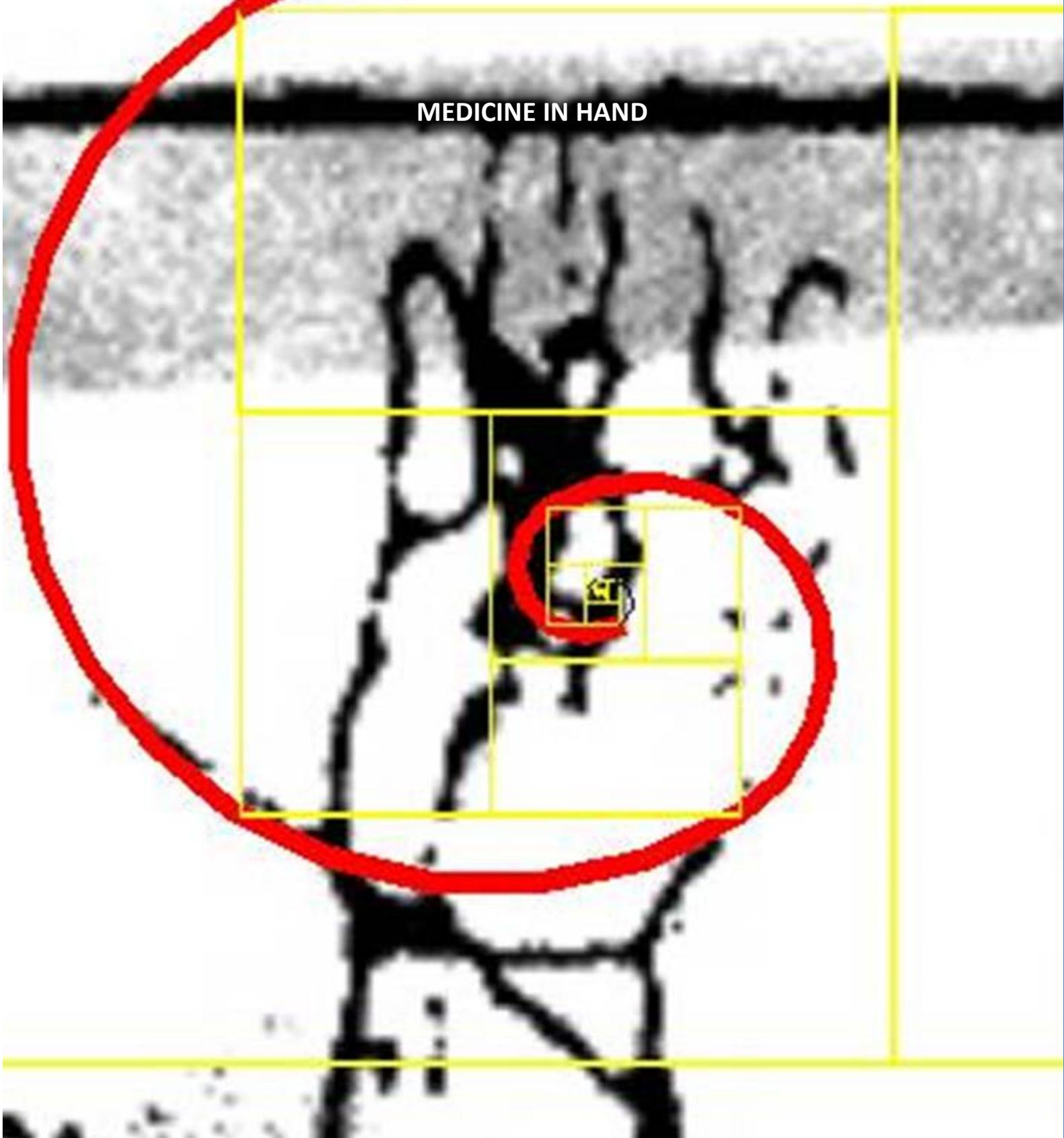


MUDRATANTRA

MEDICINE IN HAND



MUDRA TANTRA

MEDICINE IN HAND

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

Compiled by Michael James Hamilton, L.Ac.

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ACKNOWLEDGEMENTS

I give thanks to my mother for the opportunity to live.

dew rise
clouds fall
rain wash
pain all

legs crossed
hands whole
center balance
focus soul

MAHALO

GAYATRI MANTRA

om bhur bhuva svarom

tatsa vitur varenyam

bharago devasya dhee ma hi

dhee yoyo nah phrachodayat

[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:
 - i) *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)];
 - ii) Taoism shared philosophy with **Zen** Buddhism (4th c.CE: Chin.: **Chan** Buddhism)
 - iii) **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 *Bön* 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]

Mystic [esoteric; alchemical; hidden: secret teachings (ie. Jap.: *mikkyo*) through initiation only] medicine, or the spiritual practice behind religion, regards philosophy as the highest form of medicine, because the mind-spirit-consciousness leads-designs the physiology of the body. *Mudra* is a traditional technique within mind-medicine; the body is treated via the mental treatment. The ultimate (real) purpose of every human being is to **heal**, through a process of spiritual transformation.

Mudra Tantra surveys these hand modalities in chronological sequence according to their emergence and/or flourishing in world (oriental) culture. This book concisely yet completely compiles information from selected text sources, and organizes the information into tables and figures to be referenced quickly.

The foreword (paraphrased from [The Encyclopedia of Eastern Philosophy and Religion](#), from Shambhala Publications) provides the reader with thorough information pertaining to Tantric Hinduism and Buddhism (esp. schools that practice *mudra*; and also their doctrines and sages). Tantric Buddhism, providing the philosophical foundation for Tibetan Medicine, becomes the medicine bridge between *Ayurveda* and Traditional Chinese Medicine (see also ‘Flow Diagram of Buddhist Philosophical Currents’). There is still much mystery around the origin and development of *mudra* practice.

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) *Dharmachakra* (turning the wheel of the teaching/law; preaching)
- 4) *Bhumisparsha* (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) *Buddhasramana* (salutation)
- 13) *Karana*
- 14) *Ksepama* (sprinkling ambrosia)
- 15) *Namaskara* (prayer)

- 16) *Tarjani* (menacing)
- 17) *Tarpana* (homage to the departed fathers)
- 18) *Vajrahumkara* (Buddha supreme and eternal)
- 19) *Varada 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 tradition 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. *Tantra-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” (*jinās*), 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 ban ned 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 *brahmins* 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.

[sample break]

MEDICINE BUDDHA MANTRA

om namo bhagavate

baisaja guru

vaidura prabaha

rajaya tatagataya

arhate samyaksam bodhi

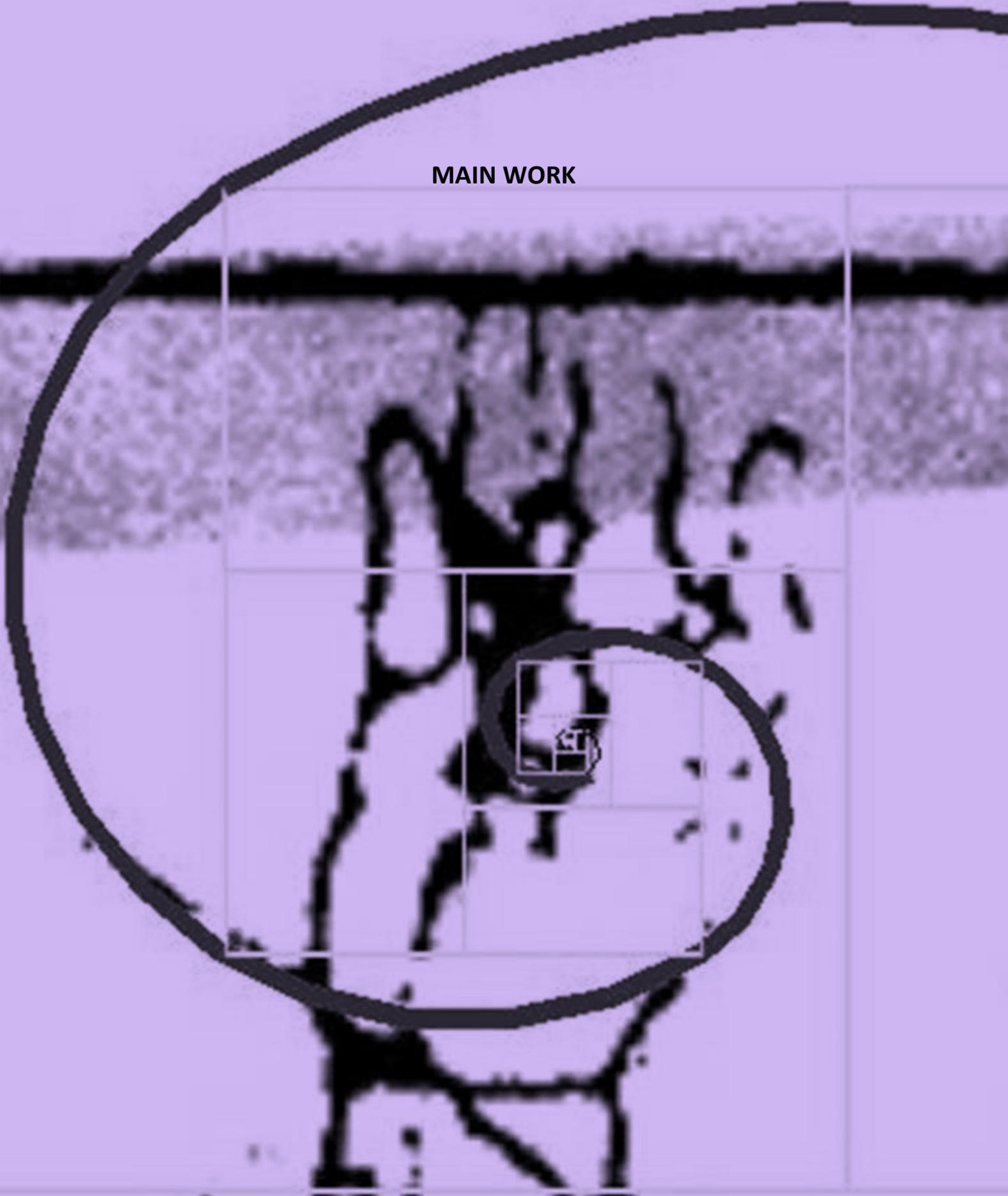
tadyata om

baisaje baisaje baisaja

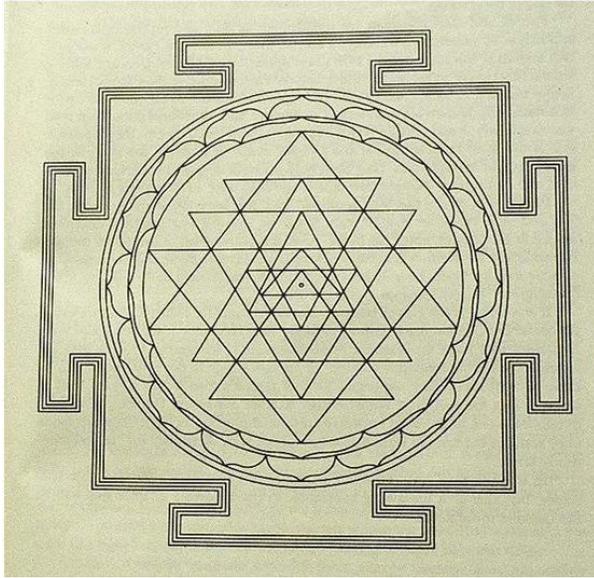
samudgate svaha

om

MAIN WORK



SHRI YANTRA

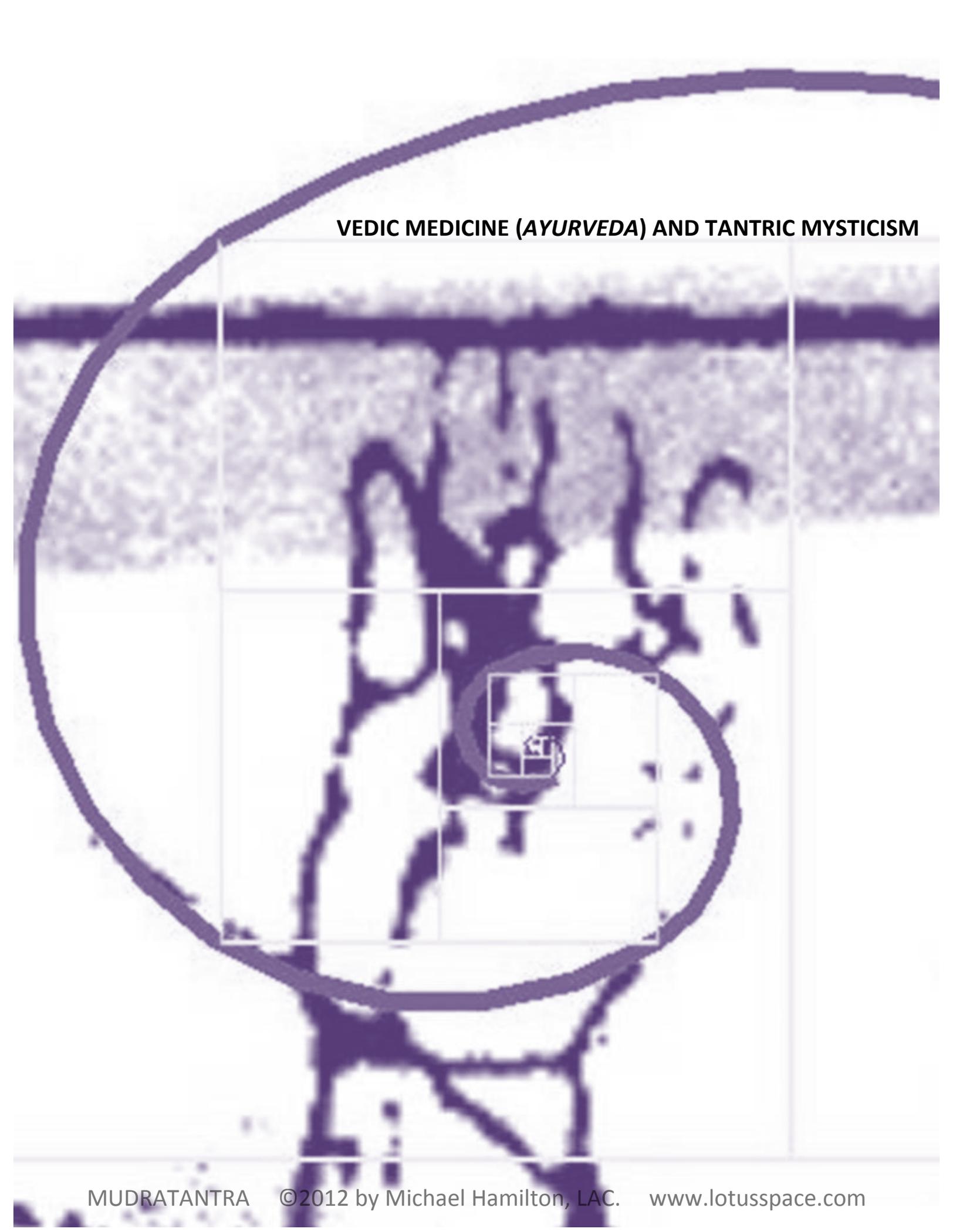


SHRI MERU YANTRA



Divine Female Sacred Geometry (*Shri Yantra*)/ Cosmic *Purusha*: sacred to *Shri Vidya* tradition

- Composition: five downward (female: *shakti*) triangles becoming progressive 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*), relating 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 (*Sthapana Karmani Mudra*)
 - 4) Seal of Bringing Close (*Samnidhapani 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.

The background features a person in a meditative pose, overlaid with a golden spiral and a white grid. The spiral starts from a small square in the center and expands outwards, passing through the person's torso and head. The grid is composed of thin white lines that create a series of squares and rectangles across the image.

VEDIC MEDICINE (AYURVEDA) AND TANTRIC MYSTICISM

HISTORY AND TRADITION OF AYURVEDA (SCIENCE OF LIFE):

SOURCES FOR HISTORY

Foreword: (Shambhala)

Origins: (Sitchin), (Wilkins), (Svoboda), (Ros), (Kshirsagar), (Frawley), (Apfelbaum)

Texts and Traditions: (Ros), (Feuerstein), (Svoboda), (Frawley)

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 (3450 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 millennium 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. In spite 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" (*vajra*); 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. *Vimana* have also been described as being multitiered 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 (ie. 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 direction, 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, Rakhigari, 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" (*Irnin*), "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]

Golden Age of Indian Culture: Classical Era (6th c.BCE- 10th c.CE); (Ros); (see Map 4-5)
Buddhism (c.500 BCE): Takshashila

- Gautama Buddha (563-483 BCE): the flourishing of Buddhism encouraged Emperor Ashoka to establish medical debate centers (not formal institutions) at Takshashila (Taxila) [at the

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 *brahmins*: 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:
 - International student body
 - 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
 - Campus covered ½ square mile and housed as many as 10,000 pupils and 1500 teachers, with numerous cooks and support staff
 - 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)

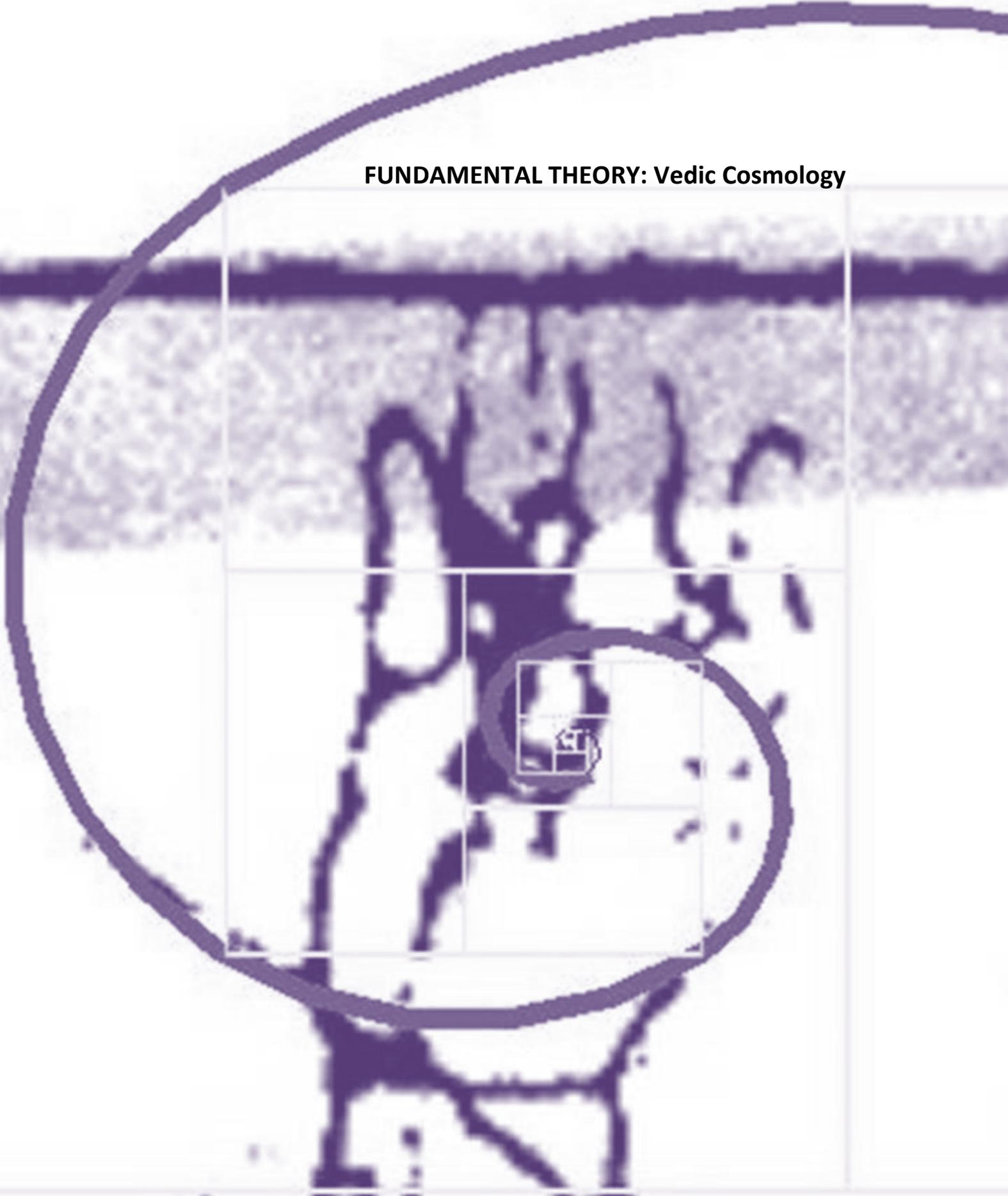
- ⊙ Slaughter of Buddhist monks as infidels
- ⊙ Destruction of Buddhist universities and great medical libraries of Takshashila and Nalanda
- ⊙ Nepal and Tibet: those who could escape, fled to Nepal and Tibet, where *Ayurveda* had first penetrated (8th c.CE); thus some *Ayurvedic* texts are preserved 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

[sample break]

FUNDAMENTAL THEORY: Vedic Cosmology



FUNDAMENTAL THEORY: Vedic Cosmology

SOURCES FOR FUNDAMENTAL THEORY

Magnificent Void (*Sunya*): Zero Point; (Shambhala), (Govinda)
Vedic *Sunya*: (Shambhala), (Govinda)

Singularity Point in Void: Nature of Absolute Reality (*Parama-Shiva; Atattva*); (Motoyama), (Ros), (Saraswati), (Svoboda, Ayurveda), (Kshirsagar, Philosophy)

Anthropocosm: Juxtaposition of Microcosm and Macrocosm; (Saraswati), (Ros), (Motoyama), (Svoboda), (Feuerstein), (Kshirsagar, Philosophy)

Personality of Ultimate Reality (*Parama-Shiva; Shiva-Shakti*); Supreme Deity; (Feuerstein), (Motoyama), (Saraswati)

Duality of Cause and Effect: Cycle of Cosmic Creation (*Karma*); (Ros), (Feuerstein), (Svoboda)

Cause and Effect (*Karma*): Action-Reaction; (Shambhala)

Cyclic Existence (*Samsara*): Macrocosmic Consciousness; (Shambhala), (Feuerstein)

Causal Singular Seed: Fragmentation of the Primordial Father (*Purusha*); (Shambhala), (Kshirsagar), (Ros), (Svoboda)

Effectual Multiplicity of Manifestation: Separateness of Mother Nature (*Prakriti*); (Shambhala), (Kshirsagar), (Ros), (Svoboda)

Trinity within Self: Process of Perception; (Motoyama), (Feuerstein), (Kshirsagar), (Svoboda)

Pentology of Matter: Five Great Elements (*Pancha Mahabhuta*); (Motoyama), (Feuerstein), (Kshirsagar), (Svoboda)

Physical Objectivity; (Motoyama), (Feuerstein), (Kshirsagar), (Svoboda), (Ros)

Interrelationships: Laws of Movement; (Maciocia), (Ros)

Five Envelopes of Consciousness (*Pancha Kosa*): Elemental Incarnation of Consciousness; (Ros), (Feuerstein), (Kshirsagar)

Gross Anatomy (*Sthulasharira*): Envelope of Food (*Anna kosa*); (Ros), (Kshirsagar)

Tri-*Dosha* Influence on Food Envelope (*Anna kosa*); (Ros), (Kshirsagar)

Energy Transformation (*Agni*): Heating Energy (Fire) of *Pitta*; (Kshirsagar)

Tissues and Wastes: Products of *Dosha*; (Ros), (Svoboda), (Kshirsagar), (Feuerstein)

Aura and Luster: Expansion of *Ojas* into the Ethereal Body; (Ros), (Kshirsagar), (Svoboda)

Channels of Flow: Gross Channels (*Srota*); (Ros), (Kshirsagar)

Major Organs: 12 Organs of the Thorax and Abdomen (*Kosthangas*); (Ros), (Maciocia)

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 *Sunyata vada* (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 *dhyani-buddhas* arranged in a four petaled 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 *bardos*, or in-between space, or suspended states of consciousness. The first three *bardos* 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 (*taiji*); (Hamilton, Daozhan)].

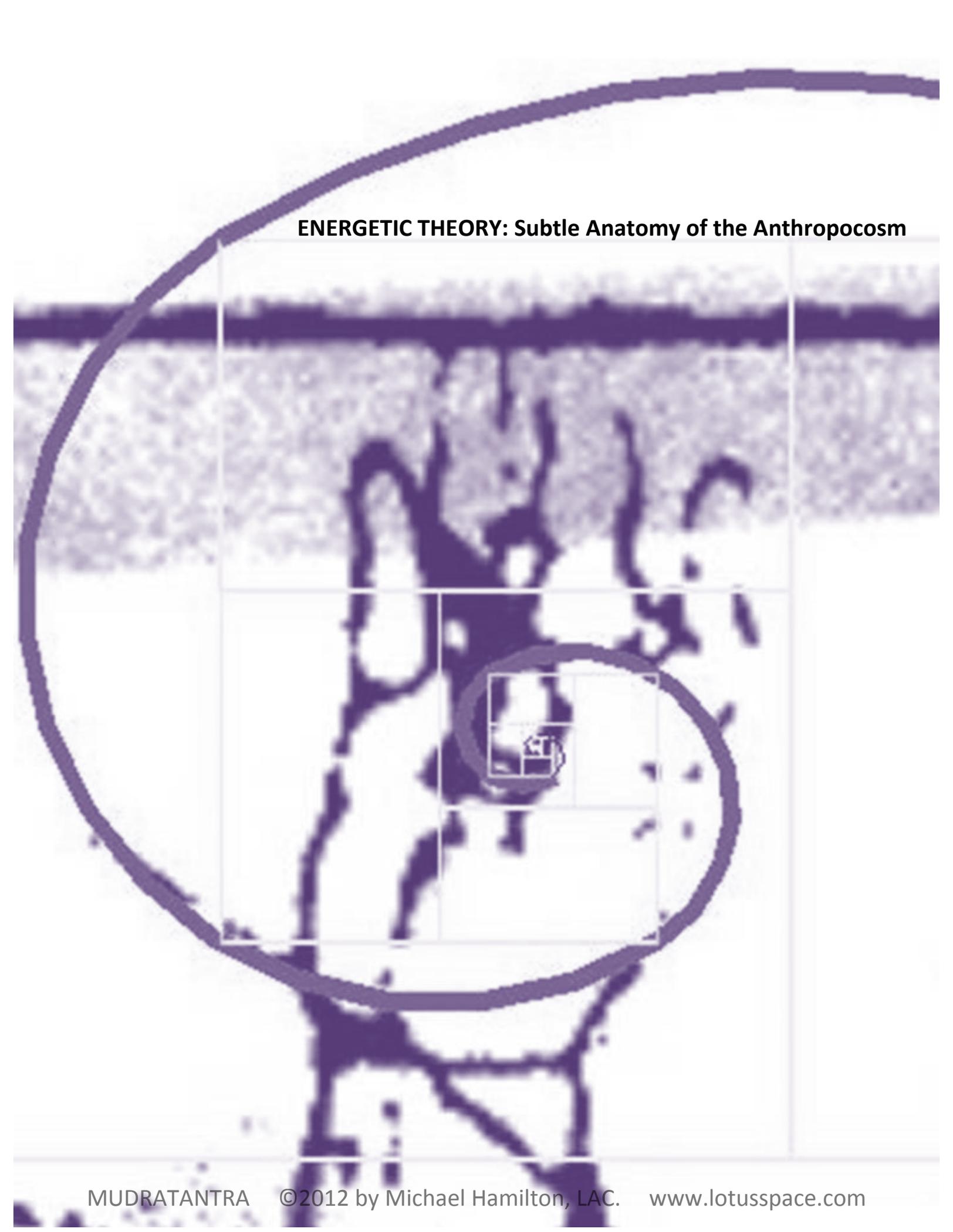
According to Vedic philosophy, all disciplines of various perspectives ultimately lead to the original singular truth of existential unity. The Vedic *rishis* attempted to describe their experiences with the indescribable absolute reality as being true (*satyam*) because it exists, harmonious (*rtam*) 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."

[sample break]

The image features a person in a meditative pose, possibly a lotus position, with their hands resting on their knees. The person is rendered in a dark, almost black silhouette against a lighter, textured background. A prominent golden spiral is drawn over the image, starting from a small square in the center and expanding outwards, passing through the person's torso and arms. A white grid is overlaid on the image, with a larger square centered on the person's torso. The overall aesthetic is spiritual and geometric.

ENERGETIC THEORY: Subtle Anatomy of the Anthropocosm

ENERGETIC THEORY: Subtle Anatomy of the Anthropocosm

SOURCES FOR ENERGETIC THEORY

Subtle Anatomy (Sukshmarsharira):

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 (*Kundalin*); (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*); (Chaithavuthi), (Ros), (Motoyama), (Feuerstein), (Saraswati), (Frawley), (Apfelbaum)

Energy Points (Marma): Threshold between Subtle (*Prana*) and Coarse (*Anna*); (Chaithavuthi), (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-Acusouce)

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- Acusouce)

Characteristics: (Shanghai 67-73), (CAM 75-82)

Flows: (Shanghai 67-73)

Functions: (Shanghai 73-74)

Taoist Functions: (Tai Hsuan)

Herbs: (Acupuncture.com)

Meeting, Master, Coupled (Shanghai 67-73)

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 (SUKSHMASHARIRA): 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 (*sukshmasharira*). 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 (*deha/sharira*), 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 words, 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), (Kshirsagar)

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 (*sukshmatharira*) 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" (*kundalini*); 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)

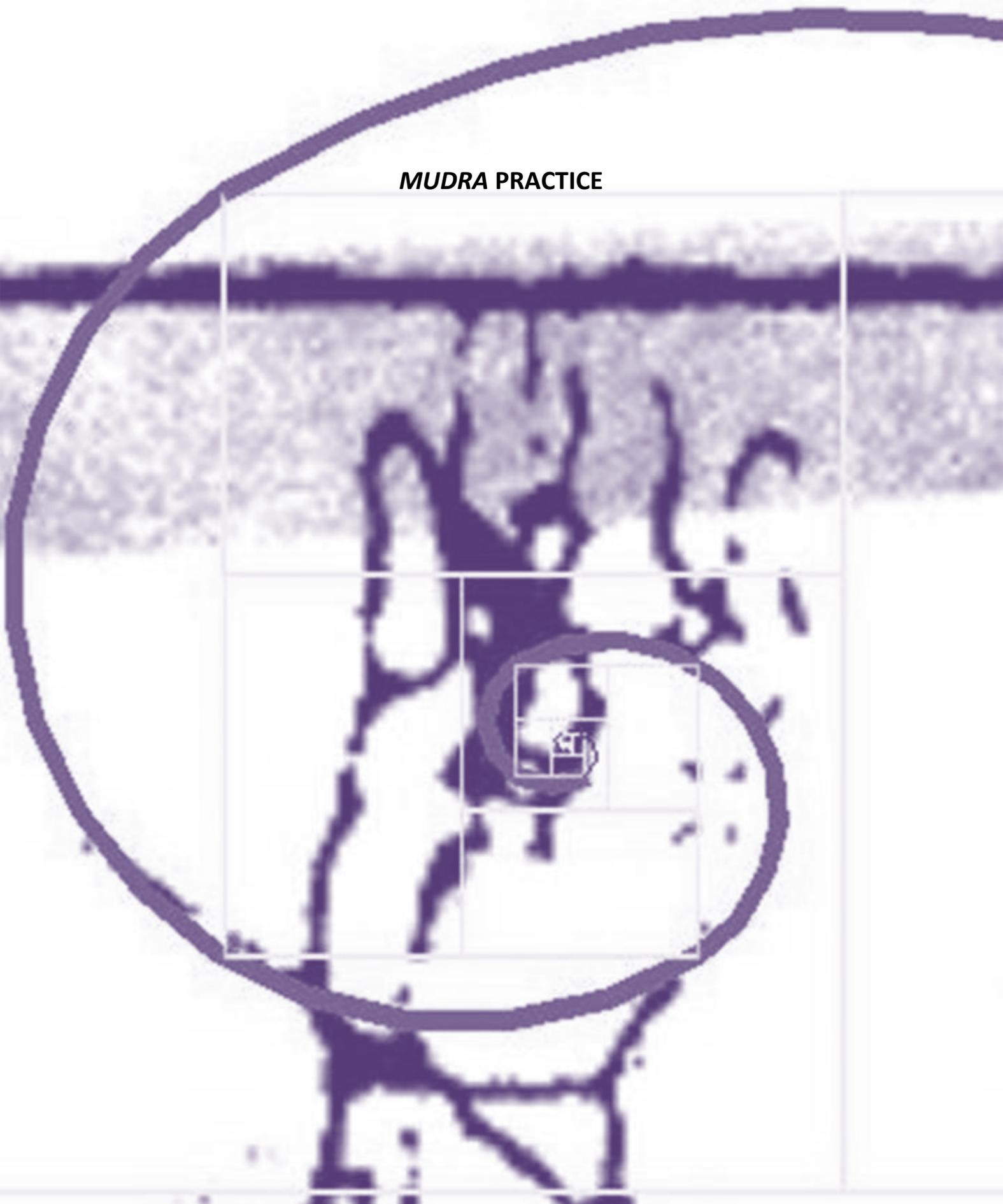
The traditional belief holds that *kundalini* [misinterpreted Skt: "coil" (*kunda*)] is represented symbolically as a serpent coiled 3 ½ times. The serpent, associated with many deities [Hindu: *Shiva*, *Vishnu*, *Kali*; Cross-cultural: *Buddha*, *Quetzalcoatl*, *Jesus*], represents human unconsciousness, 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" (*shmathana*) because it leads to liberation; → "lust," "memory" (*smara*); desire causes *karmic* memory] in order to dissipate (internally renunciate) 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

[sample break]

MUDRA PRACTICE



MUDRA PRACTICE AND INDEX:

SOURCES FOR MUDRA PRACTICE AND INDEX

Practice: (Feuerstein), (Hirschi), (Kim), (Motoyama), (Saraswati), (Wikipedia)

Index: (Feuerstein), (Gautama), (Gordon), (Hirschi), (Buddhist ICONS), (Kim), (Lysebeth), (Motoyama), (Saraswati), (Shambhala), (Siou), (Upadhaya), (Wikipedia)

Traditions:

Vedic-Tantric: (Feuerstein), (Gautama), (Hirschi), (Lysebeth), (Motoyama), (Saraswati), (Upadhaya)

Hatha Yoga: (Hirschi)

Tantric Buddhist: (Gordon), (Shambhala)

Taoist: (Siou), (Wikipedia)

Kuji Kiri: (Kim)

Kuji in: (Wikipedia)

Energetics: (see 'Sources for Energetic Theory')

Etiology-Pathogenesis: (Hirschi)

Herbal Remedy: (Hirschi), (Yang)

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).

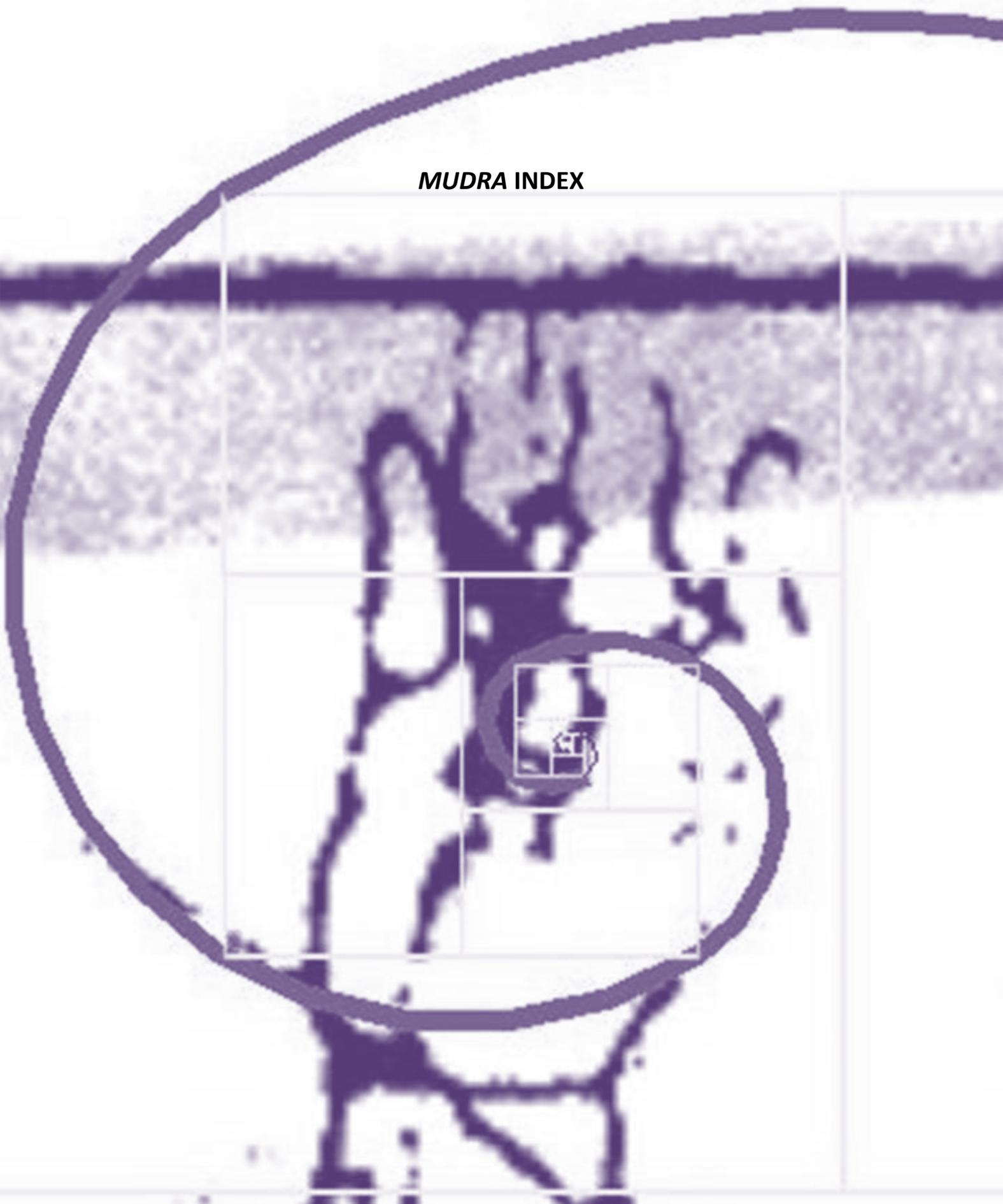
The Korean game, *chiap* (like paddy cake), training finger coordination and timing, consequently shapes and promotes the growth of the brain. Hand gestures stimulate the same regions of the brain as language (National Academy of Sciences- Nov., 2009). This idea becomes apparent after observing the human 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):

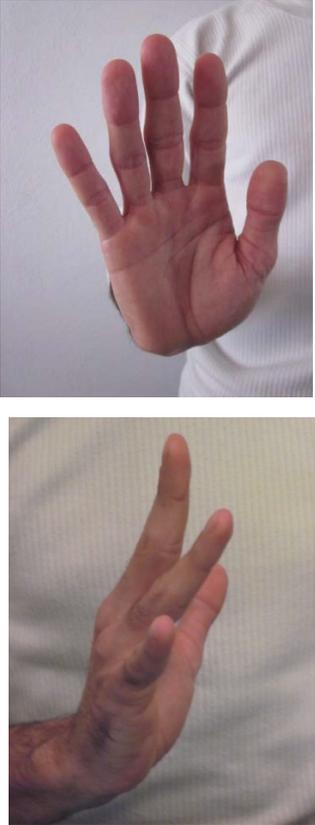
Thumb- brain center
Index- frontal lobe
Middle- vertex of head
Ring- parietal lobes
Pinky- occipital lobe

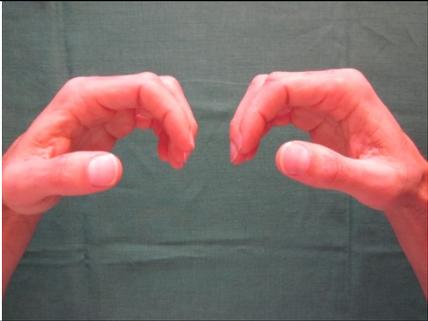
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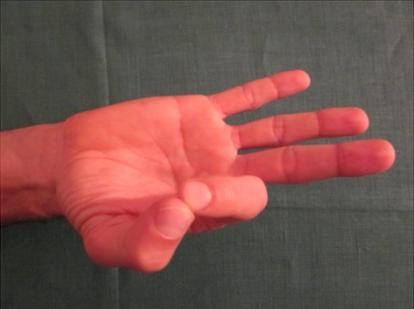
MUDRA INDEX



VEDIC-TANTRIC MUDRAS (Symbolic Hand Gestures/Divine Seals)

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)epitition (D)uration (F)requency	Tradition: (Vedic-Tantric-Buddhist) [Depictions: deities, sages] Energetics: (<i>Ayurveda</i>) Element (<i>mahabhuta</i>): (B) Energy center (<i>chakra</i>): (C) Meridians/Organs (<i>nadi</i>): (N) Energy Points (<i>marma</i>): (M) Functions: Indications; Spiritual, Mental, Physical (viscera) [(E)tiology-Pathogenesis Notes]	Herbal Remedy (<i>Pharmaceutical/Latin</i>) TCM Herbs (<i>pinyin</i>)
	<p>Abhaya [Chin.: <i>Shiwuwei yin</i>; Jap.: <i>Semui-in</i>]</p> <p>Promising Protection</p> <p>Blessing of Fearlessness</p> <p>[Vedic; <i>Mahayana</i> Buddhist: <i>Vajrayana</i>]</p> <p>[sim. <i>Pallav Mudra</i>]</p> <p>[sim. <i>Bharatanatyam</i>: “Flag” <i>Pataka</i>; “Three Part Flag” <i>Tripataka</i> (bending the ring finger half way)]; single-hand gesture (<i>asamyuta hasta</i>)</p> <p>[sim. <i>Bharatanatyam</i>: “Hood of a Snake”; (<i>Sarpashirsha</i>)]; single-hand gesture (<i>asamyuta hasta</i>)</p> <p>[sim. <i>Bharatanatyam</i>: (<i>Swastikam</i>); w/wrists crossed]; double-hand gesture (<i>samyuta hasta</i>)</p>	<p>G: Hold R hand (arm slightly bent) in front of chest (palm out; shoulder height); place L hand on thigh, lap, or heart</p> <p>[sim. Martial Arts: block or strike]</p> <p>Variations: (1) Vedic-Tantric: w/<i>gyan mudra (Upadhaya)</i> (2) R Hand forms <i>Abhaya mudra</i> (palm out w/fingers upward), while L Hand forms <i>Varada mudra</i> (see below) (palm out w/fingers downward); [sim. <i>Maoshantao</i>: butterfly hands; <i>Sifu</i> hands; <i>Taijiquan</i>: transition to ‘embrace the moon’] (3) <i>Shingon</i> Buddhist: (sim. to v2); middle finger is projected slightly forward</p> <p>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</p> <p>A: Belief/Faith <good in all beings will be revealed> Love</p> <p>Similar Taoist Magic Fingers: (1) <i>Powerful Ceremonial Scepter</i>: R hand at level of face (2) <i>Flying Crane</i>: L hand raised to level of forehead, R hand at level of throat; arms</p>	<p>Vedic: [Depictions: <i>Nataraj, Vishnu</i>]</p> <p><i>Theraveda</i> Buddhist</p> <p>5- <i>Mahayana</i> Buddhist: <i>Vajrayana</i> [Depictions: found most freq. in <i>Shakyamuni</i> immediately after attaining enlightenment; used by <i>Gautama Buddha</i> to subdue an attacking elephant (in <i>Gandhara art</i>); and <i>Amoghasiddhi, Dipankara</i>]; 4-7th c. CE: Wei and Sui eras</p> <p>C: Opens minor <i>chakra</i> of palm (stigmata)</p> <p>M: Stimulates: TW5; Contact: P7 (earth); P8 (fire)</p> <p>Conquers fear; generates courage and determination</p> <p>Calms mind</p> <p>Tonifies weakness</p>	

VEDIC-TANTRIC MUDRAS (Symbolic Hand Gestures/Divine Seals)				
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)epitition (D)uration (F)requency	Tradition: (Vedic-Tantric-Buddhist) [Depictions: deities, sages] Energetics: (<i>Ayurveda</i>) Element (<i>mahabhuta</i>): (B) Energy center (<i>chakra</i>): (C) Meridians/Organs (<i>nadi</i>): (N) Energy Points (<i>marma</i>): (M) Functions: Indications; Spiritual, Mental, Physical (viscera) [(E)tiology-Pathogenesis Notes]	Herbal Remedy (<i>Pharmaceutical/Latin</i>) TCM Herbs (<i>pinyin</i>)
 [Vajrayana]		are crossed (3) <i>Powerful Constellation Communication:</i> R hand raised overhead (4) <i>Mythical Power of the Control of Floods:</i> R hand open (sim. <i>Abhaya mudra</i>) w/ L ring finger touching palm, while other fingers and thumb is extended (5) <i>Power of the 3 Terrace Path:</i> R hand at level of head; coupled w/ L hand (<i>Power of Thunder Magic</i>)- closed fist w/thumb tucked inside index finger (6) <i>Supernatural Power of Big Head Spirit:</i> L hand (sim. <i>Hatha Yoga</i> position); R hand (sim. <i>Abhaya mudra</i>)- open		
	Adhomukham		10- <i>Gayatri Devi</i>	
	Agnisar Kriya [<i>Hatha Yoga</i>] Purification by Fire Breathing	G: Sit <i>vajrasana</i> while panting like a dog (repeat 25x); extend tongue from mouth and breath rapidly by contracting and expanding the abdomen	10- <i>Hatha Yoga</i> Treats abdominal conditions: flatulence, constipation, depression (Lv)	

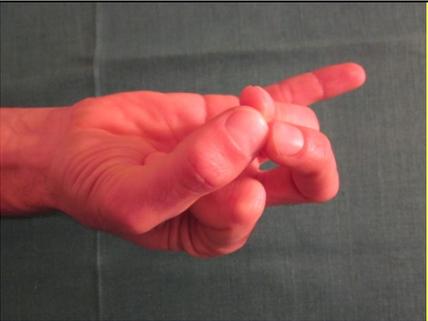
VEDIC-TANTRIC MUDRAS (Symbolic Hand Gestures/Divine Seals)				
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		<p>Good preparation for <i>uddiyana bandha</i> and <i>navli kriya</i></p> <p>Advanced: exhale deeply and perform <i>jalandhara bandha</i></p> <p>Precautions: wait at least 4 hrs. after eating; HBP, heart disease, ulcer clients should refrain</p>		
	<p>Agochari [<i>Hatha Yoga</i>]</p> <p>Gaze at Tip of Nose</p>	<p>G: Use <i>jnana</i> or <i>cin mudra</i>; gaze at the tip of the nose; observe breathing; finish when eyes get tired</p>	<p>B: Regulates air (<i>vayu</i>)/metal- (L/LI)</p> <p>C: Activates 1-Root (<i>muladhara chakra</i>); Activates 6-Third Eye (<i>ajna chakra</i>)(sim.<i>Jnana mudra</i>)</p> <p>N: L (air/metal) reinforces L I (air/metal)</p> <p>M: Connection: L11 (ether/wood) creates LI1 (air/metal)</p> <p>Promotes concentration</p> <p>Calms nervous system</p>	

VEDIC-TANTRIC MUDRAS (Symbolic Hand Gestures/Divine Seals)

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)epitition (D)uration (F)requency	Tradition: (Vedic-Tantric-Buddhist) [Depictions: deities, sages] Energetics: (<i>Ayurveda</i>) Element (<i>mahabhuta</i>): (B) Energy center (<i>chakra</i>): (C) Meridians/Organs (<i>nadi</i>): (N) Energy Points (<i>marma</i>): (M) Functions: Indications; Spiritual, Mental, Physical (viscera) [[E]tiology-Pathogenesis Notes]	Herbal Remedy (<i>Pharmaceutical/Latin</i>) TCM Herbs (<i>pinyin</i>)
	<p>Akashi [Hatha Yoga]</p> <p>Ether/Space (Consciousness of Inner Space)</p> <p>Tongue on Gum</p>	<p>G: Connect the tips of the thumbs w/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</p> <p>Used in conjunction w/<i>kechari</i> and <i>shambhavi mudra</i></p> <p>Similar Taoist Magic Fingers:</p> <ol style="list-style-type: none"> (1) <i>Female Immortal Savior Magic:</i> palms out, fingers up; outside R hand at level of brow, while inside L hand at level of throat (2) <i>Precious Blessings of the Five Generals; Precious Blessings of the Five Emperors:</i> arms crossed; L hand fingers at brow level, while R hand fingers at throat level (3) <i>Power of Fire Trigram:</i> w/R hand; in conjunction w/ L hand w/thumb beneath middle finger (<i>Power of Water Trigram</i>) (4) <i>Power of the Center Palace:</i> L hand- middle finger placed over thumb w/remaining fingers extended (sim.<i>Akashi mudra</i>); coupled w/ <i>Power of the Lake Trigram:</i> (sim. to <i>Prithvi mudra</i>) but ring finger is on top of thumb (5) <i>Supernatural Power of Master of Execution of Evils:</i> L hand (sim. <i>Jnana mudra</i>); R hand- (sim.<i>Akashi</i> and <i>Sunya mudra</i>) 	<p>3- <i>Hatha Yoga</i></p> <p>B: Regulates wood- (Lv/GB)</p> <p>C: Activates 6-Brow (<i>ajna chakra</i>)</p> <p>N: L (air/metal) creates P (fire); GV-CV (Taoist: Thunder Magic); <i>Sushumna nadi</i> (Yogic Tantric): raises energy</p> <p>M: Connection: L11 (ether/wood) reinforces P9 (ether/wood)</p> <p>Invokes light trance</p> <p>Calms emotions, regulates limbic system</p> <p>Activates brain activity</p> <p>Integrates brain hemispheres</p>	

VEDIC-TANTRIC MUDRAS (Symbolic Hand Gestures/Divine Seals)

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	<p>Ankush</p> <p>[sim. <i>Bharatanatyam</i>: "Cock"; (<i>Tamrachuda</i>)]; single-hand gesture (<i>asamyuta hasta</i>)</p>	<p>G: Curl fingers into fist, while extending the index finger which is bent at 90°;</p> <p>Should be done in conjunction w/worship (<i>sadhana</i>), during accomplishment of <i>Akarshan</i> (attraction) and <i>Mohini mantras</i></p>	<p>Attracts (<i>akarshan</i>) three worlds (<i>triloka</i>): embeds magnetism w/in <i>aura</i></p> <p>Projects devotee's influence into <i>triloka</i></p> <p>B: Reduces wood/ether (<i>akasa</i>)-(LV/GB); Reduces earth (<i>prithvi</i>)-(Sp/S); Reduces water (<i>jala</i>)-(K/UB);</p> <p>N: Reduces all meridians except LI</p> <p>M: Connection: P9 (ether/wood) supports P8 (fire); P8 (fire) controls TW1 (air/metal); H9 (ether/wood) supports H8 (fire); H8 (fire) controls SI1 (air/metal)</p>	
	<p>Apan</p> <p>Energy</p> <p><i>Apanahuti</i></p> <p>Dietary <i>Mudra</i> #3</p> <p>[sim. <i>Bharatanatyam</i>: "Head of a Deer"; (<i>Mrigashirsha</i>); "Face of a Lion" (<i>Simhamukha</i>)]; single-hand gestures (<i>asamyuta hasta</i>)</p>	<p>G: Connect the tips of the thumb, middle, and ring fingers together, while the index and pinky fingers remain extended</p> <p>D: 5-45 min.; 15 min.</p> <p>[sim. <i>pushan mudra</i>- L Hand; Dietary <i>Mudra</i> #3]</p> <p>Variation: (1) Dietary Mudra #3: R Hand- to be done during ingestion of 3rd morsel (<i>apanahuti mudra</i>)</p> <p>V: Sitting in a lush blossoming garden; observing seed germination, cultivation, plant</p>	<p>B: Regulates space/ether (<i>akasa</i>)/wood- (Lv/GB); Regulates earth (<i>prithvi</i>)-(Sp/S)</p> <p>N: L (air/metal) creates P-TW (fire)</p> <p>M: Connection: L11 (ether/wood) reinforces P9 (ether/wood) / creates TW1 (air/metal)</p> <p>Calms/stabilizes mind [Lv]: promotes healthy Lv function, promotes tolerance, patience, confidence; develops insight</p> <p>H attack recovery: (firmly press R hand; assistance OK)</p>	<p>Milk Thistle (<i>Silybum marianum</i>)</p> <p>Dandelion (<i>Taraxacum officinale</i>)</p>

VEDIC-TANTRIC MUDRAS (Symbolic Hand Gestures/Divine Seals)				
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		growth, transformation, and good harvest A: Cultivation Consideration/Kindness Accomplishment Gratification Gratitude Similar Taoist Magic Fingers: (1) <i>Powerful Nine Oxen</i> : L hand; performed w/ <i>Power of Thunder Magic</i> (R hand inter-looped fingers)	Promotes elimination (vomiting and diarrhea contraindicated) Purifies body and mind: blood detoxification Promotes urination: UTI, cloudy Facilitates easy child birth	
	Apan Vayu Lifesaver	G: Bend index fingers to touch the mound of the thumb, and connect the tips of the thumb, middle, and ring fingers together, while the pinky fingers remain extended F: 3x/day D: 15 min. V: Red rosebud in H Exhale- flower opens (a bit larger with every breath) A: Freedom Leisure Beauty Peace	B: Reduces air (<i>vayu</i>)/metal- (L/LI); Regulates ether (<i>akasa</i>)/wood- (Lv/GB), earth (<i>prithvi</i>)- (Sp/S) N: L (air/metal) creates P-TW (fire) M: Connection: L11 (ether/wood) reinforces P9 (ether/wood) / creates TW1(air/metal) First aid for H attacks (at first sign) Regulates and strengthens H	Vitamin E in wheat germ Magnesium lemon balm (<i>Melissa officinalis</i> L.)

[sample break]

APPENDICES

APPENDICES

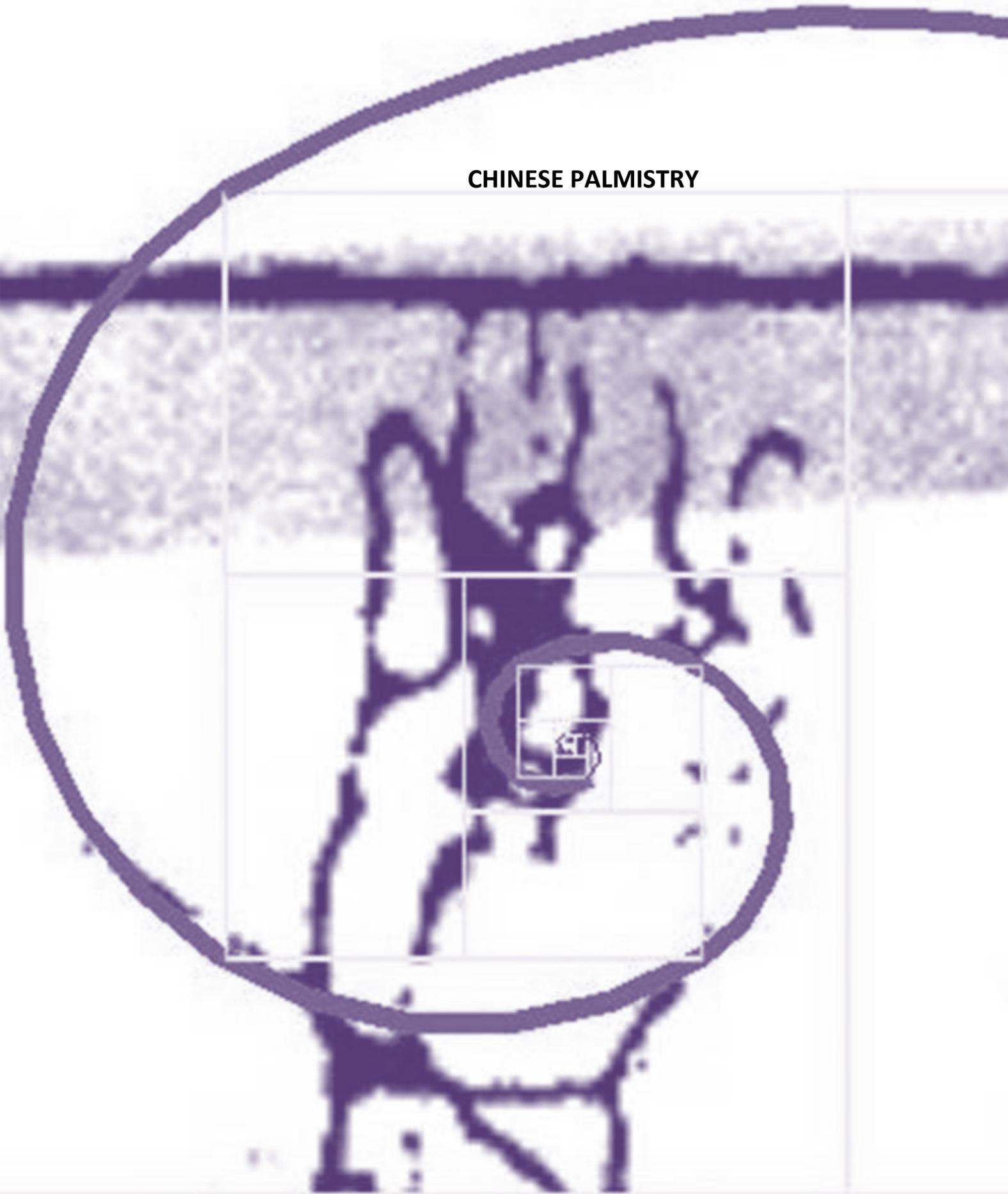
SOURCES FOR CHINESE PALMISTRY

Hand Analysis: (Zong), (Wilson), (Siou, Palmistry),
(Maciocia 149, 172-173)

SOURCES FOR KOREAN HAND ACUPUNCTURE

Korean Hand Acupuncture: (Landis), (Tae Woo Yoo-KHT)

CHINESE PALMISTRY



HAND ANALYSIS

Palmistry: *Shouxiang*

Hand Diagnosis: *Shouzhen*

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 (*daoshi*) 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 (ie. myriad creatures). The various inscribed cosmological structures enabled the location of the various deities (see also 'Cosmology' section within [Daozhan: 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 *Yijing*, both having influential palmar cosmological correspondences (ie. 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 (L14-*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 one's 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.**

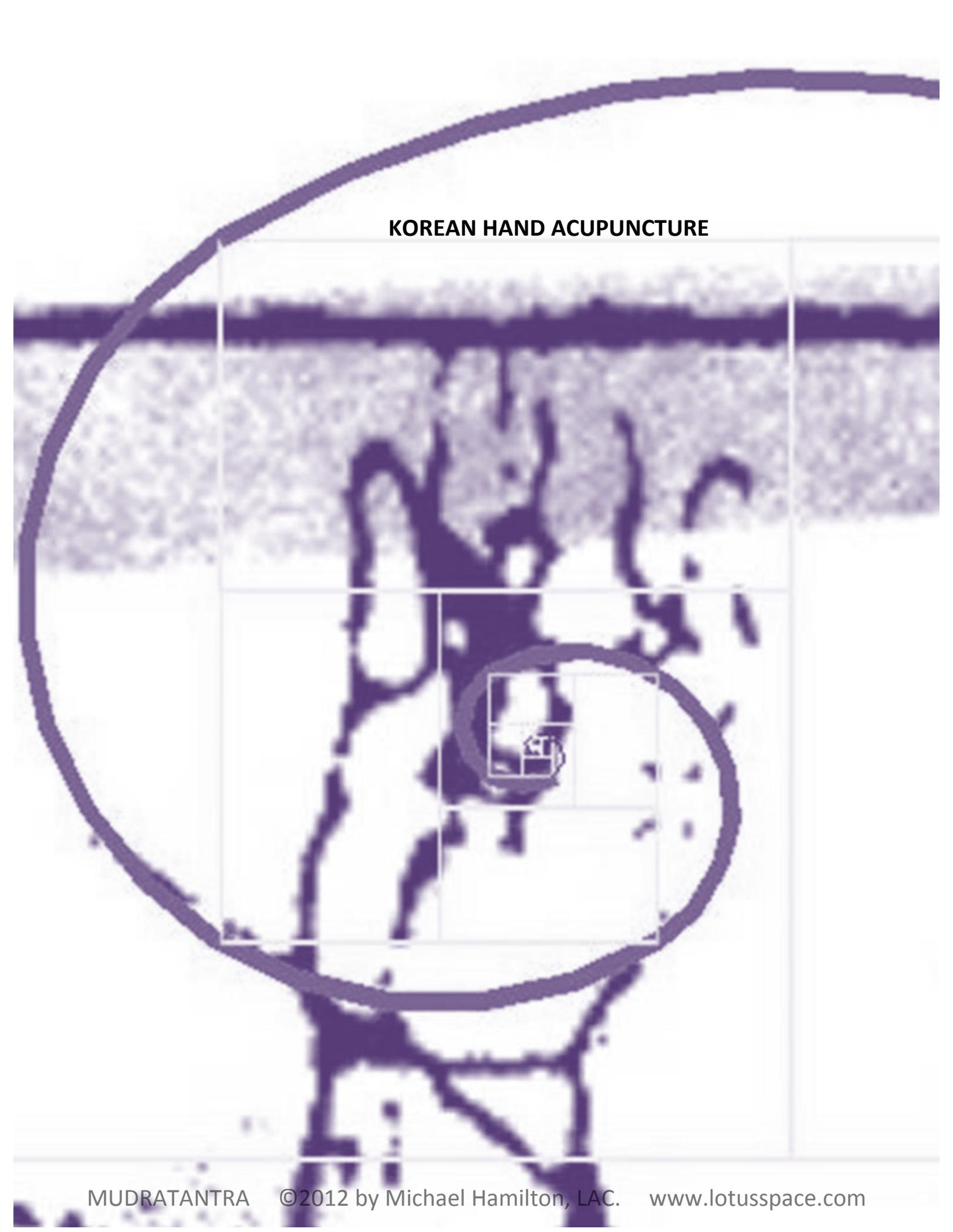
Any aspect can be described in two ways relative to the scope of *yin* and *yang*. When looking at the overall hand, *yin* and *yang* refers to right and left, palm-dorsum, controlled-natural, past-future, and palm-fingers, respectively. The left and right hands relate to the left (fire: logic) and right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

[sample break]

A photograph of a human hand with a white grid overlaid. A thick, dark purple spiral line starts from the center of the palm and winds outwards, tracing a path across the hand. The background is a blurred natural setting with trees and a body of water.

KOREAN HAND ACUPUNCTURE

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; acqd. 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/internal) and *Bu* (TCM: *yang*; *fu*- hollow, external) 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

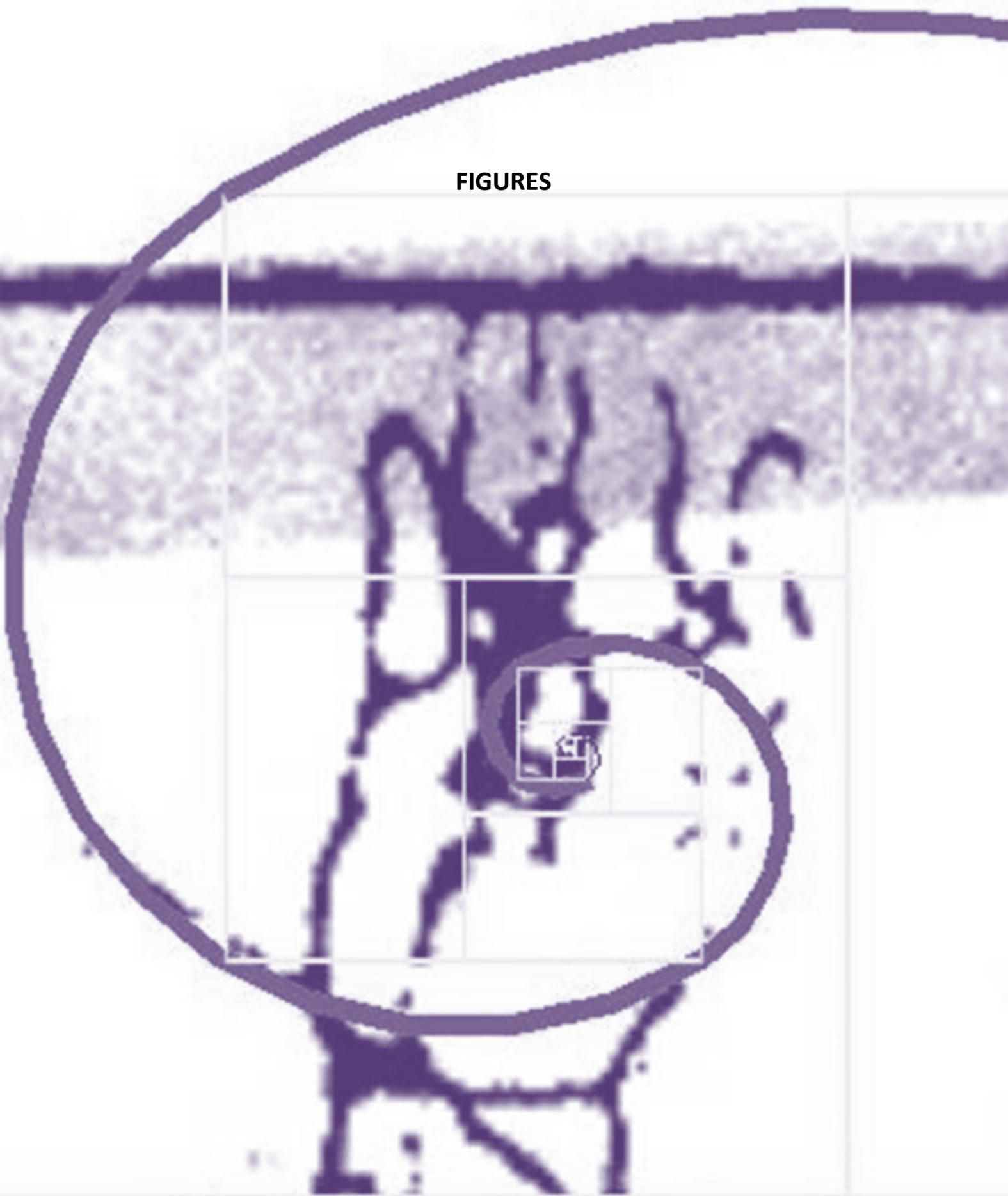
- Palmar aspect of hand: abdomen (internal organs)
- Dorsal aspect of hand: back and waist (spine; skeletal system)

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

[sample break]

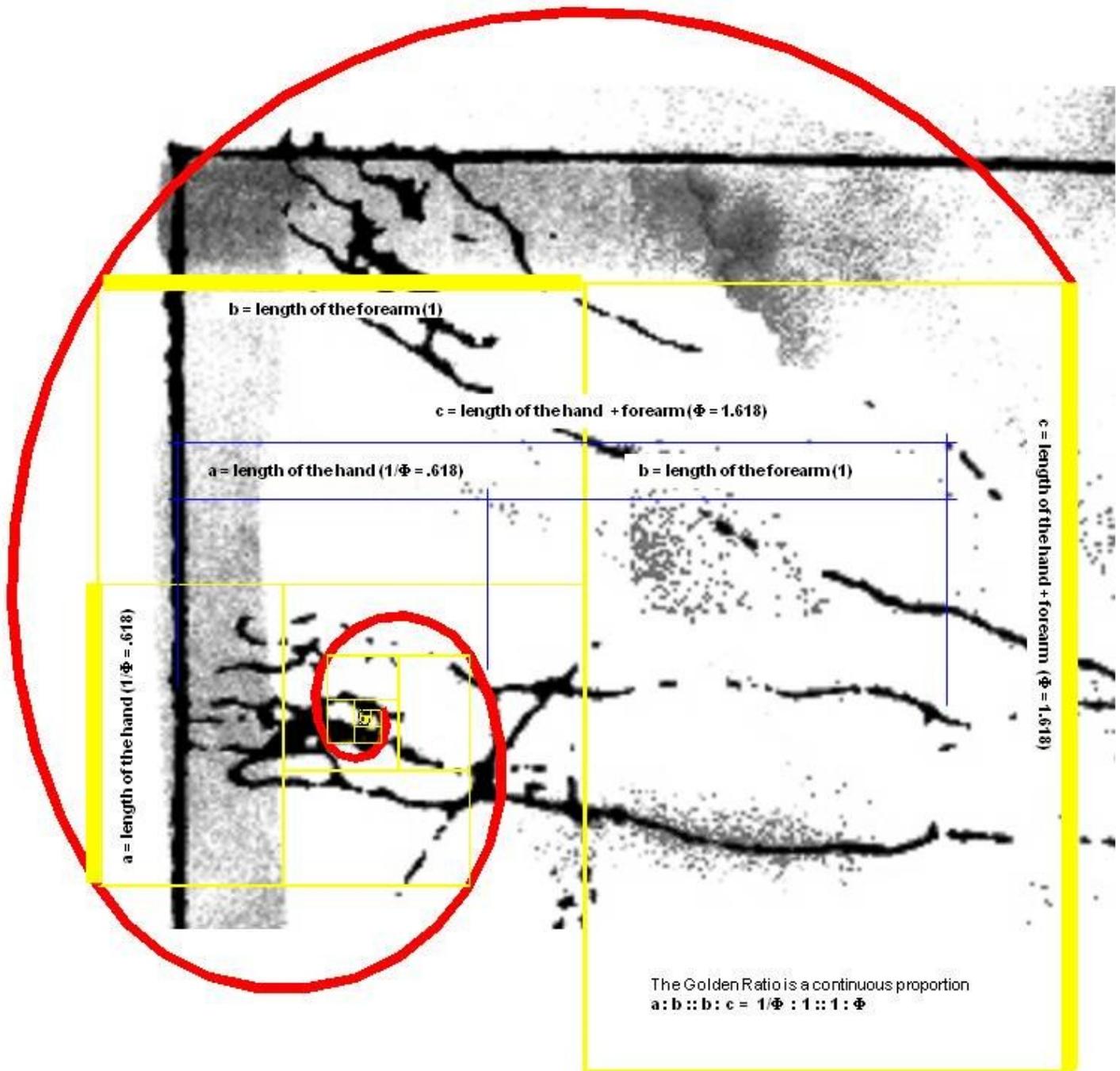
FIGURES



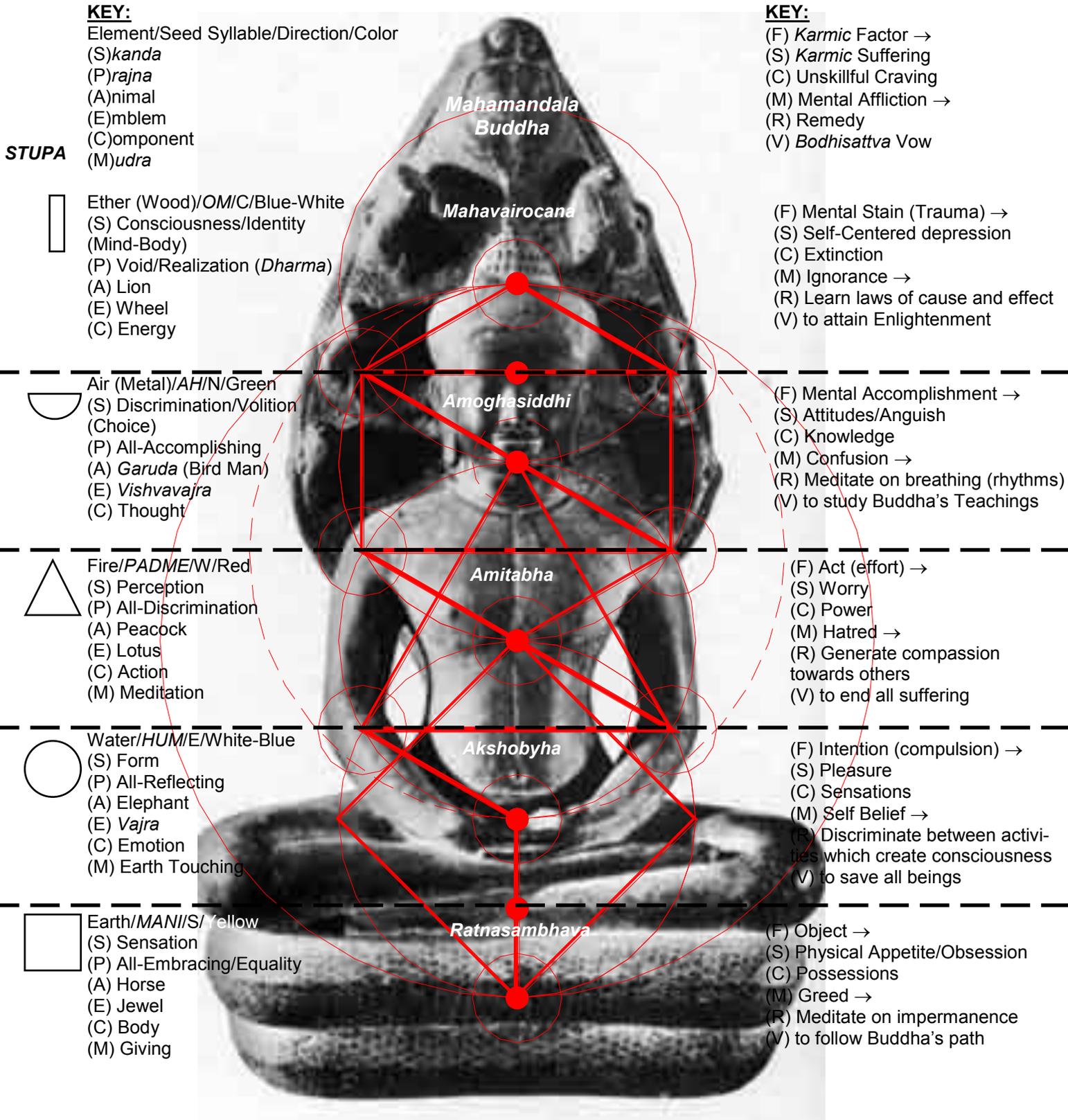
[selected figures]

GOLDEN PROPORTION IN HAND (FIGURE 4)

The Golden Ratio can be found in human proportion [ie. when measuring the length of the hand ($1/\Phi = .618$) to the length of the forearm (1); their sum ($\Phi = 1.618$)]. 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.



KABBALLAH AND BUDDHIST MYSTICISM (FIGURE 42)



WHEEL OF LIFE (SIX REALMS OF SAMSARA) (FIGURE 43)

FORMULA OF DEPENDENT ORIGATION (PRATITYASAMUTPADA):

- 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*)

AVALOKITESVARA BUDDHAS OF REALMS:

- 1) Powerful One of 100 Blessings (lute) [white]
- 2) Judge of Death (*dharma-rajā*) (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:

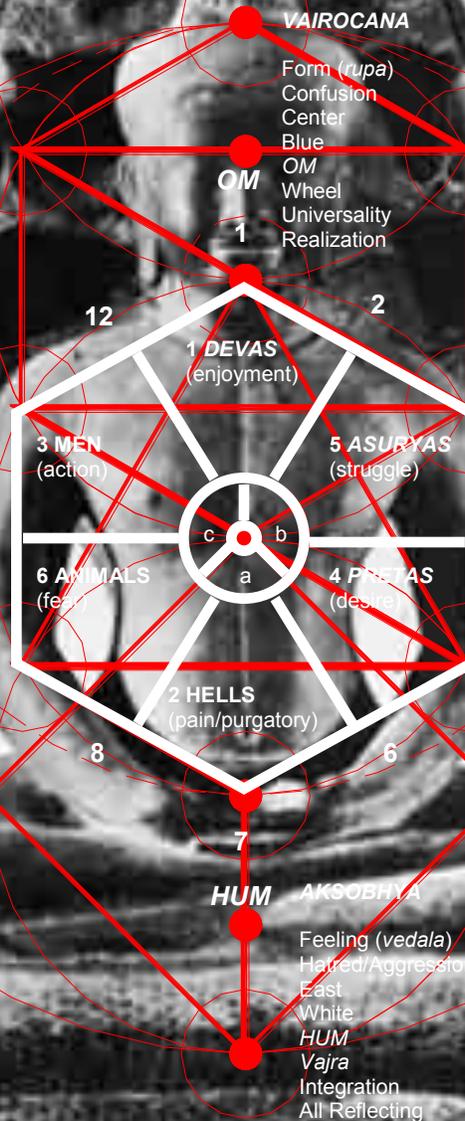
- Skanda
- Samsara affliction
- Direction
- Color
- Seed Syllable
- Symbol
- Way
- Wisdom

RATNASAMBHAVA NI

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

COMBINED LIGHT OF ALL BUDDHAS PA

- No humor
- Ignorance



MA AMOGHASIDDHI

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

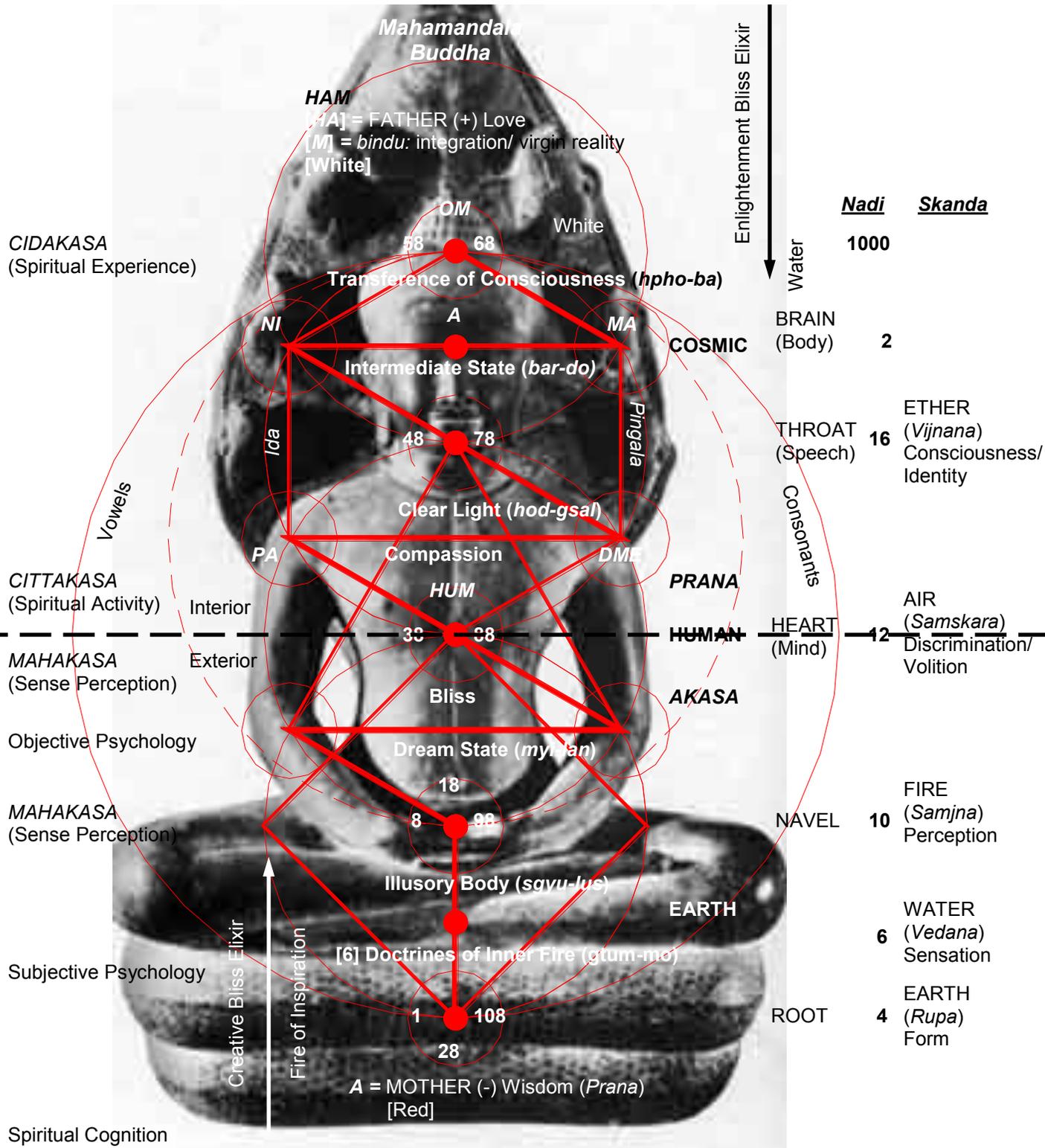
DME AMITABHA

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

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



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 regenera-
 tive subconscious
 Subjective wisdom
 Priest

Supreme Truth
 Existence
 49 day process
 from death to rebirth

HINAYANA:
 Egolessness

DEATH

MAHAYANA:
 Liberation

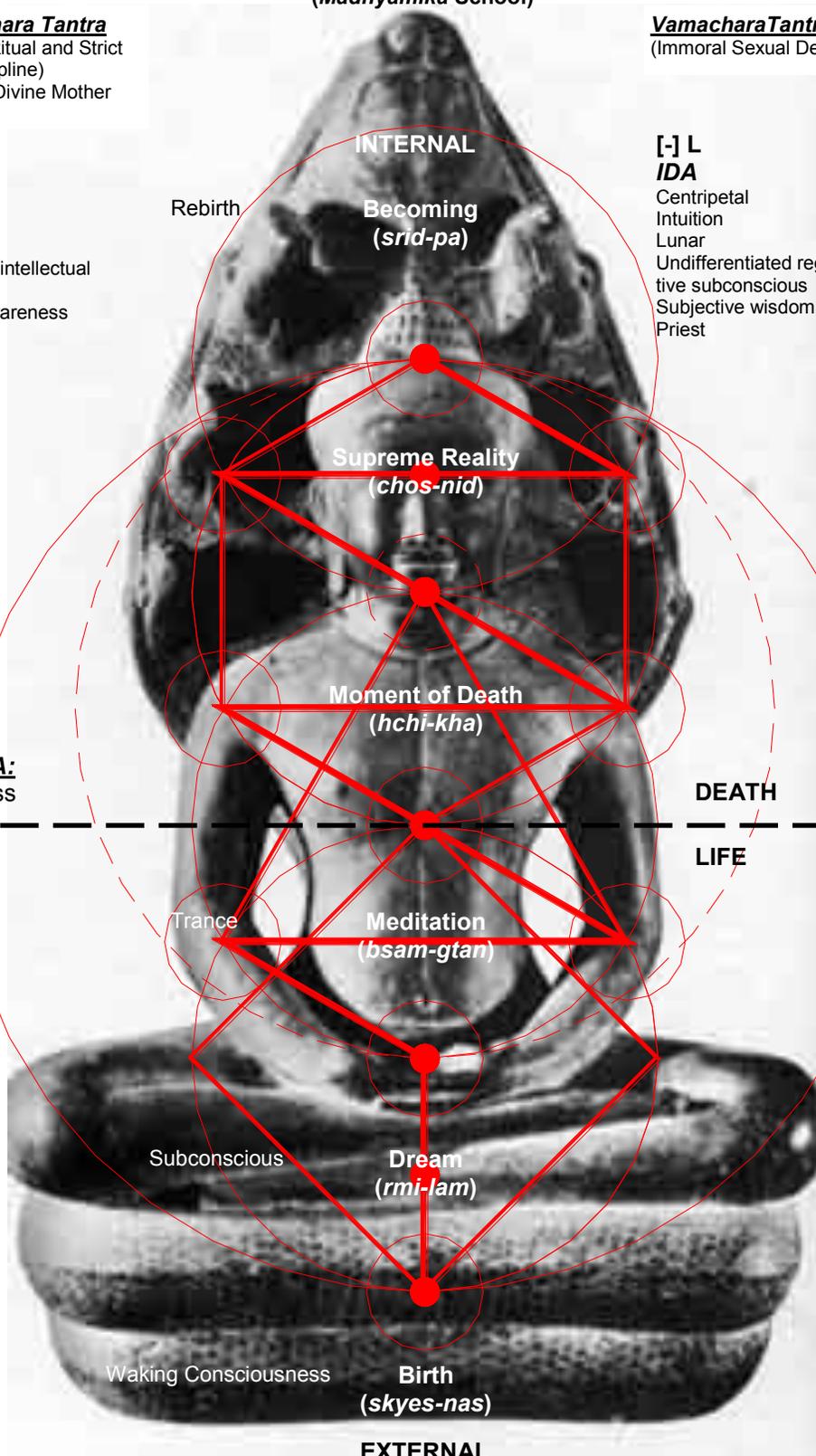
LIFE

AIR Relative Truth
 Nonexistence

FIRE Suspended States

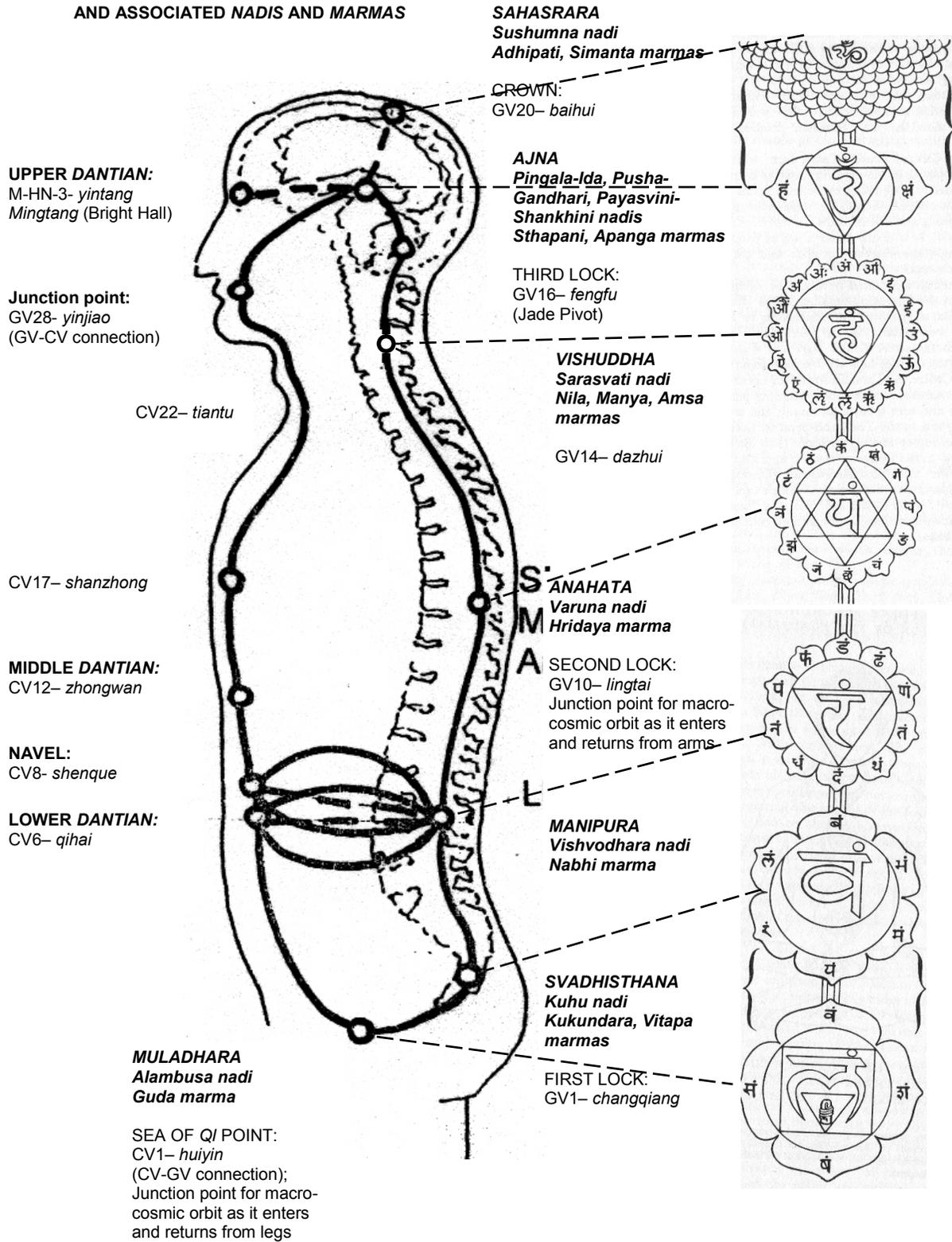
WATER
 Gross Material
 (vayu)

EARTH



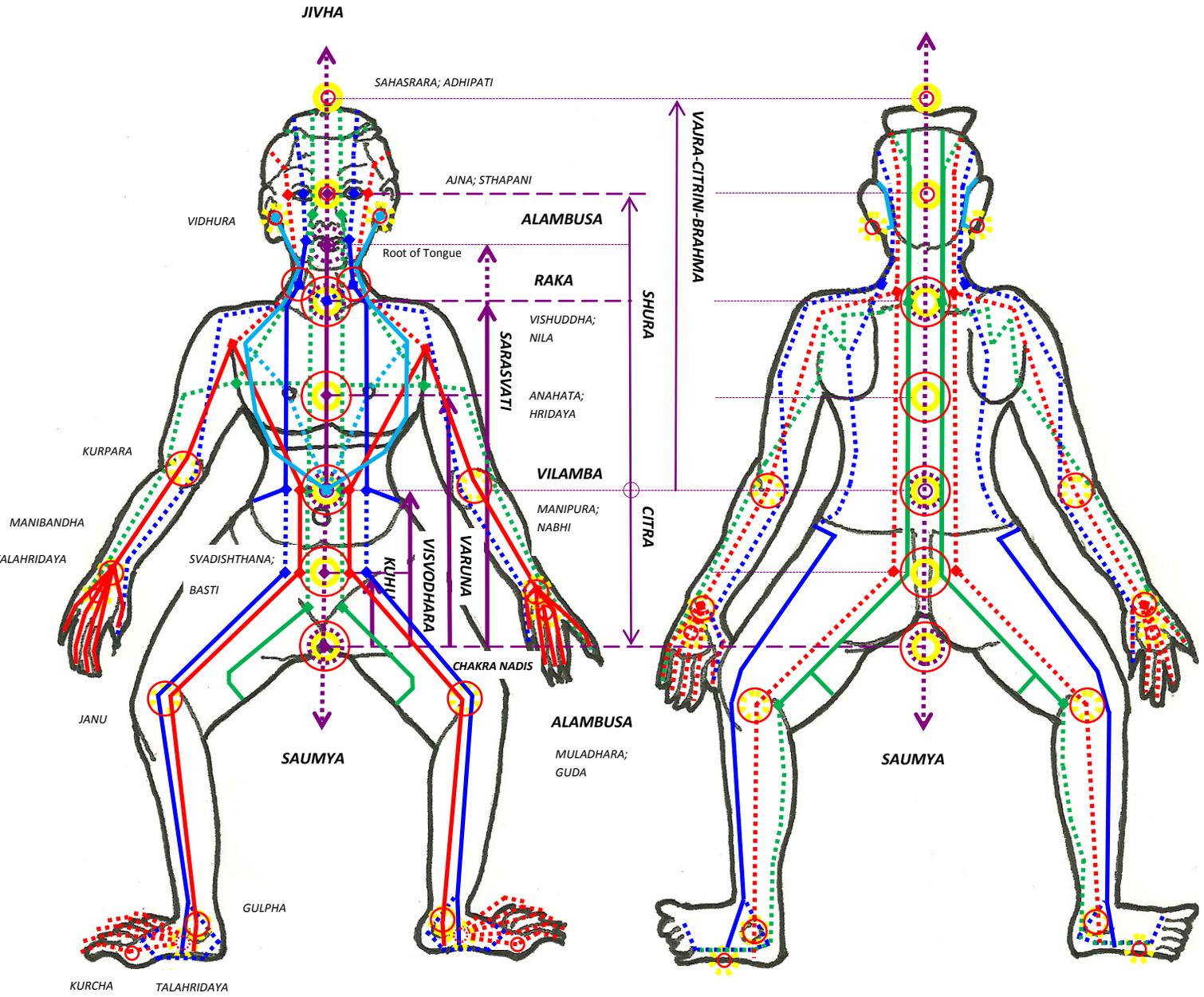
THE GREAT CENTRAL CHANNEL AND CHAKRA LOCATIONS (FIGURE 46)

AND ASSOCIATED NADIS AND MARMAS



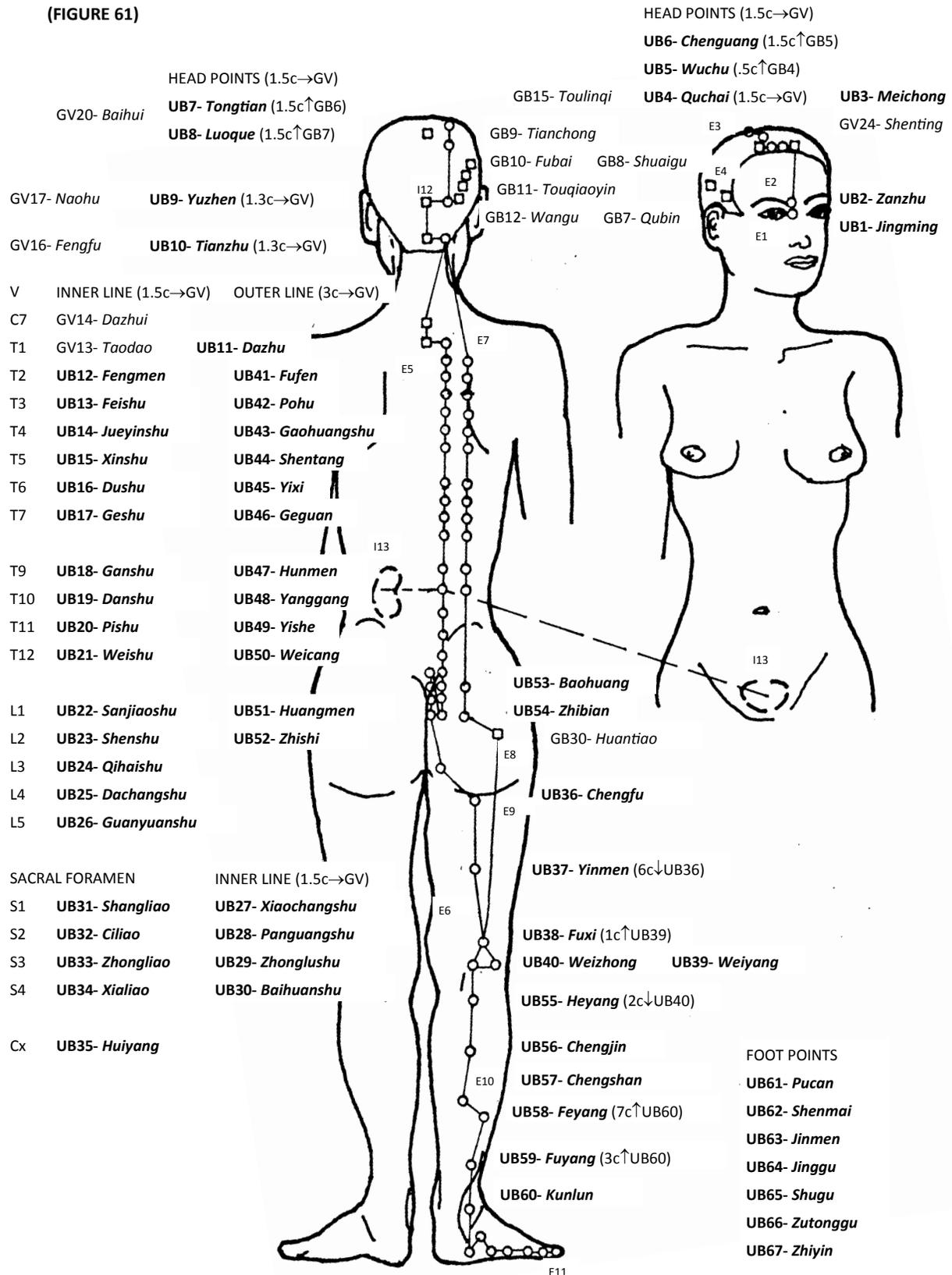
VEDIC YOGA NADIS (FIGURE 47)

[Based on combined Thai-Yoga sources]



LEGEND:			
	CHAKRA		SUSHUMNA AND CHAKRA NADIS [sim. THAI: SUMANA] [R-L]
	CHAKRA Minor		KUHU AND ALAMBUSA NADIS [sim. THAI: NANTHAKRAWAT, KHITCHANA]
	MARMA		PINGALA-IDA NADIS [sim. THAI: PINGKHALA-IJHA]
	NADI EXTERNAL/PRIMARY FLOW		PUSHA-GANDHARI NADIS [sim. THAI: THAWARI-SAHATSARANGSI]
	NADI INTERNAL/BRANCH FLOW		PAYASVINI-SHANKHINI NADIS [sim. THAI: ULANGKA/RUCHAM-LAWUSANG]
	SUSHUMNA NADI (ORIGINAL)		YASHASVINI-HASTIJIVHA NADIS [sim. THAI: KALATHARI]
	NADI ORIGIN/TERMINATION/BRANCH		

URINARY BLADDER PRIMARY MERIDIAN- ZU TAIYANG PANG GUANG JING
(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
KHT Micro-Meridians: palmar- A, D, E, H, J, L; dorsal- B, H, I, M

Ayur: Heaven/Ether
Chakra: Throat

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

TCM Meridian: Triple Warmer (Fire)
Taoist 5 Element: Metal (Autumn)
KHT 5 Finger Elemental Organ: Metal- L/LI
KHT Micro-Meridians: palmar- C, K, G; dorsal- D, H, L

Ayur: Earth
Chakra: Root

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

Master Gate

TCM Meridian: Large Intestine (Metal)
Taoist 5 Element: Wood (Spring)
KHT 5 Finger Elemental Organ: Fire- H/SI, P/TW
KHT Micro-Meridians: palmar- C, K, G; dorsal- D, H, L

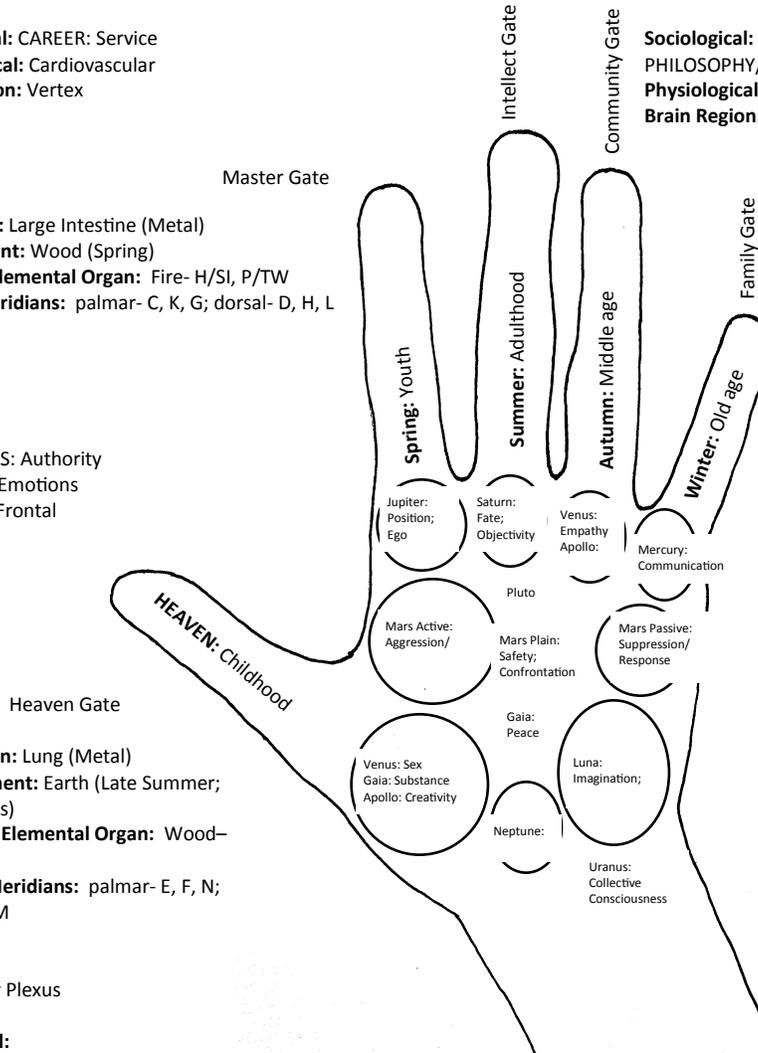
Ayur: Air
Chakra: Heart

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

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



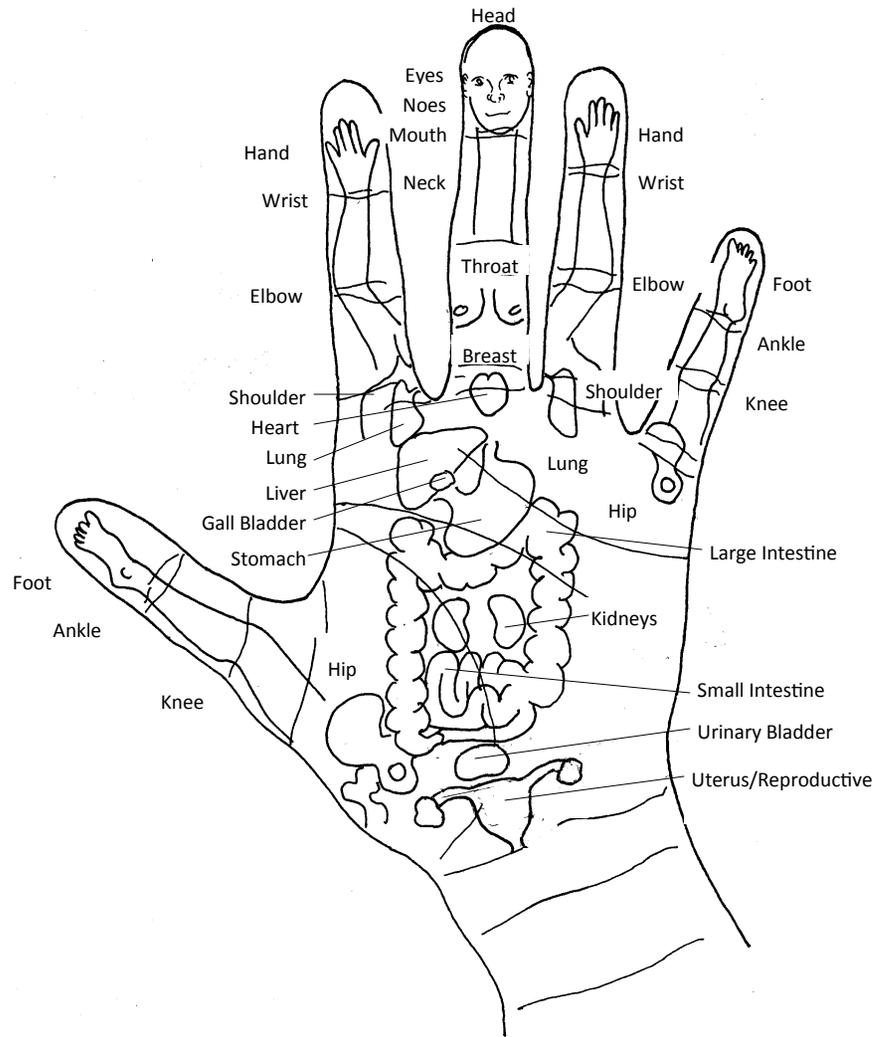
Heaven Gate

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

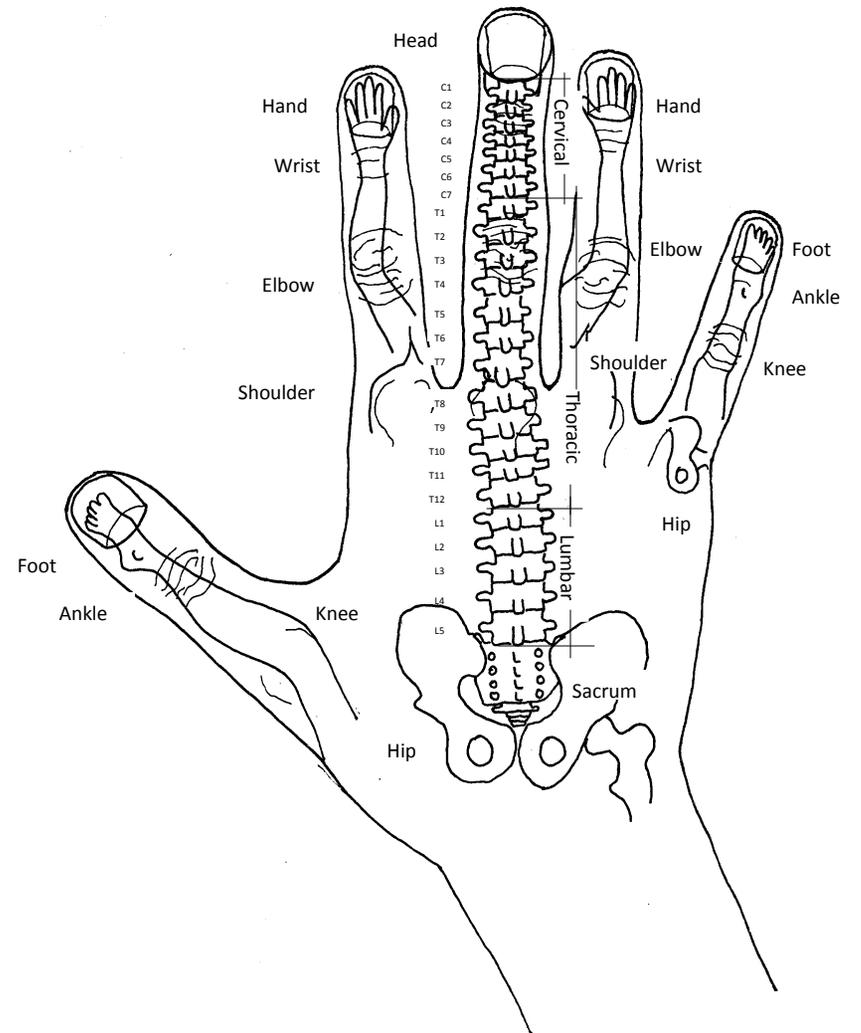
Ayur: Fire
Chakra: Solar Plexus

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

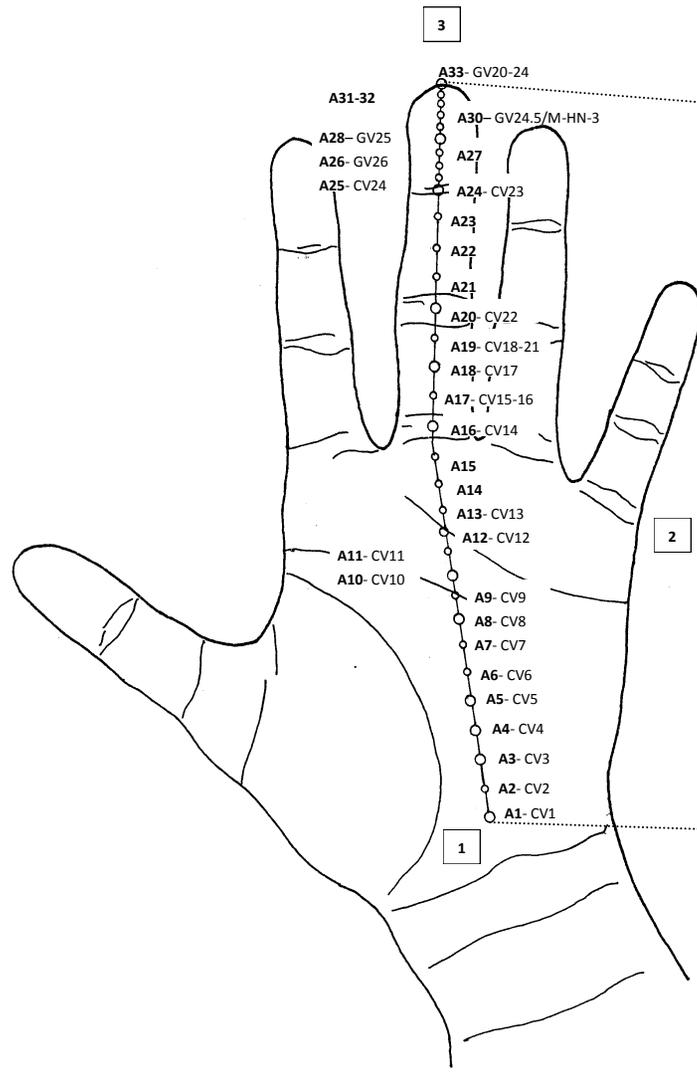
YIN ORIENTATION OF HAND HOMUNCULUS (FIGURE 88)



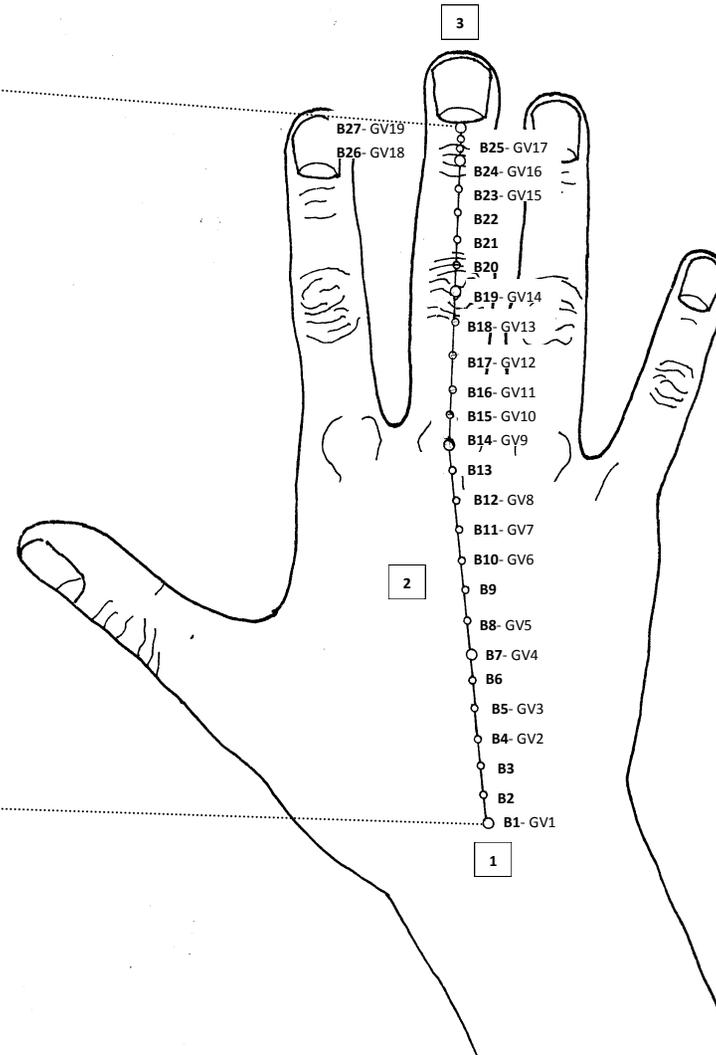
YANG ORIENTATION OF HAND HOMUNCULUS (FIGURE 89)



HAND CONCEPTION VESSEL (FIGURE 90)
(K-A IM KI MEK)

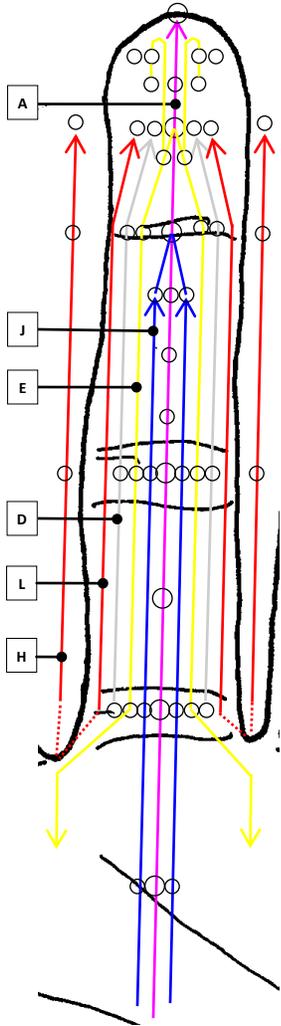


HAND GOVERNING VESSEL (FIGURE 91)
(K-B DOK KI MEK)



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

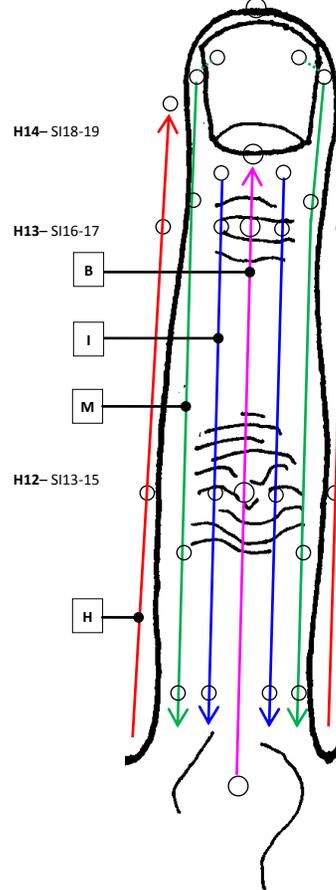
CROWN
 FACE
 MOUTH/CHIN
 NECK
 THROAT
 BREAST/
 SOLAR PLEXUS



A33- GV20-24 E2- S2 M1- GB1
 A30- M-HN-3/GV24.5 E1- S1
 TERMINAL MEETING POINT OF K-L KI MEK;
 ORIGIN OF K-M KI MEK
 A28- GV25 D22- LI20 L12- TW16-23 H14- SI18-19
 TERMINAL MEETING POINT OF K-D KI MEK;
 ORIGIN OF K-E KI MEK E3- S3
 A24- CV23 E5- S5 D21- LI19
 TERMINAL MEETING POINT OF K-J KI MEK
 J38
 A22
 A20- CV22 J35 E10- S12 D17
 A18- CV17
 ORIGIN OF K-K KI MEK
 A16- CV14 J31- K22 E14- S18 D13
 TERMINAL MEETING POINT OF K-F KI MEK;
 ORIGIN OF K-G KI MEK;
 INTERNAL BIFURCATION POINT OF K-K KI MEK
 A12- CV12 J27- K18
 ORIGIN OF K-C KI MEK;
 TERMINAL MEETING POINT OF K-N 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

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

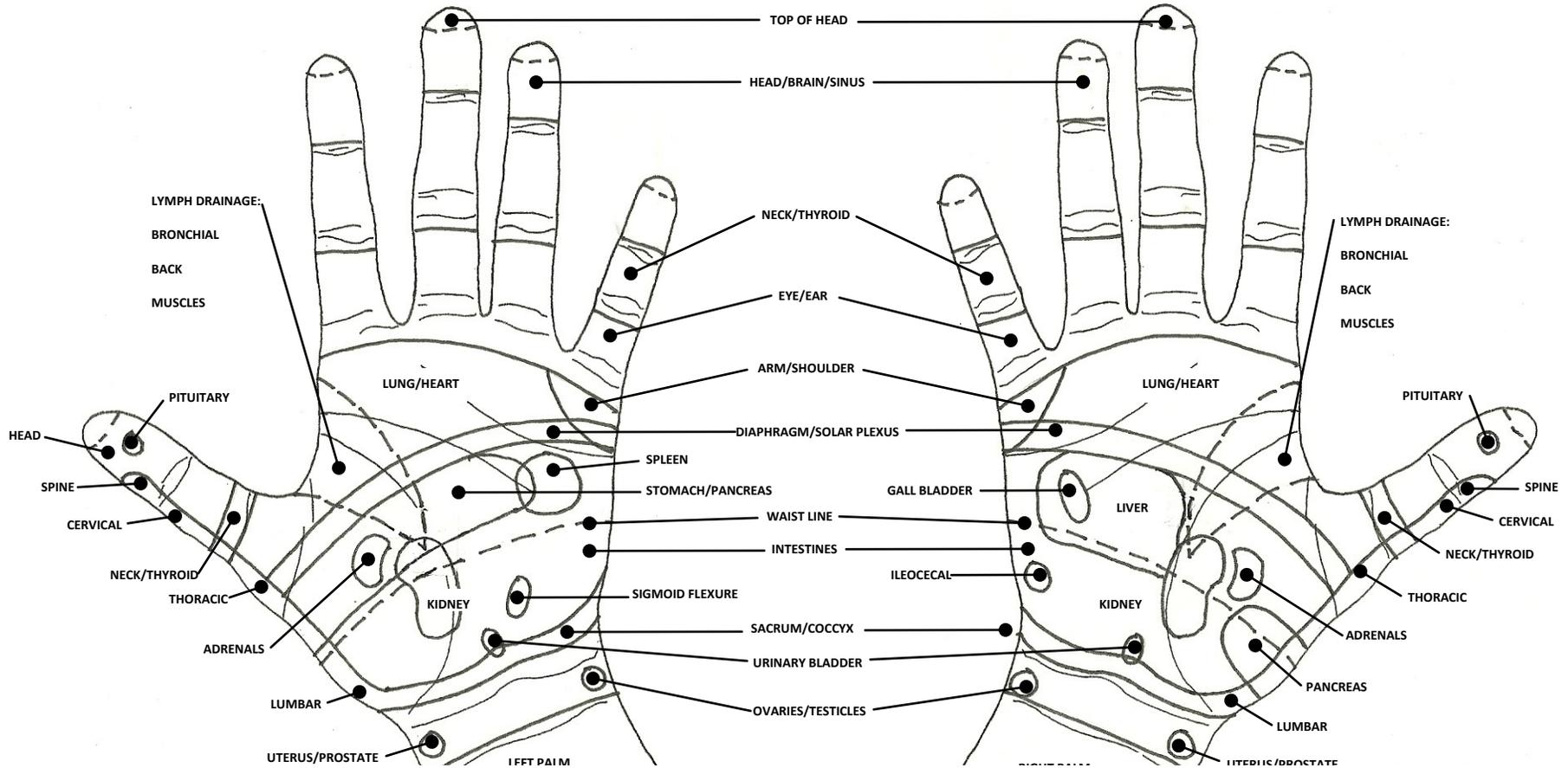


A33- GV20-24
 M1- GB1 M2- GB2-17
 B27- GV19 H14- SI18-19
 TERMINAL MEETING POINT OF K-H KI MEK;
 ORIGIN OF K-I KI MEK
 I1- UB1-4
 B24- GV16 I3- UB10 M5- GB20 H13- SI16-17
 H13- SI16-17
 B I M
 H12- SI13-15
 B19- GV14 I8- UB11 H12- SI13-15
 M11- GB21
 I12- UB15-16 M13- GB23
 H
 B14- GV9

HAND REFLEXOLOGY- PALMAR ASPECT

INGHAM METHOD (FIGURE 111)

Reflexology, or zone therapy, is a system of alternative medicine applied to various body parts (ie. primarily feet; hands, ears) which correspond reflexively to the whole body. Reflexology divides the body into 10 vertical zones [sim.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

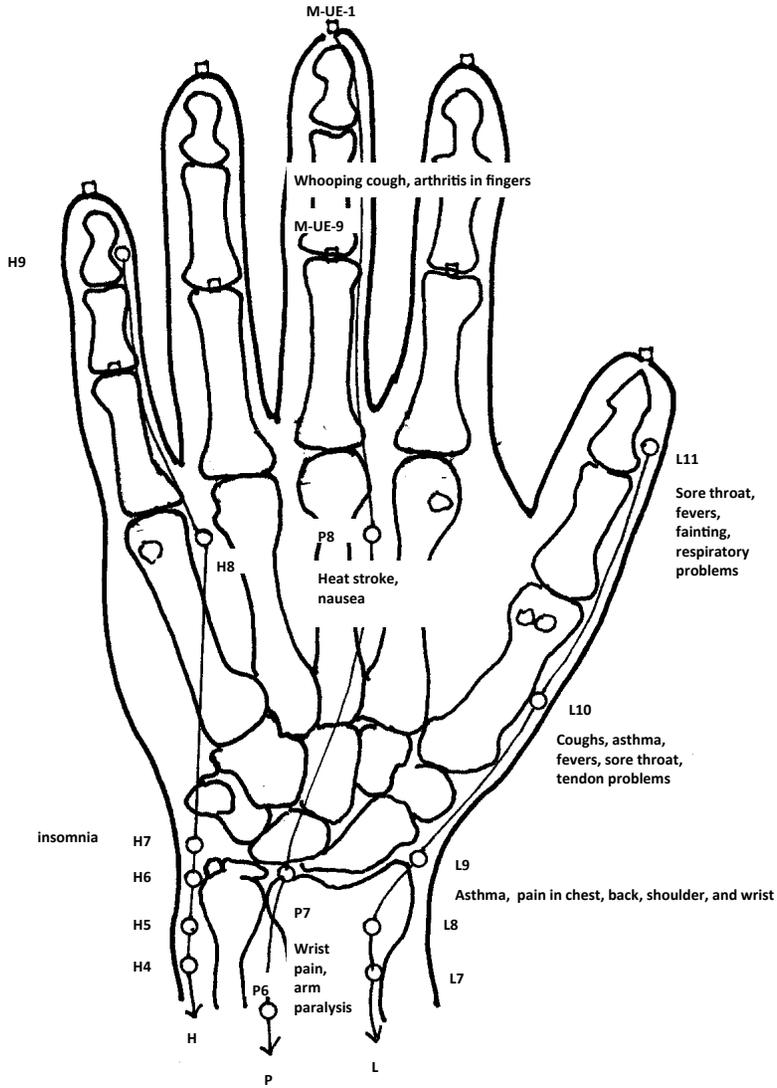
SIMILARITY:

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

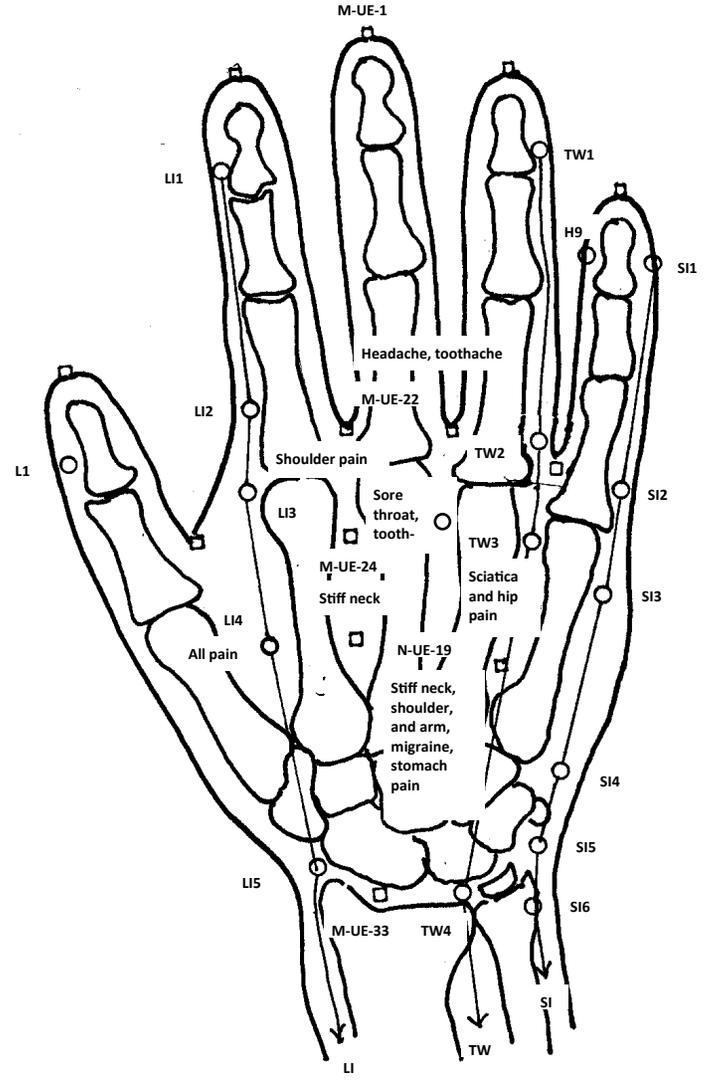
DIFFERENCES:

- 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 (IE.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
- 3) CENTER LINE/SPINAL CORRESPONDENCE: IN HAND REFLEXOLOGY THE SPINAL CORRESPONDENCE AND PITUITARY ARE DESIGNATED ON THE THUMB, WHILE IN KOREAN HAND ACUPUNCTURE THE CENTER LINE IS DESIGNATED ON THE CENTER LINE OF THE PALM AND THE MIDDLE FINGER

PALMAR HAND POINTS (FIGURE 112)

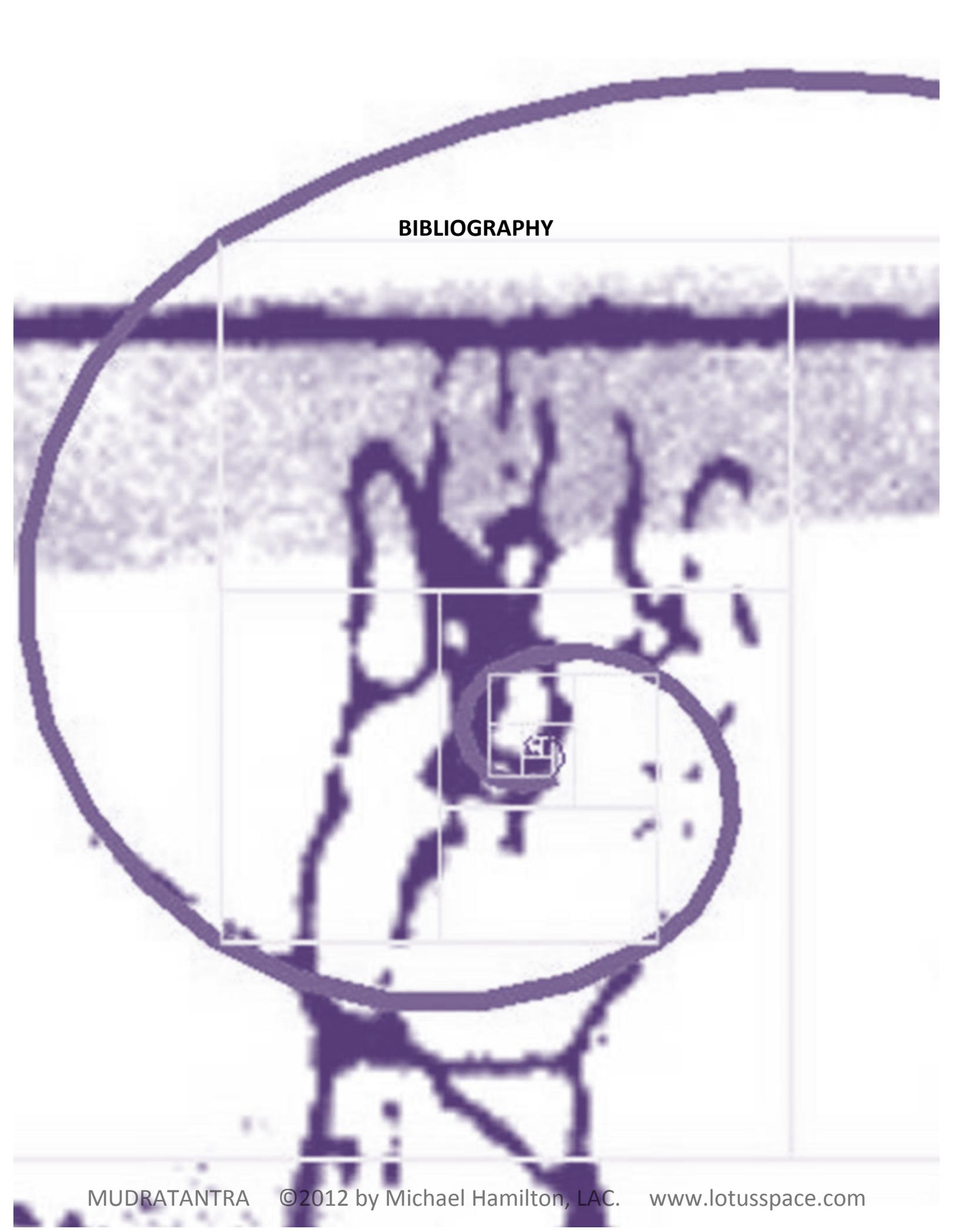


DORSAL HAND POINTS (FIGURE 113)



INDUS VALLEY CIVILIZATION: HARAPPAN CULTURE (3300-1700 BCE) (MAP 2)





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