In traditional Thai medicine the three disciplines include religious or spiritual healing, massage and dietary/herbal medicines. There is a strong Ayurvedic and Buddhist influence, and a strong focus on maintaining general good health through maintaining balance and healthy flow throughout all of the systems.

A traditional Thai massage starts/opens with addressing the spiritual aspects of the individual before moving into the kata.

My paper is an observation of correlation in this practice and sound healing techniques used prefacing the kata work.

Nuad Bo'rarn commonly referred to as Thai massage is a practice that traces back 2,500 years. Nuad means to touch with intention and Bo'rarn means Ancient, Sacred, Revered. While frequently called massage this modality actually focuses on smoothing out and balancing energy. Restoring harmony between the mind and body of the recipient as well as the practitioner.

Traditionally we have 5 steps that we start with, sometimes referred to as Puja. Comfortably sit next to your client. Sit on the left side for a woman and on the right side for a man. This practice acknowledges the natural polarity of the client and follows a traditional form of practice.

1. **Acknowledge the space.**

   Visualize the energetic or matrix body at 50', then becoming denser at 6'. Understand if any space you share is holy or sacred, it must be so for this space.
2. **Seek refuge (Wai Khru) by acknowledging your lineage.**

   You have a lineage. Whis is it? In their Wai Khru, the Thais say Om Namo Shivago, paying respects to three Buddhas - Great Buddha, Bodhisattva, Inner Buddha or Conscience Teacher. Before you touch, know who you are in this encounter, why you are here, where does your energy or connection come from? Love manifests through you now.
3. **Clean House.**

Ask yourself this question. Is there anything that keeps me from being with this person beside me, in the best possible healing way, now? There are only two possible answers. If the answer is “no,” then continue. If the answer is “yes,” it will fall into one of two categories. 1) Issues which can be handled now and 2) Issues which cannot be handled now and which must be postponed if not vital. If you decide to postpone an issue in order to continue, you must handle it when able to do so.

4. **Petition and Prayer.**

   Sometimes all we need is one person to be in agreement with us for our healing to manifest. Generate the Bodhisattva. Perfect mind, perfect thought. May all living beings be happy and free from suffering. May all living beings reach enlightenment and no longer be subject to the cycle of birth, death, rebirth. For your client: May this person receive all of the healing and resolution of the difficulty that they are capable of receiving, now. May all of the beneficial and healing energies which are inclined and able to move through me, to help this person in need, do so NOW.

5. **Listening and Connecting.**

   Continue your acknowledgement by being patient to really get to where your client is before you proceed. This will provide a baseline to show you at any time where your client is and how the work you are doing is progressing. There are many different rhythms of life or as we say, pulses. Everything alive moves and the record or evidence of this movement is its particular pulse, unique like a signature. We begin with three primary pulses: Breath, Cardiopulmonary, and Peristalsis. These are gross, physical and pervasive rhythms. Learn to see the obvious before you look for the subtle.

   Wai means respect in the Thai language and Khru is a Thai adaptation of the Pali/Sanskrit word Guru. Literally meaning Respect Teacher.

Morning Chants.

To participate in the Energy and Blessing of the healing tradition initiated by the Buddha's personal physician, we recite each day the ancient Pali mantra of Maw Chiwok.

NAMO TATSA PAKAVATO ARAHATO SAMA SAMAPUTTASA
(3 times)

OM NAMO SHIVAGO SIRASA AHANG KARUNIKO SAPASATANANG OSATHA TIPA-MANTANG PRAPASO SURIYA-JANTANG KOMA-RAPATO PRABA SESI WANTAMI BANTITO SUMETASO AROKA SUMANA-HOMI (3 times)

PIYP-TEWA MANUSSANANG PIYO-PROMA NAMUTTAMO PIYO NAKHA SUPANANANG PININSIYANG NAMA-MIHANG NAMO-PUTTAYA NAVON-NAVIEN NASATIT-NASATIEN EHI-MAMA NAVIEN-NAWAE NAPAI-TANG-VIEN NAVIEN-MAHAKU EHI-MAMA PYONG-MAMA NAMO-PUTTAYA (1 times)

NAH-AH NA-WA ROKHA PAYATII VINA SANTI (3 times)

Translation:

We pay respect to the Buddha as the Triple Gem - the Awakening, the Teaching that leads to Awakening, and the Community of those who attempt to follow that teaching.

We invoke above all the presence of our God Teacher, the Father Doctor, SHIVAGA KOMARAPAT - that he may inspire and protect us with his dedicated life. We pray his example may bring to us greater knowledge of the world, and reveal to us the true medicine present in the universe. We pray for your help, O Holy Doctor, that we may be protected from the negative forces in our patients' illnesses while at the same time bringing through our physical touch wholeness and health to their lives.

The Angel of Healing resides in the spiritual world, while Mankind dwells in the world below. In the name of the Founder, may the Heavens above be reflected in the earth below so that this sacred medicine may heal the world.

We pray for the one we touch, that he or she may be happy, and that any illness may be released from the person's body.

I like setting the quality of consciousness of the room for the day through recitation of the Wai Khru before receiving clients. When working with the individual I settle myself on the left or right side of the body honoring the puja through a silent sweep of my own energy, bringing full attention of intention into the present moment. As far as prayer is concerned Matthew 18:19-20, New King James Version, comes to mind. "Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by my father in heaven. . . For where two or more are gathered in my name, I am three in the midst of them."
The last section of the Wai Khru is a Mantra in and of itself, although not all words are translatable.

Na-a na-wa are known as heart syllables in Thai and bija or seed syllables in Sanskrit. There is no direct translation and they have no meaning in and of themselves.They are short mantras usually attached to a longer text.

Describing these steps takes longer than actually moving or flowing through them. Next I ask about any health issues, limitations, stressors, specific areas of focus, or desired outcomes. I allow their answers to direct my questions. I tell them to let me know if anything is uncomfortable, too much or feels in need of extra support as we move into the kata. At this point engaging a more direct approach of the body, starting with an iso-principle application, utilizing the energetic sen (lines) used in Thai massage. I am full of gratitude for each and every client I've had for they have been my teacher too.

Reference Materials/Information

And my thanks also as follows

David Weizer
TraditionalThaiMassage.org

In Loving Memory - RIP
Ajahn Pischet Boonthum

Homprang Chaleekanha
www.homprang.com

Bob Haddad
Thaihealingalliance.com

For a more in depth history of the Wai Khru
Thaihealingalliance.com