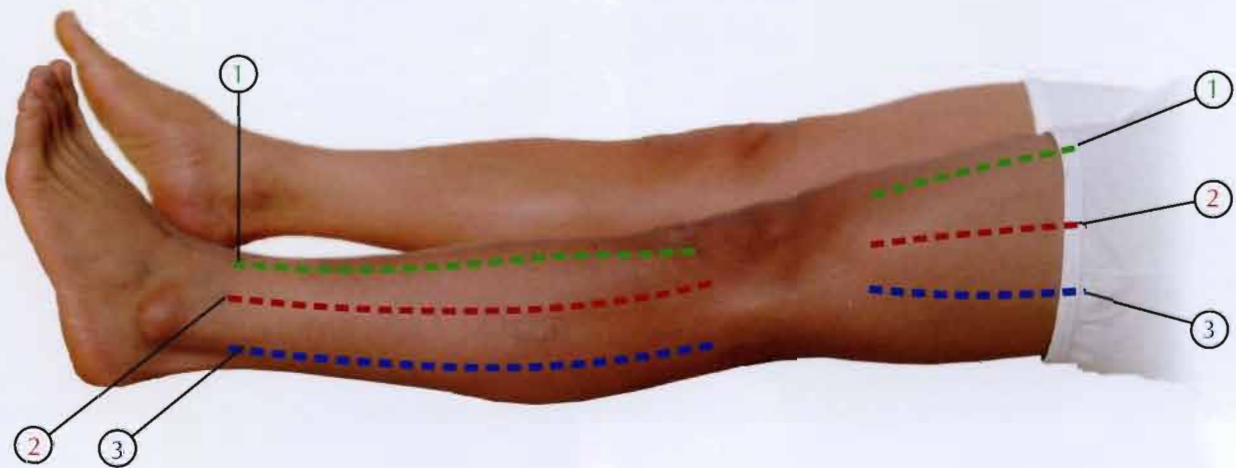




## Massaging Outside Leg

Figure 208 **Diagram of Outside Leg**

- Line 1 Lower leg: Next to tibia bone (tibialis anterior)
- Line 2 Lower leg: On the muscle along the top of 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)



Sen Sib 5,6 (Lower leg)

Sen Sib 1,2,5,6 (Upper leg)



Figure 209 **Line 1 Outside Lower Leg.**  
Sit up and support recipient's foot with  
giver's knee to keep leg upright.



Figure 210 **Diagram of Line 1 Outside  
Lower Leg**

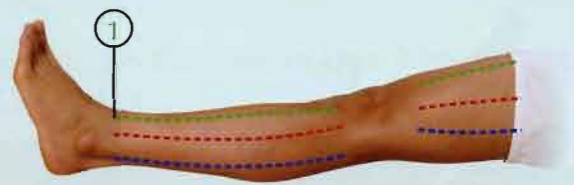


Figure 211 Double thumb press next  
to tibia bone.





Figure 212 **Line 2 Outside Lower Leg.** Sit down.



Figure 213 **Diagram of Line 2 Outside Lower Leg**

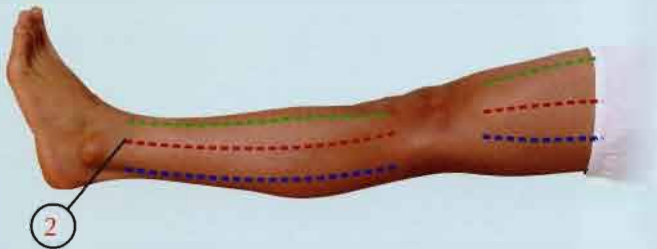


Figure 214 **Cross thumbs press on the muscle above fibula.**





Figure 215 Diagram of Line 3 Outside Lower Leg

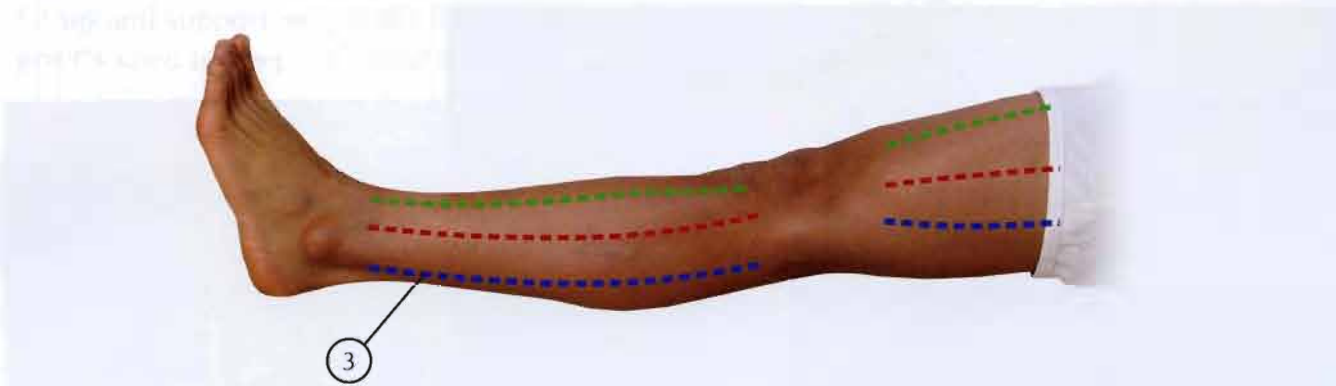


Figure 216 Bend recipient's leg up. Sit down sideways facing recipient's lower leg. Rest elbow on lap for support.



Figure 217 Thumb press under fibula with thumb pointing upwards while supporting hand pulls recipient's knee towards giver.





Figure 218 **Knee Rub.** Sit down. Use upper hand to rub the knee gently in a clockwise direction. (Counter clockwise when massage right knee.)



Figure 219 **Line 1 Outside Upper Leg.** Sit up. Use heel press on middle of thigh. Lower hand supports below the knee.



Figure 220 Heel press upwards from above knee to upper thigh.



Figure 221 **Diagram of Line 1 Outside Upper Leg**

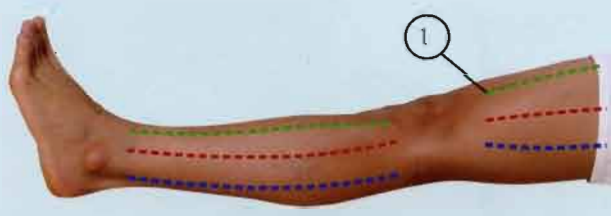




Figure 222 **Diagram of Lines 2, 3 Outside Upper Leg**

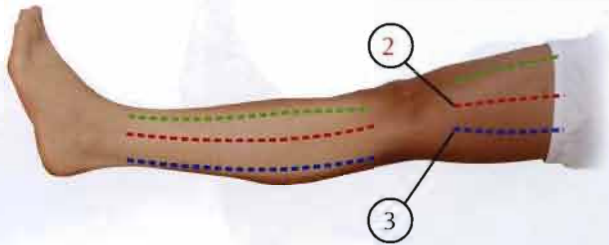


Figure 223 **Line 2 Outside Upper Leg.**  
Sit down.



Figure 224 Heel press sideways from corner of outside knee to upper thigh.



Figure 225 **Line 3 Outside Upper Leg.**  
Cross thumbs press from curve of outside knee to upper thigh.





## Upper Leg Stretch

Figure 226 Sit up and fold recipient's leg outward. Support recipient's knee with giver's thigh of inside leg.

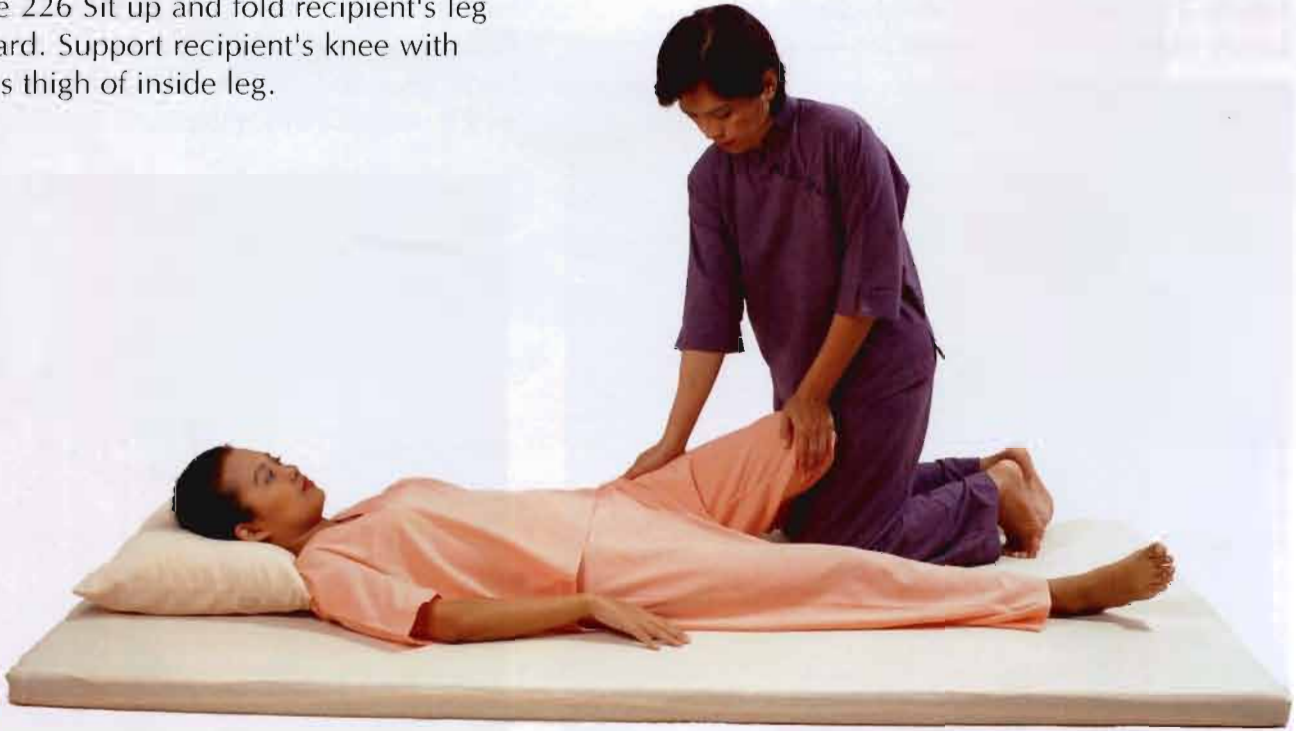


Figure 227 Observe recipient's flexibility. Outside hand heel press and stretch on Line 2 while supporting hand rests on knee. Start below hip to above the knee.



**STRETCHING EFFECT**  
1. Quadriceps femoris  
2. Sartorius



## Lower Leg Stretch

Figure 228 Place outside hand under the ankle bone. Move backward from recipient's knee. Observe recipient's flexibility. Hold for 5 seconds.

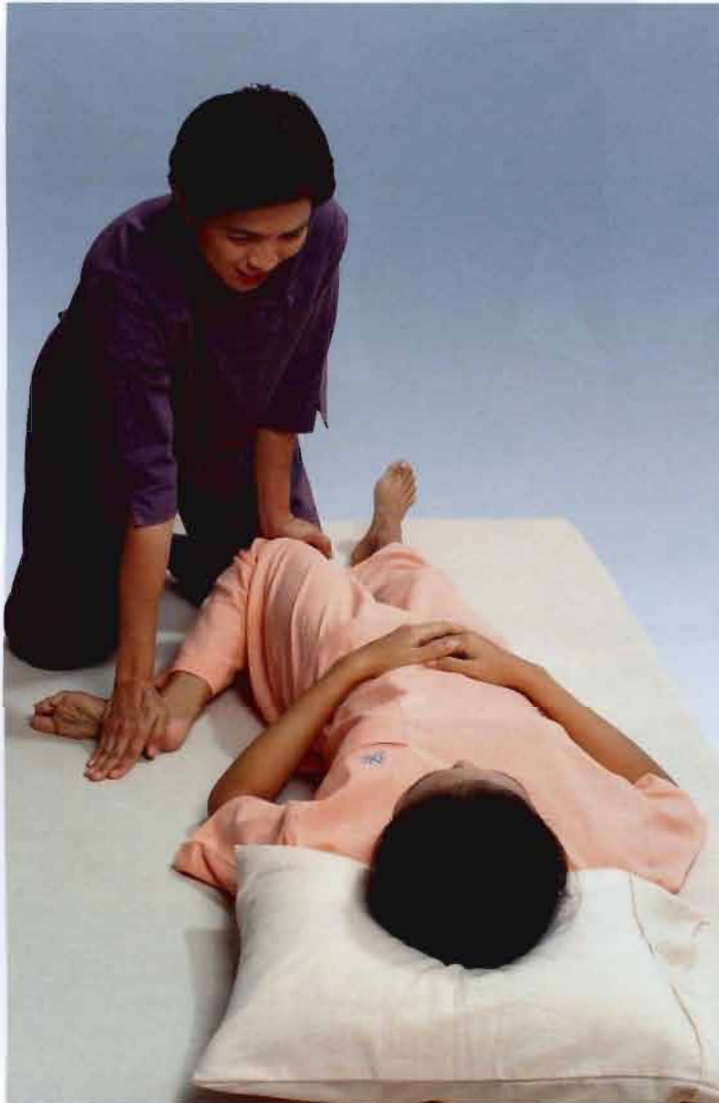


Figure 229 Inside hand heel press on knee while the other performs a heel press under ankle bone. Lean body forwards to stretch. Observe recipient's flexibility. Hold for 5 seconds.



### STRETCHING EFFECT

1. Gluteus maximus
2. Quadriceps femoris
3. Sartorius
4. Internal oblique abdominal
5. Iliopsoas
6. Gracilis





## Finger Climbing on Calf

Figure 230 Sit down, bend recipient's leg and lock foot with giver's knees.



Figure 231 Fingers climbing alternately on calf and pull gently towards giver. Start below knee crease, climb down and up.



### MASSAGE EFFECT

1. Gastrocnemius
2. Soleus
3. Tibialis posterior

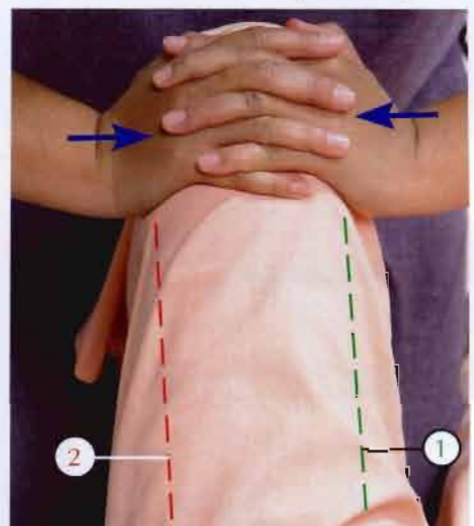
Figure 232 **Calf Squeeze.** Interlace fingers and use palms press on calf, start below knee crease, down and up.



### MASSAGE EFFECT

1. Gastrocnemius
2. Soleus
3. Achilles tendon

Figure 233 **Thigh Squeeze.** Sit up. Palms press to cover the upper front thigh and squeeze, move down and up. Cover Line 1 inside and Line 2 outside upper leg.



### MASSAGE EFFECT

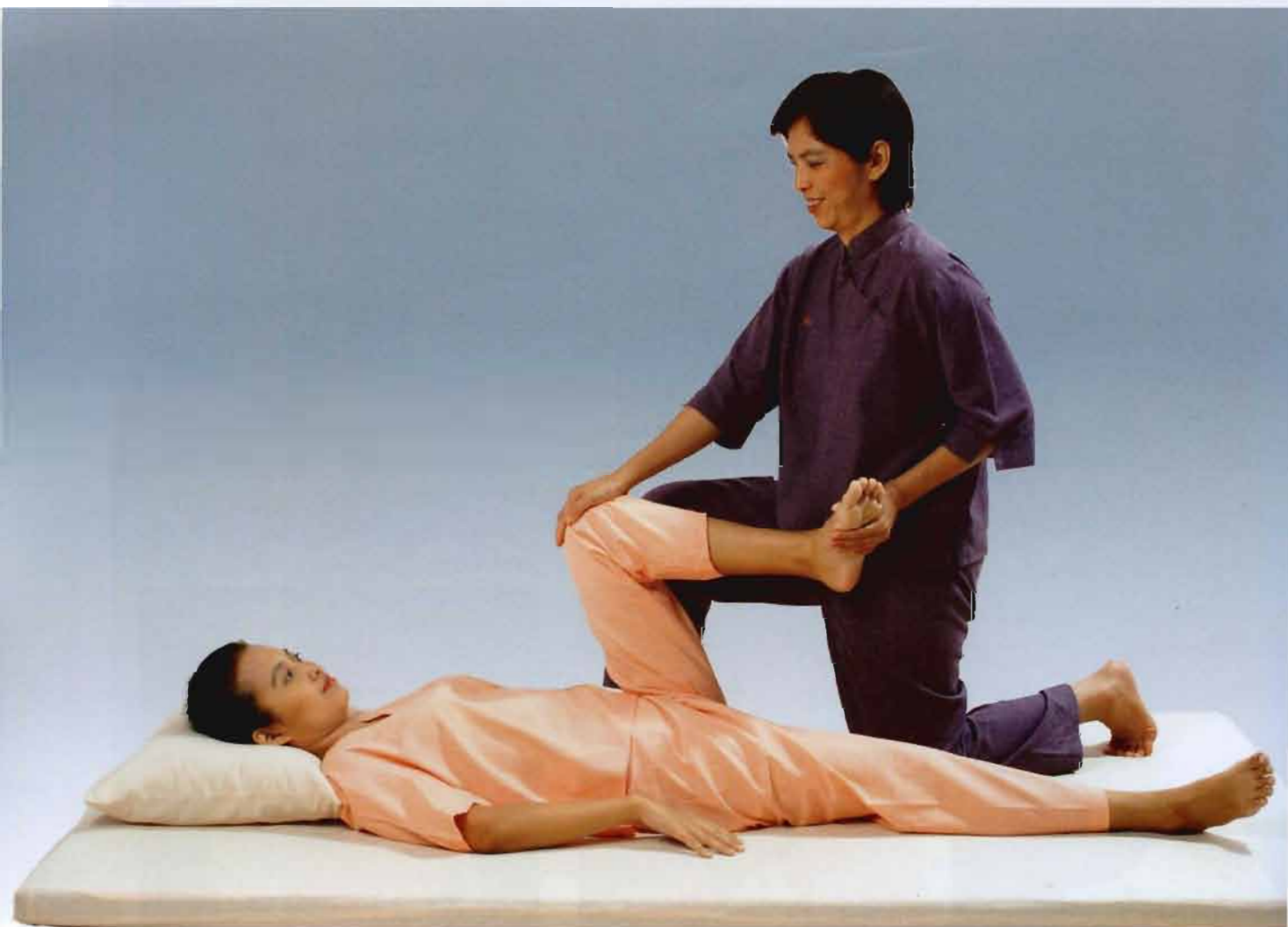
1. Vastus lateralis
2. Vastus medialis
3. Sartorius



## Lower Body Stretch

### Figure 234 Step 1: Positioning.

Sit half-kneeling and lift recipient's leg up. Inside hand holds recipient's foot while outside hand supports on recipient's knee.



### CAUTION

Do not perform this position on those who have heart condition, high blood pressure, diabetes, are pregnant or in menstruation.





Figure 235 **Step 2: Arm movement.**  
Using inside hand hold recipient's foot away from giver's face. Insert outside arm under the knee crease on to the inside thigh.

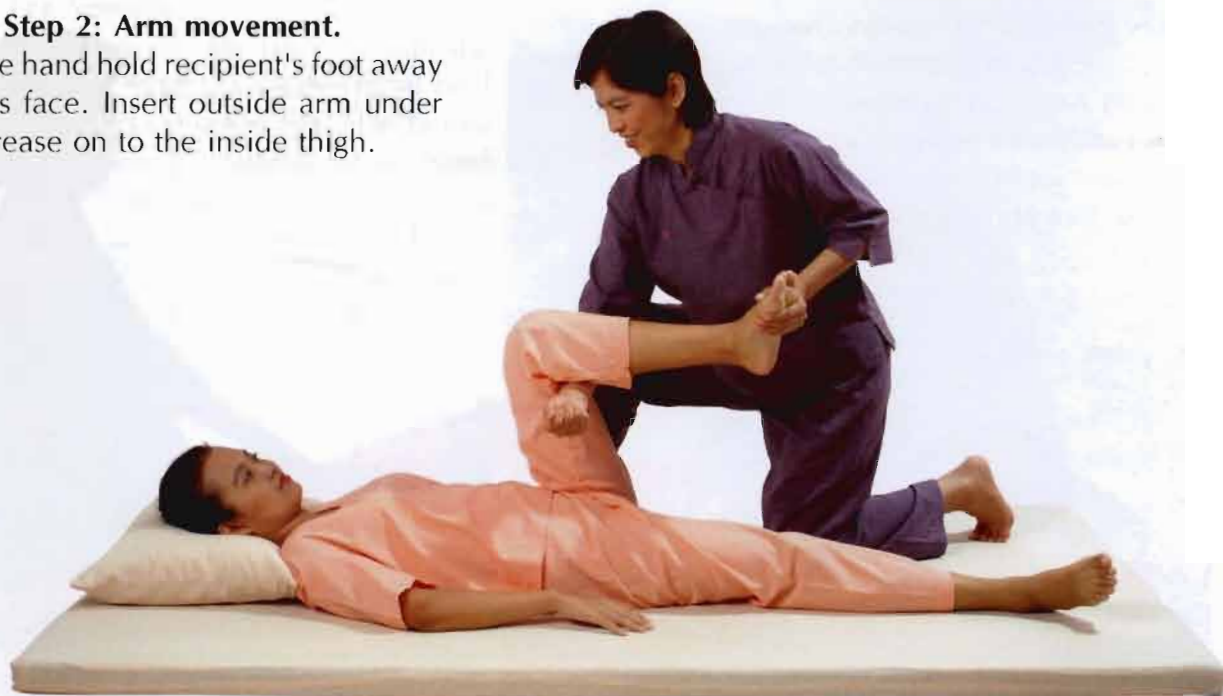
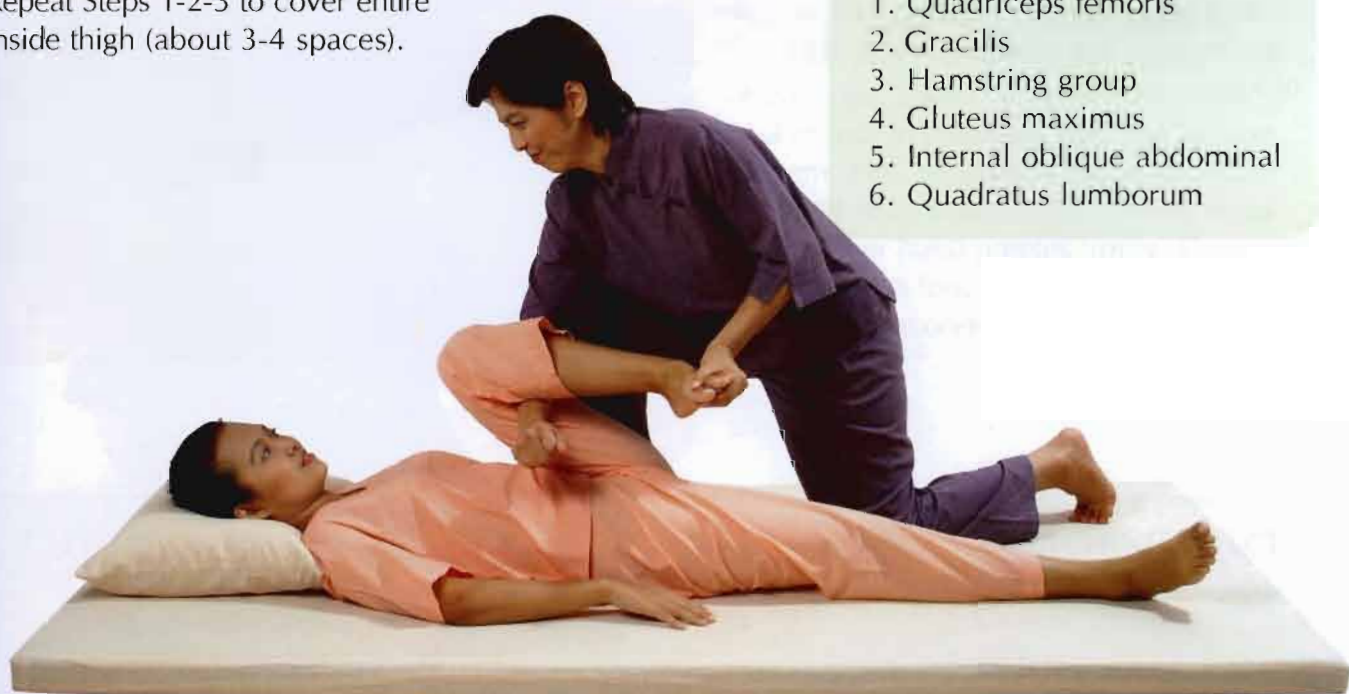


Figure 236 **Step 3: Stretching.**  
Ask recipient to inhale. Arm press and roll on recipient's leg while recipient exhales. Giver rocks the body forwards at the same time. Repeat Steps 1-2-3 to cover entire inside thigh (about 3-4 spaces).



#### STRETCHING EFFECT

1. Quadriceps femoris
2. Gracilis
3. Hamstring group
4. Gluteus maximus
5. Internal oblique abdominal
6. Quadratus lumborum



## Hamstring Group Press

Figure 237 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 knee of the straight leg. Giver locks the outside of recipient's leg with outside foot above recipient's knee.

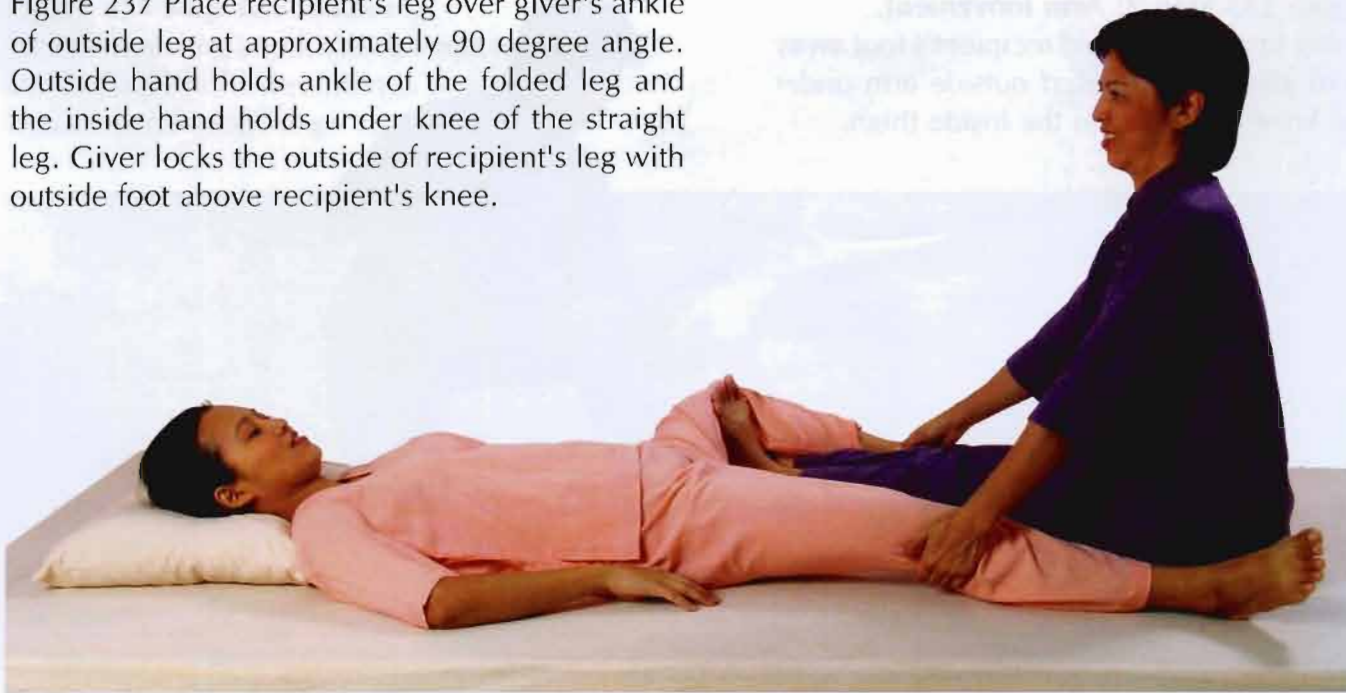
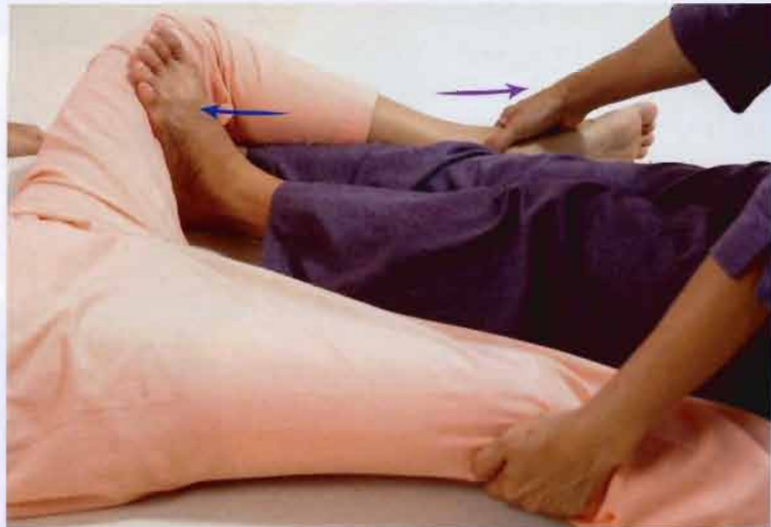


Figure 238 Using inside foot press, push on inside thigh until giver's knee is flat on the floor while both hands pull and lean back. Start from above knee crease to near groin. For deeper pressure on tight muscle, use edge of foot or heel of foot.



### STRETCHING EFFECT

1. Hamstring group
2. Adductor longus





**Figure 239 Leg Stretch.**

Place recipient's leg straight parallel with the other, then change to sit up. Upper hand heel press over Line 1 outside upper leg. Start below hip with fingers pointing upwards. Lower hand palm press on top of the foot with fingers pointing downwards. Press and stretch with both hands at the same time, then release together. Upper hand moves downwards after each pressing to stop above the knee.

**STRETCHING EFFECT**

1. Rectus femoris
2. Tibialis anterior



**Figure 240 Achilles Tendon Stretch.**

Sit down and reverse upper hand to lock above knee. Lower hand holds recipient's heel of foot in palm and rests the sole on the arm. Flex recipient's foot with lower arm and lean towards recipient's head while upper hand presses firmly. Do not lift recipient's foot off the floor. (It hurts!) Hold for 5 seconds.

**STRETCHING EFFECT**

1. Achilles tendon
2. Gastrocnemius
3. Soleus





## Toe Massage

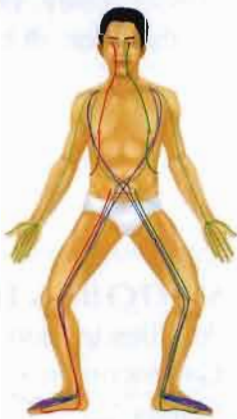
Figure 241 Sit down facing recipient's foot. Use lower hand to apply thumb and index finger circle on each toe while supporting hand holds the foot.



Figure 242 Thumb and index finger circle top and bottom. Skip joint in the middle.



Figure 243 Continue the same technique on both sides of toe. Skip joint in the middle.



Sen Sib 4,5,6





Figure 244 **Toe Stretch.**

Pull each toe gently while leaning the body away from recipient's foot.



**NOTE**

Repeat the process on all toes from Figure 242-244.

**CAUTION**

Do not over-crack any joints since it may loosen muscles and ligaments around the joint causing inelasticity.

**Dorsal of Foot Stretch**

Figure 245 Sit down alongside recipient's leg and use heels of hands to press and stretch the entire top of foot.



Figure 246 Press on the dorsal of foot and stretch outward.



**NOTE**

Repeat the process on the right leg. Start from page 174 Figure 187 to Page 195 Figure 246.

**STRETCHING POSITIONS** (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 which involves raising recipient's leg(s) above the heart level on a person who has heart condition, high blood pressure, is pregnant or in menstruation.
2. Do not perform back stretching on a person with back bone (spinal) problems.
3. Do not perform neck stretching on a person with neck bone (cervical) problems.
4. Do not perform stretching 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 1: Shoulder Stand.**

Figure 247 Sit half-kneeling or sit up to pick up recipient's ankles, then stand to lift both legs up. Ask recipient to keep arms and legs straight with hands locked above knees.

Figure 248 Grasp around recipient's ankles for firm grip.

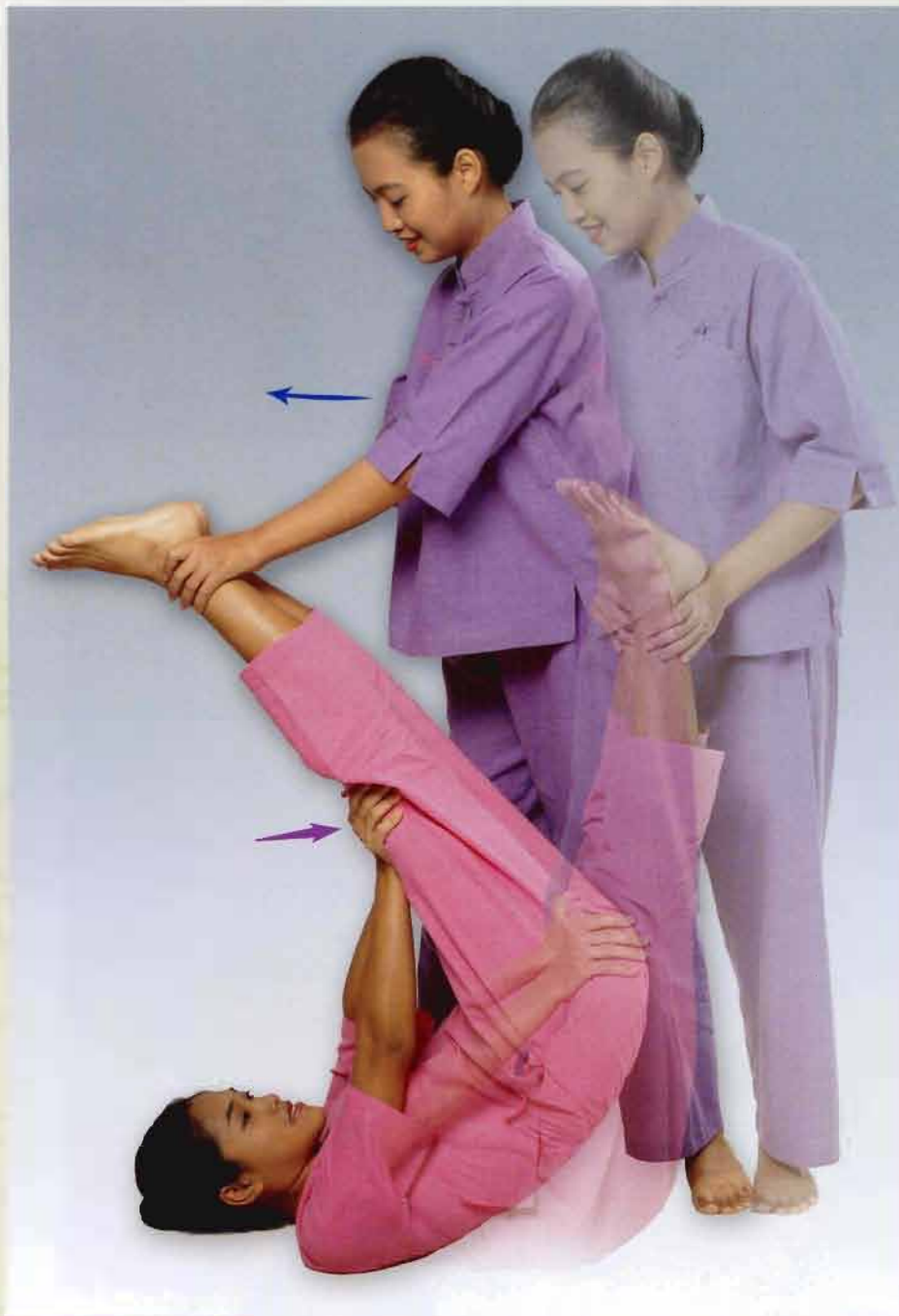


Figure 249 Recipient locks hands above the knees.





Figure 250 Outside leg step to the side and push recipient's legs forwards gently while recipient exhales keeping arms straight. Observe recipient's tolerance and flexibility. Return recipient to floor slowly.



#### STRETCHING EFFECT

1. Trapezius all divisions
2. Latissimus dorsi
3. Cervical vertebrae
4. Thoracic vertebrae
5. Hamstring group





## Position 2: Folded Leg to Number "4".

Figure 251 Stand behind recipient's legs holding ankles. Use right knee to push recipient's left leg at knee crease to fold over the straight leg. Move to the side. Keep recipient's right leg straight and rest on the upper arm (not on the shoulder). Place one hand on recipient's knee and the other hand on the dorsal of foot to keep the leg folded and to balance the giver.



Figure 252 Knee press on Line 3 inside upper leg (mid thigh). Giver lifts foot off the floor to increase pressure. Start below knee, stop before buttock.



### STRETCHING EFFECT

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



Figure 253 Alternate technique when giver is much taller than recipient. However, the stretch is less effective than the knee press.



Figure 254 Heel press sideways from below knee to near buttock. Lean body weight forwards to increase the stretch.





### Position 3: Foot 13 Pressure Points.

Figure 255 Diagram of Foot 13 Pressure Points

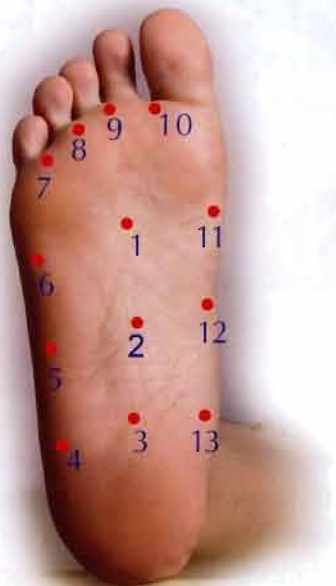


Figure 256 Support recipient's straight leg with giver's hip. Step back to adjust recipient's leg to appropriate height (not touching giver's chest) and observe recipient's flexibility. Elbow press on 13 foot pressure points in sequence. Then elbow circle the entire sole.



Figure 257 Alternative technique when recipient is much taller. Giver moves back to lower the height of recipient's foot.



#### STRETCHING EFFECT

1. Hamstring group
2. Sensation of warmth from some pressure points down the leg.

#### NOTE

Switch to stretch the right leg. Perform the same technique from page 199 Figure 251 to page 201 Figure 257.

**TIP :** May use thumb press as alternative.



## Position 4: Half Body Stretch.

Figure 258 Place arches of recipient's feet over giver's kneecaps. Both hands rest on recipient's knees.



Figure 259 Feet and hands locations.



Figure 260 Giver bends the knees. Lean body forward to knee press on recipient's feet and with both hands hold recipient's knees to stay balanced. Hold for 5 seconds.



### STRETCHING EFFECT

1. Thoracic vertebrae
2. Lumbar vertebrae
3. Latissimus dorsi
4. Quadriceps femoris
5. Gluteus maximus





## Position 5: Cross Leg Half Stretch.

Figure 261 Cross recipient's legs. Lock the dorsals of feet under giver's knees. Ask recipient to inhale. When recipient exhales, bend knees and lean body forwards to knee press on recipient's feet. Place both hands on recipient's knees to stay balanced. Hold for 5 seconds.

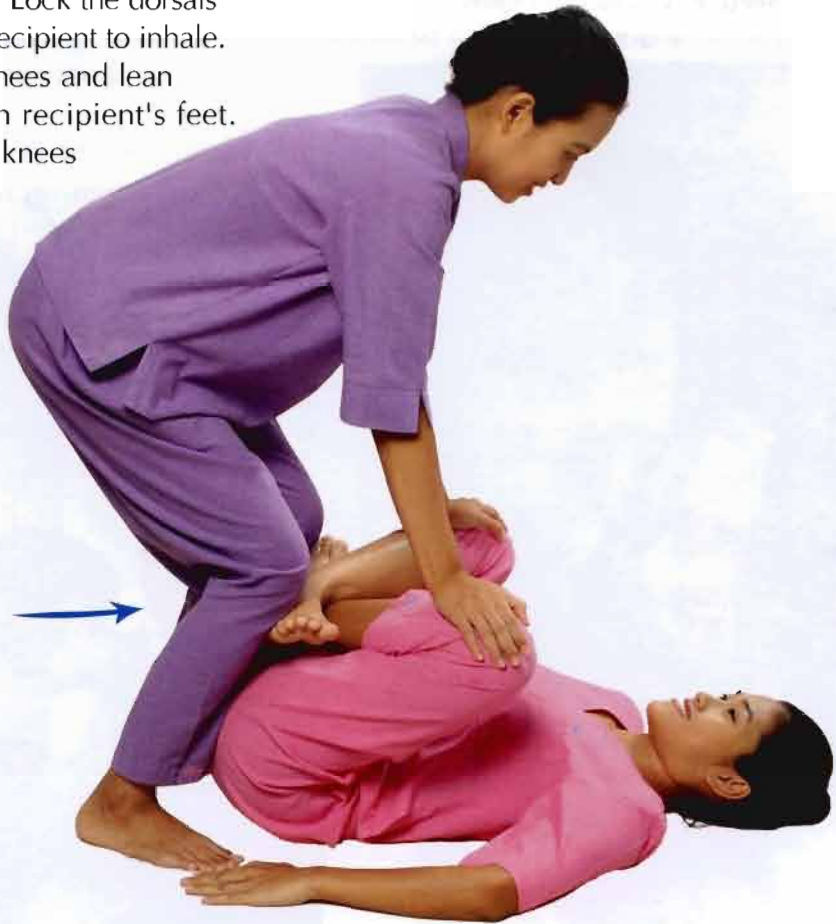


Figure 262 Apply less pressure on upper foot to prevent causing pain to recipient's Achilles tendon.



### STRETCHING EFFECT

Produce the same effect as Position 4 Figure 260 with additional effect to:

1. Tibialis anterior
2. Extensor digitorum longus
3. Peroneus brevis

### NOTE

Switch the legs and perform the same technique.



## Position 6: Pull Up Half Body Stretch 3 Steps.

Figure 263 **Step 1.** Continue from Position 5. Interlace arms.

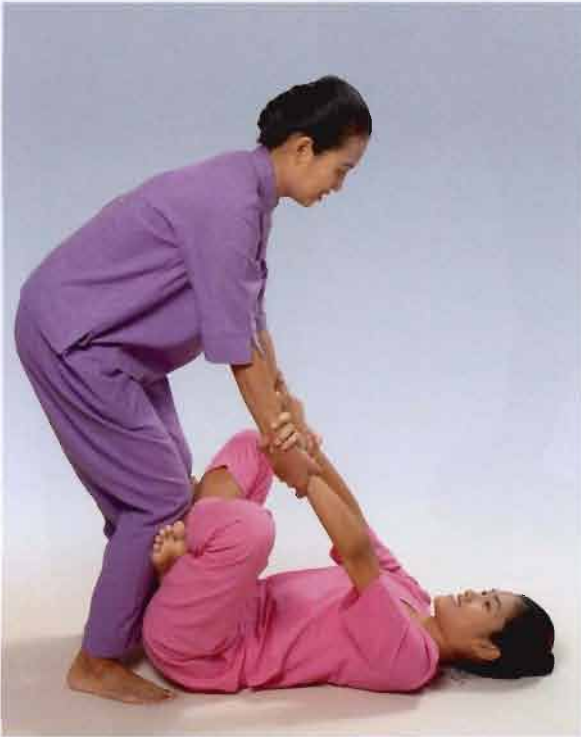


Figure 264 **Step 2.** Lean backwards and knee press. When recipient exhales, bend knees to lock recipient lower trunk in place and pull both arms up while leaning back. Observe recipient's flexibility. Hold for 5 seconds. Lower recipient to the floor slowly. Keep arms interlaced for the last step.



### STRETCHING EFFECT

1. Thoracic vertebrae
2. Lumbar vertebrae
3. Trapezius
4. Latissimus dorsi
5. Quadriceps femoris
6. Teres major
7. Tibialis anterior
8. Extensor digitorum longus
9. Peroneus brevis







Figure 265 **Step 3.** Repeat Step 2 Figure 264. This time after holding for 5 seconds, step backwards and bring recipient to sitting position.



Figure 266 Drop one arm (either one) and walk to sit half-kneeling behind recipient. Bring recipient's arm to place behind the head above the neck and bring the other arm to interlace hands. Prepare for the next position.



Figure 267 Locked hands location on a man.



Figure 268 Locked hands location on a woman.





## Position 7: Half Moon Back Swing.

Figure 269 Sit half-kneeling behind recipient and raise right knee on the right side of recipient.



Figure 270 Insert hands under recipient's armpits and place fingertips onto recipient's arms.





Figure 271 Ask recipient to inhale. Bring recipient's head down gently while recipient exhales. Lower the knee to rest on recipient's right lap at the same time.



Figure 272 Location of knee lock on thigh. Do not exert pressure on the knee.



Figure 273 With 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 left knee in half-kneeling position and perform the same technique from Figure 269 - 273 on the left side.



### Position 8: Side Twist.

Figure 274 Stand behind to one side and place right foot lightly on recipient's lap to stabilize. Tilt the knee to press gently on the muscle between the scapula and the spine.



Figure 275 Use right hand to support recipient's right shoulder. Foot rests on recipient's lap to lock the lower body.



Figure 276 Left hand grasps in front of recipient's elbow.





Figure 277 Push recipient's right shoulder. Using hand and knee press. With left hand pull recipient's elbow backwards while recipient exhales. Then turn slowly. Observe recipient's resistance during motion.



### STRETCHING EFFECT

1. Infraspinatus
2. Teres major
3. Latissimus dorsi
4. Trapezius
5. Biceps brachii
6. Pectoralis major
7. Serratus anterior
8. External oblique abdominal
9. Lumbar vertebrae

### NOTE

Switch to perform at recipient's left side to stretch the right side using the same technique as Figure 274-277.

## Position 9: Arms and Shoulders Stretch.

Figure 278 Recipient's arms position remains the same as in Position 8. Place right thigh against the muscle along the spine on the right side of recipient's back to support. Both hands hold front of recipient's elbows.



### NOTE

Switch to use left thigh to support recipient's back on left side and perform the same technique.

Figure 279 While recipient exhales, giver leans back, pushes lightly on recipient's back with front thigh, pulls recipient's arms backwards gently and lifts up slowly. Observe recipient's tolerance. Release gently.



### STRETCHING EFFECT

1. Serratus anterior
2. Deltoid
3. Pectoralis major
4. Trapezius (middle, lower division)
5. Triceps brachii
6. Teres major
7. Latissimus dorsi

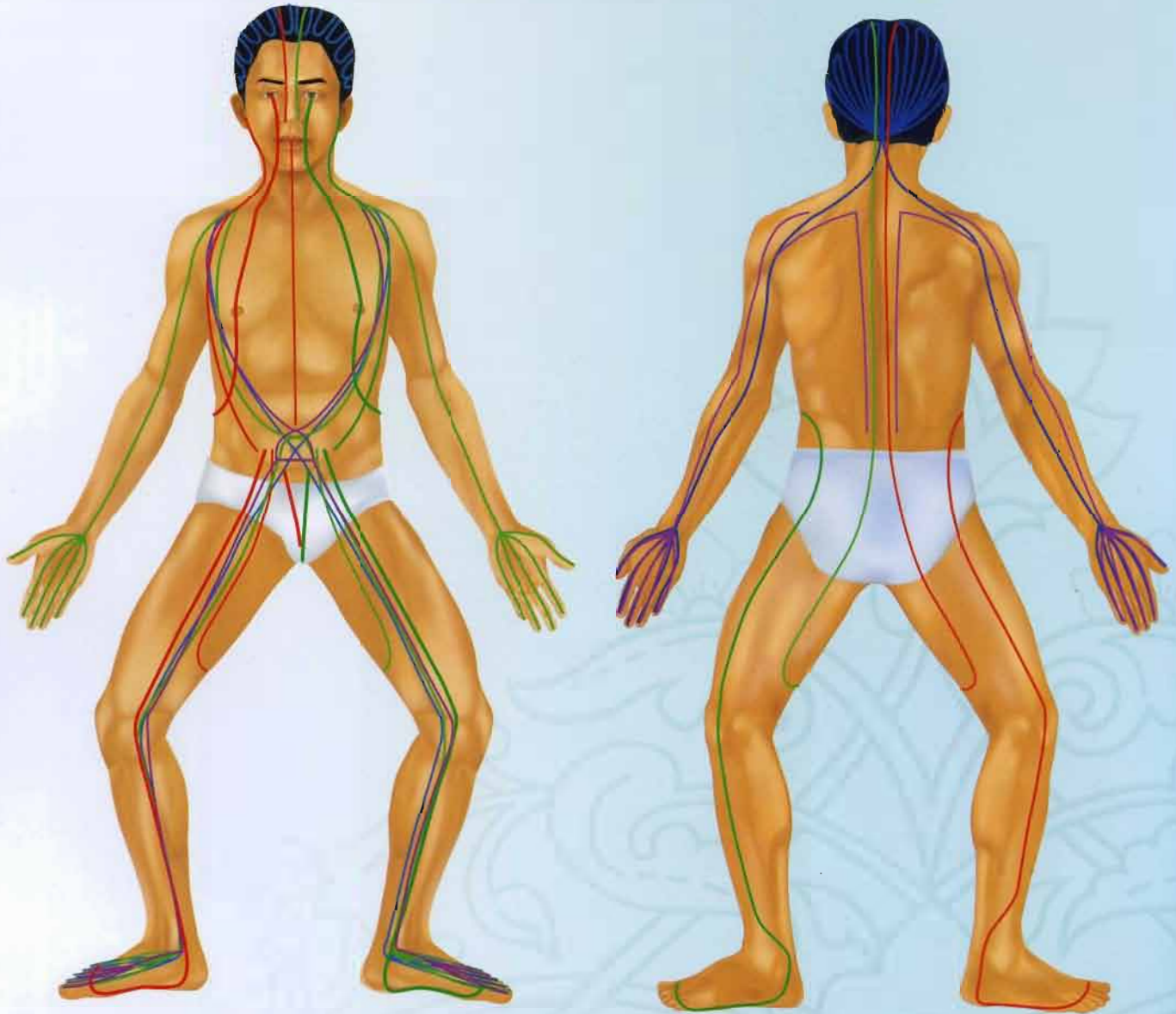






Luesri Dadton position 95 to relieve shoulder and hip discomfort.  
Drawing of Luesri Dadton, Wat Pho. Ancient text, National Library, Bangkok

# *Sen Sib*



Drawing of Sen Sib all ten channels affected when receiving the entire massage.



## CLOSING MASSAGE

## Soft Back Stretch

Figure 280 Arrange recipient's position to extend the legs forwards and place the arms by sides. Giver stands behind. Heels press on shoulders and push down gently while recipient exhales. Hold for 5 seconds.



## STRETCHING EFFECT

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

Figure 281 Alternate technique when giver is much taller than recipient. Sit half-kneeling behind recipient to heel press and push forwards.





## Back Muscle Press

Figure 282 Arrange recipient to sit cross-legged with arms straight and hands in front on the floor. Giver stands behind and rests right hand on recipient's right shoulder. Left hand heel press sideways covering both lines on back muscle from shoulder at T1 level to lumbar area.



Figure 283 Alternate technique. If giver is too tall, change to sit half-kneeling.



Figure 284 Change to use right hand to heel press using the same technique on the right side.







### Soft Arm Massage

Figure 285 Move to sit facing recipient. Either sit on heels or sit down as appropriate to giver's height. Start on the left arm. Supporting hand holds recipient's hand. Massage outside arm with thumb and fingers from upper arm to wrist. Skip the elbow.



Figure 286 Change hands and turn the palm upwards to massage inside arm using the same technique as Figure 285.



Figure 287 **Finger Pressure Point Stretch.** Change to sit down. Inside hand holds recipient's wrist firmly. Outside hand interlaces with recipient's four fingers. Finger press on the pressure points at the base between the four fingers. Using fingertips press firmly and pull gently in a slow but firm movement.



**STRETCHING EFFECT**  
1. Tendons of extensor digiti minimi  
2. Lumbricals

**NOTE**  
Massage the right arm using the same technique from Figure 285-287.



## Lower Leg Stretch

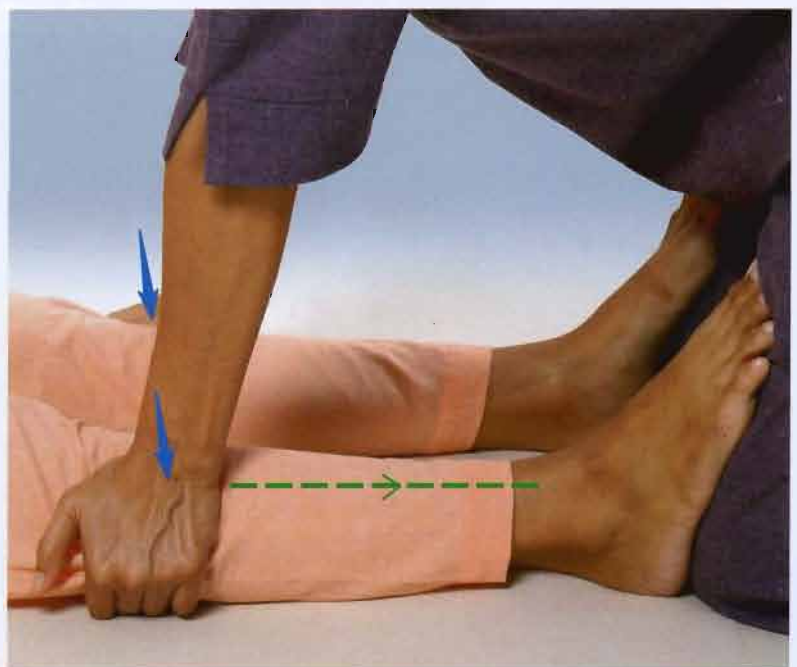
Figure 288 Change to sit up. Straighten recipient's legs and place the soles of feet against giver's thighs. Recipient's hands support on the floor behind them.



Figure 289 Use both hands to heel press sideways on Line 1 outside lower leg from below the knee to ankle. Press both legs together. Be careful not to press on tibia bone.

### MASSAGE EFFECT

1. Tibialis anterior
2. Extensor digitorum longus
3. Soleus
4. Achilles tendon
5. Gastrocnemius





## Plantar Flex

Figure 290 Recipient's hands remain supporting behind. Change to sit on heels.



Figure 291 Heel press on top of foot (do not press on toes). Push towards the floor. Hold for 5 seconds.



### STRETCHING EFFECT

1. Extensor digitorum brevis
2. Tibialis anterior

## Figure 292 Plantar Stretch.

Giver moves back a little and changes to sit on heels. Heel press on the ball part of the foot (do not press on toes) and push towards recipient. Hold for 5 seconds.



### STRETCHING EFFECT

1. Achilles tendon
2. Gastrocnemius
3. Soleus



## Cross Dorsal of the Foot Stretch

Figure 293 Change to sit up. Overlap recipient's feet and double heel press on the dorsals of feet down towards the floor.



Figure 294 Hold for 5 seconds, then switch feet and repeat the same technique.



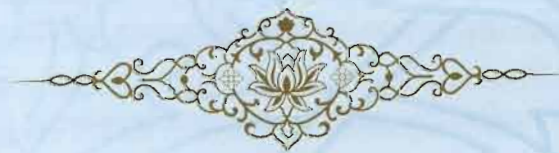
### STRETCHING EFFECT

1. Extensor digitorum brevis
2. Tibialis anterior
3. Peroneus longus





Figure 295 **Showing appreciation.**



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1. **Preserve** the ancient art of Thai Massage in the original format.
2. **Produce** better understanding of the traditional Thai Massage for interested learners.
3. **Provide** safe and good quality Thai Massage and related massage courses to the general public from around the world.
4. **Present** advanced educational opportunities in Thai Massage to serious beginner learners, massage therapists, body workers and related health field practitioners, to become Thai Massage professionals and teachers.
5. **Promote** international acceptance and awareness of Thai Massage as honorable massage knowledge for good health of body and mind in an academic field.

## About the Authors and the Production Team



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