

1. Foundation for the Way
of Body and Mind

The Buddha

THE NAME "SHAKYAMUNI BUDDHA"

The tallest mountains in the world, the Himalayas, are located on the northern border of India. The subcontinent is a land of merciless heat, but the peaks of the Himalayas are snowcapped the year round. On their slopes, in an area now called Nepal, Shakyamuni Buddha was born and raised.

The personal name of this remarkable man was Siddhartha and his family name Gautama. After he attained enlightenment at the age of thirty-five, he was also designated by the titles "Muni" and "Buddha." The formal and most respectful way of speaking of him was to append these titles to the name of his clan, "Shakya," thus arriving at the name "Shakyamuni Buddha."

"Muni" means "holy sage" or one who has achieved the highest state. "Buddha" means "awakened one" or one who has had his eyes opened and attained the highest wisdom. Both terms existed long before Siddhartha's time, but no one before or since seems to have been truly worthy of these honorary titles. To this day, no one is called "Muni" or "Buddha" except Shakyamuni Buddha.

The scriptures of Buddhism comprise some ten thousand volumes. Both in the Agama, generally regarded as the scriptures of primitive Buddhism, and in the subsequently developed scriptures of Mahayana Buddhism, Siddhartha is consistently referred to as "Shakyamuni Buddha." It is never shortened to "Shakya Buddha" or "Shakyamuni," but is always "Shakyamuni Buddha." This usage can hardly be coincidental, and it suggests that a deep meaning was intended.

SIDDHARTHA THE TRUTH-SEEKER

Prince Siddhartha, as the crown prince, was given the best education and training possible, but he was dissatisfied with palace life. He was also a family man, blessed with a kind father, King Shuddhodana, a beautiful wife, Princess Yashodhara, and a son, Rahula. But on his twenty-ninth birthday, during the middle of the night, he left the palace and became an itinerant truth-seeker. He took a path south, descended the Himalayas, crossed the Ganges River, and wandering from this hill to that, this forest to that, he earnestly sought good teachers.

At the time of his quest, the religions of India had reached an amazing state of development. This can be ascertained by reading the religious texts of that period, the Vedas and Upanishads, both of which still exist today. Such reading will show that in the India of that day religions of all kinds, with a great variety of religious ideas drawn from many ages and nations, were blooming in full glory like a multitude of flowers. Siddhartha eagerly absorbed all of them. For the purpose of explanation, these religions can be classified in three groups.

The first was a traditional form of religion that began about a thousand years before Buddha's time. It was based on the Vedas and its priests were called Brahmins. The

second was a cluster of "new" religious movements described in the Upanishads. They arose in opposition to the formalism of Brahmanism and advocated a philosophical ideology uniquely their own. Their teachers were called Shramana. The third was a group that already possessed a history of some five hundred years. It was based mainly on the practice of Yoga, and its teachers were called yogi. They did not recognize any scripture as authoritative and endeavored to attain a state of salvation primarily through physical austerities.

Siddhartha had already studied the traditional religion while he was yet a youth, for outstanding Brahmins were called to the palace to instruct him. But he could not find satisfaction in their formalistic approach. So when he became a wandering seeker after truth, for the most part he sought out dedicated men of the opposition movements and Yoga. Being a man of inherently great intelligence, Siddhartha had no particular difficulty comprehending the philosophy of the protest movements. But Yoga confronted him with a different kind of problem. Yoga was not something to be understood intellectually or intuitively. It required engaging the whole body. It is readily understandable, therefore, that the six years of his existence as a truth-seeker have become known in legend as his "six years of ascetic suffering."

In the sutra known as the *Majjhima Nikaya* it is written:

His arms and legs looked like withered reeds, his buttocks like a camel's back; his spine protruded like a coarse rope, his ribs like the eaves of an ancient, rotting house. His scalp was as furrowed as an unripened gourd exposed to the sun. Only his eyes sparkled like a star sheltered at the bottom of a deep well. If he pressed his stomach, he could grasp his spine, and if he passed his hand over his vertebrae, he could take hold of the skin of his abdomen. When he tried to stand, he staggered and fell; his hair, rotted out at the roots, fluttered down. The crown prince thought, "Of all the ascetics and priests of ages past, or future, none has undergone to such an extreme the sufferings I have experienced."

One type of picture illustrating this period of asceticism shows a gaunt and emaciated Siddhartha fasting in seated meditation. Another shows a bird making a nest atop the head of the meditating Shakya—and staying there until its eggs hatch. Such a tale may not be factual, but what an excellent evocation of the actual asceticism of Buddha!

These six years involved more than ascetic practices. Siddhartha spent this time studying the Brahman way, which was based on faith, the Shramana way, which was essentially one of contemplation, and the Yoga way, which centered in physical practices. Why, then, is this period of his life known as the legendary "six years of ascetic suffering"? Because neither faith nor contemplation, no matter how intense, manifest themselves externally, whereas Yoga austerities, being directly connected to the physical body, led to results visible to all eyes.

TRUE MEANING OF ASCETIC PRACTICE

The methods and varieties of ascetic practices are countless. But a study of the Buddhist scriptures for the purpose of determining the kinds of ascetic practices undertaken by Buddha suggests that they may be classified under four headings.

First came the breathing austerity. In this exercise one would prolong the breathing process, hold the breath, and learn abdominal breathing. The second was austerity in eating. One meal a day was the norm, but at times one would fast for several weeks. Third was the austerity of disciplining the skin. This involved enduring the cold without the protection of clothes, submerging oneself in water for days on end, and exposing oneself to the burning sun for hours. The fourth involved exercises for the disciplining of the body through standing for hours on one leg, or hanging upside down with both legs hooked over a branch, or twisting the torso into extreme positions. The Yoga practiced in present-day India can also be divided into these four variations.

What made such practices necessary? They were means to the healthy body and clear brain one had to have for ascetic training. If one had a cold, he could not train well. If his mind was dull from lack of sleep, his ability to think clearly would be affected. This is the kind of reasoning that led to the need for Yoga as a method of strengthening body and mind. The ultimate purpose was to enter into a state of absolute freedom, to realize godliness. Yoga was not, therefore, a way to physical health pure and simple. It also involved attaining the correct inner attitude. As such, it was "a health method for attaining godliness."

The phrase "health method," however, had a deeper meaning in ancient India than it has today. The greater profundity of the term in ancient usage appears in at least seven respects. As opposed to the comparatively shallow meaning of the term today, in times past it meant: health that entails not only strengthening of the body but making the brain clear and sharp; health which produces not merely a sturdy looking body but gives endurance and power; health that increases one's ability to adjust to changes in his surroundings; health that sharpens the senses; health that heightens one's ability to defend himself against enemies; health that issues in tender emotions; and health that brings forth a strong will.

It is said that both the American astronauts and Soviet cosmonauts underwent Yoga training. This is perfectly understandable, for to them enduring, indestructible health is a must. The Yoga practitioners of ancient India must have plunged themselves into ascetic practice with much the same kind of feeling that possesses today's explorers of outer space. From this point of view, it is readily understandable that in both cases the training program should become more and more rigorous.

Even in learning to play golf, one finds that surprising things happen. One friend, notorious for always sleeping late, decided by some turn of fortune to take up golf. Till that time, he could never get out of bed before 9 A.M., but soon he started to arise at 7, then 6, and now he rolls out at 4 A.M. to head for the golf course. He is himself mystified by this change. An outsider, seeing him get up so early, might describe his behavior as ascetic. Ascetic practice simply means exerting oneself, but to a non-participant, it

appears as troublesome exertion, and that is how asceticism got its name. It is often associated with "excess," but of course overdoing is possible in any sphere.

"Every Sunday, my husband spends the entire day at the golf course without any regard for the children. What can I do?" The golf widow's complaint is a common one. Yoga practitioners are also only human, so it is only natural that some carry their austerities too far. Then too, some people go into Yoga from wrong motives. Just as a circus performer may practice difficult stunts to display to an audience, so too a person practicing Yoga may occasionally go to extremes just to show off. Buddha's practice was altogether different. His intelligence was too keen to allow him to become an extremist, and his position in life was such that he had no need to seek plaudits.

Why, then, did he undergo austerities so excruciating that he was led to say, "Of all the ascetics and priests of ages past, present, or future, none has undergone to such an extreme the sufferings I have experienced"? To answer this question is one of the motives for this book.

BUDDHA AS A MASTER OF KENPŌ

Shakyamuni studied, then, each and every religion in the India of his day, but still he was not satisfied. The six years of itinerant truth-seeking, however, were not spent in vain. On the contrary, it is because of those six years of incomparably rigorous austerities that he was able, in my opinion, to attain the Great Enlightenment that came to him beneath the bodhi tree. Without the ascetic practices, the crown prince would have remained a crown prince forever. He would never have become Buddha. The last stone that capped the pyramid could be put in place only because of the painstaking labor that had erected the structure from the ground up. In this sense, his attainment of enlightenment was a consequence not only of the six years immediately preceding this experience but also of his inborn character, his surroundings, his experiences as a prince, and the hedonistic palace life which stood almost as a polar opposite to the extremes of the six years of suffering.

Besides his mastery of scholarly knowledge, special note must be made of the fact that Shakyamuni also appears to have made himself a master of the martial arts. Since Siddhartha was born a crown prince during a turbulent period of civil wars, it was only natural that he would have received extensive training in the military arts. It is written in the sutra known as the *Lalita Vistara* that in *kenpō* (something like karate), archery, and all the martial arts, Shakyamuni had no equal. Yet when still a small boy, he was deeply distressed at the sight of a worm caught in a bird's beak. What contrasts existed in this man!

Buddha died at Kushinagara, the capital of Malla in central India. It is said that the eight pallbearers at his funeral were *kenpō* experts of Malla. The *kenpō* master Shakyamuni must have been held in deep respect by the Malla followers of *kenpō*.

About A.D. 500 the renowned sage Bodhidharma (often abbreviated "Dharma") journeyed from southern India to northern China as a Buddhist missionary. While in China he stayed at a temple (no longer extant) named Shao-lin-ssü. He was filled with the conviction that he was capable of communicating correctly the teachings of the Buddha

himself. Dharma's teachings had two aspects: "the practice of meditation" and "the practice of muscle control." The word "meditation" needs no explanation. The word "muscle" as used in this context means the tendon, a cord-like connective tissue that joins one bone to another. What Dharma meant by "muscle control" is, therefore, very close to what we mean today by physical exercise. Yet what he had in mind was not exercise alone but something close to *kenpō*. That Dharma, who considered himself a direct disciple of Buddha, taught *kenpō* along with meditation is a point of considerable significance. Because of the teacher, this disciple existed. This too suggests that Shakyamuni Buddha was a master of *kenpō*.

MUNI'S ATTAINMENT OF BUDDHAHOOD

Even though Shakyamuni became Buddha because he was gifted in all respects, including innate abilities and a propitious environment, this should not lead one to imagine that "the ascetic practices were a waste of effort." I find it most regrettable that a number of first-rate Buddhist scholars of past and present proclaim that these six years served no useful purpose whatever. How could Buddha, possessor of an intelligence without peer, spend six years of his life fruitlessly? The suggestion to be made here is that the phrase "useless ascetic practices" be understood to mean that he "graduated from ascetic practices."

There could have been no regrets in the heart of Prince Siddhartha as he washed away in the Nairāñjanā river the grime of six years of truth-seeking. There was no need now to seek out a teacher or undertake more ascetic practices. He may well have had a premonition that he was about to attain buddhahood. After six years of pilgrimage, no, from the day of his birth till now, throughout a life marked by every conceivable sort of auspicious circumstance, he had finally reached the moment when he stood on the threshold of his goal. A glow must have radiated from his face as he stepped out of the river. He accepted a bowl of gruel offered him by a village girl, sat on a cushion of grass piled up for him by a village boy, and entered into meditation. In other words, his mind and body alike were in peak condition for achieving the Great Awakening. Indeed, if credit is to be given where due, the six years of ascetic practice must be recognized as having made an indispensable contribution to his state of preparedness.

On December 8, when the prince was thirty-five years old and the morning star shone with exceptional brilliance, "the eyes of man" were opened at last. At that moment, it is said, he burst out:

Oh, how wondrous! how wondrous!
All things in heaven and on earth
bear within themselves from the outset
the numinous aspect of enlightenment!

This was "the discovery of paradise." In this moment mankind discovered an eternal paradise. When, in enlightenment, man's eyes are opened, he is able to enter the luminous, majestic world of eternal reality, a world without sin, sickness, or death.

But what does it mean to see with "eyes of enlightenment"? What is it that enables us

to recognize the world of eternal reality? This is due to the truth called "the three seals of the dharma." These three seals, the "three truths that Buddha never for a moment forgot," are as follows: "all phenomena are transient, all beings are devoid of substance, nirvana is bliss." Of the three, the first and third had already been discovered before Buddha's time. This is clear from the Upanishads and other scriptures. The truth of "non-substance" or "non-self" is therefore the only dharma seal discovered by Buddha. In other words the result of his six years of excruciating austerities was the discovery of the single truth of "non-self." When we who are followers of Buddha understand that this the only truth grasped by Buddha after concentrating all his wisdom and energy, then we too must devote all our strength to the perfect understanding of this truth. It is no exaggeration to say that the forty-five years of Buddha's missionary life were dedicated to the propagation of this one truth. His last words were: "He who sees this truth sees me."

Buddha's remains were left to his disciples as a handful of ashes. By the same token, the truth of non-self was "the ashes of his mind." In later years this truth came to be known as "truth ashes," and stupas built all over the world enshrine this recognition with the inscription "truth ashes."

This is an appropriate place for us to take a second, deeper look at the name "Shakya-muni Buddha." "Shakya," as indicated above, is the name of the Buddha's clan. It was the custom, in his day, to use the name of the region or clan when addressing a person respectfully. It is quite natural, therefore, that Siddhartha should have been called "Shakya." But this does not explain why the clan name became part of his formal title.

The word "Shakya" itself suggests a meaning of great value. From ancient times "Shakya" has been interpreted as "mighty love." "Mighty" means omnipotent and omniscient, a freely creative power, and one who possesses it without limit is called "god." What is the aim of Buddhism? Seen from outside, Buddhism can be described as aiming at *unrestricted freedom*. This is what other religions generally express with the word "god." It must be said that "mighty" is indeed the highest idea of every man. When it comes to explaining the word "love," the greatly venerated Confucius is the sole master in the field, but what he really means is the same as Christian love or Buddhist compassion.

Man's happiness, precisely defined, can be expressed as "freedom and love." Man is happy when he feels loved or free. Consequently, unhappiness indicates lack of love or freedom. To become happy, one needs only to fan to flame the emotion of love and the sense of freedom. This makes it a clear and simple matter to give a definition for "paradise." Paradise is a "realm of infinite freedom and love." Shakya discovered a paradise of freedom and love and lived in accordance with it. This fact, though having a beauty and charm of its own, must have become attached to the name "Shakya" and treasured within the hearts of the disciples.

The Hindu word "Muni," on the other hand, means "saintly hermit." As such, I believe it here denotes Shakya, the great practitioner of asceticism, during the period immediately preceding his enlightenment. So even if Siddhartha had not achieved Buddhahood, the name "Shakyamuni" would in all likelihood have been recorded in the annals of history.

At this point the greatness of Buddha presents itself with unmistakable clarity. Rigorous self-introspection did not lead him to rest content with the way he was. Entering alone the forest of Buddhagaya, he eventually became a buddha. "Buddha" means "one whose eyes are open," one whose eyes have been opened to the law of non-self. A distinct contrast between the words "muni" and "buddha" emerges here. But in Shakyas's case both words had to be used side by side. One word could not stand for the other. He was great as a muni, and even greater as a buddha. It is doubtless for this reason that he bore the title "Shakyamuni Buddha."

Shakya was indeed a muni and a buddha. He was outstanding in practice and unsurpassed in wisdom. If he had been outstanding in practice but lacking in wisdom, he would have been blind, and if outstanding in wisdom but short on practice, he would have been a cripple. But the sacred words are utterly appropriate: "Eyes of wisdom, feet of practice." The name "Shakyamuni Buddha" teaches this to his followers and will doubtless do so forever.

Principle of the Oneness of Body and Mind

RELIGION THAT PENETRATES TO THE DEPTHS OF ONE'S BEING

"I have to go tomorrow for a test to get my driver's license renewed. What a drag!" My friend heaved a sigh.

"What are you worried about? You've been driving for years. It should be easy for you."

"When I test myself at home, it's a breeze. But as soon as I enter the examination room, I'm lost. I take my Bible along, keep it before me on the table, and pray before answering the questions, but I always fail two or three times before they renew my license."

This lady had been driving for about thirty years, so she had probably taken the test at least seven times already. She was also a devout person, and I know she went to church several times a week. So I replied, "That's a shame. I'll tell you what to do. After you finish praying, take ten deep breaths, moving your abdomen like this"...and I demonstrated. "Be sure to do it tomorrow." All this took place in less than five minutes.

The next night, the phone rang. "Reverend, thank you so much. For the first time in my life, I passed the test on the first try!"

Not too many Christians are as devout as this woman. Yet at times of stress, her pulse would become rapid and she could not control her nervousness. After only a few minutes training in breathing, however, she learned to control herself—and passed the test!

The effectiveness of the breathing method is not limited to passing examinations. It is a marvelous method adaptable to all life's problems. In the Orient they have the saying *sono kokyū de*. Literally translated it means "do it with that kind of breath," but in practice it means "that's the way." The way we breathe can make a difference not only in how we do our work, engage in artistic pursuits, or enter into games, but also in our relationships with people, in the curing of our ailments, and in the prevention of accidents. Many

consequences can be traced to how we breathe.

Religion is generally thought of as a "way of mental (or spiritual) attitudes," but this characterization cannot be applied either to Yoga or to Buddhism. Along with inner attitudes, they also teach a counterpoise: physical attitudes. This is readily seen in the experience of the woman mentioned above. Her thirty years of devout faithfulness could not accomplish what a minute of the breathing method did.

Yoga and Buddhism, though originally belonging to the general category of religion, were quick to grasp the law that "the mind or spirit of man is governed by his body." As a result they delved deeply into the study of the body. Whereas Western medicine studied the body in order to cure physical ills, the followers of Yoga and Buddhism did so in order to become divine. To achieve this goal, they decided that fifty percent of one's energy should be expended on mental attitude and fifty percent on physical. Zen, the most important feature of Yoga Buddhism, begins with physical attitude and then moves to the mental. It does not restrict itself to the mental alone. I urge you to try it and discover for yourself what a blessing it is for human beings that a religion that penetrates to the depths of one's being, a truly human religion based on the oneness of body and mind, bloomed in India twenty-five hundred years ago.

CUTTING LOOSE FROM BLIND FAITH

Religion exists, supposedly, to save mankind. But what most religions mean by "man" seems a shallow thing. There is no such thing in this world as a man with a mind but no body or a body but no mind. Without exception, every person has both. Even a sheet of paper has both a front side and a back. "Bring me a piece of paper with only a front and no back, please." What an impossible request! Man too, his mind and body, form an inseparable coexistence. Yet most religions seem to think of the body and mind as completely separate entities.

A friend of mine, highly respected in the community, was walking along the street one night when an assailant jumped out from a side street and hit him repeatedly on the head with a hammer. He was taken to the hospital unconscious. Fortunately, his physical wounds healed, but from that time on, he was a changed man. Formerly a gently person, now he was hot-tempered. A skilled swordsman with every faculty under complete control, now he was incontinent. This incident turned him into a useless being—and forced me to make a rapid about-face in my conception of man.

Faith, personality, or morality can be destroyed instantly by a physical change. The commonly accepted idea that the mind has an existence of its own quite apart from the body is, I discovered, a dogmatism of blind faith. I also found that to protect the mind, one must always protect the body. This was what lay behind my conversion to Yoga Buddhism.

MIND IN THE FORMATION OF THE BODY

"The mind forms the body and the body the mind. The two are not to be separated." This is the basic principle of Yoga.

"The mind forms the body" means that any change in the mind will invariably effect a change in the body as well. When you think about raising your hand, your hand rises, and when you feel you want to turn your head, it turns. These occurrences are of course quite natural, but it is noteworthy that the image produced in the mind was reproduced faithfully by the body.

There is a psychologist who acquired sudden fame by announcing his discovery that it is not sadness that makes people cry but crying that makes people sad. This way of putting it would seem to suggest that the body takes the lead and the mind follows, but this is not what is meant. What he was trying to say is that whether the initiative comes from body or mind, the interreaction is so simultaneous that it is difficult to tell which comes first. One cries because of sadness in the mind, then the mind is affected by the bodily function of crying and becomes even sadder, and the increase in sadness makes one cry still more.

This way of looking at things can be applied to other things as well. "It is not because something is funny that we laugh. Laughing makes it funny." Thus it is that when we listen to a comedian, we find that the laughter becomes stronger and more spontaneous toward the end of the show than at the beginning.

According to Dr. Satoshi Hara, his mother once suffered chronic diarrhea. She went to many doctors but found no relief, so finally Dr. Hara decided to study the illness and cure her. He was already a middle-aged, well-established physicist and entrepreneur, but he withdrew from the business world and entered medical school. One subject on which he did research involved an experiment on the effect of emotions on the blood. He found that when a man is made angry, his blood acidifies and its viscosity instantly increases, but when he is led to feel gratitude, his blood turns alkaline and its viscosity decreases. His experiments proved that blood quality changes rapidly in correlation with a man's emotional states.

The wife of a close friend suffered a stroke and was paralyzed for a long time. She had been a very active person, so one morning when she did not get out of bed, her husband tried to waken her, but there was no response. She had suffered a stroke during the night. Just the evening before, the couple had had a heated argument over the education of their child. Anger increases the viscosity of the blood, but the brain demands its customary supply. This means that thick, sticky blood must be forcibly circulated. Just as a balloon filled to excess will burst, so a small artery in the brain can break and cause one to live out his years as an invalid. According to my doctor friend, over half the strokes people suffer occur after a heated emotional difficulty.

Impurity of the blood is related not only to strokes but to illnesses of all kinds, including the common cold. Cancer can be prevented if the blood is clear. When this pathological principle is truly understood, people will recognize the importance of "composure of the blood" and, directly connected to it, "composure of the mind."

When one's mind or spirit is fashioned anew by religion, sickness is healed. This is perfectly natural, even though some regard such a view as superstitious. Such arrogance and lack of introspection! Fortunately, however, a recent development that goes by the name of psychosomatic medicine concentrates on changing inner attitudes in order to cure illnesses.

UNDERSTANDING RELIGIOUS PEOPLE

Correcting inner attitudes will heal some sicknesses but not necessarily all. In a word, experience shows that half of people's illnesses can be cured through correcting mental attitudes, but the other half require the correction of physical factors.

There is one point that all of us must understand. If a soldier falls injured on the battlefield, a buddy picking him up will say, "Keep your courage up! It's not serious." Even if the buddy knows the wound is serious, perhaps even fatal, it is only human that he should try to encourage the wounded man. Suppose someone were to say, "You're badly wounded. It seems critical." Can you imagine the effect? A religious person will follow the first course. His purpose is to encourage and give life. So even to a critically ill person he will give hope. "God will heal you." No one should criticize a person trying to give help in this way by calling him a liar or unscientific.

I once had a friend who was a swashbuckling giant of a man. He often took me out to Chinese restaurants. One bowl of rice was more than enough for me, but he would gulp down three bowls and then say, "So far, all the food has disappeared into thin air; from now on, I'm going to feed my stomach." Then he would start on his fourth bowl. It was fascinating watching him put away such vast amounts of food with apparent relish. His voice was loud and deep. He was a he-man type who just laughed it off when a thief pointed a pistol at him.

One day my friend walked to the office of a nearby doctor because of nagging abdominal pains. Since they were on friendly terms and since the doctor knew him to be a heroic, brave type, he blurted out, "This could well be cancer." Instantly the man dropped into a chair and became unable to move. He feebly asked the doctor to call a taxi even though his home was only a block away. Six months later he died of cancer of the liver. I officiated at the funeral. The doctor was also a good friend of mine, and it was he who sadly related to me what had taken place in his office.

In cases of malignant cancer should a doctor be honest with the patient? This problem is still debated today. In considering such problems it is essential for the people involved to take a positive attitude. Sometimes it is better not to tell the patient, perhaps because of something about the patient himself or because of his circumstances. At other times it may be better to tell him. A doctor knows better than others that medical science is not omnipotent. Some doctors, by telling the patient, arouse a great determination within him. One patient may serenely make preparations for his approaching death. Another may seek some way, like Yoga, to cure himself. This latter way requires that the patient himself face up to the situation and apply himself and thus calls for conditions that will spur him to diligent effort.

BODY IN THE FORMATION OF THE MIND

"Reverend, our older children pay no attention to our anxieties and stay out till late at night. The younger ones are always fighting. I've read many books on child psychology and education, but I've found no solution. What can I do?"

I am not a dog, but I sniffed and tried to sense her body odor.

"At your home, do you eat eggs, meat, white bread, and sweets every day?"

"Yes, we do. How can you tell?"

"Does your husband complain of stiff shoulders and look moody?"

The woman looked surprised and nodded assent. I fast quite often. This has made my nose extraordinarily sensitive. People with stomach trouble, bad liver, or feminine problems all possess a unique odor. People who overindulge in eggs and meat, though they may not be sick now, have an unpleasant odor.

"Talk it over with your husband, and from tonight, change your diet. Because their blood is impure, your children may be unhappy for a while, but if you continue this vegetarian diet, their blood will become clear, and eggs and meat will become distasteful to them. Then they will have become obedient and gentle children."

I proceeded to show her the four basics of the diet. "First, all seeds, such as brown rice. Second, raw vegetables. Third, edible sea plants or laver. Fourth, small fish that can be eaten whole. Eat all these impartially. The children will not only benefit for the rest of their lives, but your husband's problems will also fade away."

Three weeks later, the results were already evident. I received a happy and grateful phone call.

"Food is life." So said a master yogi. That a man's life is determined by his food is a truth that will continue unaltered as long as man subsists on food. A child with ignorant parents is pitiful. A newborn babe has the glow of an angel. But ignorant, unenlightened parents keep feeding him improper foods, and finally he turns into a delinquent. The quality of the blood is determined by food. Blood quality is, in its own way, one's "mind." Calcium deficiency makes fidgety children. Lack of vitamin B will make a child lazy. There are nearly twenty chief vitamins and more than half as many minerals. A man's character is greatly affected by the amounts of each that he ingests.

Education, education—let us free ourselves from the illusion that we can educate our children through the mind alone. "The body forms the mind." This peerless wisdom was discovered by yogi masters centuries ago.

BODY, MIND, AND THE MULTIPLICATION PRINCIPLE

Body and mind are like the left and right legs. By working together, they make walking possible. Walking on one foot is not altogether impossible. You can hop. A rabbit hops with both feet and escapes. I once heard of a one-legged man who figured that a person should be able to adapt to one-leggedness and hopped about without the help of an artificial leg or crutches. But they say he died young.

However devout and pious you may be, you cannot expect to live a long and healthy life if you eat such foods as white bread and meat everyday, just because you like them. In the same way, however enthusiastically you may practice health methods, you cannot expect to live a long and healthy life if you harbor an evil mind or hatred.

There are people, however, who reason that if one is *truly* devout, he will naturally start avoiding bad foods. If one is *thorough* in his practice of health methods, all bad thoughts will vanish. Such people assert that the trouble arises from not being thorough.

They doubtless think that even though the paths to the summit are many, the moon visible at the peak is one.

It is possible, of course, to climb to the top of Mt. Fuji on one leg. Depending on faith without health methods or on health methods without faith is exactly like trying to climb a mountain with one leg. From birth we have been given the two legs of "body" and "mind." We have also been given the two shoes of religion and medicine. Walking while wearing shoes on each foot must be considered the best method.

It should be clearly understood that body and mind are based on the principle of yin and yang. The relation between them is like that between man and woman. A husband and wife are generally thought of in accordance with the idea that one plus one equals two. Anyone knows, however, that this kind of one plus one can soon equal three or four. When a couple truly becomes one, new life is created. This is not to say that if body is one and mind one, their power is doubled when one is added to each. On the contrary, when these two are combined, a strength beyond our comprehension comes into being.

The same can be said of the leg. As compared to running on one leg, running on two legs is not just double speed. It can be ten times faster or even more.

The reason body and mind must never be separated is tied up with this insight. It can be called the "multiplication principle." Yin and yang underlie the multiplication principle. When the two are combined, power is created not by addition but by multiplication. This being understood, it is inconceivable that body and mind should be considered as separate categories.

After World War II, the Reverend Doshin So revived in Japan the art of Shorinji *kenpō* as taught by the holy sage Dharma. In thirty years, he trained some 600,000 people in this art. In the immediate postwar period when morale among Japanese people was at its lowest, how was it that he penetrated quickly into every corner of the country? Outwardly, *kenpō* is nothing but putting the body through its paces. But Reverend So, quite rightly, gave strong emphasis to the mind. This must naturally have brought the multiplication principle into play and evoked new confidence in the hearts of those who entered upon this way. Judo, fencing, aikido, karate—all emphasize the mind. But none can compare to *kenpō*.

Points Neglected in Religion and Medicine

BECOMING AWARE OF CULTURE AS SHAPER OF "MAN"

To say that a man possesses both mind and body is entirely different from saying he possesses a hat and shoes. Putting on a big hat will not make his shoes larger, and changing from black shoes to brown will not change the color of the hat. Between hats and shoes there is no direct connection, so you go to a milliner to buy a hat and to a shoe store to buy shoes. But the relation between mind and body is altogether different. Mind and body can no more be separated than your face and its reflection in the mirror. If you smile, the face in the mirror will smile too—even when you don't want it to. If you

smiled but the mirrored face wore a frown, something would be radically wrong. In the same way when the mind smiles, the body smiles as well. Who can deny this? If you feel well physically, you will also feel well mentally. Who will say this is wrong? Try an experiment. When you feel happy, can you put an angry look on your face? When you are angry inside, can you smile? Even an actor, though this is not the best of examples, cannot laugh or cry unless he first puts himself in the mood.

This shows that the relation between body and mind is a relation of oneness. But how, then, did they come to be separated? Why did it become the natural thing to go to a physician for physical problems and to a religious leader for help in matters of the spirit? Through all mankind's cultural history, no mistake can have been greater than this. One can think of all kinds of mistakes—mutual misunderstandings between capitalism and communism, misuse of the atomic bomb, mistakes by labor unions, mistakes in the insurance system, mistakes in policies for the prevention of traffic accidents. Because of the confusion in man's heart, many big mistakes are going about undetected in broad daylight. But the mistake that separates body and mind is greater than them all.

The reason for this is that all human culture has *man* as its foundation. If man becomes magnificent, his culture will inevitably become magnificent. If man becomes a failure, his culture and everything else will also go downhill.

Whenever a socialist opens his mouth, he says, "A man becomes bad because society is bad." If so, then society must be reformed. But society cannot reform itself. Someone has to do it. And who is this "someone"? It can only be man himself. An elephant has immense strength, but it would be useless to go to the zoo and ask the elephant to undertake the task. The same is true not only as regards problems of social structure but also as regards all problems having to do with human culture. Only *man* can improve his culture. When man becomes great, culture will become great.

Religion and medical science are directly involved in this "making of man." Religion shapes him inwardly and medical science builds up his body.

An abrupt statement like this may raise some doubts. Is most religion today ready for this task? Is today's medical science really prepared to build up man's body? This is the nub of the problem. Today, most people think of a priest as one who officiates at funerals and of a physician as one who hands out drugs—a far cry from what was originally intended. The religion I advocate is one that maintains its original features, one dedicated to the shaping of the inner man or the heart; and the medical science I mean is one that holds fast to its original form, one dedicated to the building up of man's body.

Original religion and medicine—why did they stray so far from their paths? To reflect on this matter, and correct it, is the focal point of this book.

SAD FATE OF RELIGIOUS LEADERS AND PHYSICIANS

Children are honest. This is true all over the world. But as they become adults, they start to tell lies. This too is true all over the world. Why is this?

"Who chopped down the cherry tree?" "I did." The honest answer came from George Washington, but nowhere is it noted whether he was scolded or spanked. Washington

was able to respond honestly because he was inherently honest, but that is not the only reason. He must also have come from a good family of deep understanding. No matter how honest a child may be, if he is scolded every time he speaks honestly, that will put an end to his honesty. When people start thinking they will come out on the short end if they are honest, they will soon start thinking of ways to fool others. I believe the same psychological process is involved in the gradual degeneration of religion and medicine.

Religion and medicine were both very pure in their developmental state. Shakyamuni, Jesus, and many other founders of religious movements were revered and called saints. Pien-ch'üeh, Hippocrates, and many other great doctors were venerated as saintly healers. Words like "saint" and "saintly" are fitting only when used for outstanding physicians and religious people; they are misused when applied to people in other fields. Thus it was that the purity in the lives of these religious men and doctors led people to revere them and apply to them the word "saint."

In later years, however, the names "doctor" and "priest" came to be almost dirty words. Like "bonze" or "quack," they are hardly terms of praise. I can think of two reasons this happened. First, past masters had attained such a high stage that while it was possible to copy them outwardly, it was impossible to match them in substance. It must have produced an impression like that of a monkey wearing a top hat. A drunken priest in silks and brocades, or a doctor with the sniffles making his hospital rounds with assistants in tow, is not a pretty sight. Some cynics say this is only to be expected since priests and doctors are human too. But the public has a sharp eye for appraisals and will not be blinded.

Second, though doctors and religious leaders apply themselves diligently, as the years pass their work shows fewer and fewer results. This is an inevitable consequence of the conditions under which they work. In the past man's life was much closer to nature. There were no enriched grains or refined sugars. Fish were not made poisonous with mercury and vegetables were not sprayed with pesticides. Bread and soy sauce easily became moldy because they contained no preservatives. Summers were hot and winters cold because there were no air conditioners or heaters. Men had to walk wherever they went. It was truly a healthful life, one we can be envious of today. Consequently, people did not suffer from high blood pressure or cancer. According to Dr. D—, there were no diabetics in Japan in the years immediately following World War II, so even though there were lectures on diabetes in the medical schools, there were no experiments. It was a time when there was little food and no refined rice or sugar. People existed mainly on potatoes—when they could get them. They could not have become diabetic even if they had wanted to. This shows what a decisive role food plays in determining man's health. In earlier days man enjoyed the same health as the beasts in the wilderness. When the body is healthy, the mind is naturally healthy too. So even though religious leaders did not try too hard, most people were able without difficulty to retain a deep faith. This was doubtless a great source of satisfaction and encouragement to religious leaders as human beings.

The same can be said of the physician. In the past man had a more gentle and willing spirit. In Japan when people got up in the morning they paid their respects to the sun;

even a drink of water was taken with gratitude. Not only those pilgrims making the rounds of the eighty-eight sacred sites of Shikoku but also all people on their way to a place of worship anywhere in Japan were welcomed and given shelter in private homes. When the spirit is healthy, the body is naturally healthy too. Thus with comparatively simple treatments from the doctor, afflictions were easily cured, giving happiness and confidence to doctors as human beings.

But today, as a result of our so-called cultured life, the body has become unnatural. Consequently, what a minister does in a casual way to help others is like pounding nails into sawdust. Sometimes he is even greeted with the words "I don't want to be preached at." In the same way, as a result of their so-called graduation from schools, people's minds have become unnatural. They do not go to school to acquire knowledge but to get a sheet of paper called a diploma. Unless the test questions are answered in accordance with the teacher's opinion, they may fail, so they sit through the lectures even when they are boring. But if the time of youth, the most important period for building character, is spent in such a spiritless manner, what kind of adults will they turn out to be? Doctors are to be sympathized with for having to treat people with such unnatural minds. Even correct treatment will not necessarily bring about good results.

Thus it is that religious leaders and physicians are impeded by their era, cannot fulfill their expectations, and fall into disappointment. This naturally leads them to neglect their true path. As one critic put it deplorably, "When doctors gather, they discuss moneymaking; when priests gather, they talk about women." What a tragic era!

BREAKING OUT OF THE IMPASSE

In times past, religious leaders' belief in the worthwhileness of their work rested on the fact that people possessed healthy bodies. Doctors found fulfilment in their profession because people had healthy minds. This means that the greatest concern of religious leaders today should be the rebuilding of healthy bodies, and the main interest of physicians should be the recovery of healthy minds. The inference that *seems* to be suggested is that ideally ministers and physicians should work side by side, as in a three-legged race. But as things presently stand, they could not do so even if they so desired.

Take, for example, the man who goes to a doctor's office. Even if the doctor were to tell him to go see a minister and be treated inwardly, the desired result simply would not be forthcoming. Likewise, if a minister told a believer who had come to him for help to go to a doctor, the outcome would be the same.

What, then, is the solution? One man must perform the work of both doctor and minister. Not a three-legged race but one person with two good legs that always work together any time and any place.

"Doctor and minister in one person"—this is hardly a new idea. In an earlier day, religious leaders made full use of the medical knowledge available in their time and healed the sick. Ministers were always physicians, and physicians were always religious leaders. There were of course differences between individuals. In some, it was the religious side that came out more strongly; in others, the greater emphasis appeared in physical healing.

But the initial desire, to be a doctor and minister at one and the same time, was always at work. Look up the words and deeds of the great physicians of the past. They were more religious than most religious leaders today. "This medicine was bestowed upon us by the gods. Drink it with reverence." Words like these are more than adequate to portray to us the attitude of doctors in bygone days. In fact I can remember seeing my grandmother always reverently bow her head before drinking medicine. But today's doctors are more likely to say, "What works is the medicine itself. What's the point of bowing to it?"

In old Japan there was a tradition that loquat trees should be planted only in temple yards, not in the yards of private homes. Almost every temple thus had at least one loquat tree in the garden. The reason was that loquat leaves, according to Chinese medicine, were good for almost any malady. Things were set up so that if a person became sick, he would go and worship at the temple. In later years, however, it came to be considered "bad luck to plant loquat trees." This saying tells us much about why Buddhism has fallen, unnecessarily, into decline. The temple of older times cultivated many herbs within its compounds, and in point of fact, priests had to be physicians too.

For religion to fulfill its original purpose, and for medical science to realize its original objective, both must return to the ancient norm of "the oneness of medicine and religion." Anyone who decries this as a return to a primitive state or as utterly impossible of realization can only be said to have misunderstood what religion and medicine are really about.

"DOCTOR AND MINISTER IN ONE PERSON"

"Religion and medicine, each taken in its own right, are already difficult; for one person to practice them concurrently is impossible"—this is the voice of common sense. Admittedly, religion and medicine must be the most difficult and time-consuming of professions to master. One can readily imagine that if a person were to attempt both, he would be old and gray before he could hang out his shingle.

"It is impossible for a wingless human to fly." This was common sense a hundred years ago. Even twenty years ago it was generally accepted that for a man to go to the moon was impossible. Thanks to the few who were aware of the possibilities and carried out extensive research, the space age came into being. The ideal of a doctor and minister in one person may be contrary to common sense now, but I believe that day will come—and much sooner than we imagine.

What I have in mind, of course, is not religion or medicine as we see it generally practiced today. From this starting point, the goal would not be realized even if we waited a hundred years. The religion and medicine I am talking about is altogether different.

To become a professional in religion, one must go to a seminary. In Buddhism many years are spent learning the Pali and Sanskrit languages, tongues not even in use today. Likewise in Christianity the same can be said of the study of Hebrew and Latin. What value is there in this for a religion devoted to saving living people? A religious person does not need to be a scholar. If a man could be saved by hearing Sanskrit or Latin, I would be singing quite a different song, but nothing quite so miraculous has been heard of to date.

Because they are compelled to study unnecessary and uninteresting subjects for many years, hopeful youths often turn into humdrum clergymen. Research, of course, is essential. But continued research can be left to professionals. What is most necessary to young people aspiring to religious leadership is to come in direct contact with the teachings and personalities of great religious people now actually engaged in saving the masses. There are twenty or thirty such people worth listening to in any country. Have them conduct classes. The rest will follow very simply. Capable religious leaders will start appearing within a short time and will continue to appear thereafter. During the period of their training, sectarianism must be forgotten. Emphasis must be placed on "seeking the truth."

But what about the medical schools? Their graduates are very learned in non-essentials and have failed to study what is most important. Medical students pay high tuitions and go to school for seven long years, but one wonders if the time and money was well spent. Microscopes, test tubes, dissecting of dead humans, experiments on mice and guinea pigs—all this is necessary. Diagnosing ailments is also necessary. Medicine and surgery are also necessary at times, so they too must be studied.

But placing a microscope beside a patient has never been known to cure high blood pressure. Diagnosing an ailment as cancer has never caused cancer to disappear. Today's physicians must consider carefully this simple point. A priest for forty years, I have officiated at many funerals. It is a sorry task to have to say a requiem for a person who has died in the prime of life. If he loses his life in an accident, it is another matter, but most have been under the care of physicians. I have also visited many patients in the hospitals. I see them suffering from continuous injections and transfusions, a practice that seems to have become more extreme in recent years. "Please ask them to let me go home," many patients have pleaded with me. But the doctors always say, "Not yet." Even the patient's family members have the same thought. As a result, many patients pass away in the hospital. Some have a premonition of approaching death and beg to die in their own homes, but this final wish is cruelly ignored.

This is no time for the medical profession to use the law as a shield. Nor is it a time to treat Western medicine as the only form of medical science. Former President Nixon visited the People's Republic of China not long ago. His grasp of current trends was most acute, but he returned with an unexpected bonus: acupuncture, a branch of Eastern medicine. "Incurable disease cured without pain by acupuncture." "Surgery performed without anesthesia." "Miracle of the Orient," etc. Newspapers played up this new discovery with headlines and articles. Compared to a few years ago when people were convicted for practicing acupuncture, it seems like a different age. Acupuncture has been practiced for thousands of years as Oriental medicine and praised and treasured by the people. Oriental medicine never tried to hide it or keep it a secret. Why then was it ignored for so long? This fact might tell a little about the character of present-day Western medicine.

In my opinion, acupuncture is only a small part of Oriental medicine. There are others that are more valuable. Its breathing method, its diet, its herbal prescriptions, its skin strengthening method, its body alignment method—all these are medically more valuable than acupuncture. From about ten years ago, Yoga exercises, part of the body alignment

method, have finally come to be understood by Western medicine, but the essence of Oriental medicine is not understood to this day.

The world has become smaller. Traffic between East and West has become more frequent, but still Western physicians do not try to study this great Oriental medicine. Why? To put it more precisely, why do the physicians avoid using it? I will give one example and you can answer the question yourself.

This example is taken from a University of Tokyo announcement titled, "A clinical study on the effect of deep breathing on high blood pressure." When patients practiced deep breathing for five minutes, six times daily, 85 percent were healed by this exercise alone. The results of the breathing method are easy to determine. Examine your blood pressure, count twice, once before deep breathing and once after taking three deep breaths. It's very simple, but you'll find a difference of about ten degrees. Let me add, no matter how many deep breaths you take, nature will not send you a bill, nor is it illegal, I believe.

In this manner, the breathing, diet, skin, and body alignment of Oriental medicine are not accompanied by danger or expense as in injections and surgery, but the results are outstanding. The necessity for, and the great contributions made by, Western medicine in cases of injuries sustained in accidents, medication for emergency cases, and for control of special contagious diseases must not be overlooked or underestimated. But the great majority of patients do not come under this category. They are more apt to suffer chronic ailments. I understand that an ailment not cured in three months is considered chronic. We must honestly acknowledge the fact that most sick people are in this class. This is the point where Oriental medicine comes into play. For several thousand years, Oriental medicine has been dealing with chronic disorders. As they say, "The proof of the pudding is in the eating." This can be demonstrated anytime, any place.

Now this calls for serious consideration on the part of medical colleges. Academics should be left to the scholars. If actually healing the physical sufferings of living men is the original and principal aim of physicians, then doctors themselves should experience and experiment with Oriental medicine and see the results. To study and master it will not require a long period. If you train and study under the guidance of first class Oriental medicine masters, two years are sufficient.

Therefore, I am convinced that in about four years, that is, two years study of the essence of religion and two years of medicine, a full fledged, no-risk "doctor and minister in one person" can be trained. With the unique power of religion and medicine instilled into him simultaneously, with this concentrated attack, he should be ready for any problem of mental or physical suffering. At this time, the importance of the "multiplication principle" must be reaffirmed. Take, for instance, "Hopkins Law." According to this law, a water current of x force can wash away a rock weighing one pound; if the force of the current is doubled, it can wash away a 64-pound rock; if the force is tripled, a rock weighing 729 pounds will be washed away. Why floods cause so much devastation is now comprehensible. Now man has two aspects, the mind and the body. What will happen when both aspects simultaneously become healthy through the work of men who are at once doctors and ministers? Figuring simply, the health current is doubled, but the power to wash away the rock of affliction will be many times stronger. It is only natural that the

Yoga masters of the past claimed that any sickness could be made to disappear.

I think that because the religionist strayed from his original path, the physicians stopped expecting anything from him, and the same can be said of the physician. Actually, today's physician holds no love for the religionist and vice versa. Doctors warn, "Don't be fooled by the claim that faith heals," and religionists say, "Don't inject your god-given body with medication." It cannot be denied that there is a faint smell of professional hostility in this. Mutual reflection seems to be needed here, and instead of mutual cooperation, I believe the time has now come for the opening of a new way of saving man, namely, through training physico-religious therapists.

Also, there is another factor to be considered, a factor supporting the view that when religion and medicine are studied simultaneously, a short training period of four years, two of religion and two of medicine, is sufficient. This factor is that when you study religion, you naturally begin to understand one phase of medicine and when you study medicine you naturally begin to understand one phase of religion. Correct religion will always lead to medicine, and correct medicine will always lead to religion. This is because man's body and mind has a relationship that can never be separated.

Why not put it to the test? If an occupation named "physico-religious therapy" should emerge, not only illness but also crime, poverty, accidents, divorces, strikes, and war would become extremely rare, and buildings now used as hospitals, prisons, and arsenals, becoming unnecessary, would be converted into schools or turned to recreational uses.

The Way of Body and Mind: Norm for Revolutionizing Man

BUDDHISM AS THE WAY OF BODY AND MIND

Take a look at the problem of war. All people dislike war. But if they hate it so much, why don't they stop fighting instead of getting into one war after another?

I have attended many meetings for the establishment of a worldwide commonwealth of nations. On the way home, I always feel sad. Representatives attending the meetings all harbor a fervent desire for world peace. But how few of them actually possess inner peace. I participated in these meetings because I thought it better to have meetings than to do nothing. There are many who argue for peace. But a possessor of peace is as rare as stars in the sky at dawn.

The builder of peace is, in short, man himself. Unless man is at peace within himself, there is no basis on which to begin to build world peace. This is the reason for my advocacy of "physico-religious therapy." The existence of mind and body in man is not like two horses hitched side by side pulling a buggy, but like two streams flowing into one indissoluble current empowered by the multiplication principle.

The words of people who preach peace without possessing inner peace are bound to contain flaws, and such people, lacking a peaceful mind, also lack a "peaceful body." A peaceful mind cannot dwell in a body deficient in vitamins C or E, or lacking in calcium

or silicon. The reverse is also true. Even though one may have a peaceful body, if he lacks a peaceful mind, he can never become a peaceful man. Even though one discusses peace with his lips, it must be emphasized that he does not necessarily have a peaceful mind. Peace is not established by a peaceful mind or a peaceful body, but, indeed, is established by a peaceful man. Therein lies the reason I cannot help but emphasize "physico-religious therapy."

Disintegration of families, labor disputes, traffic accidents, vicious crimes, incurable diseases—these are all serious problems which must be solved for the sake of man's happiness, but like the peace problem, mankind's present state is similar to that of a spectator at a fire disaster where there is insufficient water. This is why we need a new way, the "physico-religious" way. I have ventured to name it the "Way of body and mind." This phrase means: "Body and mind are essentially one and should under no circumstances be separated. If one should ever forget this and consider them separately, then he has already taken another "Way."

In the course of human history, the credit for the discovery of this way of body and mind must first be given to the yogi of India, but it was Buddhism that brought it to perfection. This history is best related by the proper noun, "Shakyamuni Buddha," as explained earlier. In the beginning Shakyamuni was a "Sacred muni of the Yoga Way." Then he became a "Saint of the Buddhist Truth, or the Buddha."

People who read widely in the Buddhist sutras frequently come across the compound word "body-mind." That this expression is unique to Buddhism is discovered when you examine other classics of philosophy and religion. Even in the ancient "*Yoga Sutra*," you cannot find the phrase "body-mind." Therefore, it must be recognized that only Buddhism possesses the phrase "body-mind" and establishes the peerless truth of the oneness of body and mind. Of course, the relationship between mind and body has been discovered in other classics. Some claimed the body came first and the mind second, some made the reverse claim, while still others said body and mind were one. These arguments have been going on all over the world for a long time, but they all end up as nothing but a philosophical idea that never developed into a vital practice. But Buddhism, based on the principle of the oneness of body and mind, led to the practice of the oneness of body and mind. This is why the phrase "body-mind" has become an everyday word.

Religion is generally considered to deal with the heart or mind, but this is definitely not applicable to Buddhism. From its beginning to this day, it has clearly been concerned with "body-mind." For particulars, you will have to turn to my other publications, but here it may be said that the Original Buddhist teaching of the Five Aggregates (form, perception, conception, volition, and consciousness) points to the multiplication principle of the body-mind; and in the Eightfold Noble Path, the last three noble paths (correct endeavor, correct mindfulness, and correct meditation) are concerned with self practice and teach respectively correct physical practice, correct mental practice, and simultaneous correct practice of body and mind.

In this manner Buddhism is, in a logical sense, not a religion. Religion is concerned with saving the mind of man, but Buddhism saves the "man." Shakyamuni's Buddhism is concerned with saving the whole man.

"But isn't Buddhism one kind of religion after all since it too rescues men's spirits?" So some people may think. But I want to say clearly that Buddhism is not a religion. Take an honest look at the world's religions. They not only ignore the body, some actually look on it with disdain. The body is an eyesore, interfering with the mind. From the viewpoint of such religions, Buddhism can never be considered a religion. The "body-mind way" of Buddhism cannot be accused of bringing the mind and body together out of convenience. The mind is the body, and the body is the mind. They are "one" existence, inseparable. Buddhism simply accepted this naturalness without resistance.

BASIC MISTAKE OF MODERN MEDICINE

Man is, originally, "body and mind, one person," so the cause of his illness is 50 percent physical and 50 percent mental. Of course, depending on the kind of sickness, at some times the bodily cause may be dominant and at others the mental, but when averaged, it comes out about even. It is similar to quarrels between a husband and wife. At certain times, the man can be the more guilty party, and at others the woman, but when averaged, the faults are about equal. Whenever mediating a couples' quarrel, I always give advice to both. This is only common sense, but today's medicine lacks this important common sense. How can physicians consider themselves a community for the cure of sicknesses when they ignore the mind, the mind which causes 50 percent of all illness? "Medicine is science," the physicians say boastfully. Science seeks cause and effect, and must be honest in its observations. For example, every doctor at some time must have heard the assertion that religion can heal sickness. But without seeking or observing they declare, "The belief that religion can heal sickness is an outrageous superstition." Some say, "Yes, religion is necessary, but you must not become a 'mind-onlyist.'" This sounds very reasonable, but how many doctors are there who will go on to say, "You must not be a 'body-onlyist.' You must have faith."

There is cause and there is effect. Because of a certain error, sickness results. So to erase that illness, the cause that led to the illness must be eradicated. In order to do that, the cause must be investigated thoroughly. Buddha is the One who taught us this law of cause and effect, and medical science too must be based on this law. But it seems that modern medical science is willfully avoiding this "pursuit of the cause." This is true not only in cases where the cause is mental but also in cases where it is physical.

For example, a man may be afflicted with tuberculosis. Western medicine will immediately lay the blame on tubercular germs and concentrate on killing the bacteria. But tubercular germs exist everywhere, just like cold germs, and everyone inhales them. Still, a majority is not afflicted, so the medical pursuit of the cause must be said to be very nearsighted. Since the majority is not afflicted, doctors should be instantly alerted that the true cause must lie someplace else.

Buddhism teaches that any result is the outcome of countless causes. One cause is not sufficient reason for a consequence. And among the countless reasons, we must differentiate between major and minor causes and emphasize the major. This is called *in-en*. *In* means the central cause. *En* denotes the countless conditions supporting this. So a

Buddhist, when seeking a solution, will always seek out the main cause of the problem, and dispose of it. It is said, "To control a river, one must first control the mountain." To say that the cause of a flood is low embankment is an amateur's opinion. A professional would say the main cause was that trees growing on the mountain were too sparse to regulate the flow. That tuberculosis is caused by tubercular bacteria is an amateur's viewpoint. A professional must necessarily know that it was caused by a ruptured capillary blood vessel.

"There is a body. If it has no flaw, poison cannot harm it. Poison is harmless before perfection. Where there is no defect, there is no basis for producing it."

The above is a passage from the *Dhammapada* (section 124). If a man is bitten by a poisonous snake, the poison, it is said, must be sucked out by mouth immediately. If there are no wounds inside the mouth, sucking the poison will not cause any harm. In pulmonary tuberculosis, it is not the germ that should be dreaded but the wound inside the lung. The hemorrhage of the capillary tube within the lung is the cause. Therefore, the aim of the treatment must be to first repair the rupture of the capillary tube. Actually, without even attempting to kill the germs, but simply by practicing Yoga, a cure can be brought about.

"I was told that I have breast cancer. What causes this?"

"It is due to a predisposition of your body."

"What can I do?"

"You must undergo an operation immediately."

I heard this conversation on a medical question-and-answer radio program. The blame for cancer is laid entirely on bodily predisposition. The question of the cause for such a predisposition is ignored and not investigated. That this is *scientific* medicine is one of the wonders of the world.

Yoga is not a "Way" to cure sickness. If *satori* or "enlightenment" is too difficult to understand, let me say it is a "Way for humans to attain the highest happiness." With this aim in mind, masters and sages have for thousands of years undergone repeated ascetic practices and self-polishing, and left us this Yoga way. And when Yoga is put into practice, illness is naturally cured.

"Do not hold mistaken notions as to how sickness can be cured. By practicing the way for men pointed out to us by our parental god, Nature, we become gods. This is the only aim." This is the Yoga understanding.

Yoga experience is not the short experiment of two or three hundred years to which Western medicine lays claim. I am not saying that old things are better, but at least where man's physiology is concerned, there is no change from past to present. Therefore, we must not treat lightly a medicinal way with thousands of years of historical background and experimentation by great masters far more serious and wise than our modern medical scientists. (Attention is invited to the author's *The Real Cause of Sickness*, to be published soon.)

BASIC MISTAKE OF MODERN RELIGION

It seems to be the general opinion that today's people are lacking in religious faith. If it

were just a lack, it would be preferable to the increase of those who insist, "There is no god." Religious leaders naturally claim that religion is a necessity. If asked, "Then why don't you go ahead and proclaim it?" they answer sadly, "Today's man will not listen." Like present-day physicians, they do not seem to want to seek out the cause of modern man's indifference to religion.

"With the rapid advancement of science, man has become captivated by science, like a child absorbed in a toy, and has no time to become interested in God," some intellectual said. But a scientist will say, "No, because of the development in science, man has acquired a mental habit of believing only things that can be proven scientifically, and since god cannot be proven, they do not believe."

A friend, who is a devout Christian, never misses a Sunday service. One Sunday, while the minister was offering a prayer, a most outrageous thought suddenly popped into his mind. "The minister looks serious and is now praying as if God were present before him. Does he really believe what he's saying?" I do not think the minister had such a bad attitude that the worshipper was led to imagine such an insolent thing. The waves of change are not visible to the eye, but they must be influencing man without his knowledge. At meetings of Buddhist priests, I always felt that only about one out of fifty had the attitude of one who truly believed in the Buddha. Whatever is in the heart always appears in outward form as well. Merchants may fool people with packaging and weight, but for a religious man to pretend a faith in God which he does not have is another matter.

If modern people cannot believe in anything unless it has been proven, then why don't the religionists give them actual proof?

"But God cannot be proven," they say and shrug off the question. If everyone had simply accepted the idea, "No one can talk to a person a mile away," the telephone would never have been invented. Now we can talk to anyone anywhere in the world so clearly that we almost seem to be face to face. Science certainly deserves three cheers. Due to the communication sciences, people's earnest desire for world peace has become acute, and I believe this is a service to mankind that is quite beyond the imagination of the general public. Some religious professionals claim that it is because science was mistaken that people lost faith in religion, but I disagree. It is not that science was on a high-handed, self-glorifying course, but rather that religion was dozing and did not progress side by side with science. Today, the duty awaiting the religious professionals is to "prove religion scientifically." Then even without being told to do so, today's people will believe.

I have never heard a mathematics teacher using the word "believe" to his students. If he says, "Two plus two equals four," whether they be elementary school pupils or college students, they believe alike. Even capitalists and communists believe alike. If ever it should be proposed in the U.S.S.R. that "since two plus two equals four in New York, two plus two will henceforth equal five in Moscow," the Soviet people would reject it.

"But religion is not arithmetic, so it's impossible to make it understandable to everyone." This is the kind of thinking that makes us give up easily. It has been said, "Necessity is the mother of invention." Has not a machine called an artificial brain been invented? I understand that an architectural project that would take thirty men five years to calcu-

late, can be done by a computer in one year with only two men. If religion is as important as its professionals claim, why don't they invent a religious logic, acceptable to all, like arithmetic?

Because they have not been faithful to the honest thinking process of cause and effect, religion has committed many different mistakes. The brutal war between India and Pakistan was caused by differences between Hinduism and Islam. The tenacious struggle between Israel and the Arab nations comes also from frictions between its religions, Judaism and Islam. A friend went to Ireland to visit his aging parents. He returned a month earlier than originally planned, shaking his head. Though they are of one nation, just because of difference in religion they are killing each other. Just walking on the streets was a terrifying experience because of the machine guns on every corner. They are of the same Christian faith, but because they are of different branches of the church, blood is being shed. In mankind's long history, how many men have had to make the supreme sacrifice in the name of religion!

All religions, without exception, advocate "world peace." Yet while professing to be peacemakers, they have in fact been ringleaders of war. Like the policeman that turns robber, religion is past remedy.

"If the peace label is not a mistake, let us abolish advocating sectarianism."

"But sects were born because it was meant to be, so it cannot be helped."

"But if you keep promoting your own sect, then other sects can be expected to assert their claims, and this is sure to cause friction. Don't you realize that?"

"Then it must be mankind's fate."

What a cruel conclusion! What an ignorant and shameless feeling! Still, the man who drew this conclusion is a respected religious leader.

A friend confessed, "I believe religion is important, but when I see the ugliness between the sects, I cannot go near a church." Past masters have also left us these words, "Religion is angelic, but sects are satanic." How many religionists are there who are seriously seeking a solution to this ugly and fearful sectarianism?

I do not mean to say that all kinds of sectarian differences are meaningless. It is a fact that at times, differences between national languages act as a hindrance to international harmony. But there is no need to criticize language because of such differences. Until the time comes when a world language is born, national languages, though inconvenient, must be treasured. Likewise, I am not saying that sects, in themselves, are bad. What is bad is the attitude of boasting about one's sect and trying to suppress the others. Eventually, man will become wiser, and a nonsectarian religion may appear that will become the faith of all mankind.

In this manner, even while still belonging to a sect, it is possible, with a little effort, to worship in a religion devoid of sectarian disposition. Why did I say "with a little effort"? Because all established churches have some pitiable hard-headed traditionalists who insist on the principle of sectarianism first, and allow humanity a poor second. The masses will not remain blind forever, however, though occasional troubles may arise and shouts of "Heretic!" and "Banishment!" may be heard.

"Let us stop referring to the paradise in the west. If we keep going west, we will just return to our point of departure and never find paradise. We are now faced with teaching

the young of a scientific age. Let us strike out this old creed that is no longer necessary."

"Outrageous! Banish him!"

Thus it was that a prominent Japanese Buddhist was falsely charged and made an out-cast. But time flows steadily on. Nowadays, you hardly hear a word about the "westerly direction." But I have yet to hear of an apology being made to this man by the ignorant and arrogant executive group that excommunicated him.

"Advocation of sectarianism and war are entirely different things." What an audacious thing to say! The contentious spirit of sectarianism is precisely the spirit that drives mankind to war.

Religion's mistake has continued a long time. So not being able to recognize it as a mistake seems to have become habitual in man's mind. Religionists who believe religion is for the "salvation of mind" only cause a flurry and shout charges of hereticism when I preach the "salvation of the physical body."

How numerous are the Buddhist priests ignorant of Buddhism's basic principle, "To save the mind, the body must be saved."

DEVELOPMENT OF THE "EIGHTFOLD UNIFIED WAY"

Thorough reflection on the self is the starting point of the way of body and mind. To attain salvation, one's body and mind must be saved simultaneously. This is based on the sure and certain truth that the body and mind are as firmly connected as the head and torso, and form an inseparable existence.

For a kindergarten entrance examination, the teachers drew a circle for a human face and as usual filled it in with eyebrows, eyes, nose, and mouth, but purposely omitted one ear. "What is missing in this picture?" "The ear on this side." "Very good." "But something else is missing, teacher." "What's that?" "The body." The teacher conducting the test suddenly felt that she herself was being tested. No one has ever seen a human with only a face. But in a picture, it is common to show the face only. For an adult to whom this has become natural, just the addition of an ear would have been sufficient, but to a child who still has not become aged by habit, a human without a torso is strange. Even a ghost has a body.

It is exactly the same with body and mind. They must never be thought of as separate entities. Indian Yoga first grasped this point, and Buddhism completed it.

Let us look at the history of the Buddha. As crown prince of a nation, he was outstanding in martial arts as indicated in his biography. If it can be assumed that he was exceptionally superior in *kenpō*, then it can further be assumed that he had undergone rigorous physical training. But even six years of ascetic practices, literally centered on physical discipline, failed to satisfy truth-seeker Siddhartha. He perceived that he was lacking in inner peace. So alone, he sat under the Bodhi tree in meditation, ultimately attaining the Buddhahood which evolved into a life distinguished by forty-five years of meditation and preaching.

During that period, he firmly established many precepts, which fall into two classes: morality and the way of health. Do not eat more than one meal a day, maintain physical

cleanliness by cold and warm water bathing, keep the body in tone through good posture and bodily movements, keep the living quarters clean and tidy, etc.—these are all health methods in the true sense of the word. Moreover, the meditation practice of pure Yoga is the quintessence of the health method, combining posture and breathing. Even after attaining enlightenment, Buddha was stricter in practicing the diet, cleanliness, posture and breathing precepts than any of the disciples. There was not an inkling of the jest that after one attains enlightenment, one can just drink liquor and take it easy. In his spiritual enlightenment Shakyamuni reached an unprecedented peak, but also in keeping up his physical practice, he was a saint of unparalleled achievement. Hence, through application of the body-mind multiplication principle, he ultimately became the supreme Great Saint still revered as Shakyamuni Buddha.

The Buddhism of Shakyamuni Buddha saves the whole man. Out of the desire to express this correctly and simply, I ventured to name it “the way of body and mind.” Its contents are separated into eight categories, together designated the “Eightfold unified way.”

The meaning of “Eightfold unified way” is “the way of body and mind uniting eight categories.” This can be divided into two halves: the “four unified ways of the body,” namely, breathing, diet, skin, and body alignment, and the “four unified ways of the mind,” which are deliverance, mind-only, the practice of love, and ascetic training.

The expression “Buddhist Yoga” is a new one, but at the present time there seems to be no other term suitable for expressing the exquisite equilibrium of the oneness of body and mind. Because of previously accepted common ideas, using only the word “Buddhism” tends to make one think of the mind, whereas the word “Yoga” inclines us to think of physical training. Therefore, at the risk of being repetitious, I combine the two into “Buddhist Yoga.” This may be understood as a type of physical training centered in the spiritual enlightenment of Shakyamuni. Actually, in India, Buddhism is regarded as a branch of Yoga. This is entirely proper, since historically and actually, the practice of meditation belongs to Yoga.