

# **Soma Veda™ Thai Massage For Multiple Therapists**

by Anthony James LMT, ND, MDAM



**International Thai Therapists Association, Inc.**

8793 A Water Street

Montague, MI

Telephone (231) 894-6778

Web Site: <http://www.ThaiMassage.Com>



The International Thai Therapists Association, Inc.

**SomaVeda™ Thai Massage for Multiple  
Therapists**

Copyright © 2003 by Anthony B. James LMT, ND, MDAM

All rights reserved under International and Pan American copyright conventions. World rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage and retrieval system, without permission in writing from the publisher. Inquires should be addressed to:

**Anthony B. James/ ITTA, Inc.  
8793 A Water Street  
Montague, MI 49437  
(231) 894-6778**

**WWW.ThaiMassage.Com**

**[http://groups.yahoo.com/groups/  
thaimassagenetwork](http://groups.yahoo.com/groups/thaimassagenetwork)**

**E-Mail: [itta@megsinet.net](mailto:itta@megsinet.net)**



## TABLE OF CONTENTS

### SOMA VEDA™ THAI MASSAGE, FOR MULTIPLE PRACTITIONERS

(Two to Six Practitioners Active)

- Part I. Seven Unique Characteristics of SomaVeda™ Thai Massage for Multiple Therapists
- A. Introduction.
  - B. Tightens the Focus.
  - C. Influences the Matrix Body.
  - D. Creates a Sense of Community.
  - E. Heightens Intentionality and Acuity.
  - F. Lowers the Physical Demand on the Individual Therapist.
  - G. Improves the Ability to Work with Difficult Clients.
  - H. Produces Master Mind Therapy.
- Part II. Process and Methods
- A. Puja
  - B. The Circle (Weaving a Web of Life)
  - C. Walking on Extremities (Grounding and Preparing: “All Parts Are Connected”)
  - D. Lines and Points (One focuses while the group supports)
  - E. Group Postures (Pure joy, the freedom of movement)
  - F. Puja (Completing the circle)
  - G. Finish (Allow the pot to simmer)

## Part I.

### Seven Unique Characteristics of SomaVeda™ Thai Massage for Multiple Therapists (two to six practitioners)

**INTRODUCTION.** The benefits of the group dynamics.

- A. **TIGHTENS THE FOCUS.** Each practitioner brings his full attention to bear on a more narrow or limited view: that of the client.
- B. **INFLUENCES THE MATRIX BODY.**
  - 1. **Compounding Subtle Energy:**
  - 2. **Laying on of hands: The Secret Tradition.** The practitioners surround the client with light and love.
- C. **CREATES A SENSE OF COMMUNITY** among practitioners and between practitioners and client.
- D. **HEIGHTENS INTENTIONALITY AND ACUITY** during the session. Group attention is more constant.
- E. **LOWERS THE PHYSICAL DEMAND ON THE INDIVIDUAL PRACTITIONER.** The two to six practitioners share the 'workload.'
- F. **IMPROVES THE OPPORTUNITY TO WORK WITH 'DIFFICULT CLIENTS.'** Athletes, complicated cases, AIDS cases, etc.
- G. **PRODUCES MASTER MIND THERAPY.** To the client, there is only one practitioner.

## SomaVeda™ THAI MASSAGE FOR MULTIPLE THERAPISTS

**INTRODUCTION.** The benefits of the group dynamic in therapeutic interaction is well known. I would like to bring a higher awareness of this to the SomaVeda™ community, specifically, and to the wider community of Oriental Bodywork practitioners in general. There is a dynamic quality and energy that is available at no other time which manifests when two or more practitioners concentrate on one individual.

As individual practitioners, we are seeking to create Promwihan sii, the four divine states of mind: loving kindness, compassion, vicarious joy and equanimity. With two or more practitioners working together, the element of “promwihan sii” is demonstrated in the atmosphere of community. The client is surrounded with love, compassion, joy, and equanimity. The practitioners also partake of this experience as partners with each other and with the client.

**TIGHTENS THE FOCUS.** Each practitioner brings his full attention to bear on the client. His attention is focused on a more narrow area of the client as the treatment progresses. This narrowing of the work perspective brings more attention to the particular area being worked as well as to the client as a whole.

**INFLUENCES THE MATRIX BODY.** One of the more subtle and beneficial processes observed in SomaVeda™ Thai is seen when one subtle body, that is, matrix body, interacts with another. The results of this interaction of the subtle energies found in the prana nadis, the meridians, chakras and morphogenic field between client and therapists are quite profound. The subtle bodies of each person interact with and support one another, the influence of the stronger light body interfering, compounding and supporting the light body of the weaker. As the practitioners are working in harmony and ‘outnumber’ the client, their healthy bio-energetic fields influence the weaker in a positive way. Time and time again, a client begins to experience shifts of energy and releases before any of the therapists actually touches him. The treatment really begins the moment the group decides to share their vitality and light with their patient.

Sometimes, I think this is where the profound treatment really takes place and the bodywork may well be what we do to keep busy in the meantime. In other words, the most profound work of the session takes place in a ‘chi gung’ space. A ‘chi gung’ space is a space in which the very air is full of vital chi.

**LAYING ON OF HANDS.** For centuries, laying on of hands has been a secret teaching in many religions. This healing method is common to many disparate religions and philosophies. There is significant power in having a group ‘lay on hands’ with the

expressed intention of supporting the taking place of a healing miracle. Often, even with extreme odds against it, healing will manifest spontaneously as a result of this alone. We should not discount this as, who knows, but that your particular client may fall into this category of receptivity. It is important that they are gathered and focused together there to touch .

No matter what your level of expertise, lay on with confidence. There is not now nor has there ever been a monopoly on the miracle of true healing. The existence of love, and compassion as its practical manifestation is beyond reproach. Being available to actually touch the sick person manifests the loving thought of love into the practical manifestation of love, a compassionate act.

This means to me, that the universe's wealth of energy and gift of healing light is not respectful of nor limited to one man or class of men or women. If the universe will work or ever did work through the hands of a man or woman to manifest healing, this opportunity or gift is available to all for the asking now.

**CREATES A SENSE OF COMMUNITY.** The interaction between one practitioner and one client is special and profound. The interaction which may take place between multiple therapists and one client is special and utterly distinct. It is a function of community and may only take place with a high level of agreement between everyone involved. This agreement is between the practitioners as a group and between client and practitioners.

This is an opportunity for community expression of love and compassion. The result of this play between everyone involved is rewarding. What an incredible opportunity to live the responsibility we have to care for each other. Two, three, even five or six practitioners work together to weave a web of love and support around the needy or lucky individual receiving treatment. A sense of real connected-ness develops and is experienced by all. This is healthy for client and practitioner alike.

The transmission of loving energy is not just or only on a vertical axis, it is distributed horizontally as well. This focused moment of care generates ever widening circles of joy which impact and affect everyone in the vicinity and more. It is not unusual to see spontaneous healing's occurring on the periphery of the treatment area. It is not uncommon to see healing and resolution of imbalance occurring within the members of the treatment team themselves. This unfolding of the healing moment or encounter may continue long after the reason for actually being together has lapsed. This is why we say 'to heal one is to heal all.'

**HEIGHTENS INTENTIONALITY AND ACUITY DURING SESSION.** What I mean by this is that, when one practitioner works on the client there is a predictable ebb and flow of attention and manifested intention on the part of the practitioner. Or more simply stated, sometimes the practitioner is more present with his client than at other times. Sometimes the practitioner is not present with his client at all! I call this 'cruise mode'. I am arguing against 'cruise mode'. When real challenges exist and call, only true presence can answer.

With several practitioners on the job, several things pertinent to this take place:

1. The practitioners stimulate each other. Working together requires more attention and, like magic, more attention is there.
2. The cycle of attention and the ability to remain in a meditative, focused state is different for each practitioner. These cycles of attention and inattention will rarely coincide for all practitioners. One or more of the practitioners will be attentive at all times.

The potential result of this is a completely focused session for the client from beginning to end. The reason I say potential is that there must be a high level of trust and cooperation between the multiple practitioners for this result to take place fully.

**LOWERS THE PHYSICAL DEMAND ON EACH INDIVIDUAL PRACTITIONER.** With all sharing the work, there is a reduced requirement for physicality on the part of the individual therapist. Each practitioner works with a greater sense of ease. This virtually eliminates overexertion and burnout. In fact, most practitioners report that working together in this way is stimulating and refreshing!

**CREATES OPPORTUNITY TO WORK WITH DIFFICULT CLIENTS.** I first began to research multiple practitioner bodywork while assisting World Class Power lifters at the University of Virginia in 1986. I was working as a conditioning consultant with strength coach Bill Dunn and then World Champion Lifter John Gamble. John was 57” across the chest and had 20” arms. He weighed in at 318 pounds with 7 to 11% body fat.

Conventional therapy was out of the question! I could barely lift an arm much less move his whole body. I recruited some willing students and was able to treat him very nicely. Everyone worked together to move him from asana (posture) to asana, at which point I would apply the specific pressure to release or effect the key points without straining in any way. If it worked for John, it would work for anyone!

Now that is an example of a physically difficult client and there are other kinds as well. For instance, a non-ambulatory patient in a wheelchair or bed who is incapable of assisting himself. With several practitioners, there need be no difficulty at all. Another example is that of a patient/client with a complicated pathology or trauma which needs consideration. Several caring, professional practitioners is extremely reassuring to the client.

There is a great opportunity in working with one of the most tragic segments of our population, that is, our AIDs people. Many well meaning therapists are afraid of or thoroughly intimidated by the thought of working with people with HIV. Correspondingly, the people who would benefit the most from some nurturing bodywork from their community miss out.

By working together as a group of caring therapist supporting one another in the care of the HIV person, everyone benefits. It is not so scary when you are in a difficult place, when near you are people you know, when near you is reliable support. If you are afraid of working alone with “difficult clients” for whatever reason, reach your hand out to someone like you or stronger and work in community to do what is in your heart to do. In the end, you as a therapist will be stronger, too.

**MASTER MIND THERAPY.** The group mind of the group therapist can be quite insightful. The several therapists take on a new identity, that of the group master mind, sharing the qualities of all. With practice, the group takes on the appearance and attention of a single master therapist with infinite tools available to bring about the possible healing of the client.

## Part II. Process and Methods

**PUJA: LAYING ON OF HANDS.** Sessions in SomaVeda™ Thai are based on the principles of a circle, in that they begin and end in the same place, with Puja. Puja means prayer, but not just any type of prayer, and it is not a process of prayer exclusively. First, the practitioner, individually, and as a group Acknowledges The Space. Acknowledge the structural integrity of the matrix body, and the vitality and connectedness of the client and all living beings. ‘Acknowledging the space’ has the connotation that as healers facilitating the return toward harmony of our brother or sister, that we do so as a guest; an invited guest. We have no right to be with this person per se. All of the permission that we do have, comes from our clients willingness to share their space with us. It has been said that the external forms of ‘churches, temples and so called man made holy places, are metaphors for the sacred space within each of us. A most common expression of this is found in the saying “ The Body is the Temple of God.” When we visit a church, temple or holy place we generally are on our best behavior. So much more so when we visit a friend or acquaintances place of worship. Our clients body is just such a sacred place! In SomaVeda™ it is said:

**Enter Only When Invited** ( Knock first before entering!)

**Stay Only While Welcome**( Listen , Pay attention, respond appropriately)

**Do as much as you can with what is available** ( Work without Ego )

**Leave When Appropriate** ( Follow the Energy )

**At the least Do No Harm.** ( Exemplify the benevolent aspect of compassionate existence and Ahimsa )

“clean house”, as it were. Each individual participating in the session takes a quiet moment of introspection. One looks inward to see if there is any thing which would keep him from being fully present to the person receiving the treatment.

The individual addresses anything that comes up, resolves it, releases or catalogs and files it for later resolution. The individual uses this moment to request the spirit of wholeness, which may manifest healing through multiple practitioners, to use them as a vessel for healing. It is appropriate at this time to pray for the healing and the health of the client as well.

Once the act of prayer and ritual of purification has been thoughtfully attended to, the practitioner is now a hollow tube or an empty vessel ready for what comes next.

Each practitioner tunes in to the client individually and corporately to see what rhythms of life are to be seen. It is useful to meditate on the client as a hollow tube also.

This may help in the listening. The very act of performing the puja is truly significant and all the healing that is available may manifest in this moment. Puja acknowledges the sacredness of all life: the life of the practitioner and that of the client.

By humbly entering the sacred space of the client's matrix or energetic body, the client is more receptive and we have a good beginning. Michael Montagne is quoted as saying "He who would have the better of the end should strive to have the better of the beginning." Everything from the beginning to the final puja is truly significant. What practitioner can truly say where the connection between client and the moment of healing is made or broken?

Epictitus, a first century Stoic, said that "No part of life is exempt from needing our careful observation. Will you do anything the better by neglect or the worse by paying attention? Is any other, even the minutest operation, best performed heedlessly? Do you not perceive that when you have let your mind loose, it is no longer yours to consider propriety, modesty, or moderation?"

Perform puja well and the energetic and practical outcome of the session is established on good ground. Pray for your partners in healing at this time as well. Pray for clarity, unity and community to be present with each and then work from this place. Pain and disease, stress and disorder will flee readily before the advancement of a community committed to unitedly walking toward light and life.

**THE CIRCLE: WEAVING A WEB OF LIGHT.** Outwardly, this is a simple technique of walking around the recumbent client. However, as with so many simple techniques, there is more to it. The idea is to begin working on the client's matrix body before actually beginning the physical expression of the therapy. The matrix body extends six feet in each direction and, when practitioners and client are in close proximity, their several matrix bodies overlap.

Each practitioner begins to slowly and methodically walking around the client. Each step is taken in a thoughtful manner. As the practitioner begins walking, he centers himself and then brings his attention to the body of the client as well as to the person in front of and behind him. As each practitioner brings his focus to the client and to each other, the energetic bond established through the puja is reinforced and strengthened. One can literally feel the air take on a subtle quality. Taoist healers of China refer to this as creating the 'chi gung' space.

Each practitioner completes the circle seven times. Why seven? One reason is that the Vedas of India prescribe the ending of all repetitions for healing with seven, 17, 107, etc. One circle may be executed, for example, for each of the seven primary chakras. The practitioners remain evenly spaced and do not bunch up. This preparation, this circling or slow walking around the client is Vipassana or Insight Meditation.

It is useful to `see' the client surrounded in light and to see oneself also as within this light. This is the basic form. A practitioner may add to this according to one's own experience. For example, one might work by focusing on each chakra and introduce a form of mantra therapy. This might be done by repeating a mantra specific to a particular chakra as the practitioner visualizes that particular chakra during the course of a circuit around the client. There should be little or not talking during this time. Profound and obvious changes of state may occur for everyone even here.

**WALKING ON EXTREMITIES: GROUNDING AND PREPARING.** We refer to this as the Elephant method. With the first person to complete the seven circuits, pause at the right hip for a man or the left hip for a woman. Relax and begin walking upon the client's extremities following the contour of his body. Use the usual method.

This walking method or foot pressure is slow and methodical. Pause and hold the pressure for a five count at hips, feet, shoulders and wrist. As the first person moves along the line he is working, the next begins and so on until all practitioners are walking. Three complete circuits are executed. As each person completes his three circuits, he continues with slow circling, keeping his focus intact until all are finished before moving to the next method being applied.

*Turn the client over and walk on the posterior in the same fashion.*

**LINES AND POINTS.** Turn the client to supine and continue on to the next segment. The practitioners now divide the client's body up among themselves according to their number and begin to massage extremities. For example, one will massage the lateral leg lines while another chooses the arm. Each person will methodically handle his area of responsibility using the standard techniques for that particular area: palm press and stretch, then use thumb, palm, elbow or whatever to work the points appropriate.

The group works harmoniously, coordinating silently as they move from one zone of treatment to the next. It is important to see and know where your partners are at all times. This is for several reasons. For one, some postures are conflicting or awkward to execute bilaterally and must be alternated between members of the team. An example would be Ya Na Ka (push the leg). This must be done in a unilateral fashion. Otherwise, the client does a `wishbone'! There are many examples of this.

The team member who is waiting his turn does not leave or lose attention. Rather, this individual becomes a support person lending energetic and physical support. The resting practitioner not directly involved will perform puja focusing light and energy supporting whatever stage the session is in or perhaps assist in some other way: coaching the client's breathing, adjusting pillows or bolsters or whatever is most beneficial at that moment in the session.

Generally, the flow of the treatment is still in a clockwise fashion. This portion or segment of the session continues through one rotation of the treatment for Side Lying Position and one for Prone Position. With appropriate stretching of individual extremities as opportunity presents, i.e., twisting and stretching feet, hands, legs and arms.

The head, neck, and shoulder area is addressed at this time as well. Once the circuit has been completed for Supine Position, for Side Lying, and for Prone Position. By returning the client to the supine position, the client, who is now lying face up, is ready for Group Stretching.

**GROUP POSTURES.** Group posturing and movement is pure joy! It is an experience of freedom, the freedom of unrestricted, facilitated movement. On the receiving end, it is as close to a sense of flying as we generally come in bodywork. The body loves facilitated movement and assisted range of motion or stretching. With very little coaxing, it opens the doors wide to this nurturing manipulation of its various parts.

Lynn Hunnicut, a lymphologist, suggests that facilitated range of motion and passive assisted stretching moves fluid, like crazy, in every part of the body. It is interesting to note that lymphatic fluid, the movement of which is so vital to the body's health, has no pumping organ. This viscous fluid, the core of our immune defense system, is moved solely by contraction and expansion of muscles, the action of breathing, and external pressure upon the body. In other words, our physical activity out in the world determines whether the lymphatic system is operating efficiently or not.

Is it any wonder that as we have prospered and organized our life around the structure of living and working in the "Information Age", with the consequent decrease in physical interaction with our environment, that we see a dramatic increase in immune-related deficiencies. I am speaking of more than exercise or lack of it. Our physicality as a species is being challenged by our movement toward an "Information Age" sedentary way of life.

Lynn says that one of the ways one can tell that the flow of lymph has been enhanced is a resultant feeling of lightness or euphoria. At the same time, the client is experiencing the euphoria, there may be a reduction in ischemia,

swelling or edema and the related pain.

There is a growing body of research which suggests that the flow of lymph in the body is related to pain. In brief, the research indicates that where lymph is moving, there is less or no pain; where it is not moving, there is pain or greater pain. A side effect of the movement of lymphatic fluid is euphoria or a “good feeling.” Conversely, if it is sluggish, one would feel tired and heavy and achey.

One of the best ways to coax lymph into movement is to stretch and move the body. Accordingly, stretching and moving the body moves lymph, creating a state of reduced pain and an enhanced sense of well being. This is exactly what clients report after treatment.

There is no such thing as a vacuum or empty place within the body. If we move fluid out of an area, new fluids will replace it. As we create space with gentle tractioning movements, we draw new fluids into the space displacing the old. In essence, then, the stretching and tractioning acts like a pumping mechanism. It is the fluids in the body which act as the transportation system for nutrients and waste. They carry nutrients and oxygen to feed and support healthy tissue and they pick up and carry away metabolic waste and toxins. The effects are felt and reflected throughout the body and may continue for hours or days thereafter.

The second effect I would like to address is the neuro-facilitory or educational effect. Professor Thomas Hanna first detailed this response in his book *Somantics*. He postulated that over the course of our life as we accumulate injury, trauma, disease and the like and adapt to working conditions, lifestyle and environment, we begin to forget how to move. Individual muscles, synergistic and antagonistic functions lose their ability to coordinate or, in many cases, to work at all.

We see evidence of this in increased tensions and spasms which may occur throughout the body. As these various tensions increase whether as the result of accident, disease or disuse, we “forget” that we ever even had the functional capacity or voluntary control of them. Eventually, the result of this progressive loss of control and communication with and between the various members becomes so ingrained that it becomes the new norm. He called the result of this process sensory motor amnesia (SMA).

An example of this might be as follows: The client injured his shoulder severely several years ago. There was a good deal of pain and trauma associated with this injury. Perhaps, some muscles and the fascia were injured. In the short term following the injury, during its acute phase, the body responded healthily and normally by splinting and shutting down the use of the arm and shoulder girdle. The purpose of this was to prevent any further damage and to allow for the proper healing process to begin. The client was medically treated and his arm was immobilized in a sling and, perhaps, he

was given some pain killers to reduce the pain.

Now the soft tissue injury took somewhere between three weeks and nine weeks to heal depending on the severity of the injury. For the purposes of this discussion, let us say that the severity of the injury was akin to a severely sprained ankle with fairly extensive soft tissue damage but no substantial injury to the structure.

Initially, the client tried to use the shoulder as it healed but the pain would stop him. This is normal. However, it is at this point that the SMA begins to manifest. As the injury continues to heal, the client actually uses the shoulder less and less instead of more. The client's concern with moving the arm is a result of the conditioning from the very real pain at the acute phase of the injury.

The conditioning which takes place is psychological in nature and is a behavioral adaptation to a stressful stimulus, much like if every time you pushed a certain button, you received an electrical shock. Eventually, you would avoid pushing the button. The SMA response is when you forget that you ever could push the button! Perhaps, our client continues to wear his brace or sling long after the actual injury has healed.

Eventually, the real pain from the actual injury diminishes following the recovery of the shoulder. However, the client has now become conditioned not to stress the shoulder or at least has become conservative in its use. He forgets about the injury. He forgets that he was being conservative or protecting the shoulder as a result of the injury.

The conservative and now restricted range of motion becomes normal. He may be aware that his shoulder does not move well but having forgotten the trauma and pain associated with it, he may now feel that he is just 'made that way.' He may even think that to move otherwise is unnatural or harmful and will create many ways to keep from doing so. Of course, the rest of the body carrying the new load will adjust as far as it can. Additionally, it would not be unusual for the client to experience stress and pain during any attempt to move the shoulder, even ten or twenty years after the initial trauma.

This is where a miracle can take place. The SMA in the shoulder was an educative, adaptive response, a response to a behavioral training program so well done that the process of adaptation to the training has been completely forgotten.

When the shoulder is moved or motion is introduced back into it from outside of the client, the client's brain and body begin to stimulate old neuropathways or, perhaps, to create new ones. The body is re-acquainted with a function it had forgotten. It begins to remember! In many cases, the result of this stimulation is a complete return to functionality!

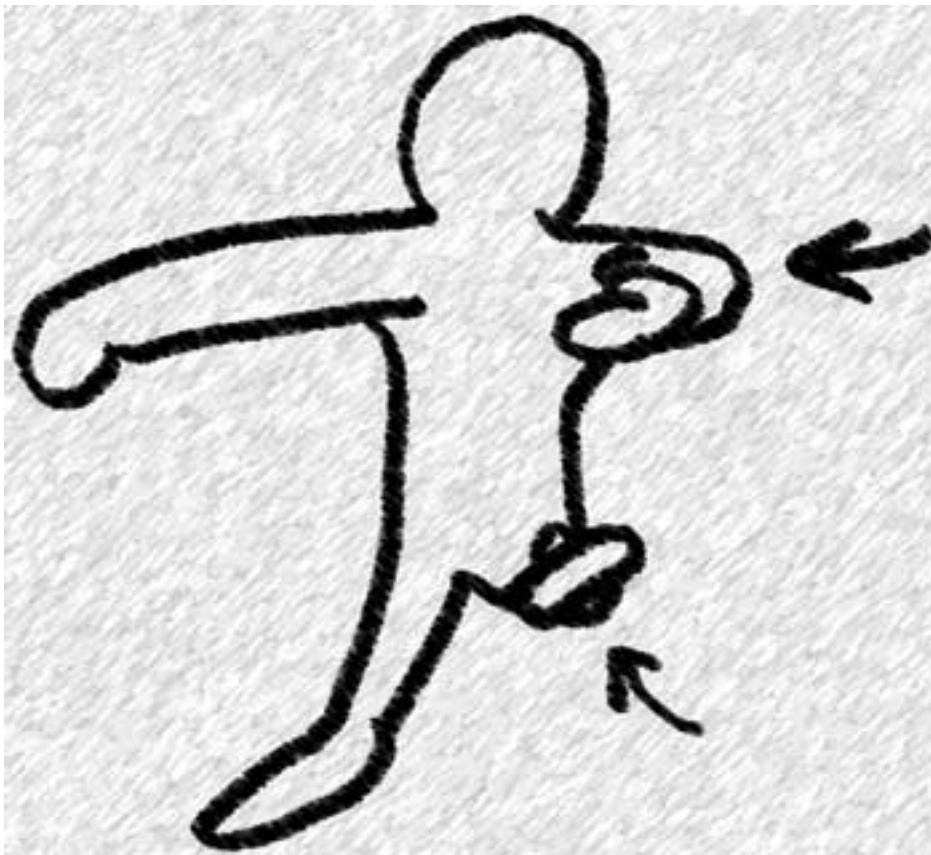
As we are stretching our client, we are "reminding" the body of movement and function long forgotten. Numerous reflexes are stimulated and begin to come "on-line". Once the connection to these lost reflexes is re-asserted or regained the client will, in many cases, begin to re-educate himself and participate in a powerful way in his own re-education.

The last major effect I would reference here is that there is a facilitation of Chi throughout the body. This is well explained in the theory of SomaVeda™ Thai in my first book.

## THE POSTURES

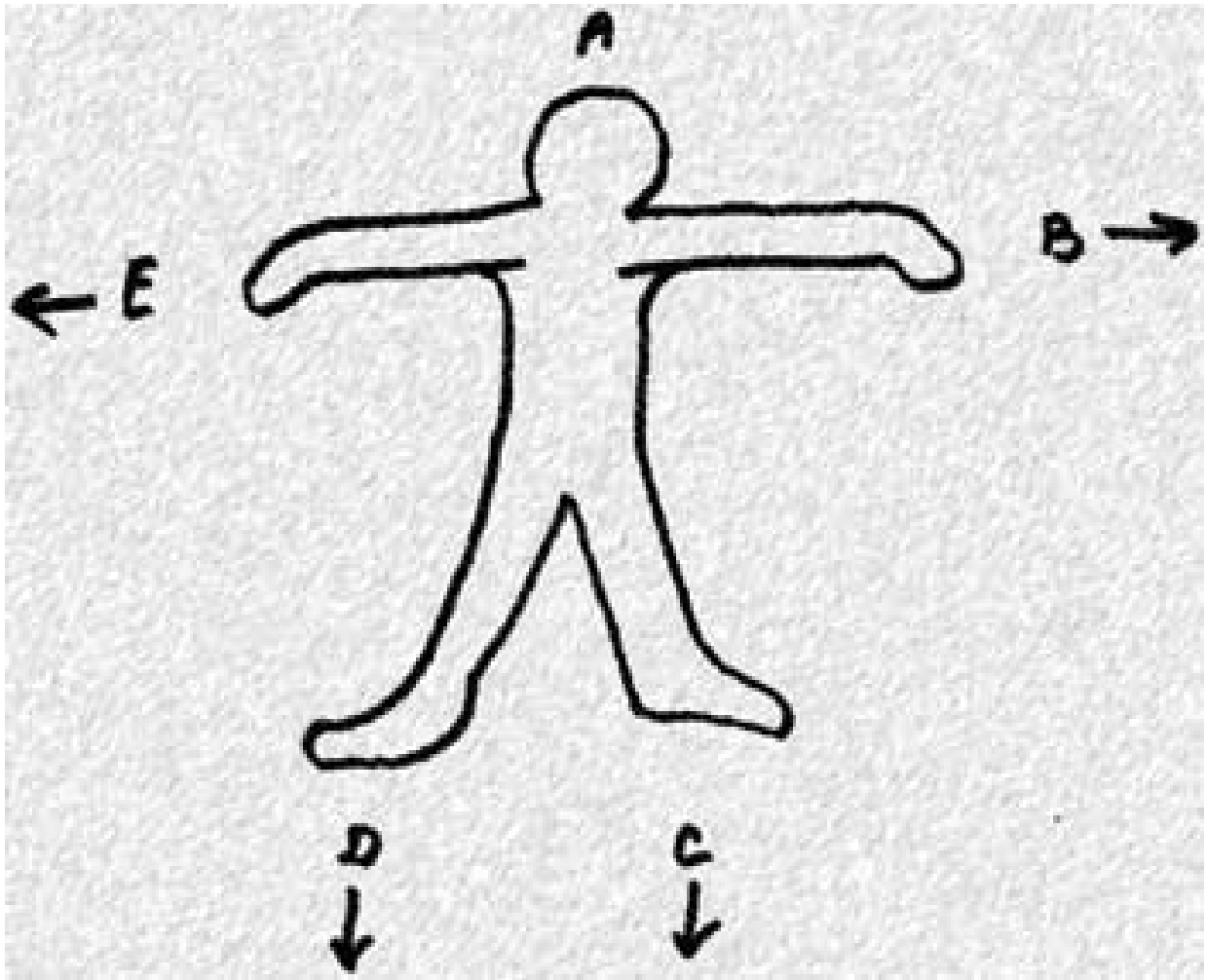
All postures are done in a gentle non-ballistic fashion. That means slow. If there is a question as to whether you are pulling too fast, the answer is Yes! Slow drawing motions allow for the body to adapt to the stress being placed upon it as well as for trapped gases and fluids to actually move. Additionally, there is adequate time for the client to interact with the practitioners, perhaps to communicate with regards to sensitivity or some real limitations. The client is not 'thrown' around. The idea is to maintain the attitude of compassion and nurturing care at all times.

**A. DRAWING FOUR QUARTERS.** Each practitioner is responsible for an extremity. Grasp firmly and comfortably and all pull at the same time with a gentle movement. Hold for a five count, then all release together slowly.

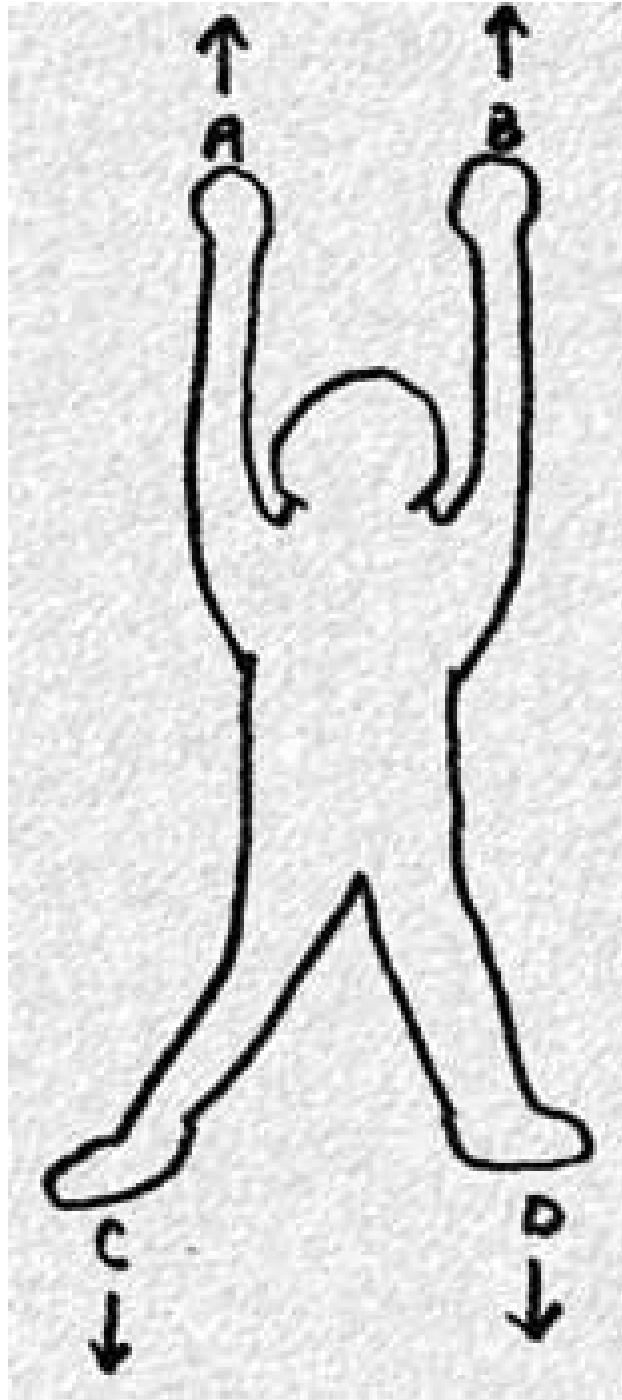


Be especially considerate of any known sensitive area and the head and neck. I recommend that the most advanced practitioner coordinate the gentle stretching of the neck.

**B. SAME AS POSTURE A., ABOVE** except that there is drawing of **opposing parts**. All extremities are in horizontal position and arms are at 90 degree angle to the torso.



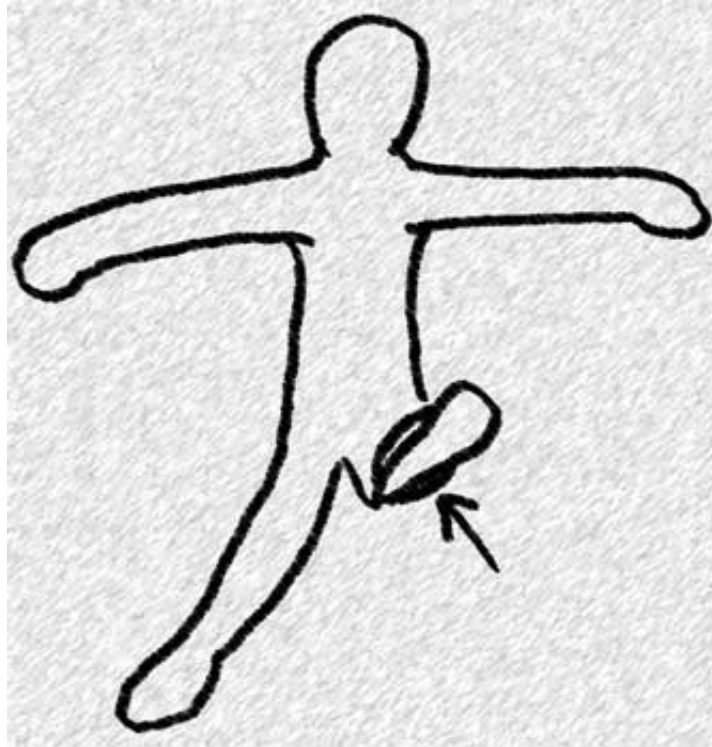
**C. ARMS HORIZONTAL WITH BODY AND EXTENDED ABOVE THE BODY.**



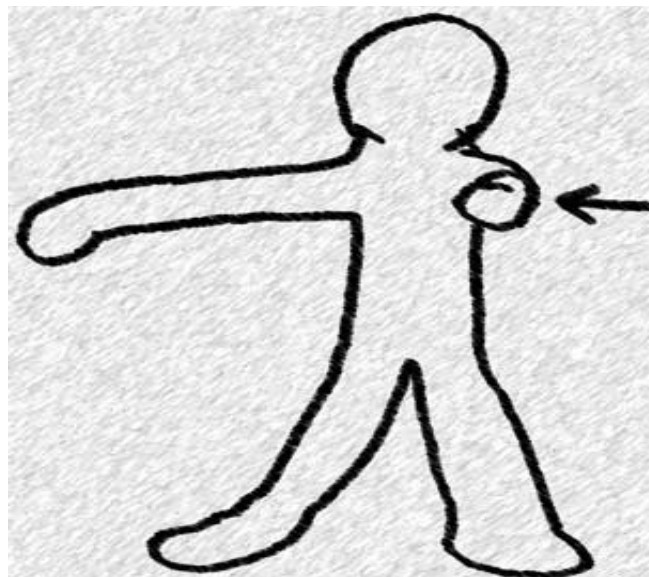
**D. CROSS LATERAL POSTURE**



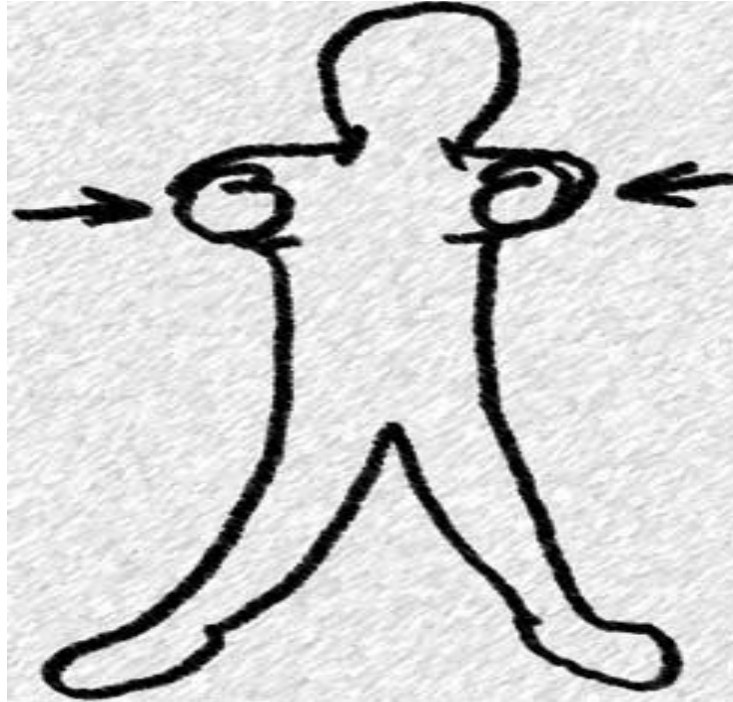
**E. POSTURE WITH ONE LEG VERTICAL TO THE BODY.** \*Pull one leg at a 45 degree angle vertical for a five count and then lean on it and hold for a five count. Then do the opposite leg.



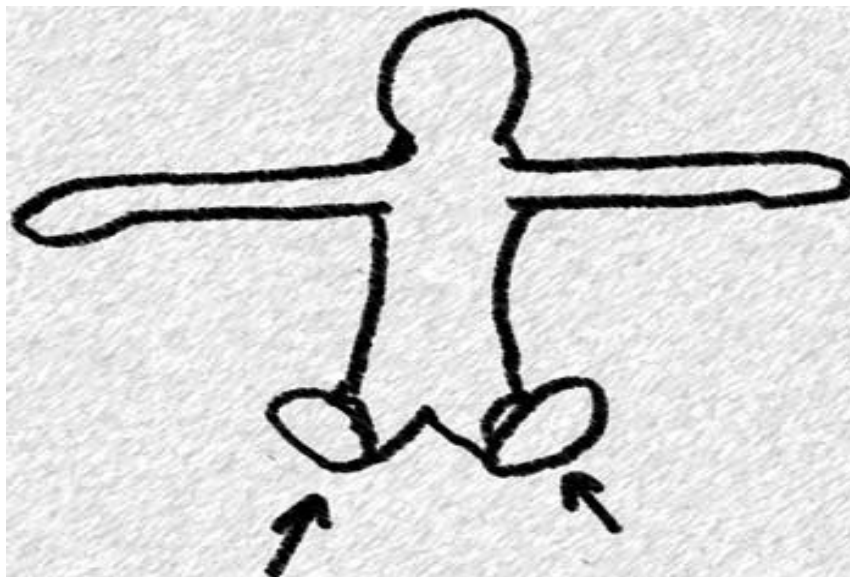
**F. POSTURE WITH ONE ARM VERTICAL TO THE BODY.** Pull one arm 90 degrees vertical lifting the shoulder off the mat. Return and lift the opposite arm. Do this three times each. Fold the arm and gently bounce the elbow on the mat several times between each repetition.



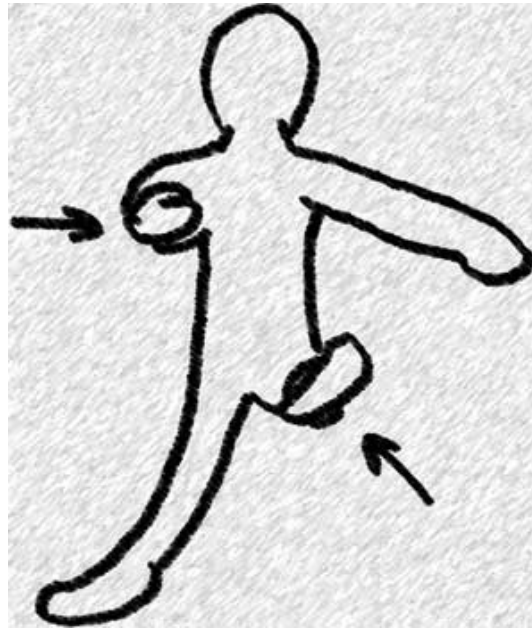
**G. POSTURE WITH BOTH ARMS VERTICAL TO THE BODY.** Two practitioners lift one arm each pulling both arms upward simultaneously. Have the client relax the neck and hang his head.



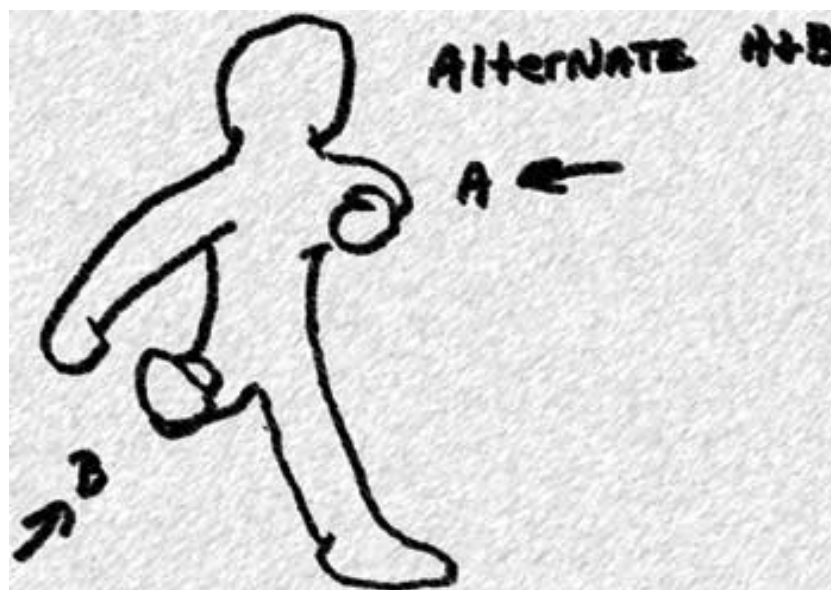
**H. POSTURE WITH BOTH LEGS VERTICAL TO THE BODY.** Two practitioners lift one leg each and lift the client's bottom off mat. It is useful to have someone coaching the client to release and hang freely, without holding the breath.



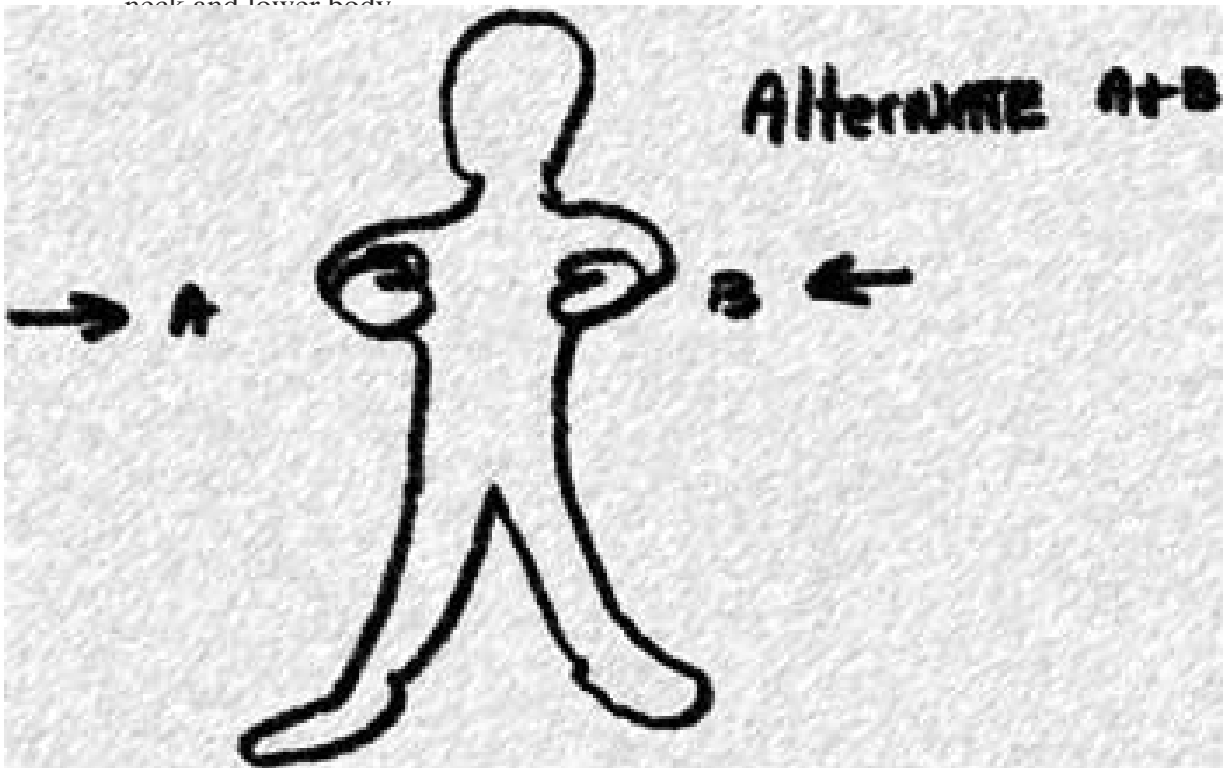
**I. POSTURE OPPOSING HAND AND FOOT VERTICAL.** Pull up arm A and leg C and lift at the same time. It is important that B and D remain relaxed. Repeat on B and D in the same manner.



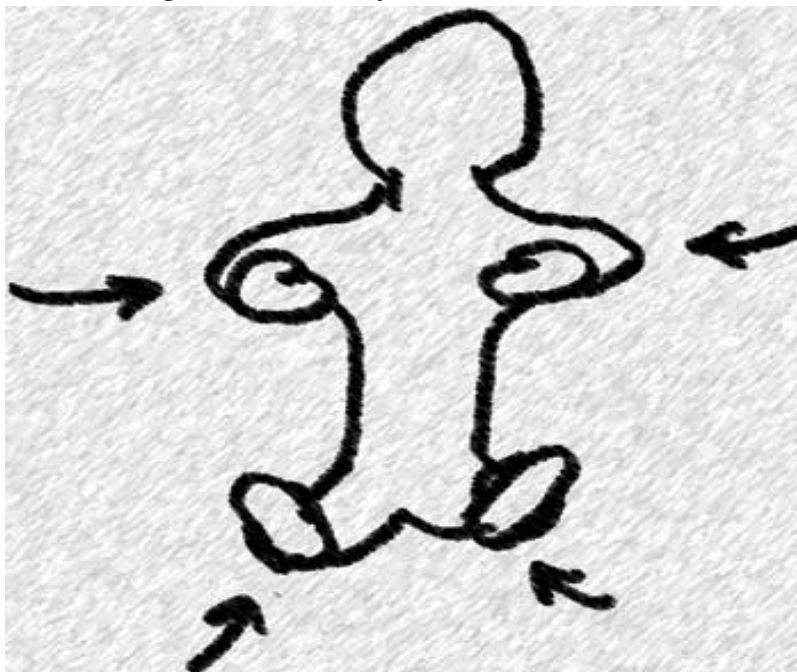
**J. POSTURE OPPOSING HAND AND FOOT VERTICAL.** Same as Stretch G, except that now we lift and begin to alternate lifting pressure from B to D and back and forth several times. First the shoulder will come up then as it is released the leg and the hip will follow.



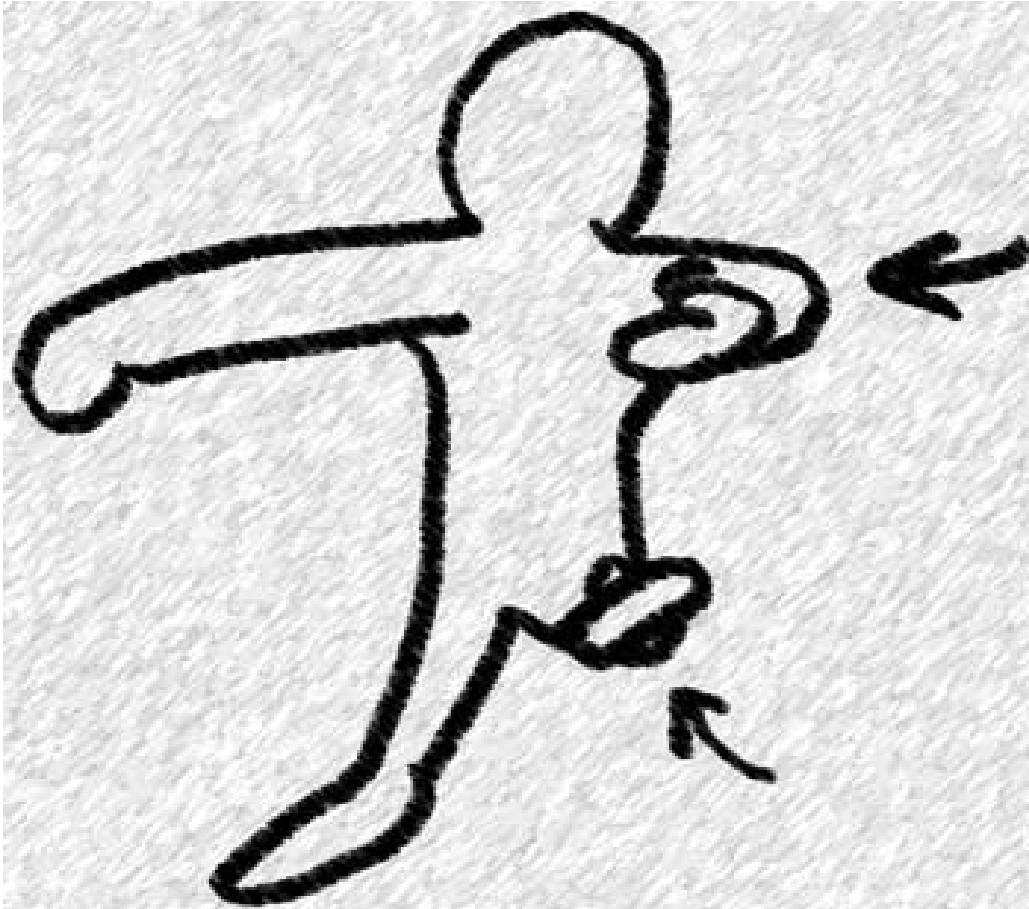
**K. POSTURE WITH BOTH ARMS VERTICAL.** Same as Stretch G, except that the practitioners alternate the lifting from arm to arm. Check for relaxed neck and lower body.



**L. POSTURE WITH BOTH HANDS AND BOTH FEET VERTICAL.** Lift the arms and the legs simultaneously.



**M. POSTURE WITH ARM AND LEG ON SAME SIDE VERTICAL.** Lift one arm and the leg on the same side at the same time.



**N. POSTURE ALTERNATING THE LIFTING BETWEEN ARMS AND LEGS.** Same as *Stretch C* except that the practitioners alternate lifting between the arms and the legs.

**O. POSTURE WITH BOTH ARMS AND LEGS VERTICAL.** Same as *Stretch L* except that the practitioners alternate lifting between 1) the left side and the right side and 2) the hands and the feet.

*Repeat the positions in the prone position.*

In all of these positions, it is beneficial to create a coordinated and seamless flowing attitude. Think of the motion of waves moving and flowing gently through the clients body. As you feel the progressive release of contained tension, move before it, follow it as it retreats and be as one with the nature of the motion, as an individual and as a community.

**PUJA: COMPLETING THE CIRCLE.** Complete the postures and allow the client to come to rest in Savasana, the supine position. Each practitioner returns to his original position and performs the final puja. Give thanks for the sharing and the healing which has taken place. Pray that results will continue to manifest and last long and see your client as well. Be thankful you have had the honor of touching this person and working in a community for healing.

**FINISH: ALLOW THE POT TO SIMMER.** Many of the results of this session do not actually surface during the session proper. Rather they begin close to the end or at the end. The group session is incredible and will affect the client in a strong manner. Plan the schedule and time allotment so as to allow the client a stable uninterrupted period of time from 15 minutes to one hour after the closing puja, depending on the condition of the individual client.

The importance of this “simmering” time cannot be over-emphasized. There is noticeable difference between sessions with it and those without it. The principal one being the longevity of the treatment. I have determined that this little rest can greatly extend the beneficial period of result of the treatment. It allows for effects of the treatment to be assimilated more thoroughly before the client is turned back out into the ‘real world’.

**CONCLUSION.** I have given here the outline of a way of being with a client in the form of a community. Surround the sick one with a hedge of light and life. Bring the focus and healing energy of the group powerfully to bear and watch what happens!

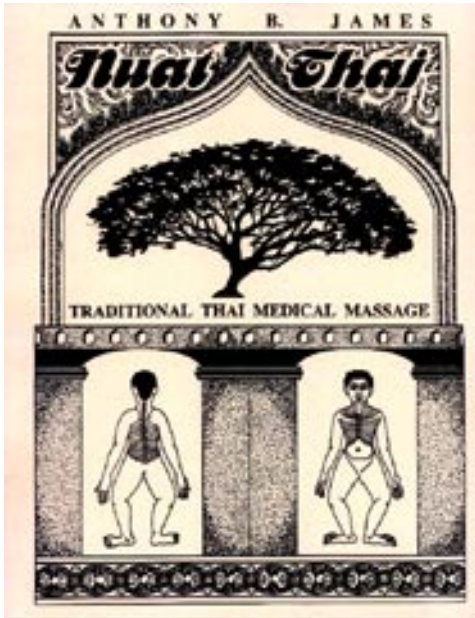
This presentation is meant to be only the barest guideline in the absence of one at all. It is a blueprint with which a group may explore a different therapeutic dynamic than the conventional western one of one therapist to one client. It is an ancient and reliable idea of “Where ever two or more are gathered, there I am in the midst of them”. There is energy and creativity and a certain dynamic quality unique to the group interaction. Let us not be backward or bashful about using all available and balanced means for bringing the true wealth of healing to our relatives, friends and clients.

Mitakue Oyasin (All my relations)

Anthony B. James LMT, ND, MDAM

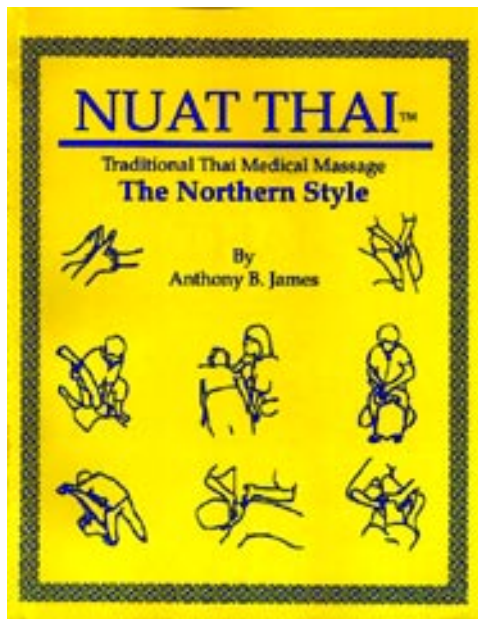
## Other books from Anthony B. James LMT, ND, MDAM:

### NTB- 1, Nuat Thai, TRADITIONAL THAI MEDICAL MASSAGE



This is the first book published in the English language. Written and published by Master Practitioner Dr. Anthony LMT, ND, MDAM. It is still the most exhaustive resource on the oldest and most traditional source of Thai Style bodywork, The Wat Po Style. All other forms of Thai Body work are derivatives of this system. The book is actually a popular textbook and a practical teaching aid. It contains much information on the history and origins of the Thai work, as well as the philosophy that makes it unique. Copiously illustrated with both original photographs as well as hundreds of graphic illustrations. This is the book that started it all. ISBN 1-886338-03-5 \$37.00. 140 pgs.

### NTB- 2 , Nuat Thai, THE NORTHERN STYLE



A concise and complete reference covering the colloquial style of northern Thailand. In particular it is an authorized reference for the oldest and most substantial school of Traditional Thai Medicine in Chiang Mai, Thailand, The Old Medicine School. Written by personal apprentice and Master Practitioner Dr. Anthony James LMT, ND, MDAM. This is also an approved text at ITM, The Institute of Thai Massage, Chiangmai, Thailand as well. This is the foundation method that all of the offshoot northern styles are based on. This graphically illustrated perfect bound text is also used as a textbook for professional courses both here in the US and in Thailand. There are over 120 different techniques are illustrated. ISBN 1-886338-02-7 \$17.00. 144 pgs.

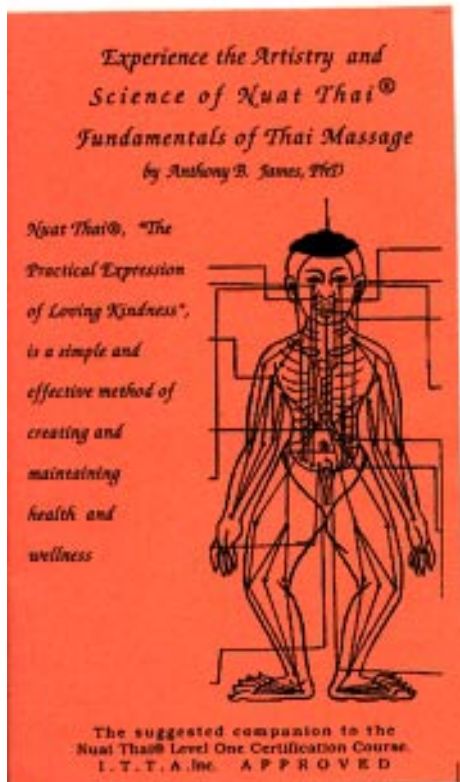
## NTB- 8 LINES, WHEELS AND POINTS



Comprehensive theory and philosophy behind SomaVeda™ and Traditional Thai Medicine in general. Classic Thai and Ayurvedic Medical Theory and practice are covered in detail. Included are complete references to the Thai Medical cosmology, Theory of Sen or Energy Lines, Theory of Doshas, Winds, Bodytypes and Chakra theory. You also find here specific Thai Style treatment protocols. This is currently the only book available devoted to Traditional Thai Medical Theory and Principles. A textbook used in training for professional Thai Style Therapist this is also a useful and fascinating look into SomaVeda™ for the lay practitioner as well. Recently updated this edition contains the Thai Hill tribes method of treatment of using multiple

therapist to conduct sessions. There are many original illustrations making this text easy to follow. ISBN 1-886338-08-6 \$ 37.00. 200 pgs.

## NTB- 9 SomaVeda™, LEVEL ONE HOME STUDY COURSE



If you cannot get to a “Live” course or wish to train in the privacy and convenience of your own home, this course was designed for you. Self paced and easy to follow, all aspects of our sixteen hour professional training are covered in detail. A certificate of completion is included with the materials. The option for a competency based professional certificate is available to those who complete the course for an additional fee. Video and newly updated Course workbook show step by step instructions. \$ 250.00

### **NTB-3 ANGELS SPEAK**

A gem of a little book. This book is jam packed with philosophical quotes and ideas toward raising ones attention and consciousness. An invaluable resource for body workers and therapist as it details practical concepts and steps to bring the higher mind within to progressively higher levels of awareness. Do you wish to add a spiritual focus to your work? This book contains the very nucleus of the philosophy behind Nuat Thai as an individual pursuit of conscious excellence. Its as if the Angels were speaking right to you! \$16.00. 30 pgs.

### **NTB- 4 THE CHAKRA POSTER©**

More of a complete reference than any one book on the subject available today. Consider , that on this large and attractive parchment poster, that there are over fifty two different correlations to the seven primary chakras. Compare this to the simple ten to twelve or thirteen correlations given in other texts. Not just a little information on colors or sounds, this work of art gives you the **BIG PICTURE!** Correlations and classic references from eight different disciplines of Yoga as well as modern eclectic views are profusely illustrated. You are likely to spend hours just taking it all in. Attractive and certainly worth framing. Perfect for you home or professional office. \$19.95 Large 36" by 42" Poster.

### **NTB-5"AYURVEDA, THE MANTRA OF NIRAMAYA"**

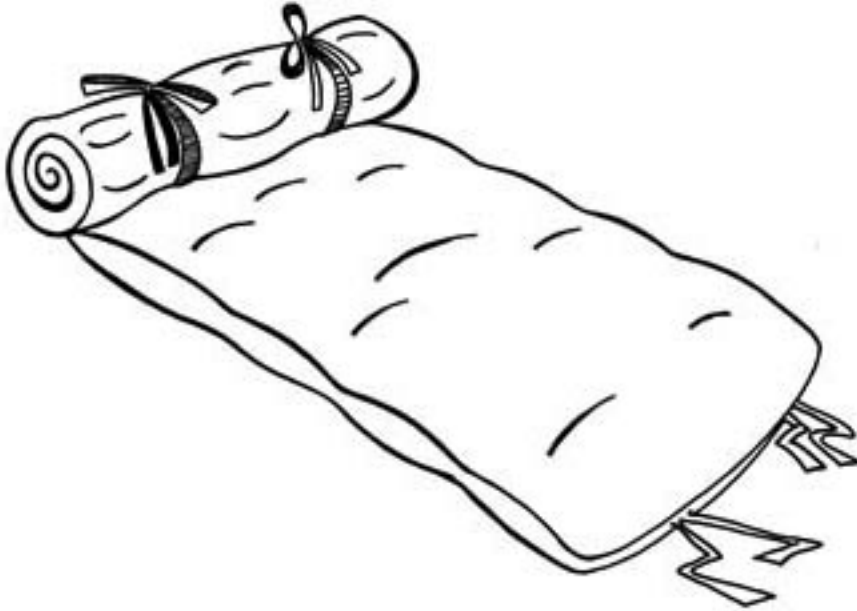
From Kerla, India with love. This has got to be without doubt the best interactive teaching and learning aid on the Science of Life available anywhere. Ayurveda unveiled , and simplified for all levels of practice from beginner, curious to expert. Contains info on every aspect from history and theory to wonderful video footage of actual treatments, including Pancha Karma. Graet graphics, art, music and spirit! We have officially adopted this CD as one of the teaching references for SomaVeda™ Level 4, Lines , wheels and Points course. An interactive cd-rom on the ancient system of Indian Medicine. Highly recommended. ISBN 81-900985-2-7 \$37.00

### **NTB-10 HOW TO START YOUR OWN HOME BASED MASSAGE AND BODYWORK BUSINESS IN TEN DAYS OR LESS!!**

Finally a comprehensive business kit covering all aspects and issues concerning starting a massage business! All the questions that you would like answered and either were afraid to ask are answered in frank detail. Included you will find step by step directions to set up a potentially very profitable home massage and bodywork business. There are chapters on every thing you need to know from state by state legislation to what kind of marketing works best. Nothing is held back as it is this books aim to support the industry of massage and bodywork by insuring your success! This is not a book written simply about opening a business

as a theory. The author has done over ten thousand sessions and has help start over one thousand individuals in the body work business. There is no reason to wait on your dream. You can have your successful massage and body work business operating in **TEN DAYS OR LESS!** This book is so informative that we will give **5 hours CEU's** as a business course to anyone completing the book! Its worth it for the CEU's alone! **ISBN 1-886338-04-3 , \$ 37.95. 220 pgs.**

**NTM- 2 Genuine Thai Mats™,**



Add authenticity to your Thai practice! We custom design and build these incredible massage mats to conform to our practice standards for professional practitioners and students of Traditional Thai Medical Massage. They are large enough to completely contain both you and you client while doing Thai Style Body Work. They fold up for easy storage. All natural materials are

built to last. This is the professional addition that your practice needs. If you prefer a Japanese Style light weight futon, We have a limited quantity of Genuine Shiatsu Mats. Colors are striking and beautiful, hand tied with tassels on the corners--Very Traditional! \$254.00 plus freight to you (Avg. \$20.00) Now Available!!

**Oder online today and complete your library!**

**<http://www.ThaiMassage.Com>**