MUDRA TANTRA

MEDICINE IN HAND

A COMPREHENSIVE SURVEY OF
ORIENTAL ANTHROPO-COSMOLOGY (UNABRIDGED)
AND MUDRA INDEX (ABRIDGED)

DR. RUPNATHJI (DR. RUPAK NATH)
GAYATRI MANTRA

om bhur bhuva svarom

tatsa vitur varenyam

bharago devasya dhee ma hi

dhee yoyo nah prachodayat

[11x]

om shanti shanti shanti
PREFACE

MUDRA TANTRA: Medicine in Hand, combines hand modalities (diagnostic and therapeutic) from various oriental medical systems, founded upon a philosophy-religion in harmony with nature, in order to thoroughly evaluate, diagnose and treat the human body through the hand alone.

Predominant ancient oriental medical traditions explaining the practice of mudras:

- **Ayurveda Medicine** [combining patriarchal-Vedic and matriarchal-Tantric exoteric-esoteric traditions]
- **Traditional Chinese Medicine (TCM)**: rooted in the cosmology and alchemy of Taoism (Chinese shamanism merging with Chaldean/Babylonian mathematics); 3 different Taoist-Buddhist philosophical currents that merge:
  1. **Ayurveda** teachings found a Taoist school (350 BCE): strongly influenced by **Ayurveda** via Zhou Yan who studied at Taxila Buddhist University [Zhou Yan, founder of "Yin-Yang school," (Yinyangjia), aka. School of Five Agents; Naturalist school of philosophical Taoism; bringing concepts of Yin-Yang (sim. Shiva-Shakti; hence by name Tantric) and Five Elements (sim. mahabhuta); extended/introduced to Japan as "way of yin and yang" (onmyodo) imported from China; Chinese Yinyangjia Taoism merged with Japanese Shinto forming Shugendo (6-8th c.CE); later received Shingon Tantric Buddhism (see below)];
  2. Taoism shared philosophy with **Zen Buddhism** (4-5th c.CE: Chin.: Chan Buddhism)
  3. **Shingon** Tantric Buddhism (see below) blended with the pre-existing shamanic practices from old Shinto, folk animism, and Yinyangjia Taoism (see above) in Japan (8-9th c.CE);
- **Tibetan Medicine** [founded upon Vajrayana Tantric Buddhism (with some influence from Tantric Hinduism and Bӧn shamanism, indigenous to Tibet); extending through Tiantai, Mizong, Shingon (and also Kegon) Buddhist schools (via Mikkyo esoteric tradition in Japan); with a dharma (teaching) path from India-Tibet-China-Japan, respectively; Shingon connects with Shintoism, Japanese shamanism, and other religions outside Buddhism (ie.Confucianism; Taoism)]
- **Traditional Korean Medicine** (developing into KHT); [Buddhism was brought from China to Korea and Japan by the monk Ekwan]

Mudra is a common modality practiced within various mystical systems of Oriental religion throughout Asia (and the world).
The main text systematically surveys **Vedic-Tantric Mudra** (hand gestures, or divine seals) as mental yoga in the hands, an extension or completion of yoga posture (asana); primary active therapy. Mudra meditation for alchemical/spiritual transformation via hand gesture is an active therapy, rather than a passive therapy (eg. patient receiving acupuncture, or reflexology massage).

The main text will survey **Ayurveda** History (Vedic Medicine and Tantric Mysticism), Vedic Cosmology, Tantric (Yogic) Energetic Theory (these initial sections are excerpts from *Marmashastra: Ayurveda Bio-Energetics*, by Hamilton), and tabularize practical (therapeutic, spiritual) data via the **Mudra Index** (the text’s practical focus), to provide the reader with a deeper cosmological hence therapeutic understanding of the origins of mudra theory and intentions behind mudra function.

The Mudra Index lists various names and their translations, describes the hand gesture, the particular posture, breathing, visualization, affirmation, repetition, duration, and frequency associated with practice, as well as compares variations in practice and cross-cultural similarities with other hand gestures based on their posture. The index also assesses religious traditions, and mudra energetic indications [ie. element (mahabhuta), energy center (chakra), meridian (nadi), point (marma)] based on elemental relationships, while interweaving spiritual, mental, and physical functions, etiology and therapeutic notes, and including comparable/conjunctive herbal remedies.

The appendices survey supplemental hand modalities (eg. Chinese Palmistry, Korean Hand Acupuncture, Hand Reflexology and Acupressure) which may be considered to have developed out of the traditions of mudra practice. The combination of supplemental appendices with the mudra practicum provides a more complete and developed system of medicine in hand.

**Chinese Palmistry** or Hand Analysis (Shou Xiang; Shou Zhen; or Cheiromancy), combining-Taoist, Buddhist, and Vedic-Tantric scopes, serves as a diagnostic tool (TCM; Taoist divination) and a cosmological mind map for alchemical transformation. The appendix on Palmistry was expanded to include Vedic Palmistry (excerpt from *Daozhan: Divination Resource for Daoist Calculation*, by Hamilton). Prerequisite knowledge on Taoist Cosmology may be helpful (see *Daozhan* source listed above).

**Korean Hand Acupuncture** (Koryo Sooji Chim), or **Korean Hand Therapy** (KHT), serves as a secondary passive, yet direct system of therapy. To fully understand the micro-meridian system of KHT, a prerequisite of TCM fundamentals, energetic theory, diagnostics, and syndrome differentiation is required (an excerpt pertaining to Korean Hand Acupuncture was taken from *Acusource: The Acupuncture Handbook* and expanded; the reader may want to refer back to the *Acusource* for prerequisite information).

Since KHT is founded upon TCM, it therefore has an indirect correspondence to the ancient Taoist, Buddhist, Tantric, and Vedic traditions of mudra, or sacred hand gesture, or seal.

**Hand Reflexology** serves as a diagrammatic supplement for theory and treatment.

The idea of energy meridians and points explains why reflexology works. When doing mudras one is practicing hand reflexology and acupressure, within the cosmological philosophical construct of palmistry. The ‘Acupressure’ diagram (fig. 48-49; 112-113) will explain functions and indications of Ayurveda and TCM meridians and points located on the hands only.

The sources are referenced at the beginning of each section in tabular form and at the beginning of each subsection in parentheses. All figures are located at the end of the document and referenced throughout. The selected figures within the abridged text (the Index) are taken from the complete set presented within the Comprehensive Text (so the figure numbers are not
numerically consecutive). All Ayurveda and TCM medical terminology, classical Indian and Chinese medical texts that are in Sanskrit or Pinyin (presently used Chinese phonetic alphabetical language) or Wade-Giles (older Chinese phonetic alphabetical system), quotations contained therein, deities, venerated saints, and schools, are shown in italics.

*Mudra Tantra* is published in two versions: the Comprehensive Text, and the Index (or pocket guide).
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FOREWORD
HINDU-BUDDHIST TANTRA: Medicine Bridge from Ayurveda to Traditional Chinese Medicine (TCM); (Survey of Buddhist Schools)
This foreword was inspired by following-exploring a trail of reference arrows originating within the “Mudra” entry found in the Shambhala Encyclopedia of Eastern Philosophy and Religion: Buddhism, Taoism, Zen, Hinduism, A Complete Survey of the Teachers, Traditions, Literature of Ancient Wisdom, in order to achieve clarity and understanding on the subject of mudras. This foreword may be thought of as a cultural link in mudra history, between Ayurveda (see ‘Ayurveda History’ section) and Traditional Chinese Medicine (TCM). (Below is an outline organized according to reference arrows that directed selected notes paraphrased from Shambhala Encyclopedia.)

[Key: yellow highlight = cultural bench marks; schools, sages, symbols; magenta highlight = predominant schools practicing mudra; cyan = outside religious influences on Buddhism (ie. Hindu <predominantly Tantric>; Vedic; Taoist; Bön); bolded = sages and teachings that are expounded upon]

Definition:
MUDRA (Skt.: “seal; sign”) is defined as a bodily posture or a symbolic gesture.

In Hinduism, mudras are used in ritual worship (puja) to connect outer actions with spiritual concepts, and to assist in concentrating the mind upon a deity (sim. Christianity: gestures of kneeling, folding hands to pray).

Deities portrayed in Vedic lore have been depicted performing mudras (theoretical-symbolic contribution), and sages of Tantric (Dravidian) traditions (practical-alchemical contribution; the latter provides more specific information about Hindu mudras, and is more predominantly influential on Buddhist Tantra, than the former) also perform mudras.

In Buddhist iconography, every Buddha is depicted with a characteristic hand gesture. Such hand gestures correspond to natural gestures (of teaching, protecting, etc.), to certain aspects of Buddhist teaching, or the particular Buddha depicted. Mudras acquired special significance in the Mahayana (Great Vehicle) school (esp. the esoteric schools of Tiantai, Mizong, Vajrayana), accompanying liturgy performance and mantra (chanting) recitation, and actualizing particular inner states of consciousness, anticipating their physical expression; hence assisting in connecting the practitioner with the visualized (sadhana) Buddha. The most important gestures (mudras) in Buddhism (10):

1) Dhyana/Samadhi (meditation)
2) Vitarka (teaching; argument)
3) Dharma (turning the wheel of the teaching/law; preaching)
4) Bhumisparsa (touching the earth; witness)
5) Abhaya (fearlessness and granting protection)
6) Varada (granting wishes)
7) Uttarabodhi (supreme enlightenment; best perfection)
8) Kundalini (supreme wisdom)
9) Anjali (greeting and veneration; salutation)
10) Vajrapradama (unshakable confidence/trust)

Other Buddhist mudras: (Gordon- The Iconography of Tibetan Lamaism)
11) Bhutadamara (awe inspiring)
12) Buddharamana (salutation)
13) Karana
14) Ksepana (sprinkling ambrosia)
15) Namaskara (prayer)
16) Tarjani (menacing)
17) Tarpana (homage to the departed fathers)
18) Vajrahumkara (Buddha supreme and eternal)
19) Varadā Vara (charity; bestowing gift)

Historical Currents of Mudra Mysticism: Vedic-Tantric-Yogic-Buddhist-Shamanic Integration

This outline will thoroughly survey only those schools and doctrines of Hinduism, or other outside religions, directly influencing Buddhist Tantra, and only those philosophical currents of Buddhism connected with mudra practice (either through their provision of foundational teachings to esoteric Buddhism; or their mystic practice). In general, Indian Tantric Yoga and Ayurveda medicine merged with Indian Mahayana Buddhist philosophy to form Tantric Buddhism (ie. Vajrayana, essentially Tibetan Buddhism), providing the fundamental framework, or anthropocosmological system, for Tibetan medicine, which later integrated with various indigenous shamanic medicine traditions (eg. Bön, Taoist, Shinto); hence, Tibetan medicine (and fundamentally, esoteric Tantra) became a bridge between Ayurveda and Traditional Chinese Medicine.

Overview:

Mudra practice defines itself through the spiritual practice of Tantra (see below), which has indigenous influences deep rooted in the Dravidian cultures of the Indus-Harappan region (3000 BCE) and south India. The Dravidian culture expressed itself later as Shaktism or Tantrism (Hindu Tantra; eg. south Indian Hindu tradition of Shri-Vidya; aka. Tantr-Yoga), which employs Kundalini Yoga as a method of experiencing ultimate reality. Shaktism/Tantrism later merged with Pratyabhijna Shaivism (Kashmir) (8th c.CE) through the Advaita-Vedanta Hindu doctrine (eg. monasteries: S-Shringeri; N-Himalayas-Badrinath; E-Puri; W-Dvarka) of nondualism; Shiva appears through his power (shakti). Vajrayana (Tibetan Buddhist Tantra) emerged (c.8th c.CE; note the proximity in time and place of Advaita-Vedanta and Vajrayana emergence) and spread to China and Japan. Before the time of Siddhartha Gautama, the “conquerors” (jinas), or the 24 teachers (tirthankaras) of Jaina Tantra (Jainism), rejected the authority of the Vedas (6-5th c.BCE); an early attempt to awaken ultimate reality in the common folk?

HINDUISM and its Doctrines: Philosophical Foundation of Siddhartha’s Social Conditioning

(Questions: Did the Aryans insert mudra into the Dravidian culture? Or were the Dravidians already practicing mudra? Or, did both cultures possess this knowledge? Or neither, mudra was a later alchemical (ie. Tantric) development? If the latter is true, then did Hindu Tantrism influence Mahayana Buddhism (Tantra) or vice versa? Or both?)

Note 1: The author predominantly hypothesizes that the Dravidian culture possessed the greatest contribution to mudra knowledge; and that the Dravidian and Tantric traditions took second place in history to the Aryan and Vedic traditions of India for several reasons: i) initially for millennia, mudra teachings were only transmitted orally from master to student; ii) ensuring the security of the secret teachings to trained initiates only; iii) the socially superior Vedic traditions have banned the inferior Tantric ritual for being impure practice; hence Tantrism has been an underground practice.

(Question: Could Tantrism have been banned, not primarily for their “impure” contributions to the Vedic society, but rather out of fear of (or an attempt to supress) the power (shakti) harnessed by those (common folk) who embraced its practice as a lifestyle?)

Note 2: The emergence of orthodox Hindu doctrines [eg. Nyaya-Sutra (3rd-4th c.BCE); Yoga-Sutra (2nd c.BCE); Mimamsa-Sutra (4th c.BCE); Vedanta-Sutra (400 BCE-200 CE)], during the emergence through to the second schism of Hinayana Buddhism ([3rd c.BCE; eventually giving rise to Mahayana Buddhism (1st c.CE)], may have been not only to counteract rapidly expanding Buddhism (sim.the emergence of orthodox-religious Taoism to counteract Buddhism in China), but also an attempt by the brahmmins to sustain their Vedic cast-system, which was threatened by the promise of an enlightened world of people. The expansion of Buddhism displaced the pantheistic Vedic traditions of India (sim. monotheistic Christianity displaced the pantheistic and pagan religions of Rome, as well as that of the earlier Judaic traditions). Hinduism later became renewed through Shankara from Advaita-Vedanta (8th c.CE), near the time of the emergence of Tibetan Tantra.

Hinduism is the Western term used to designate the traditional socioreligious structure of India (people other than followers of Islam, Jainism, or Sikhism). In India, this <Hindu> religious complex is known as the “eternal religion” (sanatana-dharma), incorporating all aspects of truth.
MEDICINE BUDDHA MANTRA

om namo bhagavate
baisaja guru
vaidura prabaha
rajaya tatagataya
arhate samyaksam bodhi
tadyata om
baisaje baisaje baisaje
samudgate svaha
om
Divine Female Sacred Geometry (Shri Yantra)/ Cosmic Purusha: sacred to Shri Vidya tradition

- Composition: five downward (female: shakti) triangles becoming progressively larger, and four upward (male: shiva/consciousness) triangles becoming progressively larger
- Triangular intersections: 43- wombs (yonis); 14- outer corners; each a divine abode
- Concentric Polygons: three concentric circles (tri vritta) and square (bhu pura) of three lines; relates with anatomy
  i) Three lines of outer square (bhu pura): feet, knees, thighs (outer to inner)
  ii) First circle (outside): 29- Divine Mothers (Matrikas); abdomen
  iii) Second circle: 16- Matrikas; abdomen
  iv) Third circle: 16 Eternal Beings (Nityas), relates to the 15 lunar phases (tithis) in the outer cosmos and 1 representing completion of the lunar ambrosia; abdomen
  v) 16 Petaled Lotus: 16- Kala Deities; lower half of trunk
  vi) 8 Petaled Lotus: 8- Deities; navel
  vii) 9 Triangles: relates to upper half of trunk (chest) and head
  viii) Center point (Bindu)/Wheel entirely made of bliss (sarva ananda maya chakra): represents great goddess Tripura Sundari; corresponds to the crown chakra
- Common Ritual Hand Seals (10): in the Shri Vidya tradition the 10 gestures correspond to the 9 triangles of the Shri Yantra (or shri chakra), and the tenth relating to the inclusive whole (Goddess); they are used to invoke the goddess Tripura Sundari;
  1) Seal of Honoring (Anjali Mudra)
  2) Seal of Invitation (Avahani Mudra)
  3) Seal of Fixing Action (Samadhapani Mudra)
  4) Seal of Bringing Close (Samnirupani Mudra)
  5) Seal of Full Control (Samnirhodani Mudra)
  6) Cow Seal (Dhenu Mudra)/Seal for Creating the Nectar of Immortality (Amriti Karana Mudra)
  7) Fish Seal (Matsya Mudra)
  8) Tortoise Seal (Kurma Mudra)
  9) Lotus Seal (Padma Mudra)
  10) Seal of the Womb/Vulva (Yoni Mudra)

- In 3D form, the Sri Yantra is known as the Sri Meru Yantra, an axis of the world (axis mundi) connecting heaven and earth.
VEDIC MEDICINE (AYURVEDA) AND TANTRIC MYSTICISM

DR. RUPNATHJI (DR. RUPAK NATH)
**HISTORY AND TRADITION OF AYURVEDA (SCIENCE OF LIFE):**

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<th>SOURCES FOR HISTORY</th>
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<tr>
<td>Foreword: (Shambhala)</td>
</tr>
<tr>
<td>Origins: (Sitchin), (Wilkins), (Svoboda), (Ros), (Kshirsagar), (Frawley), (Apfelbaum)</td>
</tr>
<tr>
<td>Texts and Traditions: (Ros), (Feuerstein), (Svoboda), (Frawley)</td>
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VEDIC MEDICINE (AYURVEDA) AND TANTRIC MYSTICISM

Ayurveda translates as the “Science of Life.” Greater than a system of medicine, Ayurveda is a state of mind. Ayurveda is a living tradition which integrates with the consciousness of life, flowing from master to disciple. The ancient alchemical practice, utilizing preventative and palliative medicine, has been documented to have been transmitted verbally in remote antiquity, prior to the existence of its written word (2nd m.BCE). (see also: ‘Disciplined Spiritual Practice: Tantra,’ and ‘Hinduism and its Doctrines’ below)

It is important to understand the cross-cultural mythological origins of Ayurveda, and the historical texts which establish its tradition. This section will survey the history of Vedic medicine and the tradition of Tantric mysticism.

MYTHOLOGICAL ORIGINS OF PREHISTORIC ANTIQUITY: Sumerian-Hittite Lore (Sitchin)
The oldest Hindu lore (ie. Vedas), consisting partially of medical verse, was brought into the Indus Valley by Aryan invaders, who preserved their original Sumerian heritage.

Sumerian mythology (as interpreted by Sitchin) chronologically describes the cosmology (or the creation and structure) of the universe, ancient astronauts who descended to Earth, gold mining operations, laws of hierarchical succession, wars in heaven between olden gods for the control of Earth, the creation of humanity as a slave race, a cataclysmic deluge, the allotment of the Four Regions [ie.Biblical Japhet (son of Noah): includes Asia Minor allotted to Ishkur and Indus Valley (allotted to Inanna; see below)], the confusion of languages and displaced migrations of peoples in the four directions [ie.Tower of Babel incident (900 BCE)], and the consequential wars that have persisted ever since that event [ie.Abraham and the War of Kings (2123 BCE); Egyptian-Hittite Wars (1470-1250)].

War in Heaven: Origins of Vedic Tradition
Sumerian → Hittite/Hurian → Aryan mythological progression of borrowed correspondences for the War in Heaven; ante-diluvian (before 11000 BCE) clash of the olden gods [Sumerian: Titaans and Anunnaki; Vedic: Asuras and Devas]
→ Sumerian Myth of Zu (Fury of Ninurta and Ishkur against Zu, who occupied the Duranki, axis mundi of Earth)
→ Hittite Kingship of Heaven, later augmented into the Kumarbi Cycle (Thunderbolts of the storm god, “Windy Storm/Wind Blower,” Teshub, against with Yanka, the “serpent” god; aka. Teshub-Kumarbi-Ullikummi conflict)
→ Aryan Vedas, later augmented into the Puranas (Missiles of Indra against Tvashtri and Vritra; see ‘Hindu Mythology’ below)

Hindu Mythology: Divine Authors of the Vedas; (Wilkins), (Sitchin)
The Hindu (Vedic) mythological pantheon of deities paralleled that of the Hittites who borrowed from the original Sumerian pantheon.

Missiles of Indra; Aryan Vedas
Sanskrit, recently mastered by Europeans (18th c.CE), considered the mother tongue of Indo-European languages, was spoken originally by Aryans (“noble ones”), who migrated from the shores of the Caspian Sea (near Hatti Land; Hittite Kingdom), centered in the Caucasus region (northern Iran), into the Harappa valley in India (2nd millenium BCE) [see also Excerpt . According to Hindu tradition, the Aryans brought the oral traditions of the Vedas, sacred scriptures believed to have been composed by the gods. A sage (2nd c. BCE) salvaged the remains of the diminishing original 100,000 verses, by writing them down into four parts:

1) Rig-Veda (The Veda of Verses; laws of nature): 10 books
   a) Sthapatya veda (architecture)
2) Sama-Veda (Chanted Vedas)
   a) Gandharva veda (music)
3) Yajur-Veda (sacrificial prayers)
   a) Dhanu veda (war; archery)
4) Atharva-Veda (spells and incantations)
   a) Ayur Veda (science of self)

The Vedas eventually became augmented by non-Vedic ancient writings (Puranas; ie. Mantras, Brahmanas, Aranyakas, Upanishads). The Vedas and Puranas with the epic tales of the Mahabharata and the Ramayana, contributed to the Aryan-Hindu cosmology and mythology. Inspite of the differences in deity identifications, due to their oral nature, the Vedas show similarity in basic story content with other mythos.

Creation of the Primeval Flowing Ones (Rishis):
According to the sources above, the early universe had only celestial bodies (Primeval Ones Who Flow), the seven children of Mar-Ishi to become the Great Progenitors. When the gods, Demon (Rahu) and the Cut-off One (Ketu), attempted to usurp a position amongst the gods, the Dragon (primeval planet) [Sumerian: Tiamat] was split in two by the Flowing One of Storms with a flaming weapon. The upper part of the destroyed planet (ie. asteroid belt, comets), the Dragon’s Head (Rahu), continuously traverses the heavens searching for vengeance. The lower part, the Dragon’s Tail (Ketu), joined the Primeval Ones in their flowing orbits.

Kash-Yapa: Lord of the Shiny Ones (Devas)
The Vedic ruler of heaven, and progenitor of the Solar Dynasty, Mar-Ishi [Greek: Uranus], had seven (or ten) children through his consort the Broad One (Prit-Hivi), personified Earth. One of the children, He of the Throne (Kash-Yapa) [Greek: Cronos] made himself lord of the Shiny Ones (Devas), seizing the title Sky Father (Dyaus-Pitar), the source of the Greek Zeus and Roman Jupiter.

After many ages, the gods of Heaven and Earth appeared. According to the Vedas, the gods, who originated in Heaven and descended to Earth, were a part of one family which had internal rivalries, usually motivated by laws of succession. The principle deities on Earth continued to represent celestial bodies which played roles in the cosmic creation.

Similar to Uranus (Zeus’s grandfather), Kash-Yapa spawned many gods, giants, and monsters (first Asuryas and later Adityas), some through his consort Boundless (Aditi), and others through diverse wives and concubines; but dynastic succession was only continued through his ten children by the Heavenly Mother (Prit-Hivi). Together Kash-Yapa, his consort Prit-Hivi, and his ten children formed the twelve Adityas, who all had celestial counter parts (ie.Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn). The initial seven included Vishnu, Varuna, Mitra, Rudra, Pushan, Tvashtri, and Indra. Later Agni was born, Bhaga (becoming the supreme Slavic god Bogh), and finally Surya.

Eventually, the leadership of the pantheon of twelve was passed on to the God of the Heavenly Expanse (Varuna) [sim.Greek: Uranus]. Next, Indra, who slayed the Dragon, became the new Lord of the Skies and God of Storms by slaying his father. Lightning and thunder were his weapons, and his epithet was Lord of Hosts. However, he had to share the dominion with his two brothers, Vivashvat, the progenitor of the first man (Manu), and Agni ("igniter") who bequeathed fire to humanity.

Chariots and Missiles:
The Fashioner (Tvashtri), the artisan of the gods, provided celestial chariots, or aircraft (vimana), and hand-held missile weaponry to them. From fiery celestial metal he fashioned a discus for Vishnu, a trident for Rudra, a fire weapon for Agni, a bolt of hurling thunder [Skt. "thunder bolt; lightning bolt" (vārā); Tibetan: “Lord of Stones” (dorje); predominant symbol in Tibetan Tantrism] for Indra, and a flying mace for Surya. Tvashtri’s assistants also provided other weaponry to the gods (ie. aerial net to Indra). Indra’s vimana had lights on its flanks, moved swifter than thought (speed of light?), and had invisible, sun-eyed steeds, which emitted multicolored hues. Vaimana have also been described as being mult tiered and submarine. The divine pilots (ashvins) of the golden aerial chariots were swift navigators who always traveled in at least pairs. The chariot
used a tripartite design principle, having three levels, three seats, three support poles, and three rotating wheels (i.e., for elevating, steering, acceleration).

Sex and Violence:
The Adityas selected the Three-Eyed (Rudra) to kill their grandfather, Dyaus, for raping their sister Ushas. Dyaus retreated injured to a distant celestial body.

Like the Iliad, the Ramayana is a tale of war with gods and men over beautiful heroines. The tale is about the abduction of prince Rama’s wife, Sita, by the king of Lanka (Ceylon). The monkey god Hanuman, came to Rama’s aide, engaging in aerial battles with Kash-Yapa’s offspring, the winged-god Garuda.

Rivalry and War:
Similar to the mythos of ancient Greece, the Vedic tradition describes a divine rivalry which eventually led to war for the supremacy over the Earth and control over its resources (esp., cattle), between Kash-Yapa’s reigning younger offspring, the Adityas, and the resentful older Asuryas. The Asuryas [paralleling Near Eastern: Ashur, Asar, Osiris], eventually became connected with evil deities, or demons, of the Hindu traditions.

The Earth produced food without cultivation before the war, which eventually caused famine. The rivaling gods sustained their immortality by drinking a celestial ambrosia (soma) mixed with cow’s milk, brought from Heaven to Earth by an eagle [Egyptian: Bennu; Greek: Phoenix; Taoist: Step of Yu 9-1]. Cattle (kine) also provided sacrifices of roasted meat to the gods.

According to the Satapatha Brahmana, the Adityas vanquished the Asuryas in the first war but were defeated in the second war. Hence, the Asuryas divided the Earth amongst themselves. When the Adityas sent their elected leader Vishnu to plead for some of Earth’s resources, the Asuryas offered to give him as much as he could lie upon. But Vishnu outsmarted the Asuryas by being placed within an enclosure that could walk in three directions, thus regaining three quarters of the Earth regions. When the outsmarted Asuryas attacked from the south, the gods enclosed them from three directions to support the strategy of Agni, who used a pinching maneuver from the north to vanquish them forever.

According to the Mahabharata and the Rig Veda, the wars were fought in air, on land, and in the sea. The Asuryas created three aerial strongholds, cloud fortresses, and captured a city beneath the sea, from which they launched their attacks against the Adityas. They also had invisible allies who had invisible weapons. Indra slaughtered vast numbers of Asuryas, taking 99 land strongholds, and pursued them hiding in their cloud fortresses from his aerial car.

After defeating the Asuryas, Indra directed his efforts to freeing the kine, which were hidden by the Asuryas inside a mountain, which was guarded by the Encircler (Vala). Assisted by the Agnirases, young gods who emitted divine flames, Indra smashed through the fortified hideaway and liberated the kine.

Throughout the course of the wars (some texts say 1000 years), the Adityas elected three Chiefs of Office (Hotri). Agni was hotri when the wars began, Vishnu was hotri as they progressed, and Indra reigned supreme in the end. According to the Rig Veda, Indra ultimately accomplished this by slaying his father, an action for which the gods excluded him from drinking the soma, thus threatening his immortality. When the gods abandoned Indra with the kine on Earth, Indra pursued them threatening to smite them with his thunder weapon. Fearing his weapon, the gods once again agreed to share the soma with Indra.

After seizing leadership, Indra was challenged by Tvashtri, the first born, for the throne’s succession. But Indra defended himself successfully, smiting Tvashtri with the Thunderer, the very weapon created by Tvashtri for Indra. The struggle was succeeded by Tvashtri’s first born, the Obstructor (Vritra) (some sources refer to him as a quickly-growing gigantic-monster; sim. Hittite: Teshub-Kumarbi conflict). In the beginning, Indra was defeated, causing his retreat to
remote territories of the Earth. After all the gods abandoned him, Indra only reengaged after being assisted by his loyal 21 Maruts, armed with lightning and wearing golden helms, who piloted the fastest aircraft, which glowed red, roared in the winds, and projected beams of light. As all living things fled out of terror for the thundering approach of the Maruts and Indra, Vritra calmly awaited. After Vritra took initiative, spending all of his fiery missiles, Indra then took the offensive. When Indra’s thunderbolts (guided missiles) hit their target, Vritra fell helpless to the ground from his cloud tower, without hands or feet. Then Indra vanquished him with a thunderbolt through between the shoulders. [sim. to the contention of Horus and Seth]

With Indra’s victory complete, he finally claimed the throne of his father Kash-Yapa, but doubts surfaced concerning his true parenthood. The rumor stated that when Indra was hidden from Kash-Yapa as a child, his true father may have been his own brother, Tvashtri. According to the Vedas, Indra ultimately shared his rule with Agni and Surya.

(For more background information on Sumerian-Hittite-Egyptian-Greek mythological parallels, see the text, Mythology of Ningishzida of the Earth Acupuncture series of volumes, by Hamilton)

Prehistoric Antiquity: Vedic Era; (Sitchin)
Hurrians (Aryans): Preservers and Transmitters of Sumerian Culture
The Hurrians dominated the wide region between Sumer and Akkad in Mesopotamia, as well as the Hittite kingdom in Anatolia, with their greatest cultural and trade center being situated in Harran, the crossroads of antiquity. Located on the upper Euphrates river on a land route (later called the Silk Road) that connected the Mediterranean Sea with the Far East, Harran was considered a major religious center and crossroads for trade. Akkadian, being the international language of the ancient world (c.2000 BCE), was the predominant vehicle for cross cultural influences, thus scribes of the Hittite empire often substituted Sumerian and Babylonian words in Hittite texts. It was the Hurrians who preserved Sumerian culture through incorporating the later Akkadian elements into their own language, culture, and mythology, which was evident through the frequent usage of Sumerian divine names (ie. pantheon and divine abodes of the olden gods, which were actual Sumerian cities), epithets, and ideograms.

Evidence suggests that the Hurrians, northern neighbors of Sumer and Akkad, intermingled with Sumerians (esp. Ur) through mercantilism, particularly the garment industry, during the third dynasty of Ur (c.3000 BCE). Later, the Hurrians retreated to the northeastern corner of their territory, where they established their new capital, Uratu (“Ararat”), where they worshiped a pantheon headed by Tesheba, Hittite: Teshub; sim. Sumerian: Ishkur; Vedic: Indra, and their main shrine was called House of Anu (Bitanu).

A treaty between the Hittite king Shuppilulima and the Mitanni (Hurrians) king Mattiwaza, which called upon the gods as witnesses to ensure divine bliss, revealed that Hittite, as well as Aryan-Hindu cosmology, mythology, and pantheons, were borrowed from the Hurrians [Old Testament: Horites (“free people”); Hittite: Hurri/Harri ≈ Ary (Aryans)], who maintained the original Sumerian pantheon.

Emergence of Ancient Indus Valley Civilization (3000-1600 BCE); (see Map 2)
 Harappans (3300-1700 BCE) built large cities (ie. Mohenjo Daro, Rakhighari, Dholavira) with wide, paved roads, aqueducts, public baths, extensive waterworks, brick structures (high perimeter walls, public and private buildings), a dominant raised holy district (acropolis) of citadels and temples, and immense granaries; and traded with foreign lands via their sea port (Lothal);
 Harappa (aka. Arappa; possibly ancient Aratta) has also been called the Sarasvati culture (Frawley)
 Sumerian myth: Indus Valley region [land of grains; Biblical: southeastern region of Japhet] was allotted to the daughter of Nannar, “The Strong Sweet-smelling Lady” (Irnini), “Beloved of
An” (Inanna), “Lady of Battles” (Ishtar); Gk: Hera; (see also Mythology of Ningishzida by Hamilton)

The artifacts discovered at the two sites, Mohenjo-Daro in the south and Harappa in the north (ie. urns, pottery, bronze tools, copper beads, silver vessels, daggers), the use of bricks and timber reinforcement in architecture (ie. Mohenjo-Daro), street layouts, drainage system designs, chemical methods for glazing and etching, and the use of similar symbols (ie. cross = Nibiru), suggest that the Indus culture was transplanted from the Sumerian civilization.

The Sumerian text, Enmerkar and the Lord of Aratta, describes Inanna’s rise to power in Aratta, the capital of a land beyond the mountains of Anshan (ie. southeastern Iran), in the Indus Valley. The text supports the existence of grain silos (for wheat and beans) in Aratta and the export of grain via donkey.

Uruk was a prosperous center of Sumerian civilization, praising the wisdom, valor, and beauty of Inanna. After Uruk’s prosperity was initiated, Inanna instituted the custom of the Sacred Marriage [sim. Tibetan/Hindu Tantra; Taoist Celestial Master sexual ceremony; Taoist sexual techniques (fangzhongshu)], the sexual ritual whereby the priest-king became a nocturnal spouse (and sometimes after coitus executed).

There is no firm evidence to support that the Harappans practiced medicine but they did possess ingredients (ie.deer antler, bitumen) classical to Ayurveda medicine

Decline: natural catastrophe; or more likely nomadic Aryan invasions from Central Asia

Aryan Invasions (c.2000-1500 BCE): Insertion of the Vedas

Aryans [called themselves Arya, or “noble”] brought with them their ancient books of wisdom and sacrificial ritual (Vedas) (c.1200 BCE; see below)

The Aryans were Hurrians (of Harran), who closely interacted with and originally migrated from Ur (Sumeria) to Central Asia (c.3000 BCE)

Sumerian myth: Asia Minor [Biblical: northwestern Japhet (see Map 1)] allotted to the youngest son of Enlil, the storm god, “Far Mountain Land,” Ishkur/Indra

Coincides with the time of Biblical Abram/Abraham (noble high oracle priest of Nippur/Ur, Chaldean astronomer, and probably within the hierarchy of Harran) and the War of Kings (c.2041 BCE), and the Egyptian-Hittite Wars (1470-1250 BCE);

The Hittites (people of Hatti) were descendants of Aryan tribes from the Caucasus region, who also migrated southeast into India. Their kingdom flourished (ca.1750-1250 BCE) until it suffered from Greek incursions from across the Aegean Sea. Prior to the Trojan War, the Hittites expanded their kingdom upon the orders of the Stormer (Teshub) with the assistance of the Lady of the Battlefield (Ishtar), who attacked from the sky. According to the Old Testament, the Hittites peacefully expanded settlements south into Canaan, which was treated as a neutral buffer zone between the Kingdom of Hatti and the Egyptian Empire. The Hittites were also depicted as expert warriors and charioteers, who mercifully went to war only upon the given word of the gods, offering their adversaries a chance to surrender before the commencement of battle, and taking captives rather than sacking and massacring.

[see also Mythology of Ningishzida by Hamilton]
sources of the sacred Himalayan rivers (ie. Indus, Ganges); near modern Rawalpindi, Pakistan

- Jivaka: product of Takshashila; royal physician of King Bimbisara of Magadha and appointed by the king to be health supervisor for Gautama Buddha and his disciples
  - According to Chikitsa Vidya: Jivaka, considered a renowned Ayurvedic surgeon, and master acupuncturist, was reputed "to have been born with an acupuncture needle in the right hand and drug container in the left" [symbolic of inner and outer alchemy correlating with fire/masculine and water/feminine sides of the body]
  - Final Examination at Takshashila: Jivaka’s final test was to find a plant void of medicinal value within a several mile radius; he passed when he returned empty handed; Ayurveda still believes that nothing exists in the world that cannot be used as medicine
  - Duties of the Royal Physician: Ayurveda was already politically accepted; health of the king is equal to the health of the state [sim. Chinese]
    - Protect from poison
    - Cure from wounds accidental or combat
    - Ensure royal fertility
    - Ensure queen’s safe pregnancy and delivery
    - Ensure the healthy development of the royal progeny
  - Physician of Gautama Buddha:
    - Gautama requests a purgative
    - Buddha allowed his monks to receive Ayurveda therapy including surgery
  - Fame:
    - Magadha population growth: citizens joined the Buddhist community solely to be available for Jivaka’s treatment
    - Consequently, the Buddha required wellness for discipleship

- Buddhism developed into a reaction against Vedic ritual which became polluted by impure brahmans: Hindus responded to this with isolated violence against Buddhist temples and monasteries, and widespread reform

- Spread of Buddhism into China: insertion of Ayurveda concepts into China leads to the establishment of the Naturalist School (Yinyangjia) by its founder Zhou Yan (c.350-270 BCE) (Huard and Wong in their book, Chinese Medicine); (see Map 4-5)

- Alexander the Great (326 BCE) invades northern India: (see Map 6)
  - It is likely that Ayurveda was known to Greece prior
  - Impression: Alexander ordered all cases of poisoning to use Ayurveda
  - Returned to Greece with Ayurvedic physicians on his retinue

- Emperor Ashoka (3rd c. BCE): (see Map 4)
  - Convert of Buddhism: practiced compassion for all sentient beings
  - Built charitable hospitals: including specialized surgical, obstetric and mental facilities for humans and animals
  - Sent Buddhist emissaries to foreign countries (260-218 BCE) (ie. Buddhist proselytism: Sri Lanka, Burma, Cambodia, Thailand, Laos, Athens, Antioch, Alexandria, Bactria, Tarim Basin; maintains condition of Ayurveda in India before Muslim invasions); (see Map 4)
  - Milindapanha text (2nd c. BCE), a dialogue between King Milinda and the monk Nagasena, emphasized the principle of non-violence (ahimsa) through the explanation of unarmed self-defense as one of the 19 monastic arts; such martial arts gained prominence when Buddhism expanded into China, Southeast Asia, and Indonesia, where monks were not protected by the king

- Guptas and Mauryas Empires: (see Map 4)
  - Employed and private physicians coexist
  - Village physicians are maintained by the government through gifts of land and salary
  - Planted medicinal herb gardens
• Established hospitals and maternity homes
• Punished quacks who practiced without imperial permission
• Literary contributions of Vagbhata

Buddhist University (8th c.CE):
• Supported all forms of learning: Buddhism, Vedic lore, history, geography, Sanskrit literature, poetry, drama, grammar, phonetics, law, philosophy, astrology, astronomy, mathematics, commerce, war, and medicine
• Bodhidharma (from Kanchipuram) brings meditation and martial arts into China (6th c.CE)
• Nalanda (4th c.CE-12th c.CE) at Bihar:
  o International student body
  o According to two Chinese students: only 20% of all applicants could pass the entrance exams, instruction was free to all, senior students acted as teaching assistants, and teaching went on day and night
  o Campus covered ¼ square mile and housed as many as 10,000 pupils and 1500 teachers, with numerous cooks and support staff
  o Nalanda Brothers: alumni network; some alumni elected to stay on as researchers
• Buddhist and Hindu Tantra flourishes (700-1100 CE)

Theravada Buddhism arrives in Thailand (400-600 CE): Mon kingdom of Dvaravati; Khmer Empire
• Theravada Buddhism was made a state religion in the Thai kingdom of Sukhothai (13th c.CE); (see Map 5)
• T’ai peoples of Tonkin move north to Yunnan, China due to population pressure (c.8th c.CE)
• Tai peoples migrate south into Thailand, Burma, Laos, and Assam (c.12th c.CE); Sukothai kingdom

Muslim Invasion: (Middle Ages: 10th-12th c.CE); (Ros)
• Slaughter of Buddhist monks as infidels
• Destruction of Buddhist universities and great medical libraries of Takshashila and Nalanda
• Nepal and Tibet: those who could escape, fled to Nepal and Tibet, where Ayurveda had first penetrated (8th c.CE); thus some Ayurvedic texts are preserved only in Tibetan translation
• Unani Tibbia: according to Persian texts (c.early CE: at the time when the Sassanian dynasty dominated of northern India); system of Arabic medicine which combines Greek [Arabic: unani means “Greek”] medicine with Ayurveda; essentially rooted in Hurrian Ayurveda
• Mogul Emperor Akbar (c.16th CE): the enlightened ruler ordered the compilation of all Indian medical knowledge; project was directed by his finance minister Raja Todar Mal

European Trade: (Ros)
• Coveted Indian spices: used to preserve meat and mask the taste and odor of putrefied meat
• Opening of secure eastern trade routes (c.16th and 17th CE):
  • Steady flow of spices
  • European fascination for India
• Sake Deen Mohammed (aka. “Brighton Shampooing Surgeon") (18th-19th CE):
  • Coined the word “shampoo”: [Hindi: massage (champana) morphed into English “shampoo”]
  • Indian Vapor Bath and Art of Shampooing: many Lords and ladies received treatment and preventative care; and wrote odes to his expertise
### FUNDAMENTAL THEORY: Vedic Cosmology

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FUNDAMENTAL THEORY: Vedic Cosmology

The “science of life” (Ayurveda) and disciplined spiritual practice (Tantra) are founded theoretically on Vedic cosmology (the study of the creation and structure of the universe), specifically the orthodox Hindu doctrine (1 of 6) of “Realizing Truth” (Sankhya) (see history section: ‘Vedic Medicine and Tantric Mysticism’), which teaches that the universe arises through the union of consciousness/energy/spirit (purusha) and nature/matter/body (prakriti), and that evolution of being (sat) occurs through recurring cycles of change (creation and destruction). Fundamental theory will be summarized by progressively unfolding the categorical scopes used to describe the complexity of cosmic manifestation.

MAGNIFICENT VOID (SUNYA): Zero Point

Zero point is the vast intermediary space between the absolute (timeless, formless, nonexistence, source of creation, godhead, unity) and the relative (manifested creation, myriad things, existence) universe. As a gate between the intangible and the tangible, this is the wormhole that folds space-time, where all scientific law breaks down. It is the potential source of energy contained in a seed [Sanskrit: bindu].

Black holes help explain the phenomenon of zero point, which contains the infinite. They are either the product of the primordial universe (beginning-birth), or of gravitational collapse of a high mass (>3 suns) star (end-death). In the singularity point of the black hole is where space and time are integrated and all physics breaks down.

Black holes can only be measured in terms of mass, electrical charge, angular momentum (spin), and size (which is proportional to its mass). The event horizon (which cannot be measured) of the black hole is the boundary between the inside and the outside of space-time continuum. Nothing, not even light can ever escape from inside the event horizon. When something falls into the black hole, strong tidal forces crush the object into the singularity point. There is no mass limit to black holes. Black holes are thought to aid galaxy formation as active yet void (until the singularity point) galactic centers. Active galactic nuclei and galaxy rotation support this theory.

Vedic Sunya: Buddhist Sunyata

The fundamental cosmic element is space, which embraces unity. Because its nature is empty, it embraces and is the precondition of everything. Nothing of substance can exist or be differentiated without space. Therefore it is the foundation of consciousness. Consciousness of infinite space, beyond the space of time, leads to the realization of infinite consciousness. During meditation, the infinite consciousness occurs when time and space are transcended and unified into a point (bindu), which represents the end of integration and the beginning of the unfolding of inner space. Bindu is where the internal and the external have their origin and reintegration. (Shambhala)

The great void, or emptiness [Sanskrit: sunya; sunyata] [sim. Taoist: hundun (Hamilton, Daozhan)], the central idea in Buddhism recognizes that ultimately all things are empty, impermanent, devoid of essence, and characterized by suffering. Sunya is one of three attributes of the state of superconsciousness (samadhi); the others are fully awakened consciousness (chaitanya) and bliss (ananda). The state of sunya remains inaccessible to those bound by space and time. Sunyata is a state of realizing the universal consciousness, a mirror-like wisdom, which reflects the forms of all things without clinging to them or without being touched or moved by them. It is the collective transformation of the five aspects (skanda) of individual existence into the enlightened cosmic consciousness (bodhi-citta). (Govinda)

The void is the cosmic ocean that contains, permeates, and maintains the development of all phenomena. It is the source of creation as well as the unifying force of all phenomena. The Hinayana school, sunyata is applied to the individual as being an empty vessel. The Mahayana school denies individual empty vessels and thus arrives at total insubstantiality. (Shambhala)

The Madhyamika school (middle path between existence and nonexistence) views emptiness as
having a two-fold character; emptiness of the self, or egolessness (reminiscent of Hinayana) and liberation, or emptiness as being equivalent to absoluteness (reminiscent of Mahayana). To realize emptiness means to attain liberation, which is accomplished by purifying the mind of affirmation (yes) and negation (no), thus embracing neutrality (I don't know). The Madhyamika teaching believed that the absolute truth (emptiness of all phenomena beyond existence and nonexistence) could be realized by working through the relative truth (which does not exist because of its interdependence on the absolute truth). To the Madhyamika school, sunyata has three functions:

1) Is the precondition for the arising and impermanence of all beings
2) Enables liberation from samsara (cycle of birth, death, and rebirth)
3) Enables the comprehension of emptiness through wisdom (prajna); thus enables the realization of nirvana (extinction of samsara)

Madhyamika was also known as Sunyatavada (teaching of emptiness), because of its teaching concerning the emptiness of all things. In the Yogachara school all things are empty because they arise from the mind, which is equated with sunyata. The realization of emptiness, the absolute truth or enlightenment, which is viewed as the ultimate goal of Buddhist practice, doesn’t happen through philosophical argument but through direct experience (tantra). (Shambhala)

According to the teachings of the Tibetan Book of the Dead (Bardo Thodol) there are five dhyanibuddhas arranged in a four petalled lotus mandala [Sanskrit: “circle, arch, section”]; (see fig. 15) Vairocana Buddha occupying the center represents the undifferentiated universal principle of consciousness and the embodiment of the all-embracing great void. (Govinda) The Bardo Thodol differentiates six bardsos, or in-between space, or suspended states of consciousness. The first three bardsos of birth, dream, and meditation correspond to life, and the last three, moment of death, supreme reality, and becoming, correspond to death and rebirth. (see fig. 42-45)

**SINGULARITY POINT IN VOID: Nature of Absolute Reality (Parama-Shiva; Atattva)**

The Vedic sciences (eg.Ayurveda, “the science of life”) applies to all living things, because the tradition itself is alive. The Vedic seers (rishis) believed that everything (ie.earth, a rock, death, etc.) is alive in consciousness, but differ according to their energetic frequency. (Ros)

At the foundation of Vedic philosophy is the truth of absolute reality (sankhya), which is the preliminary singular totality of the cosmic integrity, everything that is known and unknown, manifest tangible and unmanifest intangible. For this reason, the absolute reality cannot be completely explained and is undifferentiated. The cosmic integrity surrounds, permeates, and binds everything through itself, which consists inherently of energy (prana) [sim.TCM: energy (qi); Taoist: great unity (taiyi); (Hamilton, Daozhan)].

According to Vedic philosophy, all disciplines of various perspectives ultimately lead to the original singular truth of existential unity. The Vedic rishis attempted to describe their experiences with the indescribable absolute reality as being true (satyam) because it exists, harmonious (rtam) because it has a self-sustaining natural order, and vast (brhat) because it is omnipresent beyond imagination. According to the mythologies of the world, even the gods were subject to the cosmic order.

The ultimate reality yet to be realized within every living entity is the source of creation.

**Anthropocosm:** Juxtaposition of Microcosm and Macrocosm; Embodiment of the Ultimate

The vastness of the external universe, macrocosm, is a living reflection of the vastness of the internal human body, microcosm.

“Man is the epitome of the universe. There is in man as much diversity as in the world outside, and there is in the world as much diversity as in man.”

---

44
**ENERGETIC THEORY: Subtle Anatomy of the Anthropocosm**

**SOURCES FOR ENERGETIC THEORY**

**Subtle Anatomy (Sukshma Sharira):**
- Envelope of Energy (Prana kosa): Energy Centers (Chakras), Meridians (Nadi), Points (Marma); (Ros), (Feuerstein), (Motoyama), (Kshirsagar), (Saraswati), (Frawley), (Hamilton- Marmashastra)

**Wisdom-Power (Prana-Shakti): The Power of Consciousness (Kundalini); (Motoyama), (Saraswati), (Feuerstein)**
- Source of Primordial Power: Path to the Cause of Creation; (Motoyama), (Saraswati), (Feuerstein)

**Central Channel (Sushumna nadi): (Motoyama), (Saraswati), (Feuerstein), (Ros), (Govinda), (Dukes), (Hamilton- Marmashastra)**

**Wheels of Energy (Chakras): Psycho-Energetic Knots in the Central Channel; (Motoyama), (Feuerstein), (Saraswati), (Svoboda), (Govinda), (Kshirsagar), (Shambhala), (Dukes), (Hamilton), (Frawley)**

**Energy Meridians (Nadi): Energy Matrix (Nadi Chakra); (Chai-thavuthi), (Ros), (Motoyama), (Feuerstein), (Saraswati), (Frawley), (Apfelbaum)**

**Energy Points (Marma): Threshold between Subtle (Prana) and Coarse (Anna); (Chaitavuthi), (Ros), (Motoyama), (Feuerstein), (Saraswati), (Frawley), (Apfelbaum), (Salguero), (Asokananda), (Chia), (Chow), (Dale), (Mercati), (Smith)**
- Historical Background of Lethal and Therapeutic Energy Points (Marma); (Ros), (Zarrilli), (Frawley)
- Definitions: (Frawley)
- Composition: (Frawley)
- Regions and Locations: (Frawley)
- Body Measurement for Point Location: (CAM 110-114), (Frawley)

**Point Classifications:** (Lade 15-25), (Mann 108-150), (CAM 358-372), (Tyme 139), (Maciocia 339-355), (Tai Hsuan)

**Trigger Points:** (Harris)

**12 Regular Meridians:** (Hamilton-Acusource)
- Meridian Flows: (CAM 60-74, 83-107), (Shanghai 47-60, 75-102)
- Innervations: (Tyme 150-287)
- Meeting Points: (Shanghai 47-60)

**8 Spiritual Vessels:** (Matsumoto), (Maciocia 355-365), (Hamilton- Acusource)
- Characteristics: (Shanghai 67-73), (CAM 75-82)
- Flows: (Shanghai 67-73)
- Functions: (Shanghai 73-74)
- Taoist Functions: (Tai Hsuan)
- Herbs: (Acupuncture.com)

**All Points (Regular Meridians, Spiritual Vessels): (Frawley)**
- Pinyin Name, English Translation: (Lade), (Ellis)
- Location, Classical, Local Anatomical: (CAM 127-243), (Ellis), (Shanghai 141-392)
- Explanation of Point Name: (Ellis)
- Energetic Integrity (Point Associations): (Lade), (Ellis), (Mann2 3-85), (Tai Hsuan)
- Functions/Indications: (Lade), (Ellis), (CAM 127-243), (Shanghai 141-392), (Maciocia 365-477)
- Insertion Depth, Stimulation, Moxa: (CAM 127-243), (Shanghai 141-305)
ENERGETIC THEORY: Subtle Anatomy of the Anthropocosm

This section will focus on energetic theory [according to the oriental perspective: Ayurveda, Tantra, Traditional Chinese Medicine (TCM)], understood as the subtle anatomy (energetic/electro-magnetic structures) of the anthropocosm (cosmic human), the juxtaposition between the cosmos (macro) and human being (micro), or the accomplishment of absolute singularity for being (atman).

Through the subtle energy body (prana kosa), the therapist (ie.acupuncturist, masseuse, herbalist, meditation teacher, etc.) approaches a more causal, or original manifestation of self. On this level, the therapist studies and treats the patterns in energetic relationships, or the prana. The prana unfolds itself into a complex web of patterns, which serves as the therapist’s language, or theory-map. For example, acupuncture is the penetration of an energetic cavity, or point, in order to synergistically adjust the meridian network of energy closer to its inherent polar equilibrium.

SUBTLE ANATOMY (SUHKSHMASHARIRA): Envelope of Energy (Prana Kosa)

Ayurvedic information pertaining to prana kosa is scarce and profoundly influenced by Tantric description (ie. yoga nadi). Currently, Traditional Chinese Medicine (TCM) fills in the missing details of Vedic prana kosa. Between the material body (sthulasharira) and the ultimate reality of the causal body (karanasharira), or the higher body (parasharira) are the many layers of the subtle body (suksamsharira). According to the Tantric tradition, the subtle body has been described as the abode for deities, ancestral spirits, ghosts, and demonic forces, which have also been called elementals (bhutas). Tantrikas make ritual offerings and prayers to these spiritual forces, dwelling within the subtle environment, for protection.

According to the Taittiriya-Upanishad (c.1000 BCE), the subtle anatomy (sukshma sharira), or vehicle (from the material to the causal realm) consists of five bodies (dehalasharira), sheaths, or layered envelopes (kosa), having elemental designation (see ‘Five Envelopes of Consciousness’ within ‘Fundamental Theory: Vedic Cosmology’ section), which progressively cover the ultimate reality. Typically, Tantric schools combine the five envelopes (pancha kosa) into one structure, which has been called the superconductive body (ativahika deha), the inner instrument (antah karana), or the eightfold city (puryashtaka). The subtle body (puryashtaka) is referring to the psyche which is attached to the individual through physical embodiments; in other worlds, it connects the transcendent self with the physical self. According to the Trika philosophers, it is the transcendent self or causal body that preserves the template, or seed, of consciousness between lives, and even cosmic creation after cosmic dissolution (pralaya). Consequently, the karmic seeds of all unliberated beings cause the continuance of conditioned existence; suggesting that the extinction of conditioned existence requires the collective enlightenment of all beings.

In order to mend the separation between the body and mind, or heal disease, the tantrikas employ medicine requiring powerful intention that treats the more inherent subtle body, where change is instantaneous and fragile, until it stabilizes in the physical body. The subtle medicine of Tantra consists of the fusion of visualization, breath control, and posture into one intentional action with the initial purpose of self-purification towards an untainted perspective of the ultimate reality, or the activation and harmonization of energy (prana) within the human conduit of the anthropocosm (cosmic human) [sim.Taoist: internal alchemy (neidan); energy work (qigong)]. Prana is to the subtle body as breath is to the physical body, which is subject to the laws of change, and consequently, will never be in perfect equilibrium. Therefore, the tantrikas believed that perfect balance, or the state of ultimate reality (parama shiva), could be attained through the treatment of the subtle body (prana kosa).

Envelope of Energy (Prana kosa): Wisdom-Power (Kundalini), Energy Centers (Chakras), Meridians (Nadi), Points (Marma); (Ros), (Feuerstein), (Motoyama), (Khsirsagar)

This section specifically deals with the energetic envelope (prana kosa), which is characterized as being more subtle than the physical body, or food envelope (anna kosa). (see ‘Five Envelopes of Consciousness’ in previous section) Tantric practitioner, Sharngadhara, has described the
prana kosa as a system of energy vessels (aka. channels, meridians) (nadi) which radiate life force (prana-shakti) from various energy centers (chakras), or centers of consciousness (chaitanya), to nourish physiological tissues. He further explains how prana ascends from the navel center through the heart to the throat where the ‘Nectar of the Feet of the Preserver’ [sim.Hindu: Vishnu], or life force, can be partaken.

Prana kosa is the electro-magnetic web matrix of the subtle anatomy (sukshmasatirā) consisting of energy centers (chakras), energy vessels (nadi), and energy points (marma), which connects the physical body (anna kosa) to the psychological mind (mano kosa). Prana kosa is only visible through meditation, or the adjustment of the external perception to a higher frequency to activate the inner, or psychic eye (clairvoyance). (For a thorough survey of Vedic-Tantric-Yogic-Thai nadi and marma, refer to Marmashastra: Ayurveda Bio-Energetics, by Hamilton; see fig. 47 for overall nadi diagrams)

WISDOM-POWER (PRANA-SHAKTI): The Power of Consciousness (Kundalini)

In Tantric terminology, kundalini [Skt: rooted from “deeper place, pit, or cavity” (kunda); sim. prana shakti; “she who is coiled” (kundali); possibly associated with “earring” (kundala), and “crooked bodied” (kutilangi)] designates a person’s energy, which causes the process of spiritual awakening. The “pit,” literally to an earthen pit used for burial or ceremonial fire, is metaphorically referring to the muladhara chakra (root) at the perineum, where the prana shakti is dormant with the potential to activate all of the subtle energy centers (chakras). The realization, or awakening, of personal wisdom (prana) and power (shakti) at a particular energy center (chakra), resembling a particular divine personality, reflects the individual’s spiritual transformation. (Saraswati)

Three Types: (Tantra-Aloka)
1) Whole (purna kundalini): divine power as a whole.
2) Energetic (prana kundalini): manifested life force.
3) Awakened (urdhva kundalini): awakened serpent moving upward

Source of Primordial Power: Path to the Cause of Creation; (Motoyama), (Saraswati), (Feuerstein)

Prior to the creation of the universe, the unconscious causal body of the primordial seed (bindu) provided an abode for the Kundalini (prana-shakti), or the power of consciousness (cit-shakti) [sim.Chinese: primordial energy (yuan qi); (Hamilton)], which extended to interpenetrate the astral, mental, and physical bodies.

Serpent Power: Kundalini Symbolism (see fig. 42-47)
The traditional belief holds that kundalini [misinterpreted Skt: “coil” (kundal)] is represented symbolically as a serpent coiled 3 ½ times. The serpent, associated with many deities [Hindu: Shiva, Vishnu, Kali; Cross-cultural: Buddha, Quetzalcoatl, Jesus], represents human unconsciousness, or latent spiritual potential to be awakened. Practitioners have visualized the snake as being yellow or black with blood-red eyes, as a symbol for the central channel (sushumna nadi) when it uncoils. The 3 ½ coils represent various trinities, particularly that pertaining to perception (ie.waking, sleeping, dreaming consciousness), while the ½ coil represents transcendent consciousness. Thus, 3 ½ coils represents the totality of the universal experience, including transcendence.

Elemental Dissolution (Laya); (Feuerstein); (see fig. 16; 42-47)
The awakened serpent energy, or goddess power (kundalini shakti) ascends the central channel (sushumna nadi) [aka. ‘great path’ (maha patha); “cremation ground” (shashana) because it leads to liberation; → “lust,” “memory” (smara); desire causes karmic memory] in order to dissipate (internally renounce) the dangers of desire and the material realm. This process has been compared to straightening the coiled serpent into a rod (danda) making it harmless, or the “process of making the life force like a rod” (prana danda prayoga) [sim.Hebrew: staff of Moses; “celestial breath” (nephesh); Greek: central staff (caduceus); staff of Hermes; (Sitchin)]. This
MUDRA PRACTICE

DR. RUPAK NATH
**MUDRA PRACTICE AND INDEX:**

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<th>SOURCES FOR MUDRA PRACTICE AND INDEX</th>
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<td><strong>Index:</strong></td>
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<tr>
<td>(Feuerstein), (Gautama), (Gordon), (Hirschi), (Buddhist ICONS), (Kim), (Lysebeth), (Motoyama), (Saraswati), (Shambhala), (Siou), (Upadhaya), (Wikipedia)</td>
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<td><strong>Traditions:</strong></td>
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<tr>
<td>Vedic-Tantric: (Feuerstein), (Gautama), (Hirschi), (Lysebeth), (Motoyama), (Saraswati), (Upadhaya)</td>
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<td>Hatha Yoga: (Hirschi)</td>
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<td>Tantric Buddhist: (Gordon), (Shambhala)</td>
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<td>Taoist: (Siou), (Wikipedia)</td>
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<td>Kuji Kir: (Kim)</td>
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<td><strong>Energetics:</strong> (see ‘Sources for Energetic Theory’)</td>
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<td><strong>Herbal Remedy:</strong> (Hirschi), (Yang)</td>
</tr>
</tbody>
</table>
TANTRIC MUDRA:
Mudras, a symbolic (iconographic) or ritual gesture, the energetic seal within the spiritual (tantric) practice of Hinduism and Buddhism (or Taoism), are generally performed with the hands and fingers (some involving the whole body).

Hand gestures (comparable with mudras) are also observed in the holy rites (ie. exorcism, creation of holy water, consecration, baptism, eucharist, benediction) of East Orthodox Christianity and Catholicism.

Instrument of the Anthropocosm
In the Vedic-Tantric traditions of India, the center of the palm, as well as the sole of the foot, and the ear, is considered a spinning wheel of fire (chakra), which designates a central vortex of energy, similar to those located on the central channel. A chakra is traditionally symbolized by a lotus blossom, whose petals are meridians (nadi).

Dimension Door:
Mudra practice is a key (body-mind-spirit key, instrument of internal alchemy, medical modality; metaphysics or philosophy is considered the highest medicine) for unlocking <dimension> doors, opening the way for the spirit to heal, expand, and return.

Spin theory in mudra energetics, explains the movement of the spirit through reality, or the opening of an envelope (kosa) of consciousness [sim. dissolution of the elements (pralaya mahabhuta)]. Mudras are like bridges enabling the journey of the spirit to more subtle levels/dimensions of awareness. Mudras generate specific energetic signatures on vortices of healing (aura fields), according to their intended function, which is determined by form (or finger connection formula).

The anthropocosm (cosmic human, or true human) is accessed via internal alchemical (meditation) practice, which is founded on cosmological principals (a natural philosophy); its understanding is required to derive a diagnosis and design a treatment plan to enable optimum self-sufficiency; its accomplishment is required for living harmoniously between heaven and earth.

Connecting-Communicating with Heaven-Earth-Humanity:
Mudras may also be thought of as a hand holding a hand; hence holding hands connects an electro-magnetic conduit. Working with the hands [eg. massage, acupuncture, qigong (qi conduction therapy/reiki) agriculture, herbal formula, cooking/nutrition] is therapy. People may perform mudras without knowing it when grasping objects (eg. a flower, steering wheel, iphone, guitar, flute, brush, etc.), and access its spiritual power, if completing correct posture (asanas) (ie. most importantly the alignment of the spine).

The Korean game, chiap (like paddy cake), training finger coordination and timing, consequently shapes and promotes the growth of the brain. Hand gestures stimulate the same regions of the brain as language (National Academy of Sciences- Nov., 2009). This idea becomes apparent after observing the human tendency to use hand gestures to assist verbal communication; and sign language for the deaf.

Sages (rishis) of ancient India have discovered that mudras change breathing (pranayama) and direct air and prana (qi) to various parts of the body (via energy channels/meridians), hence balancing energy homeostatically, or opening and regulating energy channels, tonifying deficiency and sedating excess (see fig. 47-77); breathing relates to the position of the hand. Mystic lore relates that mudras direct energy (prana) to certain parts of the brain (via pranakriya; see also finger to brain areas below):

Thumb- brain center
Index- frontal lobe
Middle- vertex of head
Ring- parietal lobes
Pinky- occipital lobe
### VEDIC-TANTRIC MUDRAS (Symbolic Hand Gestures/Divine Seals)

<table>
<thead>
<tr>
<th>Image</th>
<th>Name (Sanskrit)</th>
<th>Hand Gesture Description:</th>
<th>Tradition:</th>
<th>Herbal Remedy</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Abhaya</td>
<td>G: Hold R hand (arm slightly bent) in front of chest (palm out; shoulder height); place L hand on thigh, lap, or heart</td>
<td>(Vedic-Tantric-Buddhist) [Depictions: deities, sages]</td>
<td>TCM Herbs (pinyin)</td>
</tr>
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<td></td>
<td></td>
<td>[sim. Martial Arts: block or strike]</td>
<td>[Depictions: Nataraj, Vishnu]</td>
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<tr>
<td>[Chin.: Shiwuwei yin; Jap.: Semui-in]</td>
<td></td>
<td>Variations:</td>
<td>[Depictions: found most freq. in Shakyamuni immediately after attaining enlightenment; used by Gautama Buddha to subdue an attacking elephant (in Gandhara art); and Amoghasiddhi, Dipankara]; 4-7th c.CE: Wei and Sui eras</td>
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<td></td>
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<td>(1) Vedic-Tantric: w/gyan mudra (Upadhaya)</td>
<td>Theravada Buddhist</td>
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<td></td>
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<td>(2) R Hand forms Abhaya mudra (palm out w/fingers upward), while L Hand forms Varada mudra (see below) (palm out w/fingers downward); [sim. Maoshantao: butterfly hands; Sifu hands; Taijiquan: transition to ‘embrace the moon’]</td>
<td>5- Mahayana Buddhist: Vajrayana</td>
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<td>(3) Shingon Buddhist: (sim. to v2); middle finger is projected slightly forward</td>
<td>[Depictions: found most freq. in Shakyamuni immediately after attaining enlightenment; used by Gautama Buddha to subdue an attacking elephant (in Gandhara art); and Amoghasiddhi, Dipankara]; 4-7th c.CE: Wei and Sui eras</td>
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<td>V: Imagine a golden funnel in the mind; Inhale-directing light (courage, kindness) into the head; Exhale-light through R hand to be directed at confrontation</td>
<td>[Etiology-Pathogenesis Notes]</td>
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<tr>
<td></td>
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<td>A: Belief/Faith &lt;good in all beings will be revealed&gt; Love</td>
<td>[Etiology-Pathogenesis Notes]</td>
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<td></td>
<td></td>
<td>[sim. Bharatanatyam: “Flag” Pataka; “Three Part Flag” Tripataka (bending the ring finger half way single-hand gesture (asamyuta hasta))</td>
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<td>[sim. Bharatanatyam: “Hood of a Snake”; (Sarpashirsha)]; single-hand gesture (asamyuta hasta)</td>
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<td>[sim. Bharatanatyam: (Swastikam); w/wrists crossed; double-hand gesture (samyuta hasta)</td>
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<td>Similar Taoist Magic Fingers:</td>
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<td></td>
<td>(1) Powerful Ceremonial Scepter: R hand at level of face</td>
<td>Vedic</td>
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<td></td>
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<td>(2) Flying Crane: L hand raised to level of forehead, R hand at level of throat; arms</td>
<td>[Depictions: deities, sages]</td>
<td>TCM Herbs (pinyin)</td>
</tr>
</tbody>
</table>

#### Translation/Meaning

- **Hand Gesture Description:**
  - **(G)esture:** Hands; (v) ariations (#)
  - **(P)osture:** Body
  - **(B)reathing:** Inhale-Exhale-Pause
  - **(V)isualization:** Imagination (colors, images) w/breathing and postures
  - **(A)ffirmation:** Values, Qualities
  - **(R)epetition**
  - **(D)uration**
  - **(F)requency**

- **Tradition:** (Vedic-Tantric-Buddhist) [Depictions: deities, sages]

- **Energetics:** (Ayurveda)
  - **Element (mahabhuta):** (B)
  - **Energy center (chakra):** (C)
  - **Meridians/Organs (nadi):** (N)
  - **Energy Points (marma):** (M)

- **Functions:** Indications; Spiritual, Mental, Physical (viscera)

- **Herbal Remedy:** (Pharmaceutical/Latin)
  - **TCM Herbs (pinyin)**
### Vedic-Tantric Mudras (Symbolic Hand Gestures/Divine Seals)

<table>
<thead>
<tr>
<th>Image</th>
<th>Name (Sanskrit)</th>
<th>Hand Gesture Description:</th>
<th>Tradition:</th>
<th>Herbal Remedy</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Vajrayana" /></td>
<td>Adhomukham</td>
<td>(3) Powerful Constellation Communication: R hand raised overhead &lt;br&gt; (4) Mythical Power of the Control of Floods: R hand open (sim. Abhaya mudra) w/ L ring finger touching palm, while other fingers and thumb is extended &lt;br&gt; (5) Power of the 3 Terrace Path: R hand at level of head, coupled w/ L hand (Power of Thunder Magic)- closed fist w/thumb tucked inside index finger &lt;br&gt; (6) Supernatural Power of Big Head Spirit: L hand (sim. Hatha Yoga position); R hand (sim. Abhaya mudra)- open</td>
<td>(Vedic-Tantric-Buddhist) [Depictions: deities, sages]</td>
<td>TCM Herbs (pinyin)</td>
</tr>
<tr>
<td><img src="image" alt="Vajrayana" /></td>
<td>Agnisar Kriya [Hatha Yoga]</td>
<td>G: Sit vajrasana while panting like a dog (repeat 25x); extend tongue from mouth and breath rapidly by contracting and expanding the abdomen</td>
<td>(Vedic-Tantric-Buddhist) [Depictions: deities, sages]</td>
<td>TCM Herbs (pinyin)</td>
</tr>
</tbody>
</table>

#### Additional Notes:
- **Image Name**: (Sanskrit) Translation/meaning (English)
- **Hand Gesture Description**:
  - (G)esture: Hands; (v) ariations (#)
  - (P)osture: Body
  - (B)reathing: Inhale-Exhale-Pause
  - (V)isualization: Imagination (colors, images) w/breathing and postures
  - (A)ffirmation: Values, Qualities
  - (R)epition
  - (D)uration
  - (F)requency
- **Tradition**: (Vedic-Tantric-Buddhist) [Depictions: deities, sages]
- **Functions**: Indications; Spiritual, Mental, Physical (viscera)
- **Herbal Remedy**: (Pharmaceutical/Latin) TCM Herbs (pinyin)
### VEDIC-TANTRIC MUDRAS (Symbolic Hand Gestures/Divine Seals)

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<th>Herbal Remedy (Pharmaceutical/Latin)</th>
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<td>(G)esture: Hands; (v) ariations (#)</td>
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<td>(P)osture: Body</td>
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<td>(B)reathing: Inhale-Exhale-Pause</td>
<td>(Ayurveda)</td>
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<td></td>
<td>(V)isualization: Imagination (colors, images) w/breathing and postures</td>
<td>Element (mahabhuta): (B)</td>
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<td>(A)ffirmation: Values, Qualities</td>
<td>Energy center (chakra): (C)</td>
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<td></td>
<td>(R)epition</td>
<td>Meridians/Organs (nadi): (N)</td>
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<td></td>
<td></td>
<td>(D)uration</td>
<td>Energy Points (marma): (M)</td>
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<td></td>
<td></td>
<td>(F)requency</td>
<td>Functions: Indications; Spiritual, Mental, Physical (viscera)</td>
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<td>[(E)tiology-Pathogenesis Notes]</td>
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<td></td>
<td></td>
<td>Good preparation for uddiyana bandha and nauli kriya</td>
<td>B: Regulates air (vayu)/metal- (L/LI)</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Advanced: exhale deeply and perform jalandhara bandha</td>
<td>C: Activates 1-Root (muladhara chakra);</td>
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<tr>
<td></td>
<td></td>
<td>Precautions: wait at least 4 hrs. after eating; HBP, heart disease, ulcer clients should refrain</td>
<td>Activates 6-Third Eye (ajna chakra) (sim. Jnana mudra)</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>N: L (air/metal) reinforces L I (air/metal)</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td>M: Connection: L11 (ether/wood) creates L11 (air/metal)</td>
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<td></td>
<td></td>
<td></td>
<td>Promotes concentration</td>
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<td></td>
<td></td>
<td></td>
<td>Calms nervous system</td>
<td></td>
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</table>

**Agochari**

[Hatha Yoga]

Gaze at Tip of Nose

G: Use jnana or car mudra, gaze at the tip of the nose; observe breathing; finish when eyes get tired

B: Regulates air (vayu)/metal- (L/LI)

C: Activates 1-Root (muladhara chakra);
Activates 6-Third Eye (ajna chakra) (sim. Jnana mudra)

N: L (air/metal) reinforces L I (air/metal)

M: Connection: L11 (ether/wood) creates L11 (air/metal)

Promotes concentration

Calms nervous system

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DR.RUPNATHJI( DR.RUPAK NATH )
<table>
<thead>
<tr>
<th>Name (Sanskrit)</th>
<th>Image</th>
<th>Translation/Meaning (English)</th>
<th>Tradition: (Vedic-Tantric-Buddhist) [Depictions: deities, sages]</th>
<th>Herbal Remedy (Pharmaceutical/Latin)</th>
<th>Energetics: (Ayurveda)</th>
<th>Functions: Indications; Spiritual, Mental, Physical (viscera)</th>
<th>[Depictions: deities, sages]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akashi</td>
<td>[Hatha Yoga] Ether/Space (Consciousness of Inner Space) Tongue on Gum</td>
<td>G: Connect the tips of the thumbs with the middle finger tips; gaze at the third eye; place the tongue on the roof of the mouth, on the gums; observe 4 phases of breathing: inhale-extended pause- exhale- extended pause. Used in conjunction with kechari and shambhavi mudra.</td>
<td>(V)edic-Tantric - (Buddhist) [Depictions: deities, sages]</td>
<td>TCM Herbs (pinyin)</td>
<td>Energy: (B) Element (mahabhuta); (C) Energy center (chakra); (N) Meridians/Organs (nadi); (M) Energy Points (marma); (F) Functions: Indications; Spiritual, Mental, Physical (viscera)</td>
<td>(E)tiology-Pathogenesis Notes</td>
<td></td>
</tr>
</tbody>
</table>
### VEDIC-TANTRIC MUDRAS (Symbolic Hand Gestures/Divine Seals)

<table>
<thead>
<tr>
<th>Name (Sanskrit)</th>
<th>Hand Gesture Description:</th>
<th>Tradition:</th>
<th>Herbal Remedy</th>
<th>Image Name (Sanskrit)</th>
<th>Translation/Meaning (English)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ankush</td>
<td>G: Curl fingers into fist, while extending the index finger which is bent at 90°; Should be done in conjunction with worship (sadhana), during accomplishment of Akarshan (attraction) and Mohini mantras</td>
<td>(Vedic-Tantric-Buddhist) [Depictions: deities, sages]</td>
<td>Herbal Remedy (Pharmaceutical/Latin)</td>
<td>Milk Thistle (Silybum marianum)</td>
<td>Single-hand gesture (asamyuta hasta)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Energetics: (Ayurveda)</td>
<td>TCM Herbs (pinyin)</td>
<td>Dandelion (Taraxacum officinale)</td>
<td><strong>G</strong>: Attracts (akarshan) three worlds (triloka); embeds magnetism within aura Projects devotee’s influence into triloka</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Functions: Indications; Spiritual, Mental, Physical (viscera)</td>
<td></td>
<td></td>
<td><strong>B</strong>: Reduces wood/ether (akasa)-(LV/GB); Reduces earth (prithvi)-(Sp/S); Reduces water (jala)-(K/UB);</td>
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<tr>
<td></td>
<td></td>
<td>(Etiology-Pathogenesis Notes)</td>
<td></td>
<td></td>
<td><strong>N</strong>: Reduces all meridians except LI</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>M</strong>: Connection: L11 (ether/wood) reinforces P9 (ether/wood) / creates TW1 (air/metal)</td>
</tr>
<tr>
<td>Apan</td>
<td>G: Connect the tips of the thumb, middle, and ring fingers together, while the index and pinky fingers remain extended</td>
<td><strong>B</strong>: Regulates space/ether (akasa)/wood- (LV/GB); Regulates earth (prithvi)- (Sp/S)</td>
<td>TCM Herbs (pinyin)</td>
<td></td>
<td><strong>D</strong>: 5-45 min.; 15 min.</td>
</tr>
<tr>
<td>Energy Apanahuti</td>
<td>D: 5-45 min.; 15 min.</td>
<td><strong>N</strong>: L (air/metal) creates P-TW (fire)</td>
<td></td>
<td>Herbal Remedy (Pharmaceutical/Latin)</td>
<td>Milk Thistle (Silybum marianum)</td>
</tr>
<tr>
<td>Dietary Mudra #3</td>
<td>[sim. pushan mudra]- L Hand; Dietary Mudra #3</td>
<td><strong>M</strong>: Connection: L11 (ether/wood) reinforces P9 (ether/wood) / creates TW1 (air/metal) Calms/stabilizes mind [LIV]: promotes healthy Lv function, promotes tolerance, patience, confidence; develops insight</td>
<td></td>
<td></td>
<td><strong>H attack recovery</strong>: (firmly press R hand; assistance OK)</td>
</tr>
<tr>
<td>[sim. Bharatanatyam: &quot;Head of a Deer&quot;; (Mrigashirsha); &quot;Face of a Lion&quot; (Simhamukha)]; single-hand gestures (asamyuta hasta)</td>
<td>Variation: (1) <strong>Dietary Mudra #3</strong>: R Hand- to be done during ingestion of 3rd morsel (apanahuti mudra)</td>
<td><strong>V</strong>: Sitting in a lush blossoming garden; observing seed germination, cultivation, plant growth</td>
<td></td>
<td></td>
<td><strong>H attack recovery</strong>: (firmly press R hand; assistance OK)</td>
</tr>
<tr>
<td>Image</td>
<td>Name (Sanskrit)</td>
<td>Hand Gesture Description:</td>
<td>Traditions: (Vedic-Tantric-Buddhist)</td>
<td>Herbal Remedy (Pharmaceutical/Latin)</td>
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<tr>
<td></td>
<td>Translation/meaning (English)</td>
<td>(G)esture: Hands; (v)ariations (#)</td>
<td>Traditions: deities, sages</td>
<td>TCM Herbs (pinyin)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(P)osture: Body</td>
<td>(B)reathing: Inhale-Exhale-Pause</td>
<td>Energetics: (Ayurveda)</td>
<td>Vitamin E in wheat germ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(V)isualization: Imagination (colors, images) with breathing and postures</td>
<td>(A)ffirmation: Values, Qualities</td>
<td>Energy center (chakra): (C)</td>
<td>Magnesium</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(R)epition</td>
<td>(D)uration</td>
<td>Meridians/Organs (nadi): (N)</td>
<td>lemon balm (Melissa officinalis L.)</td>
<td></td>
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<tr>
<td></td>
<td>(F)requency</td>
<td></td>
<td>Energy Points (marmas): (M)</td>
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<td></td>
<td></td>
<td></td>
<td>Functions: Indications;</td>
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<td></td>
<td>Spiritual, Mental, Physical (viscera)</td>
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<td>(E)tiology-Pathogenesis Notes</td>
<td></td>
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<tr>
<td></td>
<td>growth, transformation, and good harvest</td>
<td></td>
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<tr>
<td></td>
<td>A: Cultivation</td>
<td>A: Reduces air (vayu)/metal- (L/LI); Regulates ether (akasa)/wood- (Lv/GB), earth (prthvi)- (Sp/S)</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Consideration/Kindness</td>
<td>N: L (air/metal) creates P-TW (fire)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Apan Vayu</td>
<td>Accomplishment</td>
<td>M: Connection: L11 (ether/wood) reinforces P9 (ether/wood) / creates TW1 (air/metal)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lifesaver</td>
<td>Gratification</td>
<td></td>
<td>First aid for H attacks (at first sign)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gratitude</td>
<td>A: Freedom</td>
<td>Regulates and strengthens H</td>
<td></td>
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<tr>
<td></td>
<td>Similar Taoist Magic Fingers: (1) Powerful Nine Oxen: L hand; performed w/ Power of Thunder Magic (R hand inter-looped fingers)</td>
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APPENDICES

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<th>SOURCES FOR CHINESE PALMISTRY</th>
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<td>Hand Analysis: (Zong), (Wilson), (Slou, Palmistry), (Maciocia 149, 172-173)</td>
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<thead>
<tr>
<th>SOURCES FOR KOREAN HAND ACUPUNCTURE</th>
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<tbody>
<tr>
<td>Korean Hand Acupuncture: (Landis), (Tae Woo Yoo-KHT)</td>
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</table>
CHINESE PALMISTRY

DR. RUPAK NATH
HAND ANALYSIS

According to Chinese history, palmistry and hand analysis were used as a form of divination by shamans (fangshi) of remote antiquity, also known as the Taoist priest (daozi) of the Han Dynasty. The fangshi formulated a cosmology by observing patterns in nature through various scopes (taiyi, liangyi, sanyi, sixiang, wuxing, bagua, jiugong) and applying them to different phenomena (i.e. myriad creatures). The various inscribed cosmological structures enabled the location of the various deities (see also ‘Cosmology’ section within Dazhuan: Divination Resource for Daoist Calculation, by Hamilton). Perhaps more than a soothsayer’s tool, palmistry was used to guide the alchemical practitioner towards harmony with the celestial mandate (tianming), or destiny (ming).

In the Vedic-Tantric tradition of India, the center of the palm, as well as the sole of the foot, and the ear, is considered a spinning wheel of fire (chakra), which designates a central vortex of energy, similar to those located on the central channel. A chakra is traditionally symbolized by a lotus blossom, whose petals are meridians (nadi). Middle Eastern and Indian traditions commonly illustrate the lotus on the hands and feet through elaborate henna designs (mehndi). After the influence of Buddhism (which is founded upon a Hindu cosmology) on Lingbao pai (4th c.CE), the lotus became another symbol of the Tao. (Vedic-Tantric palmistry designations are also included in this chapter.) One of the most important internal alchemical (neidan) texts was the Secret of the Golden Flower (Taiyi jinhua zongchi), which was very influential to the School of the Realization of Truth (Quanzhen dao), which laid the foundations for Zen Buddhism.

The chakra, or lotus, in the palm was applied most efficiently through hand gestures, or spiritual seals (mudra). Since the hands reflexively relate with the brain, holding mudra can promote higher cognitive function, such as meditation (brain yoga), and psychic ability. Therefore, it is important to realize that palmistry is a spiritual tool for discovering one’s strengths and weaknesses, particularly in personality, and directing one’s internal practice towards enlightenment, or immortality. Also, by practicing mudra, or how one uses the hand in work, one can gradually change the palmar flexure lines. Palms are traditionally read at the beginning of the New Year to observe any changes.

Hand analysis, along with face analysis, and body analysis, are considered divination modalities of humanity, while astrology is of heaven, and geomancy is of earth. Palmistry is often used in conjunction with astrology and the oracle of the Yiijing, both having influential palmar cosmological correspondences (i.e. planets, yin-yang, sixiang, wuxing, bagua). The hands, particularly the palms, are the roadmap of change in one’s life.

The hands are human tools of healing. In body analysis, the hand signifies the function of compassion (giving heavenly protection), while the foot signifies support (taking earthly nourishment). This relationship is evident through realizing the elemental meridians of the hand and foot. The hand meridians are of a higher elemental phase (heart fire and lung metal/air). The foot meridians are of a lower elemental phase (kidney water, spleen earth). This relationship is symbolized further in the Buddhist stupa shrine (see fig. 16).

The chakra on the palm, centered on P6-laogong, emits fire qi from the pericardium, which has the potential for healing application, an accomplished special ability of the spirit (shen). This type of healing energy is also applied through coitus outlines in various methods of tantric dual cultivation, and thus an alternative name for pericardium meridian is ‘circulating sex.’ The chakra on the sole of the foot, centered on K1-yongquan, gathers water qi to be stored as vitality essence (jing) in the kidney. Furthermore, these centers can be accessed through the ‘four gates,’ which are metal and wood points (LI4-hegu and Lv3-taichong).
The centers on the hands and feet relate to the trigrams of fire (li) and water (kan), which represent Yijing symbols of the transformational phases of spiritual alchemy. Kan represents the sublimation of essence into energy, and Li represents returning spirit to the void.

In terms of general diagnosis, hand analysis can appropriately be used while taking the client’s pulse. During hand analysis, it is important to consider all forms of diagnosis (ie. tongue, pulse, face analysis, body analysis) to confirm findings. Hand analysis is also a very appropriate diagnostic tool in the various hand acupuncture systems (ie. Chinese and Korean), and hand reflexology.

Practice:
Before reading the palm, the client should remove all jewelry. The reader should be centered and engage with a gentle focus to heighten sensitivity, the key to diagnostic skill. It might be appropriate to ask the client if they have any questions. Try to refrain from asking the client questions, because revelations of discovered truths can be very impressive, and thus more profoundly influential. It is preferred to assess the hand thoroughly before transmitting any findings. Collect the most distinctive feature first, and then build upon it with other supporting findings. Accumulate findings (observe), then interpret (discover), then transmit (create).

Keep in mind, that findings may be very disturbing for some people, and require appropriate delivery. Remind the client of their strengths, and always end a reading on a positive note, which will encourage an improvement of a condition. Readings cause a development of ones intuition.

The hand is analyzed according to the overall hand, fingers, and palm.

**Overall Hand:**
The overall hand is analyzed according to orientation and quality.

**Orientation:** (see fig. 84-87)
Taoist cosmology can be arrayed on its various levels to the palm, as well as to any phenomenon. Orientation is analyzed according to yin-yang, and the three sections.

Any aspect can be described in two ways relative to the scope of yin and yang. When looking at the overall hand, yin and yang refers to right and left, palm-dorsum, controlled-natural, past-future, and palm-fingers, respectively. The left and right hands relate to the left (fire: logic) and right (water: intuition) hemispheres of the brain.

The left-right hand designations are based on the emperor’s orientation to his subjects. The emperor positioned himself in the north on center with the pole star and he looked south to his subjects. This imperial orientation positions his left hand in the east (yang) and his right hand in the west (yin). When the emperor’s consort faces the emperor (in sexual union), the hand orientation is reversed.

In Chinese pulse diagnosis, the left wrist is designated as the husband (yang) and the right wrist is the wife (yin). In acupuncture, when treating the master points of the eight spiritual vessels, significance is also given to left-right orientation. In males, the left master point, related to the chief ailment is treated first and paired with its right coupled point second. In females, the treatment is reversed.

The natural and controlled hand designations have significance in Taoist internal alchemy. The natural hand simply designates the gender. The controlled hand designates the process of fire phasing, specifically the preservation of their corresponding key essences. Men (yang) must treasure (ascend) kidney jing (yang water: monkey), which corresponds to the yin soul (po).

Women (yin) must treasure (descend) heart (or head) blood (yin fire: horse), which corresponds to the yang soul (hun).
KOREAN HAND ACUPUNCTURE

DR. RUPNATHJI (DR. RUPAK NATH)
KOREAN HAND ACUPUNCTURE (Koryo Sooji Chim): Koryo Hand Therapy (KHT)
Korean Hand Acupuncture (Koryo Sooji Chim), also known as Koryo Hand Therapy (KHT), was developed by Korean acupuncturist, Dr. Tae Woo Yoo between 1971-5. Korean hand acupuncture is a product of Traditional Chinese Medicine (TCM), and hand reflexology.

KHT resources the Nei Jing (particularly the 9th scroll of the Ling-Shu), considered the oldest text on Traditional Chinese Medicine (TCM), for its interpretive derivation of the theories behind Yin-Yang Pulse Diagnosis (see below).

Nei Jing, or the Huangdi Nei Jing, Huangdi’s Internal Classic, or Canon of Medicine, or The Inner Classic of the Yellow Emperor (300-100 BC: written during the Warring States Period (476-221 BCE; accd. legend: 2698-2589 BC):
The works identify the cosmic forces (yin-yang and the five phases), and apply this philosophy to the treatment of disease and the promotion of health within the microcosm of the human being. Herbs, acupuncture, diet, and exercise are discussed.
Two parts:
- Su Wen
- Ling Shu

Su Wen, Plain Questions, Simple Questions, Huangdi Nei Jing Su Wen, or Plain Questions of Huangdi’s Internal Classic:
Subjects originally in 81 chapters:
This classic originally had 9 volumes with 81 chapters, but was reduced to 8 volumes after the Wei Jin dynasties. In the Tang Dynasty (AD 762), Wang Bing made commentaries on the book, in which he divided it into 24 chapters and included supplements on seven lost chapters. Lin Yi and others edit the classic further.
- Yin-Yang theory
- Five element theory
- Human anatomy and physiology
- Diagnostic principles
- Disease etiology and pathology
- Differentiation of symptoms and signs by the eight principles
- Disease prevention and treatment
- Relationships between man and nature

Ling Shu, Miraculous Pivot, Spiritual Axis, or Huangdi Nei Jing Ling Shu Jing:
Subjects in 81 chapters:
- Nature and transformations of qi
- Systematic theory of meridians
- Function and pathology of Zang-Fu
- Summary of the nine needles
- Names, locations, functions, and contraindications of acu-points
- Needling techniques by sedation and tonification

During the Southern and Northern Dynasties period (420-581 CE), Emperor Liangwu sent doctors to Korea (541 CE), launching the spread of Chinese Medicine (ie.acupuncture and moxibustion) to the world.

(For more on history and theory of acupuncture, refer to the Acusource: The Acupuncture Handbook, by Hamilton)

Korean hand acupuncture fundamental theory, diagnosis, syndrome differentiation, and treatment are summarized below.
FUNDAMENTAL THEORY: Reflexive Correspondence

Korean Hand Acupuncture is based on the meridians and points of Traditional Chinese Medicine (TCM) (see 'TCM Meridians and Points' in Acusource: The Acupuncture Handbook, by Hamilton), which have been scaled down into a micro-meridian system of a homunculus (small human) found in the hand. Like reflexology, the study of reflex areas/zones within a particular body area/region (eg. hand, foot, ear, tongue, iris, teeth, face, genitals, etc.) that can relate to and regulate the actual body/organ area for treatment, Korean hand acupuncture/therapy utilizes the hand’s micro-meridian system (14 micro-meridians and 345 acupuncture points) to regulate the meridians and organs and treat disorders of the body.

Korean hand acupuncture may be more practical than traditional Chinese acupuncture because it is more accessible. For instance, in cases when points near the genitals need to be treated. Chinese medical hand analysis (see 'Chinese Hand Analysis/Palmistry' appendix) should be utilized as a diagnostic tool for Korean hand acupuncture.

Theory is summarized by correspondences, the fourteen micro-meridians of the hand (Fourteen Micro-Meridian Therapy), and organ meridian correspondences with the fingers (Five Finger Therapy).

Correspondences: Aspects of Korean Hand Therapy (KHT)
Korean hand diagnosis and treatment/therapy (KHT) follows several reflective-reflexive hand-to-body correspondences.

- **Anatomical [Correspondence Therapy]:** hands reflect anatomy and physiology of whole body; organs can be regulated through proper hand region and point stimulation; (eg. diseased side of body can be discovered on the ipsilateral hand and finger tender or reflex points); (see ‘Anatomical Correspondence of Korean Hand Meridian Points to TCM Meridian Points’ within ‘Fundamental Theory’ section below)
- **Energetic Meridian [Fourteen Micro-Meridian Therapy]:** facilitates movement of yin and yang with five element theory in order to regulate the organs: Jang (TCM: yin; zang- solid/inner) and Bu (TCM: yang; fu- hollow, outer) organs; corresponds with TCM 12 regular/zangfu meridians + original vessels of Governing/Dok (TCM: Du) and Conception/Im (TCM: Ren); (see ‘Anatomical Correspondence of Korean Hand Meridian Points to TCM Meridian Points’ within ‘Fundamental Theory’ section below)
- **Energetic Point [Five Element Therapy;** Korean 4-Point Treatment; (see ‘Five Element Therapy’ in the ‘Treatment’ section below)
- **Elemental Organ [Five Finger Therapy;** corresponding particularly with the 5 viscera, or vital organs (Jang/Zang: Liver, Heart, Spleen, Lung, Kidney); (see ‘Organ/Meridian Correspondences with the Fingers’ within ‘Fundamental Theory’ section below)
- **Polar Organ/Meridian [Yin Yang Pulse Diagnosis of Jang and Bu organs and meridians in excess and deficiency; (see ‘Pulse Diagnosis’ in ‘Diagnosis’ section below)]

Anatomical Correspondences between the Body and Hand: (KHT) (see also table, ‘Anatomical Correspondence of Korean Hand Meridian Points to TCM Meridian Points’ below and fig. 88-109)

Anterior-Posterior: Palmar-Dorsal
- Palmar aspect of hand: abdomen (internal organs)
- Dorsal aspect of hand: back and waist (spine; skeletal system)

Left-Right: in general, disorders on the right side of the body reflect in the right hand, while disorders on the left side of body reflect on the left hand
- **Right Hand:** ring finger and pinky correspond to the right arm and right leg; while the index finger and thumb correspond to the left arm and left leg
GOLDEN PROPORTION IN HAND (FIGURE 4)

The Golden Ratio can be found in human proportion [i.e., when measuring the length of the hand (1/Φ = .618) to the length of the forearm (1); their sum (Φ = 1.618)]. The Golden Mean Spiral, drawn from the center of the palm [Vedic-Tantra: minor chakra; Judeo-Christian: stigmata; TCM: P8: Labor Palace (laogong)], resembling an electro-magnetic energy (prana; qi) wave emission, eventually reaches the palm again when the arm is abducted in an arc overhead; then continuing on to connect via the Golden Rectangle with the next minor chakra at the elbow.

The Golden Ratio is a continuous proportion:

\[ a:b:c = 1:\Phi : 1:1:\Phi \]
**KABBALAH AND BUDDHIST MYSTICISM (FIGURE 42)**

**KEY:**
Element/Seed Syllable/Direction/Color
(S) kanda
(P) rajna
(A) nimal
(E) mblem
(C) omponent
(M) udra

---

Ether (Wood)/OM/C/Blue-White
(S) Consciousness/Identity
(Mind-Body)
(P) Void/Realization (Dharma)
(A) Lion
(E) Wheel
(C) Energy

---

Air (Metal)/AH/N/Green
(S) Discrimination/Volition
(Choice)
(P) All-Accomplishing
(A) Garuda (Bird Man)
(E) Vishvajra
(C) Thought

---

Fire/PADME/W/Red
(S) Perception
(P) All-Discrimination
(A) Peacock
(E) Lotus
(C) Action
(M) Meditation

---

Water/HUM/E/White-Blue
(S) Form
(P) All-Reflecting
(A) Elephant
(E) Vajra
(C) Emotion
(M) Earth Touching

---

Earth/MANI/S/Yellow
(S) Sensation
(P) All-Embracing/Equality
(A) Horse
(E) Jewel
(C) Body
(M) Giving

---

DR. RUPNATHJI (DR. RUPAK NATH)
1) Blind Woman = ignorance (avidya)/ego; illusion
2) Potter = karmic foundations (samskara)
3) Monkey = consciousness (vijnana)
4) 2 men in a boat = mind-body (nama-rupa)
5) House w/6 windows = 6 senses (sadayatana)
6) Pair of lovers = contact (sparsa)
7) Arrow piercing eye of man = feeling (vedana)
8) Drinker served by woman = thirst/craving (trsna)
9) Man gathering fruit = clinging (upadana)
10) Sexual intercourse = becoming (bhava)
11) Woman giving birth = rebirth (jati)
12) Man carrying corpse = death/old age (marana)

FORMULA OF DEPENDENT ORIGINATION (PRATITYASAMUTPADA):

1) Powerful One of 100 Blessings (lute) [white]
2) Judge of Death (dharma-raja) (flame) [black]
3) Lion of Sakyas (alms bowl) [yellow]
4) Flaming Mouth (receptacle) [red]
5) Heroic Good One (sword) [green]
6) Steadfast Lion (book) (blue)

DHYANI BUDDHAS IN BARDO REALITY:

1) Devas (enjoyment)
2) Asuras (struggle)
3) Pretas (desire)
4) Hells (pain/purgatory)
5) Animals (fear)
6) Men (action)

COMBINED LIGHT OF ALL BUDDHAS

1) White
2) OM
3) Hum

RAJNASAMBHAVA

Perception (samjna)
Pride
Yellow
MANI
Jewel
Unity/Equality
All Embracing

AMOGHASIDDHI

Consciousness (vijnana)
Envy
North
Green
AH
Cross Vajra
All Accomplishing

AVALOKITESVARA BUDDHAS OF REALMS:

1) Consciousness (vijnana)
2) Envy
3) North
4) Green
5) All Accomplishing
6) Yellow
7) Unity/Equality

VAIROCANA

Form (rupa)
Confusion
Center
Blue
OM
Wheel
Universality
Realization

AMITABHA

Concept (samskara)
Passion/greed
West
Red
PADME
Lotus
Unfolding Vision
All Discriminating

RATNASAMBHAVA

Pride
Yellow
MANI
Jewel
Unity/Equality
All Embracing

AH
Cross Vajra
All Accomplishing

DR. RUPNATHJI

DR. RUPAK NATH

CROWN OF BUDDHIST EXPERIENCE

No humor
Ignorance

a = black dog = delusion (moha)
b = red cock = greed (lobha, raya)
c = green snake = hatred (dvesa)
**KABBALLAH AND TANTRA (FIGURE 44)**

Chakra [Akosa = Space] + Nadi [Prana = Movement]
Ascending and Descending of Inner Fire (Gtum-mo) within Sushumna nadi

- **Mahamandala Buddha**
  - HAM: [HA] = FATHER (+) Love
  - [M] = bindu: integration/ virgin reality

- **Transference of Consciousness (hpho-ba)**

- **Chakra**
  - [Akosa = Space] + [Prana = Movement]

- **Nadi**
  - [Prana = Movement]

- **Enlightenment Bliss Elixir**
  - Creative Bliss Elixir
  - Fire of Inspiration

- **Water**
  - 1000

- **BRAIN (Body)**
  - 2

- **THROAT (Speech)**
  - 16

- **ETHER (Vijnana) Consciousness/ Identity**

- **AIR (Samskara) Discrimination/ Volition**

- **FIRE (Samjna) Perception**

- **WATER (Vedana) Sensation**

- **EARTH (Rupa) Form**

- **Objective Psychology**
- **Subjective Psychology**

- **Vowels**

- **Consonants**

- **Ether (Vijnana)**
  - Consciousness/ Identity

- **Air (Samskara)**
  - Discrimination/ Volition

- **Fire (Samjna)**
  - Perception

- **Water (Vedana)**
  - Sensation

- **Earth (Rupa)**
  - Form

- **Spiritual Cognition**
  - A = MOTHER (-) Wisdom (Prana)

- **Dr. Rupak Nath**
KABBALLAH AND SIX BARDOS (FIGURE 45)
(Madhyamika School)

Dakshinachara Tantra
(Purification Ritual and Strict Spiritual Discipline)
Surrender to Divine Mother

Vamachara Tantra
(Immoral Sexual Debauchery)

[+] R
PINGALA
Centrifugal
Logic
Solar
Differentiated intellectual discrimination
Conscious awareness
Warrior

[-] L
IDA
Centripetal
Intuition
Lunar
Undifferentiated regenerative subconscious
Subjective wisdom
Priest

Supreme Reality
(chos-nid)

Moment of Death
(hchi-kha)

Meditation
(bsam-gtan)

Dream
(rmi-lam)

Subconscious

Birth
(skyes-nas)

Waking Consciousness

Dr. Rupnathji

INTERNAL

Rebirth

Becoming
(srid-pa)

Supreme Truth
Existence
49 day process from death to rebirth

49 day process from death to rebirth

ETHICAL

Deity

TRANSCENDENT

Supreme Truth
Existence
49 day process from death to rebirth

49 day process from death to rebirth

HINAYANA:
Egolessness

DEATH

LIFE

MAHAYANA:
Liberation

AIR

Relative Truth
Nonexistence

FIRE

Suspended States

WATER

Gross Material (vayu)

EARTH

DEATH

LIFE

AIR

Relative Truth
Nonexistence

FIRE

Suspended States

WATER

Gross Material (vayu)

EARTH
THE GREAT CENTRAL CHANNEL AND CHAKRA LOCATIONS (FIGURE 46)

AND ASSOCIATED NADIS AND MARMAS

SAHASRARA
Sushumna nadi
Adhipati, Simanta marmas

CROWN:
GV20– baihui

VISHUDDHA
Sarasvati nadi
Nila, Manya, Amsa marmas
GV14– dazhui

THIRD LOCK:
GV16– fengfu
(Jade Pivot)

AJNA
Pingala-Ida, Pusha-
Gandhari, Payasvini-
Shankhini nadis

SECONd LOCK:
GV10– lingtai
Junction point for macro-
cosmic orbit as it enters
and returns from arms

ANAHA T
Varuna nadi
Hridaya marma

MIDDLE DANTIAN:
CV12– zhongwan

MULADHARA
Alambusa nadi
Guda marma

SEA OF QI POINT:
CV1– huiyin
(CV-GV connection); Junction point for macro-
cosmic orbit as it enters
and returns from legs

UPPER DANTIAN:
M-HN-3– yintang
Mingtang (Bright Hall)

Junction point:
GV28– yinjiao
(GV-CV connection)

CV17– shanzhong

NAVEL:
CV8– shenque

LOWER DANTIAN:
CV6– qihai

SVADHISTHANA
Kuhu nadi
Kukundara, Vitapa marmas

FIRST LOCK:
GV1– changqiang

AND ASSOCIATED NADIS AND MARMAS

DR.RUPAK NATH
VEDIC YOGA NADIS (FIGURE 47)

[Based on combined Thai-Yoga sources]
URINARY BLADDER PRIMARY MERIDIAN- ZU TAIYANG PANG GUANG JING

(FIGURE 61)

HEAD POINTS (1.5c→GV)
UB6- Chenguang (1.5c→GB5)
UB5- Wuchu (.5c→GB4)
UB4- Quchai (1.5c→GV)
UB3- Meichong
GV24- Shenting

GV17- Naohu
UB9- Yuzhen (1.3c→GV)
GV16- Fengfu
UB10- Tianzhu (1.3c→GV)

INNER LINE (1.5c→GV)

UB11- Dazhu
UB12- Fengmen
UB13- Feishu
UB14- Jueyinshu
UB15- Xinshu
UB16- Dushu
UB17- Geshu
UB18- Ganshu
UB19- Danshu
UB20- Pishu
UB21- Weishu
UB22- Sanjiaoshu
UB23- Shenshu
UB24- Qiaoshu
UB25- Dachangshu
UB26- Guanyuanshu

SACRAL FORAMEN

S1- UB31- Shangliao
S2- UB32- Ciliao
S3- UB33- Zhongliao
S4- UB34- Xiaoliao

UB35- Huiyang

UB36- Chengfu

UB53- Baohuang
UB54- Zhibian

UB50- Weicang
UB51- Shenshu
UB52- Zhishi
UB55- Heyang (2c→UB40)
UB56- Chengjin
UB57- Chengshan
UB58- Feyang (7c→UB60)
UB59- Fuyang (3c→UB60)
UB60- Kunlun

FOOT POINTS
UB61- Pucan
UB62- Shenmai
UB63- Jinmen
UB64- Jinggu
UB65- Shugu
UB66- Zutonggu
UB67- Zhiyin

(FIGURE 61)
HAND ANALYSIS: COMPARATIVE MOUNDS AND FINGERS (FIGURE 87)

TCM Meridian: Pericardium (Fire)
Taoist 5 Element: Fire (Summer)
KHT 5 Finger Elemental Organ: Earth- Sp/S

Ayur: Heaven/Ether
Chakra: Throat

Sociological: CAREER: Service
Physiological: Cardiovascular
Brain Region: Vertex

TCM Meridian: Large Intestine (Metal)
Taoist 5 Element: Wood (Spring)
KHT 5 Finger Elemental Organ: Fire- H/SI, P/TW

Ayur: Air
Chakra: Heart

Sociological: LIFE PRINCIPLES: Authority
Physiological: Emotions
Brain Region: Frontal

TCM Meridian: Lung (Metal)
Taoist 5 Element: Earth (Late Summer; btwn. seasons)
KHT 5 Finger Elemental Organ: Wood– Lv/GB
KHT Micro-Meridians: palmar- E, F, N; dorsal– I, J, M

Ayur: Fire
Chakra: Solar Plexus

Psychological:
SELF: Will/Intellect
Physiological:
Congenital Essence;
Nervous system
Brain Region:
Central: Hypothalamus

TCM Meridian: Triple Warmer (Fire)
Taoist 5 Element: Metal (Autumn)
KHT 5 Finger Elemental Organ: Metal- L/Li

Ayur: Earth
Chakra: Root

Sociological:
PHILOSOPHY/ART: Fulfillment
Physiological: Reproductive
Brain Region: Parietal

TCM Meridian: Small Intestine/Heart (Fire)
Taoist 5 Element: Water (Winter)
KHT 5 Finger Elemental Organ: Water-K/UB
KHT Micro-Meridians: palmar- E, F, N; dorsal– I, J, M

Ayur: Water
Chakra: Sacral

Sociological:
FAMILY/LOVE: Communication
Physiological: Digestive/Reproductive
Brain Region: Occipital
YIN ORIENTATION OF HAND HOMUNCULUS (FIGURE 88)

Head
Eyes
Nose
Mouth
Neck

Hand
Wrist

Elbow

Shoulder
Breast
Heart
Lung
Liver
Gall Bladder
Stomach

Foot
Ankle
Knee

Hip

Kidneys
Large Intestine
Small Intestine
Urinary Bladder
Uterus/Reproductive

YANG ORIENTATION OF HAND HOMUNCULUS (FIGURE 89)

Head
Hand
Wrist

Elbow

Shoulder

Throat
Throat

Breast

Heart

Lung

Liver

Gall Bladder

Stomach

Foot
Ankle
Knee

Hip

Kidneys
Large Intestine
Small Intestine
Urinary Bladder
Uterus/Reproductive

DR. RUPNATHJI (DR. RUPAK NATH)
HAND CONCEPTION VESSEL (FIGURE 90)  
(K-A IM KI MEK)

A1 - CV1
A2 - CV2
A3 - CV3
A4 - CV4
A5 - CV5
A6 - CV6
A7 -...

HAND GOVERNING VESSEL (FIGURE 91)  
(K-B DOK KI MEK)

B1 - GV1
B2 - GV2
B3 - GV3
B4 - GV4
B5 - GV5
B6 - GV6
B7 - GV7
B8 - GV8

DR. RUPNATHJI (DR. RUPAK NATH)
PALMAR MIDDLE FINGER MICRO-MERIDIANS
(FIGURE 104); (K-A/D/E/H/J/L; C/F/G/K/N KI MEK)

DORSAL MIDDLE FINGER MICRO-MERIDIANS
(FIGURE 105); (K-B/H/I/M KI MEK)

NOTE:
ADDITIONAL KI MEK LINES (C, F, G, K, N) ACCESS THE MIDDLE FINGER ONLY THROUGH MEETING POINTS (ORIGIN, TERMINAL) ON THE K-A KI MEK

DR. RUPNATHJI (DR. RUPAK NATH)
Reflexology, or zone therapy, is a system of alternative medicine applied to various body parts (i.e., primarily feet; hands, ears) which correspond reflexively to the whole body. Reflexology divides the body into 10 vertical zones (similar to TCM meridians), five on the left and five on the right, which correspond to the fingers and toes. The theory behind the healing efficacy of reflexology is dependent on the circulation of energy (TCM: qi) from the reflex zone (micro-organ) within a particular body part to the whole body (macro-actual organ). Through the application of pressure (massage without tools, lotions, or oils) on these reflex zones, treatment can relieve tension, improve circulation, and promote healthy function of the related organ. Reflexology is prominent in Denmark, Norway, Canada, the United Kingdom, and the United States. It was introduced to the US in 1913 by William H. Fitzgerald, MD (1872-1942), an ear, nose, and throat specialist, and Dr. Edwin Bowers. Fitzgerald claimed that the application of pressure produced an anesthetic effect on other areas of the body. Reflexology was modified in the 1930s and 1940s by Eunice D. Ingham (1889-1974), a nurse and physiotherapist. Ingham claimed that the feet and hands were highly sensitive reflex maps of the body; hence renaming ‘zone therapy’ to reflexology. Ingham’s theories are prominent in the UK and US, although modern reflexology variations also exist.

NOTE: SIMILARITY AND DIFFERENCE

SIMILARITY:
1) TORSO TO PALM CORRESPONDENCE: HAND REFLEXOLOGY IS SIMILAR TO KOREAN HAND ACUPUNCTURE THROUGH THE PALM, WHICH REPRESENTS THE TORSO IN BOTH SYSTEMS

DIFFERENCES:
1) HEAD AND NECK CORRESPONDENCE: HAND REFLEXOLOGY DESIGNATES ALL THE FINGERS AND THUMB AS THE HEAD AND NECK, WHILE IN KOREAN HAND ACUPUNCTURE, JUST THE MIDDLE FINGER DESIGNATES THE HEAD AND NECK
2) RIGHT AND LEFT CORRESPONDENCE: IN HAND REFLEXOLOGY, BOTH PALMS DESIGNATE THE TORSO TOGETHER (i.e., the right palm designates the right side of the torso/liver/gall bladder, while the left palm designates the left side of the torso/stomach/spleen), while in Korean hand acupuncture, each palm designates the whole torso, yet the right half of either hand designates the right side of the body, while the left half of either hand designates the left side of the body
PALMAR HAND POINTS (FIGURE 112)

- M-UE-1
- M-UE-9
- H9
- H8
- P8
- P7
- P6
- H7
- H6
- H5
- H4
- L10
- L9
- L8
- L7
- H9
- H8
- H7
- H6
- H5
- H4
- L10
- L9
- L8
- L7

Coughs, asthma, fevers, sore throat, tendon problems

DORSAL HAND POINTS (FIGURE 113)

- M-UE-1
- LI1
- LI2
- LI3
- SI2
- SI3
- TW2
- LI4
- M-UE-24
- N-UE-18
- N-UE-19
- M-UE-22
- TW2
- TW3
- TI3
- SI4
- SI5
- SI6
- SI7
- SI8

Headache, toothache, Sore throat, toothache

Stiff neck

Shoulder pain

Sore throat, toothache

Sciatica and hip pain

All pain

Stiff neck, shoulder, and arm, migraine, stomach pain

Whooping cough, arthritis in fingers

Heat stroke, nausea

Asthma, pain in chest, back, shoulder, and wrist

Wrist pain, arm paralysis

Insomnia

Cough, asthma, fevers, sore throat, tendon problems

DR. RUP AK NATH
INDUS VALLEY CIVILIZATION: HARAPPAN CULTURE (3300-1700 BCE) (MAP 2)

DR. RUPAK NATH