

2. The Way of the Body

Necessity for the Way of the Body

MEANING OF PHYSICAL HEALTH

The problem of unawareness of sickness. A great difference exists between the meaning of "health" as used in Buddhism and as used in Western medicine. Western doctors generally take the view that a person who has no illness and is able to work happily is healthy. "My husband had a complete physical checkup only a week ago and was pronounced totally fit, but only a few days later he had a heart attack while working and died. He was a very healthy person. Since we got married, he never had a sick day." These were the words of a grieving widow. Her husband had died at forty-seven years of age. The face of the corpse in the coffin had no wrinkles, and there was no gray in his hair.

"I have never had a doctor hold my hand. I have never caught cold, so I have never taken an aspirin. I eat well, sleep well, and have never been absent from work."

"Then you must be careful."

And I proceeded to explain why. This is the "no-sickness disease" and is found in about one out of every thousand. It is a disease if one thinks he cannot get sick. A few years ago, a friend of mine, a car mechanic, opened up the hood of his car and said, "I am always advising people to be careful and not overheat the engine, but I burned out my own. The warning light was broken. I never realized those warning lights were so important." Since then, whenever I check my engine, I always take extra precautions to check the warning lights.

Sickness is the body's warning signal. When your stomach hurts, it is "overheated," so be careful. Because the stomach was in perfect condition, it was able to go wrong. If it had already broken down, it would be incapable of registering pain, and you would then have no way of knowing you should be careful. By the time you become aware of the existence of a problem, it is too late. "No-sickness" is not necessarily good health. This is the reason people with illness often live longer.

Western medicine has a slogan, "Get a cancer checkup regularly. An early discovery saves lives." But according to a book published by an American doctor, the death rate from cancer is highest among members of the medical profession, ten times higher than that of farmers. "The ungodliness of ministers," "the tailor's wife is the worst-dressed woman in town," "the shoemaker's wife goes barefoot"—all these are well-known sayings, but this is a different matter. Whether one be a doctor or a farmer, his most important possession is life. Ungodliness and clothes have no direct connection with one's life, so one can afford to be careless. But no one can afford to be negligent where one's life is concerned. Why is it, then, that doctors have the shortest life expectancy among all professions? There must be a big mistake hidden somewhere. Sadly, not too many are aware of it.

Becoming one who knows the day of his death. One master of the way of health, Mr. Katsuzo Nishi, had no peers when it came to intuitive power. If he said, "Do not ride on that ferry, its form is hazy," you were very likely to read later that the ferry had had an

accident and sunk. I heard that during World War II, he saved many lives by foretelling the date, time, and place where American bombs would fall. A woman I knew once consulted Mr. Nishi. She did not disrobe for the examination, so was shocked when he said, "You have a big mole on your right lower abdomen."

"Do you think Dr. Nishi is possessed by a spirit?" she later asked.

"No, it is simply that Dr. Nishi has perfect health. Rats abandon a ship before it sails on a doomed voyage. Even before signs of a flood appear, the digger-wasp moves away. Only men cannot foretell a flood."

"How can they tell?"

"They sense it with their skin. The skin is like a television antenna. Wild creatures do not wear clothes. Their food is uncooked. They do not make the mistake of overeating. Their skin function is complete, and their receiving apparatus is not rusty. Even an antenna cannot receive properly if it is rusted. Their skins are shiny, just like new. That is how they can foretell things. We often see a cat licking his body with his tongue. He is not doing it only because he is itchy. He is sharpening up his antenna for self-protection. If you grab a cat by his four legs and drop him head down from a height of about five feet, before he touches the ground, he will twist his body around and land safely on all fours. Even at two feet, the result is the same. This is an amazing supernatural power. If it were a man, he would fall head down and come to an instant death. The ears seem to be most directly involved in this ability, but ears are also a part of the skin."

The sutra says that not only the Buddha but all those who join the ranks of Buddha's disciples will all possess six supernatural powers. These six powers are: knowing the state of the whole world without seeing it, knowing the state of the whole world without hearing about it, being able to read men's minds, being able to see the fate in store for people as if it were reflected in a mirror, being able to go wherever one desires merely by willing it, and being able to accomplish whatever one chooses. Unless one becomes endowed with these six supernatural powers, it is written that he is not qualified to call himself a disciple of Buddha.

An acquaintance once told me, "My grandmother died in a most impressive way. She was ninety-six at the time, but four days before her death, she told the family she would be bidding her last farewell in four days so she wanted all her relations and friends called. A big banquet was held with grandmother as the guest of honor. On this occasion, she danced her beloved Noh dance, saying it was her final performance. She talked as if a new year were approaching. The appointed day arrived. That morning she took a bath by herself, washed and arranged her hair, dressed in her best, asked to have her bed quilts spread out in front of the Buddhist shrine, and laid down. She said, 'You don't have to wash my body after I die,' and while quietly reciting the sutra, she passed away. During that time she had no pain or breathing difficulties, she was just the same as usual. I wish I could die like her." Then she asked, "How is it that she could predict the day of her death?"

"When Buddha's way becomes a part of you, you or anyone can do it. You know, for example, that you can decide what time you want to go to sleep, whether to retire at 10 or go to sleep at 12 p.m. In the same way you can decide the time of your eternal sleep.

This is called true health. Born as a man, how awful to have to die in an antiseptic-smelling hospital room, groaning and moaning, going through one ordeal after another—injections, transfusions, oxygen inhalator, and the rest—and after all that, not even to know when one is dying! We must not die like that.”

“Health” as used in Buddhism is not just looking healthy. Even if one gets sick, one instantly rebounds and gets well with a body healthier than before. The senses of the eyes and ears are sharp. The brain functions quickly and has a deep power of understanding. One’s endurance is great and his efficiency outstanding. One has strong intuitive power and is able to predict the future. The heart is as big and serene as the ocean in springtime, big with a love that cannot help but be helpful to others. These are the qualities of true health. So when you say, “Thank you, I’m fine,” remember that by Buddhist standards, you may not be well at all.

RECOGNIZING WHAT IS PHYSICALLY UNNATURAL

The strain of upright posture. Wild animals do not have a health method. They do not have doctors, pharmacists, or hospitals. They rarely become sick, but when they do, a health method appears as instinctively as a yawn and cures the illness. But man becomes sick quite often, and when he does, it takes him a long time to get well. Why is this? What are the differences between animals and people?

First, an animal walks on four legs while a man walks on two. A beast is naked, but man wears clothes. Animals do not cook their food, but man does. And there is one more important difference. You will not know this unless you have observed them, but animals move their abdomens when breathing, whereas man uses only his chest. In ancient times man’s ancestors walked on all fours, and only about 60,000 years have passed since he started to walk upright on his two hind legs, the two front legs becoming “hands” to grasp things. This led to the development of his brain, which was a blessing, but at the same time created a problem. The spine easily became crooked. In building a house, if the beam supporting the roof is horizontal, the structure will be strong and sturdy. But turn the house sideways, contrary to its design, making the beam vertical, and it will collapse. From a horizontal position, man became vertical. Many thousands of years of habit are involved, so there is no fear of a sudden breakdown, but as yet, a structural strain results from walking with the spine in a vertical position. Because of this, a slight unbalance in movement or exertion of strength can cause a dislocation of some of the 33 vertebrae, which in turn can lead to sicknesses. The proof of this is that by readjusting the spine, many illnesses take an instant turn for the better when the spine is readjusted. But today we can no longer go back to walking on all fours. Therefore, it becomes necessary for man to have a special health method for correcting the spinal column.

The unnaturalness of clothing. When man started to wear garments, it was just another annoyance to the body. Because of clothes, the skin cannot have direct contact with the outer air and skin breathing is obstructed. The excretion of carbonic acid gas is an especially important function of the skin, and helps the lungs and kidneys in their work.

Therefore, when the skin is covered with clothes, it is just like plugging the nose or an excretory passage. Toxins accumulate in the body. Moreover, the skin functions to adjust body temperature. Man cannot survive if the body temperature is above or below a certain limit. To keep it adjusted constantly is the skin's function. When one is too hot, the skin perspires and cools, and when too cold, goose bumps appear. But because we wear clothes, these functions have become incomparably weak when compared to the beasts. (It is for the same reason that hot house plants become weak.) But we cannot walk around naked. So in order not to weaken the skin faculty, special provisions such as sun bathing and cold water rubbing become necessary.

The unnaturalness of cooking. Man cannot take in as much raw green stuff or raw blood as the animals. From long, long habit, fire has been used to cook the food, and this greatly impairs the body. Minerals and vitamins die, the fibrous texture that the intestines need becomes too soft, and we become undernourished. But food is different from walking on all fours and going naked. If we have the desire and the will, we can eat the same kind of food as the animals. Those who resolutely practice this are the so-called sages and hermits. Buddha too lived like a hermit for six years. Otherwise, he would never have been able to attain the high level of enlightenment that he did.

Unnaturalness in breathing. Another problem with man is that in comparison to the animals, his breathing is shallow. The reason for this is that man is burdened with schools, laws, properties, prestige, etc., things unknown in the animal kingdom. Because of this, man is always anxious or angry, and breathing is affected by the waves of these emotions. The connection between man's emotions and his breathing is similar to that between wind and waves, always in direct proportion. This is the cause of much sadness in human life. Because of the complex life he must lead, man cannot breathe ideally like the animals. Oxygen becomes scarce, carbonic acid gas accumulates, and man is driven into a state of chronic asphyxiation. That is why we must make an effort to achieve good breathing habits.

It is a blessing to be born a man. But because of our state, unless we make a special effort, we cannot enjoy health equal to that of an animal. Thus here too we see the necessity for a health method.

COMBINING VARIOUS HEALTH METHODS

Importance of universality in health methods. There are only two reasons for a sickly body. Either blood quality is poor, or blood circulation is bad. This is exactly the same as the basic law of economics: production and distribution.

There are two causes of deterioration in the quality of blood: lack of oxygen or insufficient nutrition. When blood circulation becomes sluggish, it is either because the skin function has weakened or because the muscular activity has become dull. There are no other causes for sickness besides these four. Consequently I have divided them into the following four aspects: breathing, diet, skin, and body alignment. Countless health

methods have been transmitted according to the Buddhist Yoga way, but when condensed, they boil down to these four items. Again, when one's study broadens to include the health sciences of the world, it becomes complex and divergent, but even then it can be unified under these four headings.

Every health method that has appeared among mankind has its own unique value and we should be grateful, but my one regret is that they are not combined. We have two arms and two legs, and when these four limbs are used, perfect performance is possible. When even one or two are missing, the functional power of the whole breaks down. A destination one can reach in five minutes with two legs will not be reached in ten minutes with one leg. The difference in capability between having one leg or two is not double, but can amount to a differential value of ten or even twenty. This is the "multiplication principle" mentioned earlier. This principle is at work in all phases of man's life, but even an educated man can become forgetful of this important law. When discussing the quality of the blood, many doctors are concerned only with food and say, "You must take more vitamins," but there is hardly one who will say, "You must take in more oxygen." They will say, "You must exercise more" but will hardly teach you the important "You must strengthen your skin." When the body lacks oxygen, no matter how many vitamins you may take, the original power of the vitamins cannot function. Though you may exercise, if you do not look after the skin, your blood circulation will never be sufficient. Similarly, as long as the blood quality is poor, just being concerned with blood circulation is not going to bring good results, and so long as blood circulation is poor, improvement of blood quality will not bring satisfaction. In all things, functioning harmoniously is the important point, just as in physical activities.

Despite the great advances in medicine and health methods throughout the world, there are as yet many sick people. One reason for this state of affairs is lack of a comprehensive synthesis. Therefore, when results are poor, doctors and teachers of health methods should take into consideration this matter of synthesis. Generally, many people make remarks about diet and exercise, but few say anything about breathing or the skin. Because of this proclivity, our health progress is slowed down. That is why I referred especially to "breath, food, skin, and exercise." I sincerely hope readers of this book will remember this and practice the whole synthesis.

Becoming aware of the principle of the four limbs. When studying Indian philosophy, one discovers that the "principle of four sides" is strongly emphasized. This is a method where by combining four items, a synthesis is validly manifested. "What does Buddhism teach?" "It teaches the four noble truths," comes the concise answer. The four noble truths are: "Man's life is suffering," "The cause of suffering is a wrong attitude towards life," "This suffering can be dissolved," and "The way to deliverance is to change one's attitude towards life." By this chain of four noble truths, the whole of Buddhism can be expressed completely, so it is in accordance with them that we should examine ourselves. Also, when teaching others, we should always keep in mind these four noble truths. When the four basic truths are taken as the starting point, not only do things proceed more simply, they also proceed without mistakes. Therein lies the value of the "four funda-

mental truths," a value I have named the "principle of the four limbs."

Four pillars, four-wheeled vehicles, the four great elements: sun, air, water and earth, the four cardinal points: north, south, east, and west—all signify the highest level of stability. Even among animals, those of a higher class all possess four limbs. That it is not three or five but always four must signify the existence of a "supreme balance principle" in the universe. The "principle of four limbs" does not mean the aimless gathering together of four limbs; each has its unique duty and together they help each other. The arm and leg are both limbs, so it might seem that we could exchange their positions, but this would frustrate both arm and leg. The relationship between the left and right limbs is similar. The principle of fourness is unchangeable. So it is with the teaching of the four noble truths. It is not sufficient to put together just any four principles. The four must possess an organic unity.

When studying the organic relation between the four, we become aware that it involves the "three yin-yang principles." "Left hand and right hand," "left foot and right foot," "hands and feet"—in all, three pairs appear, all united by the multiplication principle. Even one multiplication principle manifests a wondrous efficiency, but when three multiplication principles are combined, efficiency will increase all the more. This is what makes the "principle of four limbs" so great. "Breathing and food" is a yin-yang multiplication principle pertaining to the quality of the blood; "skin and exercise" is a yin-yang multiplication principle concerning blood circulation; "breath-food and skin-exercise" is a yin-yang multiplication principle concerned with blood quality and blood circulation; in all, three multiplication principles are established. Three times three equals nine, not six. Nine times nine equals eighty-one, not eighteen. It is this principle of multiplication, not addition, that is utilized in the health method I call the "fourfold unified way."

THE HEALTH METHOD IN ITSELF AND IN THE PROCESS OF COMMUNICATION

Unsound life as the cause of illness. "My good-for-nothing son lost at gambling and came home with a huge debt. This is the second time. He says that unless he pays off the debt within a certain time, his life will be in danger. What shall I do?"

"Did you give him the money the first time?"

"Yes, there was no other way."

"Tell him you'll advance him the money only if he promises to quit gambling."

I am frequently consulted on cases of this kind. Because of differing circumstances, no single answer can be made. At some times, it is better to advance the money, and at others it is better not to. Of course, if the parent keeps advancing money everytime the son comes home with a gambling debt, then the prodigal son will become even more so and will turn into an unhappy man.

Sick people are just like this prodigal son. There is a mistake somewhere in his attitude toward life, so he becomes ill. Man should have faith and practice meditation, but because he does not do so, his breathing becomes shallow and his blood impure. Man should not overeat refined sugar, white bread or meat, but cannot restrain himself and they make his blood impure. Man should make the effort to strengthen his skin, but saying the water is

too cold or the climate too cool, he fails to temper the skin and thus corrupts his blood. Man should use his own muscles more, but through overdependence on machines or other people, he putrefies his blood. After all this, if he did not become sick, it would be the eighth wonder of the world.

After becoming sick and going to the doctor, one is told that either surgery or medication will be necessary to get rid of the illness. This is similar to paying off the gambling debts of a prodigal son. Because the patient's attitude was wrong, he became sick, but the doctor does not attempt to correct his attitude. This is like the father who always pays off the prodigal son's gambling debts. He may be considered a kind father for he is saving the son's life, but if this occurs repeatedly, what will be the consequence?

The right way to go about healing. Yoga saw through this, and therefore does not heal imprudently. It has sufficient funds to pay off the prodigal son's debts, but it also knows that at times it is better not to advance him the money. Sickness can be cured through either surgery or medication. But the patient's bad habits are left uncorrected, so where there is a seed, a bud will appear, and he will become sick again. Just as it is necessary to advance money to the prodigal son to save his life for the time being, medical treatment is also necessary. But when this is repeated over and over again, the patient is to be pitied.

In life, appropriateness is needed in many things. But this appropriateness must always be linked to the truth. The Lotus Sutra, which expresses Buddha's real intention, brilliantly expounds the importance of this "appropriateness and truth." Those who adhere to the truth but do not know appropriate means of communicating it will not be able to save others. Still others who stop short with appropriate means of communication but do not know the truth will come to as miserable an end—as the blind man who stumbled off a cliff. I have witnessed the final moment of hundreds of people. Nine out of ten died in misery. I do not mean suicides. Tortured by days of operations and injections, they die in agony. Feeling very saddened I would think, "Why can't they die like men?"

Yoga recognizes the need for surgery and the remedies provided by Western medicine. But this is only after understanding its value as an *appropriate* way. If by any chance we forget the true way, then what was appropriate is not only inappropriate but actually *evil*. The boundary between the appropriate way and the evil way is as thin as a sheet of paper. Everything depends on whether one knows the "truth." A conscientious doctor discerns this. There are many doctors who try to avoid surgery and medication. These good physicians are surely blessed and should enjoy a long and healthy life.

The Way of Proper Breathing

UNDERSTANDING THE WAY OF PROPER BREATHING

Insufficient oxygen as a cause of illness. The most important ingredient for our nutrition is not protein or vitamins. It is the oxygen we take in from the air. Hold your nose for

one minute and you will understand. Fortunately, twenty percent of the air is oxygen and we can partake of it by merely expanding the lungs. Regardless of the amount of nutrition we may absorb through the mouth, if the oxygen is insufficient, it will not energize the body, just as fire will not burn where there is no air. Western medicine does not seem to be aware of how important oxygen is. As proof, I have never heard of a doctor prescribing, "You must take deeper breaths." High blood pressure is considered one of the hardest-to-cure diseases, but if you practice the breathing method twenty minutes a day, from that very day, your blood pressure will go down, and by continuing it daily you will head toward certain recovery. Even with cancer or heart disease, this breathing method brings great results. These diseases do not have a numerical measuring gauge like the one for high blood pressure, so the results are not visible until several weeks later, but there is no doubt that insufficient oxygen is one of the causes of these two diseases. Many people's hearts beat like a drum when they climb a high mountain. Hold your breath for one minute and then examine the speed of your pulse. The lack of oxygen will cause an instant change in the way your heart works. As stated by Dr. Otto H. Warburg, winner of the Nobel Prize for medicine, cancer must result from the increase of carbon monoxide due to insufficient oxygen.

Called the three great diseases of the civilized world, cancer, heart trouble, and high blood pressure, the chief causes of death still without definite treatment, even these illnesses will clearly improve through the breathing method. How much more so with the simpler diseases? I would go so far as to say that all sickness is always connected with "insufficient oxygen."

Direct connection between breathing and emotional state. Blood that flows out of the heart through the artery has a beautiful, clear red color. The blood which returns to the heart after circulating through the body has a bluish muddy color. After one circulation, a time lapse of twenty seconds, the blood color changes swiftly because in delivering oxygen to all the cells, it has gathered carbon dioxide like a city's sanitation department truck. Then the lungs have to feverishly go to work again to purify the impure blood. The heart does not have a day off throughout its whole life, and the lungs too must work twenty-four hours a day without any vacation.

We must understand that because we are human, this important breathing lapses easily into insufficient breathing. Animal parents do not have to worry about saving money for their offsprings' higher education because they have no schools. They do not worry about the hours their children keep because they are not concerned with their children's finding good mates. Man has economic problems as well as family difficulties. In America alone, I understand there are over one million "dropout husbands." A teacher friend told me there are so many fatherless pupils in her classroom that she has stopped using the word "father" in her classroom to avoid hurting some children's feelings. In addition, though present physically, there must be countless husbands who have dropped out mentally. After observing their family life, I can understand why. In Japan, for a long time the male has dominated the female, but in America, it is the opposite, and it is quite understandable why they "evaporate." The women may fume and angrily cry, "Irrespon-

sible" but the human being is weak like a reed.

Because we are men, there is no more end to our worries, our anger, jealousies and hate, than to the summer clouds. No problems would arise if these emotions stayed frozen as emotions, pure and simple, but we are living humans. The winds of emotion instantly become waves of breathing and start to get wild. Emotion and breathing have the same shape as a death mask. When we are worried, our breathing is shallow. When angry, our breathing becomes rough. When we are surprised, power goes into our inhalation, and when relaxed, the exhaling breath becomes long. When in disagreement, we take short breaths, and when in accord we take long, regular breaths.

Emotion and breathing are one. So, for instance, even when we are fearful or angry, if the breathing is controlled and kept tranquil and long, as if nothing had happened, then the emotion will subside. Therefore, the important thing is to prepare ourselves by regularly practicing deep breathing. Through repeated training, physical habits are formed, and in emergencies, the real ability is activated.

Mr. Yuji Iwata teaches the natural instinct way of Yoga. He teaches us how to keep our body relaxed by withdrawing physical power. He told me of a personal experience. One night, while he was walking on a dark street, a shadow suddenly emerged from a side street and pressed a knife against his side. "Give me your money," the robber demanded, and instinctively, Mr. Iwata's body suddenly became soft like jello. The robber must have had some knowledge of the martial arts, for instantly he groveled before Mr. Iwata and bowing profusely begged that his life be spared. "The merits of having a pliable body are great," Mr. Iwata laughed. When unexpectedly threatened with a dagger, it is natural for the body to unconsciously become tense. This is where the daily training pays off. In an emergency, the body reacts by becoming soft. So it is with breathing. If you have undergone daily training, when you are suddenly overwhelmed by a strong emotion of anger or fear, by reflex action, your customary calm breathing will continue, and the violent emotion will even subside.

Controlling internal organs by will power. It will assist you to understand that breathing has the power to control emotions and cure sickness if you understand something of the physiology developed by Yoga masters of the past. The nervous system can be divided into two groups, the conscious nerves and the unconscious nerves, according to the difference in the way they work. The conscious nerves govern the senses whereby we differentiate between hot and cold and they govern the acts of sitting, walking, and the like. The unconscious nerves handle the general internal organs including such functions as heart pulsation and the peristaltic action of the intestines. These work without any effort on our part, so they are also called the autonomic nerves. These autonomic nerves have their center in the midbrain, which is positioned below the cerebrum, and is linked to every organ. There is a reciprocal action among the organs, so when one organ gets out of order, it affects the others; but when one organ is in tiptop condition, the others improve. The name "autonomic" might seem to imply that man can do nothing through will power when a situation calls for correction. But there is one loophole. That is the respiratory function of the lungs.

The lungs are essentially governed by the autonomic nerves and for the most part work unconsciously. Yet at the same time, man can intentionally make his breathing quicker or slower, deeper or shallower. Though there are many organs, it is only in connection with the lungs that the autonomic nerves and conscious nerves can communicate directly. Therein lies the secret of Yoga. For by intentionally practicing lung breathing, a man can unite his autonomic and conscious nerves. Moreover, since the lung's autonomic nerves and those of other organs are connected, we will become able to control the other organs through will power. The yogis of India are a good proof of this fact, and Westerners who have gone to do research on them return home with amazement.

"The yogi was buried under six feet of dirt for a week and he came out alive."

People who hear this cock their heads in disbelief. There are Yoga practitioners who have their bodies bound up with wire, have a weight attached, and sink to the bottom of a river and stay immersed for four hours. Some can swallow pieces of broken glass through the mouth, and five minutes later eject them through the anus; some can suck up a huge amount of water with the anus, while others can take a fatal dosage of poison but excrete it before the system can absorb it. That the key to all these performances lies in breathing can only be called a blessing for mankind.

In this connection, it will be convenient to know a little more about the autonomic nerve. The point to be made here is that the sympathetic and parasympathetic nerves, through a coordinated division of labor, are doing one job. For example, the expansion and contraction of the heart is not the work of just one kind of autonomic nerve. The principle of the seesaw is at work here. The sympathetic nerve contracts and the parasympathetic nerve expands. In general, the sympathetic nerve takes care of the relaxed-type work while the parasympathetic nerve handles the tension-type work. Therefore, as long as these two sets of nerves work in balance, the activity of the inner organs runs smoothly, but when one of them develops a problem then the other will not do its work smoothly and man becomes sick. It is like the two front wheels of an automobile. When they get out of balance, they fall off.

So it is with the lungs, too. The sympathetic and parasympathetic nerves divide the contracting and expanding functions, so when you inhale, inhale fully and when you exhale, exhale completely. Then the balance between your sympathetic and parasympathetic nerves becomes sound, the functions of other organs likewise become balanced, and your ills will be cured. There are over sixty breathing methods in Yoga alone, so when all the other breathing methods, are joined with them, they become countless.

Initially, you may be at a loss to know which one to practice. But through them all flows an undercurrent with four characteristic features: 1. long breath, 2. breath holding, 3. abdominal breathing, and 4. exhaling breath. A long, relaxed breath, holding it, breathing with abdominal movement, and putting power into the exhalation—these are the four. The long breath and holding of the breath are concerned with the "quality of the blood." Abdominal breathing and exhaling are connected with "blood circulation." "Blood quality" and "blood circulation" are part of the yin-yang principle, and supreme health is based on a high level equilibrium between these two, so it is necessary to practice the four, "long, hold, abdomen, exhale," harmoniously. No matter how good the breathing

method may be, if mistakenly practiced, the perfection of the yin-yang principle is lost, and the value of the breathing method may be lost. The four items, "long, hold, abdomen, exhale" and its sequence were set up for that very purpose.

OXYGEN AND EMOTIONAL STABILITY THROUGH DEEP BREATHING—THE LONG BREATH

Deep breathing as the best way to become beautiful. It is generally said, "People who take long breaths have long lives." Yoga says, "A man who takes long breaths is long life." When a man takes deep breaths, his whole body receives a sufficient supply of oxygen, his blood is purified, and every one of the fifty trillion cells in his body feel as refreshed as if they had just come out of a bath.

Archbishop Gyosho Fujii is head of the Nippon-zan Myohoji temple and has vowed to build one hundred stupas in honor of Buddha all over the world. A man who attended one of his gatherings once asked me, "The priests and nuns of Nippon-zan have such clear, glowing complexions. Do they use a special cream?" "No, but it's only natural. Correct breathing has merits beyond Zen. Their inhaled breath and exhaled breath is perfectly balanced. Zen practice is a one man wrestling match. At times your mind wanders and your breathing becomes uneven. But with Archbishop Fujii's practice, which is the recitation of the Lotus mantra *Namu myōhō renge kyō*, you could not break the rhythm of the breathing even if you wanted to. It is no wonder you think they all have something on their faces. Every single cell is thoroughly cleansed and sparkling."

I would like to make a suggestion, especially to the ladies. Whenever you think of it, practice long, rhythmical breathing twenty minutes a day, or six times a day divided into three minutes per session, and your complexion will become more beautiful than it could ever become from using expensive cosmetics, and you will glow with a natural charm.

There is no doubting that people who breathe deeply live longer, but the true meaning of long life is not how long you live in calendar years, but how to enjoy the full benefits of deep breathing and long life right now, this instant. The great Zen master, Dozen, who preached "the complete shedding of one's body and mind," died when he was 54 years old, and cannot be considered to have lived to a ripe old age by present-day standards. But with his every thought and every step, he was a practitioner of deep breathing, and can be considered a person who truly attained a long life. Yoga, which advocated that man's happiness or unhappiness is decided by whether man is breathing deeply or shallowly right now, this second, can be said to have grasped the truth of breathing.

Chief points of the way of deep breathing. To practice ideally long breath, mental attitude is naturally important, but also one's physical attitude, prepared by such things as diet, skin care, and body alignment, must be in readiness. These will be elaborated in a later chapter. Right now, I want to instruct you in long breathing.

A. How to sit: Chair-sitting, Japanese-style sitting or cross-legged sitting is fine. When sitting on a chair, you should not lean against the backrest. When sitting Japanese style, one big toe should be on top of the other, and the knees should be apart a little.

When sitting cross-legged, the heels should touch the abdomen.

B. The spine must be straight. To do this, pull back the pelvic region, draw back the chin, and stretch up your spinal column.

C. Arms should not touch the torso. Place your hands on your lap with palms facing up and make a circle with the thumb and index finger while the other three fingers flow out horizontally.

D. Remaining erect, withdraw all tension. Let first your shoulders, then your arms, neck and head, become soft like custard.

E. Keep the eyes half open. Choose a focal point one to five yards in front of you, and keep your eyes focused on it at all times while practicing.

F. Mental sitting. Striving for total harmony of the bodily nerves, focus the mind on the hypogastric region (lower abdomen), the center point of a triangle formed by drawing a line from the navel to the third lumbar vertebrae and thence to the anus. When the mind is focussed there, the whole nervous system cooperates at the highest level.

G. Two times, at the beginning and end of practice, exhale through the mouth and inhale through the nose, putting special emphasis on the exhalation.

H. During practice, breathe only with the nose. Inhaling and exhaling must be of same length of time, and when alternating between inhaling and exhaling, it should be smooth like the elliptic motion of a rotary you are unaware of, not jerky like the rectilinear motion of a piston.

I. Mental attitude. First, consider that the whole body is breathing. The 250 million sweat glands are all breathing simultaneously. Second, when exhaling, recite the Holy Sound "Aum" in your mind or with your voice. Since it will be a long note, it will sound like "Ohmmmm." Third, when you exhale, do it at your own initiative, but when inhaling, feel that Holy Nature is pouring air into you and do it with no sense of effort.

The above is only a brief explanation. Practice at least twenty minutes a day, either all at once or in periods divided according to your convenience.

BREATH-HOLDING FOR INCREASE OF LUNG CAPACITY AND ABILITY TO CONCENTRATE—THE SUSPENDED BREATH

Sukh Purvak. Suspended breath is something that happens in the breathing process and that everyone has experienced without realizing it. Man's natural breathing seems to be continuous, but actually there are times when he unconsciously stops breathing. When a person is fervently praying, his breathing is always suspended. This is true also when he meets someone he deeply respects. This is because his mind is concentrated.

When one is staring in order to discern an unknown object, or trying to endure pain, the breathing is suspended. That is because the nerves are concentrating. When attempting to activate physical power in an emergency, one suspends breathing. When trying to lift up a heavy object, or pulling back the string of a bow, any movement that requires effort, the breath is suspended unconsciously.

As you can tell from the aforementioned examples, when the physical or mental need for more power arises, suspending the breath does the trick. Yoga gives positive training

in suspending the breath and applies it to man's life. Suspended breath is originally a stoppage of breathing. Since it can cause oxygen shortage, a long suspension must be avoided. But by holding the breath as long as possible, increased physical stamina and stronger nerves are attained.

Besides these objectives, suspended breath is practiced at times to increase the lung capacity. Inhale air to the utmost of your capacity and when the lungs reach a point of maximum expansion, hold your breath. Then all the lung cells, which are said to number 50 billion, will be saturated with oxygen and rally to a state of total activity. The chest will also expand. Suspended breath can be practiced anytime, but for the purpose of increasing lung capacity, it should be practiced immediately after full inhalation.

Suspended breath can be practiced together with the long breath method of the previous section, but among the Yoga breathing methods, there is one called Sukh Purvak, which is a wonderful method for awakening the whole nerve system. When long and suspended breathing are combined and practiced in accordance with this method, the results will be most effective.

The essentials of Sukh Purvak (a suspended breath method) are as follows:

- A. Sitting position is the same as for long breath.
- B. Place the tip of the index finger of the right hand between eyebrows. Lightly press the right nostril with the thumb and exhale through the left nostril.
- C. Holding the same position, inhale with left nostril.
- D. Lightly press left nostril with the middle and third fingers and suspend breath.
- E. Release thumb from right nostril and exhale.
- F. In the same position, inhale through right nostril.
- G. Press right nostril with thumb and suspend breath.
- H. Release middle and third fingers from left nostril and exhale.

Repeat the above process. Ten times is the limit. For beginners, the inhalation, exhalation and suspended breath should each be seven seconds. As you gain skill, try to attain the ratio of 8 seconds:

4 seconds: 16 seconds, training oneself in intense inhaling and suspended breath.

- I. Mental attitude. When inhaling, feel that all the inner organs are simultaneously being awakened and the blood circulation becoming invigorated. When exhaling, repeat "Nohmmm" mentally. During suspended breath, free your mind of all thoughts.



This Sukh Purvak is called U breathing in English because the breathing form is similar to that letter. From all the inner organs, tiny microphones are extended to the nostrils. The sudden wind of inhalation passes through the microphones and stimulates the organs, accelerating the awakening of the nerves. The suspended breath follows immediately, so the nerve activity quickly becomes vigorous.

Explanation of effectiveness of acupuncture. Since the resumption of relationships between the U.S.A. and the People's Republic of China, and since President Nixon's visit to mainland China, an acupuncture boom has burst on America. "How can diseases be cured just by stimulation with a needle?" "How can afflicted intestinal organs be cured by sticking needles into the leg?" Many doctors are bewildered. There may be doctors even in Japan who are saying the same thing. Yet questions like these show how little Western doctors study. It also proves that they do not know the cause of illnesses. Buddha has reminded us frequently that diseases cannot be cured unless the cause is known. There are only two causes of sickness: poor quality of the blood and bad blood circulation. If there is nothing wrong with the quality, then the circulation must be considered. If the blood circulation is improved, any sickness is curable. Acupuncture stimulates blood circulation.

"How can blood circulation be stimulated by acupuncture?"

"By stimulation with a needle, the nerve connected to an organ is awakened. Stagnant blood circulation means that the nerves are napping. When you shake awake a person who is dozing, he will start working again. In the same way, the needle shakes awake the sleeping nerve."

"But neurologically, there is no connection between the place the needle is inserted and the afflicted organ."

"This connection cannot be discerned by autopsy. A dead body and a living body are completely different. The continued confusion in Western medicine is because their study is based on the dead man, not the whole, living man".

"But medicine is a science, and as long as a neurological connection is not visible, we cannot believe in body points being connected."

"If medicine is a science, then please experiment like a scientist. The principle of wireless transmission of sound by radio is universal knowledge now. Though there is no visible line between the sender and the receiver, they can communicate. Electrical waves are supposed to be invisible, even to a microscope. A body point and an organ communicate like wireless telegraph. Even now as we sit here, countless electrical waves are in action, and countless cosmic waves are intersecting in an intricate pattern. I believe the mutual transmission and reception going on inside the body are highly complex. Yoga perceived this about 3,000 years ago".

American medicine is now on the brink of a great awakening. With a living man as the object of its experiments, it is trying to delve truthfully into the causes of illnesses. It is trying to return to its original state, medicine for the sake of man, not for money. I have been told that the prisons of Denmark became empty and were turned into museums. In

the same way, American hospitals may become empty and be turned into museums in the not too distant future. But that does not mean physicians will be unemployed. By then the government will have become wiser and will understand the unlimited necessity for health methods, and ask the doctors to study and propagate preventive medicine. And to the doctors who protect the foundation of man's happiness, the nation will accord the highest respect and pay due compensation.

Experiments in the Yoga health method are being carried on unceasingly, but there is no end. In short, there is no limit to "health." Therefore, there is no limit to the study of health methods. The eternal way of a true physician derives from this fact.

ABDOMINAL BREATHING FOR IMPROVED BLOOD CIRCULATION AND COOL COURAGE —THE ABDOMINAL BREATH

Importance of the hypogastric region. The main purpose of long breathing and suspended breathing is to improve "blood quality," but the purpose of abdominal breathing is to improve "blood circulation." Unlike other animals, man walks in an upright position, so the blood flows downward and has a tendency to accumulate in the legs. But the legs are composed of firm muscles, and with that power are able to chase out the blood. The pelvic region and abdomen do not have the firmness the legs do, so blood coming down from the heart has a tendency to accumulate there. The abdomen is not encircled by any bony framework, enabling it to expand freely. Its balloon-like softness is actually the cause of a problem for man. Because it is soft, the blood easily accumulates there. Blood that should speedily return to the heart cannot do so because of gravity. It is said that half the blood supply of a healthy man remains in the abdomen and two-thirds the blood supply of an unhealthy man.

As the saying goes, "Flowing water never spoils." When the blood becomes stagnant, it rapidly starts to spoil. With a body lying on a battlefield, the hotter the day, the sooner it will start to decompose. After a day has passed, it is unbearable to go near it. This is a very unpleasant example, but it shows what is meant by blood spoiling.

Do not make the mistake of thinking that a dead man and a living man are totally different. Even in a living body, the blood at times stays stagnant in an organ for hours. Because it is still, it starts to rot and cause illness.

"You mean that only the abdominal organs get sick and other organs do not?"

"No, that is not so. Blood that has been stagnating in the abdomen for hours and has started to rot, by some chance will start to circulate through the whole body. But when putrid blood circulates throughout the body, no good can come of it."

Therefore, for the sake of good health, abdominal power becomes necessary. It has been observed that the abdominal power of a sick person is always low. The Yoga of China, *Hsien Tao*, is one step ahead of Indian Yoga on this point. The Japanese word *tanden* ("hypogastric point"), which comes from China, proves this. *Tan* means "healthy blood" and *den* means "field" or source of nutrition. A supply of healthy blood is indeed the best medicine for any affliction. That is why the character for *tan* is used in medicinal names.

We should be grateful to the *Hsien Tao* masters of ancient China for discovering that

the abdomen is the "field" (*den*) for making healthy blood. The position of the *tanden* is said to be about 1 1/2 inches below the navel. With this point as the center, exert pressure. The increase of abdominal pressure will enable the large quantity of stagnant blood to get back into its original circulatory track.

In the Japanese Army, officers and men alike wore abdominal belts about three inches wide. Without this belt, it is said there were too many dropouts on a long enforced march. They must have found out the value of the belts through long experience. When a plane makes a sudden dive, a man becomes faint and cannot see well. If, at this instant, pressure is applied to the lower abdomen, one makes a sudden recovery.

How to increase this abdominal power and thus improve blood circulation becomes the problem. Its solution is abdominal breathing. Abdominal breathing is an animal instinct, but since the development of the human brain, man's center of gravity shifted upwards, the abdominal region became a remote outpost, and man adopted a breathing method using only the chest. Abdominal breathing restores the center of gravity to its original abdominal area. Therefore, not only is the blood circulation improved, but the brain becomes sharper, the spirit brightens, movements become quicker, and much good is produced in this manner. This is the fascination of abdominal breathing and the reason for the Oriental expression "a man with stomach."

Training method for abdominal breathing. To prepare for abdominal breathing, first do softening manipulations to remove all abdominal stiffness. This is done to facilitate bringing this breathing method to perfection.



1. Sawing method

Sitting Japanese style, place the left hand on the lower abdomen. With the edge of the little finger of the right hand, press strongly on a line just below the liver, stomach and spleen, and saw back and forth vigorously 30 times. This will remove congested blood from the liver, stomach and spleen and improve blood circulation.

2. Drilling method

Holding the left hand with the right, push the left hand fingertips into the abdomen at a point just below the stomach. Using the left hand middle finger as an axis, drill the finger tips in, rotating back and forth 30 times. When the left hand palm faces right, move the body slightly to the left, and when the palm faces left, move the body to the right. This accelerates blood circulation in the kidney and abdominal aorta.

3. Rowing method

Hold the left hand with the right, and loosen the lower abdomen by rubbing up and down. When both hands move downward, both palms face downward. When hands move upward, the palms face up. Do not move hands above the navel, and knead the whole lower abdomen. This removes congested blood from the large and small intestines and invigorates the reproductive organs.



4. Arm breathing method

Sit Japanese style. Interlock the fingers and place hands on lower abdomen. As you inhale, gradually raise interlocked hands, timing the ascent so the hands reach the upper chest as you finish inhaling. Gradually lower hands as you exhale so the hands reach the lower abdomen as you finish exhaling.

A. Inhaling

As you inhale, gradually strengthen the power of the *tanden*.

B. Chest press

At the instant you have inhaled to full capacity, press both hands against the upper chest for about one second.

C. Breath emission

The instant you let out a short breath from the nose, ease away your hands and remove pressure from chest for one second. Then immediately enter into suspended breath.

D. Suspended breath

With arms in the same position, add pressure to the *tanden* and push it out in a rolling-up motion until it feels that the navel faces the ceiling. Constrict the rectum. Relax neck and shoulders, but do not disturb abdominal pressure or rectal position. The objective is to attain the highest degree of abdominal power at this time. The length of time it can be sustained depends on the individual's physical condition.

E. Exhaling

With power from the rectum and abdomen, exhale the air. The abdomen will gradually get smaller while still retaining power. It will be easier to practice if you emit a sound while exhaling.



F. Suspended breath When you have completely exhaled, stop breathing. Keep rectum and abdomen constricted. At this time congested blood in the abdomen is squeezed out. The length of time will vary depending on the individual's physical condition. The average is from 5 to 10 seconds.

G. Resting breath

Suddenly relax abdomen and rectum, and the whole body becomes soft like a ball of cotton. The length of the resting time is optional, but when rested, repeat the whole process (A-G) 5 to 20 times.

Extraordinary effectiveness of constricting the anus. The preceding method of practicing abdominal breathing puts a heavy strain on a beginner, so you should always practice in accordance with your physical condition. It is wise to remember, moreover, that tightening the anus is the secret to correctly attaining abdominal power. Take a drowned man. If his anus is closed, he can be revived. On your death bed, if you need to live a little longer, continuously tighten and release your anus. As long as you have the strength to tighten the anus, you can live. Wills should always be written while still in good health, but some think about the matter only on their death bed. By that time, hands are weak and speech difficult, so it is hard not only for the dying but also for those around him. At such a time, practice the abdominal and rectal method. It should become possible not only to make the will but also to prolong life for two or three days. Some even revive completely and live for many years. Before a parent "drops out" in the face of impending divorce problems, he or she should practice this abdominal breathing. This alone would solve half the problems. Let us protect children from the heartbreak of family break-ups and loneliness.

Yoga practitioners emphasize the anus. They are able to survive long hours under water because they have "anal power." A long time ago, the Zen priest Enji was crossing Suruga Bay on a ferry when it capsized and all the passengers were lost. A search party was sent out, and the next day a body was found floating among the waves and dragged aboard. The rescuers were expressing sorrow for the poor man's fate when suddenly his eyes opened and he said, "Oh, I am still alive." Priest Enji's anal power must have been well trained through Zen meditation.

Abdominal breathing does not have to be practiced strictly according to rules. It can be blended with the long breathing. The abdomen can be inflated when inhaling, and squeezed tightly when exhaling. Even this simple method will be effective. As your daily practice progresses, unconsciously your abdomen will be moving and increasing in strength. Even when sleeping, the movement of the abdomen, though covered with blankets, will be noticeable. "Practice makes it yours." That is a blessed law to be thankful for.

COMPLETE PHYSICAL RELAXATION AND CONTROL OVER ONE'S STATE OF MIND THROUGH EXHALATION—THE EMITTED BREATH

Through muscular to mental relaxation. Exhalation too is a breathing method pertaining to

blood circulation. In Yoga, it is called *kapalabhati*. I have an uncle who is a teacher of Noh songs. In his thirties, he was afflicted with a severe case of pneumonia and since then has had to be under constant medical care. Even so, he never felt completely healthy. Just as he was beginning to feel he would not be able to live long, he was encouraged to take Noh singing lessons. Since then, he rapidly became stronger, and today, though in his seventies, he is still in the front line of Noh. The next example is that of a friend of mine who was constantly pessimistic because of a chronic stomach disorder. I urged him to take lessons in Chinese poem recitations. He had a very busy schedule, but he started to go to classes regularly, and before long not only his stomach but also his personality made an obvious change for the better. His elated wife thanked me, saying, "My husband has become a better man."

Reciting sutras is one of the practices of Buddhism. It involves straight reading without regard for meaning, so at times it becomes the butt of criticism, but this practice is not altogether meaningless. With loud vocalization, power naturally goes into the exhaled breath, and this is very effective in strengthening the diaphragm and the lung cells. American ministers, like American doctors, have rather short lives, but those in Japan professionally categorized as Buddhist priests have the longest life span of all. When you stop to think about it, Christianity does not have sutra chanting as Buddhism does. They sing psalms, but this is much weaker.

The normal thing is for a troubled man to sigh and for a bored man to yawn. Instinctively, power goes into the "exhaled breath." Stagnant stale air is exhaled, and fresh clean air is poured in. This is because of the principle: the more you exhale, the more you inhale. Yet there is an even more important reason for the breathing methods.

"Now, breathe out," said a nurse giving injections.

"That nurse knows Yoga, too," I said to my daughter who was standing in line next to me. When exhaling, the muscles are relaxed. Yoga exercises were framed to make use of this principle. Yoga exercises give the impression of pliability because of the backing of this exhaling breath.

"Exhaling breath loosens the muscles." The value of this principle is tremendous. This is a principle not only to improve man's health but also to ennoble his character. When the muscles are rigid, even an injection needle cannot penetrate them. The blood flow is then shut off, and not being able to get nutrition, the muscles are ready prey to disease. Let us remember that when the muscles are relaxed, the blood flow is resumed, so the disease is cured. When soaking in a bathtub, we feel relaxed because the muscles slacken and blood circulation becomes active. When your blood pressure becomes critically high, soak in a lukewarm bath. Then for about two hours after getting out, your blood pressure will be lower. Because the muscles relax, the arteries relax. When the arteries relax, blood pressure goes down. Difficult Yoga postures can be done easily inside the bath or soon after a bath.

Man's life is full of tense moments. When the mind becomes tense, the muscles always become tense. When the muscles are tense, the mind next becomes tense. A vicious cycle begins. Today, there is an increase of young people complaining of stiff shoulders. Having a massage after a steam bath makes them feel better, but soon the stiffness returns. Unless

they practice relaxing the muscles by themselves, such therapy has no permanent effect.

The stiffness of the muscles is proportionate to the tenseness of the mind. Therefore, when the mind is relaxed, the stiffness of the muscles is also removed. For this purpose, we must never forget the "exhaling breath." Exhale as long and as strongly as possible. If no one is around, laughing loudly is a good device, too. Laughing is an ideal form of exhalation. Let us make an effort to have as many opportunities as possible to laugh loudly. Just as the facial muscles relax, the muscles of the whole body will relax.

Kapalabhati—How to practice the exhalation method.

- A. The sitting position is the same as for the long breath.
- B. Exhaling. Exhale while depressing the abdomen.
- C. Inhaling. Expand the abdomen and inhale quickly.
- D. Exhaling. Do not suspend breathing, but instantly start to depress the abdomen and exhale decisively.

Do not inhale with a raised chest as if you were surprised. Kapalabhati trains you so lower your diaphragm suddenly. When exhaling, imagine a long waterfall falling straight down, and exhale leisurely but end boldly. With this training, the muscles of the whole body become relaxed, stiffness is washed away, the whole nervous system and the hormone glands become harmonized, and mental concentration is heightened. Repeat five times and stop.

It is not entirely necessary to sit when you practice the exhaling breath method. When you feel the need to release bodily tension, when you feel restless, or if the need arises for mental concentration, practice it two or three times on any occasion. The effect is instantaneous.

So far I have set forth four kinds of breathing methods. Long breath and suspended breath are for blood quality, while abdominal breath and exhaling are for blood circulation. There are countless breathing methods, but all can be resolved into these four. The point is to take in as much oxygen as possible and distribute it well. It must be emphasized that this will not only make our bodies healthier but will improve our brains as well. Oxygen is food for the brain. When oxygen becomes insufficient, the brain stops working before the body does. The reason Buddha placed such high value on the breathing method must be because *satori* ("enlightenment") is directly connected with brain activity.

The Dietary Way

UNDERSTANDING THE DIETARY WAY

The lesson of the tiered cakes of rice. "Food is life" is a teaching typical of Japanese Yoga. The two-tiered rice cake (*kagami mochi*) used in Japan at the New Year season is a good example. It signifies yin and yang and expresses the blessedness of a healthy female body and a healthy male body. It teaches that health is the only starting point from which man can hope for a happy life. How can health be expected? This is symbolized by the bracken, tangerine and sea weed placed on top of the rice cake. Bracken is a very strong wild plant.

I was amazed at its deeprooted tenacity when I went to the snow country of Canada and the tropical land of Hawaii. On both sides of the highways in each country, the bracken was growing profusely, overwhelming the other plants. Its greenness, indicating the preciousness of the life force, must be the reason for its being placed on the rice cake. The tangerine, to put it simply, is the king of vitamins. It not only is especially high in vitamin C but is also a fruit juice acid, which stands as an irreplaceable food. Seaweed is the king of minerals. Though there are countless plants on earth, none supplies such an abundance of minerals as the seaweed.

I have lived in America for over thirty years now and am beginning to forget the life style of Japan, but every New Year I decorate the rice cakes and renew my appreciation of the divine nature.

"By the way, what kind of food do you eat?" I never forget to ask this question when asked to mediate a marital dispute. Unless the couple's bodies are healthy, conjugal love will not continue. It is impossible for children's education or parent's occupation to go smoothly without conjugal affection. Even for a head of state, if his matrimonial relationship is unhappy, he cannot conduct the affairs of state well. Wars between nations occur because domestically unhappy statesmen get together. World peace, so important to all, is based on conjugal love. This discovery is the wisdom of Japanese Yoga. And advancing one step further, Japanese Yoga also discovered the truth that this love is based on physical health—and that this health is based on "healthful food."

Fasting as the start of true dietetics. "Food is life" means that the selection of food determines the state of one's health. It means, moreover, that food is the deciding factor of man's fate.

This can be understood when one looks at the saints of the world. Moses of Judaism, Christ of Christianity, Buddha of Buddhism, Muhammad of Islam—all were "practitioners of fasting." Fasting is a religious exercise through which to learn "correct diet." I always urge that every man fast at least once in his lifetime. Unless one masters fasting, the true meaning of diet will never be grasped. Dietetics has developed greatly and physicians are supposed to be the most familiar with it, but these doctors have, on the average, the shortest lives of all.

"Do not ask anxiously, 'What are we to eat? What are we to drink?'" said Jesus. Some Christians get tripped up by this sentence, ignore dietetics, and end up with many diseases and short lives. Jesus was a practitioner of fasting. If there was no food, he could be happy without. Because he was a saint, the words just cited flowed out. People who are in this mental state "naturally refrain from overindulgence" and are able to eat the correct foods in the right amounts. Wild animals do not have dietetics, but in view of the fact that their wisdom regarding food exceeds that of man, the intent of Jesus' words can readily be understood. In short, when man becomes totally one with nature, he can understand true dietetics. Fasting is, indeed, the supreme method to attain oneness with nature.

In the future, too, I believe scientific dietetics will progress. This is one improvement that is greatly to be desired. But the ultimate goal of dietetics is that every man depend only on his own individual instinct for nutrition. Man's physiology itself steadily changes

every moment without ceasing. Likewise, man's surroundings are constantly changing. Unless nutritional intake differs in accordance with these changes, we have to do with something that is not true dietetics. A long period of sitting or a long period of activity—these alone should make a big difference in the substance of nutrition. Laughter and anger, these too should change the diet. To put it another way, it is not dietetics that should adapt to this kaleidoscopic condition, but one's self. Fortunately, man also, like the animals, possesses the "instinct" to select naturally the proper food. This "instinct," however, has become contaminated by wrong food habits. We fast to recover it.

Modern dietetics has made rapid progress due to the development of chemistry, but it seems to have an inclination toward the food way taught us by Yoga masters of the past. Yoga is the personal experiment of living men. That modern dietetics is advancing in such a way as to verify this experiment is a happy tendency.

True dietetics, in short, should be based on mankind's thousands of years of experience, to which should be added modern scientific dietetics in a way adapted to every man's instinctive diet. For that purpose, I have listed the four essential elements of the dietary way as follows: prohibited foods, restraint in eating, whole food, and living foods. Not eating food that is poisonous is the meaning of "prohibited foods." "Restraint in eating" means not overeating. "Whole food" means to eat the whole of a product—if a vegetable, the stem, leaves, roots and skin; if a fish, the skin, head, and bones as well "living food" directs us to eat things like raw vegetables, seeds, and nuts. "Prohibited foods" and "restraint in eating" direct us to take precautions so as not to produce toxin within the body. "Whole food" and "living food" teach us to be sure of taking in what is necessary for the body.

PROHIBITED FOODS

Priority to non-poisonous rather than nutritious foods. "It is easy to kill a man with drugs, but difficult to cure him." This is the frightful law of medicine. We spare no effort to give medicine to a patient, but he is not easily cured. Yet it does not take a doctor to kill a man with poison. Anyone can do it quite simply. During the turmoil of World War II, thousands of civilians in Manchuria, Sakhalin and Okinawa are said to have died of potassium cyanide. Swallow it, and everything comes to an end. I understand that the amount needed is no larger than the head of a hatpin.

"It takes months to build and only a minute to break down. How strange!" I heard a carpenter talk thus to himself while wiping his sweating brow. No matter how careful you are about your nutrition, if your care does not include the condition "Never take poison," your dietetics can crumble from the foundation at any time.

"Something is wrong with this dish. Don't eat it," I warned my wife at a wedding reception. The next day I heard that many of the guests at this reception had suffered food poisoning. When animal protein spoils, it is dangerous.

Even a small amount of poison is dangerous. Do not take the risk of thinking a little will not hurt. The recent, tragic death of Mr. Katsuzo Nishi is a sad incident I cannot forget. "I feel so sorry for the black people of America. Just because their skin is black,

they are discriminated against. If only there was a way to bleach their skins." Sympathizing with them, he experimented for a long time. Finally, he began to experiment on himself. This experiment involved a chemical that contained arsenic. Just at that time, he received requests for one lecture after another and could not go on a planned fast to eliminate the poison. So it was that he died. Having "died on the battlefield," he must have had no regrets, but it was a great loss to us. Even a master of a splendid health method is powerless against poison.

A shortage of good politicians? Preservatives, antidrying chemicals, artificial coloring, insecticides, weed killers, artificial flavoring—all are dangerous.

"Why did you quit your job?", I asked a friend who had worked in a bakery for many years. "Recently they have started to put preservatives and other chemicals into the bread. To do so knowing it is not good for human beings goes against the grain, so I quit."

One day a church member who runs a farm on the outskirts of Sacramento, brought me a crate of vegetables. "Reverend, these vegetables do not have any insecticides on them, so I brought them for you." Unless the farmers use insecticides, the vegetables become infested with bugs, and the markets will not buy them. So, even if reluctantly, they have to use insecticides. There is definitely something wrong with society somewhere. Some people say it is because of crooked politicians. But then we have to ask ourselves who elected those politicians? In the final analysis we have to say that something is wrong with man. That is the reason I am writing this book.

RESTRAINT IN EATING

The Buddhist precept of one meal a day. "All maladies are caused primarily by stagnant food." This is a sentence from the *Nirvana Sutra*. Overeating causes constipation. Constipation leads to autointoxication. Even if you do not take poison from the mouth, you manufacture it within your intestines. Modern medicine knows that this too causes illness.

Buddha left behind many precepts concerning diet. One of them, "One meal a day," is still being practiced by the Theravada Buddhists. If one meal a day is actually practiced, overeating will never occur. "But," some may object, "that may be possible for people who aren't working, but it's impossible for those engaged in heavy labor." It is not so. At one time I did gardening work. It was heavy labor, at times involving the handling of heavy equipment, digging ponds, carrying heavy rocks, etc., but I got by on one meal a day. Dogs romp about happily on one meal a day. I understand they become ill when fed two times or more.

Occasionally you hear the statement, "I put you through college by cutting down from three meals to two." But in older days, it was always two meals a day in Japan. Only in recent years, due to some mistake, it has become three. Two meals a day is nothing out of the ordinary, but modern people are so mistaken in their dietary thinking as to go around publicizing it.

Dr. R. H. Ferguson has stated, "From Hippocrates to this day, all great doctors who have written books on medicine uniformly assert that intestinal stasis is a big cause of

sickness and removing it is the secret to cure."

Western medicine and Oriental medicine are completely in accord at least where intestinal stasis is concerned. When waste matter starts adhering to the intestinal walls, it begins to spoil, thus beginning a process that could be called suicide by chronic poisoning. Not only does this toxin flow into the blood stream, but eventually it damages the intestinal walls. That the resultant hypodermal bleeding leads to cerebral hemorrhage is already known. Furthermore, there is a correspondence between the point of hemorrhage in the intestines and the point of hemorrhage in the brain. In fact it may not be entirely accidental that the shape of the intestines and the shape of the brain are somewhat similar.

Those suffering from high blood pressure problems must think of removing the accumulated waste matter. In fact, all people with any kind of illness must clean out their intestines. To do this, not overeating is a major condition. While the waste material still remains, more food is pushed in from the top. It gradually gets harder, sticks to the intestinal walls like toffee, and will not come off easily. First, eliminate what has to be eliminated. This is the point of "restraint in eating."

Rules for fasting. In addition, fasting cannot be forgotten. One meal a day is a kind of fasting, because the stomach is empty longer than it is full. A meal-a-day practitioner does not have to worry about what to eat or drink. Because of his fasting, he will naturally come to eat only foods that are good for him.

For a real fast, I recommend three weeks. But it is very difficult for a beginner to do this at home. Therefore, if you are going to practice it at home, it will be enough to do it only a day or two. Practice for short periods and repeat it as often as you can. I shall state here the most important points to remember when fasting.

1. During fasting, be steadfast in belief and in a sense of gratitude.
2. Carry on your regular physical activities during fasting.
3. Overeating right after fasting is fatal.
4. Failing to drink as much water as is needed is fatal.
5. Use the same length of time as was used for fasting to return gradually to a normal diet.

For those for whom fasting is difficult, a raw vegetable diet is recommended. Clean thoroughly over five different kinds of raw vegetables and masticate thoroughly before swallowing. Eat two meals a day. Brown rice powder or brown rice sprouts may be added. In this diet, there is no danger involved when resuming normal diet, and emotionally it is easy to practice.

WHOLE FOOD

Four varieties of health food. How did man, even though he is an animal, pick up so many mistakes? He generously throws away the best part of the food and eats the remaining "dead" part. The bran and embryo bud of brown rice is cast away, and polished white rice is enjoyed. Potatoes are peeled, cucumbers are peeled, man seems to think vegetables cannot be eaten unless they are peeled.

Due to dietetics, the importance of minerals, vitamins and enzymes has been ascertained, and it is known that they are found most abundantly in the skin or right underneath the skin. In the fish, the skin and bones are the most nutritious, but these are the parts generally accepted as "throw-aways." I have been told that wild bears living on the banks of the Columbia River in Oregon and Washington know when it is the season for salmon to swim upstream and wait to catch them. They eat the head, bones and entrails and leave the flesh. Man does just the opposite.

"Reverend, may I eat beef?"

"Yes, but eat the head first."

This is just a joke, but with vegetables and meat, it is important to eat them wholly. With spinach, the roots should be eaten, too. With carrots, the carrot tops, with cucumbers, the skins and seeds, with fish, the bones and head too. Therefore, I recommend eating small fishes. To eat food in its entirety satisfies the conditions necessary for living. The number of minerals necessary to the human body has already reached the count of fifty and many varieties of vitamins have been discovered. It is impossible to analyze each and every one of them before we eat. Therefore, the most positive way is to eat the "entirety of a living thing." Spinach is leaf and carrots are roots, so they are a good combination, some may think simply and erroneously. Grafting bamboo branches onto a pine tree does not make it a whole. Seeds are small but they are whole. They possess every ingredient necessary to life. Therefore seeds are an "entire food." The embryo bud should of course never be thrown away. To be certain of taking all the nutrition necessary to the human body, it is important to be aware of the entirety of food. All vitamins and minerals work on a mutual compensation basis. Vitamins A and B are important, but cannot work without vitamin C. Potassium and phosphorus are needed, but cannot work without calcium.

I do not encourage any nutritional supplement in the form of pills. They naturally lack something when compared to complete foods. Furthermore, when a certain nutritive becomes excessive it upsets the health of the blood. For example, an overabundance of vitamin A will cause cancer, and excessiveness of B carries with it the danger of making the bones brittle. The hazards of excessiveness are applicable to all medicines. This is the reason for extolling the goodness of "complete foods."

"To begin with, what should I eat?" is a question frequently heard. I hold up four fingers: first, seeds; second, raw vegetables; third, seaweeds; and fourth, small fish. Generally, this should bring you close to a healthful diet. I also teach that at times one should select food that has an abundance of vitamin C which prevents hypodermal bleeding and calcium which prevents acidosis poisoning of the blood. Try it for three weeks. Without doubt, you will notice a visible change in the glow of your complexion and the smoothness of your bowel movements.

For reference, I shall list here some easily available and inexpensive health foods. Foods rich in vitamin C: citrus fruits, persimmon leaf tea, seaweeds, coarse green tea, bell pepper, bean sprouts, spinach, lotus root, cabbage, garlic, onion, white potato, sweet potato, tomato, white radish, carrots, fruits, and vegetables.

Food rich in calcium: milk and milk products, natural grains, beans, nuts, cabbage,

carrots, turnip, spinach, pumpkin, sesame, buckwheat, seaweeds, apples, peanuts, citrus fruits.

Salt-free diet. Salt is essential to the body, but Yoga practitioners and wild creatures living in the mountains where there is absolutely no salt available still manage to live quite well. They, too, perspire at times, but still they do not need to take salt. That is because living food, itself, contains sufficient salt. People in general do not notice this, because the sensory power of their tongues has become dull.

When people with high blood pressure go on a salt-free diet, their blood pressure never fails to go down. Experiments involving the heart, kidneys, cancer, stomach ulcers, miscarriages, and obstructions to children's growth prove that salt causes harm. It may be inferred that as long as the heart and stomach do not feel heavy because of lack of salt, the less salt the better. Statistics show salt lovers do not live long.

From ancient days, it has been the custom in Buddhism to abstain from fire and also salt when making supplications to the divinity. The practice was to make a promise like this: "I promise to abstain from salt for twenty-one days, so please grant me my wish." Like fasting and non-use of fire, this was an ascetic practice having to do with the dietary aspect of the way of body and mind.

LIVING FOOD

The power of enzymes. When food is put into the mouth and masticated for a while, it gradually becomes sweet. That is because the enzyme within the saliva has dissolved the starch elements into sweetness. Protein and fat begin to dissolve in the stomach.

Before this became known, it was thought that stomach action digested the food, but now it is recognized that the action of the enzyme in the gastric juices digests the food. In Hawaii, they rub papaya on tough meat to soften it. Papaya contains an enzyme like that of gastric juices. Fat dropped into tomato juice melts away because tomato contains enzyme elements. Hens incessantly eat sand because mineral elements are needed to make egg shells. They even eat pieces of glass, but it is digested beautifully into egg shells. This too is an enzyme action.

Food is digested and transformed into blood and energy not because of chemical action but because of a living thing: an enzyme. Over a thousand varieties of enzymes are said to have been discovered already, but it is such a tiny living thing that it is difficult for scholars to study. That is a problem for the world of academics, but man, with living wisdom, has made practical use of enzymes since long ago. Soy bean paste, soy sauce, wine and cheese—all were made utilizing the action of enzymes. At our house, we make an enzyme bath using pine needles or rice bran. I heard a very beneficial story from a friend. He had been suffering from corns for years. One day he heard of proteus enzyme and tried it. First, one soaks his feet in warm water for about ten minutes to soften the corn. Then he lightly scrapes the top of the corn with a razor blade, and applies a small amount of strong proteus enzyme (about 10,000 U.S.P. units) and covers with dampened gauze. In my friend's case the corn was gone in the morning. The enzyme ate up the corn.

Minerals and vitamins are important because without them the enzymes become under-

nourished and cannot function properly. Therefore we must have a sufficient intake of vitamins and minerals, and this is the reason "living food" is important. When raw vegetables and raw green vegetable juice, powdered brown rice and bean sprouts are eaten raw, sufficient vitamins and minerals are absorbed and provide a most propitious menu for the enzymes. Not only papayas and tomatoes but all vegetables have their own beneficial enzyme, but this property is lost in cooking.

There are many reasons for a truth-seeker to go into the mountains, but one is to eat "raw food." Such seekers eat pine needles, nuts, and many other things, the fundamental principle being not to eat any cooked food. These practitioners were called mountain priests in Japan, sages in China, and yogis in India, but their aim was the same—"true health." That modern dietetics is advancing in that direction is good fortune for mankind.

How to prevent calculous formations. At one time, the cartoon "Popeye the Sailor" was quite popular. When all else failed, he opened a can of spinach, popped it into his mouth, and instantly manifested superhuman power. Spinach contains more vitamins and minerals than other vegetables, which may be the reason it was used in the cartoon, but "canned" spinach is distressing. Only when it is raw is it an invaluable vegetable. Once it is cooked, it not only suffers a drop in nutritional value but actually becomes rather poisonous. The peristaltic movement of the intestines is important in the digestive process, and the motivating power of this peristalsis, the living oxalic acid of the spinach, changes into dead oxalic acid when cooked. Then it unites with the calcium in the blood and causes various calculous symptoms, arthritis, and constipation. By all means let us recognize there is a great difference between raw and cooked vegetables and that "medicine can change into poison."

Generally, raw vegetables contain valuable living oxalic acid, so when you eat raw vegetables, your bowel movement improves. It is important that vegetables not be cooked not only for the sake of this positive result but also to prevent calcium from forming into stones and to help maintain the normal alkaline state of the blood.

Equilibrium of acid and alkali in the blood. The best way to find out the quality of the blood is to determine the proportion of its acid and alkali. A hydrogen ion exponent of 7 indicates a neutral state, but actually, for the blood, 7.2 to 7.4 with a slight inclination toward the alkali is considered the ideal condition. When the blood is in this neutral state, poisonous bacteria cannot increase and one does not become ill from contagious diseases. For the enzymes, this is the optimum condition, enabling them to work well and produce new and good blood. The importance of always maintaining the equilibrium of the blood is to guard against germs and strengthen the enzymes. Fortunately, raw vegetables and whole grains are ideal foods for maintaining this equilibrium. It is said that 90 percent of the sick have acid blood. Partaking large amounts of meat, eggs, refined sugar, and white grains acidifies the blood, so it is advisable to be careful.

"Food without life will not provide life" was the favorite motto of Dr. Kenzo Futaki, a devoted scholar of dietetics who for seventy years experimented with his own body until he passed away in his nineties. The more you study dietetics, the harder it gets. But

in the olden days, when the word "dietetics" did not even exist, man was taking in marvelous nutrition. This can easily be understood by observing wild creatures. A neighbor brought home an injured eagle, but it would not eat anything dead. It would not touch even a dead mouse just caught in a trap. It would eat only live ones, so the neighbor, at his wit's end, took it back to the mountain. It is said that an eagle lives two hundred years. Though there are countless living things, the eagle's eyes are said to be sharpest of all. From high up on a cliff, it can see a rat in the valley below.

What about men? They enjoy steaks and roasts, not recognizing the smell of a carcass. I too used to think them delicious before I began to practice fasting. Even the nutritional value of raw vegetables are lost quite rapidly with the passage of time. Fortunately, they do not spoil easily so there is no danger, but they should be eaten while fresh. Onions, carrots, potatoes and yams still remain alive even after being displayed on market stalls so they rank high as health foods even among vegetables. If you think the difference between white rice and brown rice is just in the color, you are greatly mistaken. Not one grain of white rice will sprout, whereas every grain of brown rice will shoot out new green life. White rice begins to spoil and become toxic the instant its life is lost. Brown rice is alive, so it remains unchanged. There are some partially polished brown rices, but they are no good. The reason is simple. They too are dead.

Unboiled water as a source of nutrition. Even drinking water has life in it. Do not kill it before drinking. Let us drink fresh, unboiled water and stop drinking boiled water. Goldfish can not stay alive in cooled, boiled water. Even dwarf trees and plants die. Raw water contains enzymes, oxygen, and minerals, but boiled water does not.

Water is important. When man loses one-tenth of the water within his body, he begins to die. Fasting can be endured for two months, but even five days without water leads to a danger point. Insufficient water causes the growth of a urine poison called guanidine. The dehydration process continues constantly. The daily average is 600 grams from the lungs, 500 grams from the skin, and 1,300 grams from the bladder. The amount of water evaporating from the skin and lungs is about equal to that eliminated by the bladder, so we should be aware that we are always dehydrating, whether we realize it or not. Let us drink a glass of water the first thing in the morning, before we move about. While asleep, water was steadily being lost, so the loss must be replenished. Let us keep up the water supply as often as possible. The cells of the body will rejoice in being washed and purified.

"My secret for keeping young is to sip water constantly," an aged but agile lady once told me.

The foregoing explanation of the dietary way can be concluded with the reminder that no matter how nutritious one's diet, no benefit will follow unless he refrains from "prohibited foods," practices "restraint in eating," and remembers to eat "whole foods" and "living foods."

The Skin Care Way

UNDERSTANDING THE SKIN CARE WAY

Importance of excreting toxins. One can hardly say which is more important: the oxygen that enters through the nose or the food that enters through the mouth. Only when these two work together do they become nourishment for the blood. This is already clear in conventional medicine also, but why is it that many are concerned about food but have never given a moment's thought to breathing? A rope becomes stronger when two strands are entwined together. If the strands were separate, they would be weak. That is why I explained about breathing and diet together. Both are methods for improving the quality of the blood, but at the same time we must also know something about the flow of the blood. "Quality and flow" of the blood—as long as these two are together, all illness should fade away.

The concern with the flow of the blood naturally divides into two parts, the yin and the yang. One is the "Skin Care Way" and the other the "Body Alignment Way." The skin care way is a method of producing blood flow by skin care, and the body alignment way is a means of making the blood flow by alignments of the bones and flesh.

In the Orient, the way of skin care developed in ancient times. In India, there was a group of yogis called the Air-clad Sect, who made it an article of faith to go naked all year round. In China, the discovery of the fourteen meridians emphasized the importance of skin stimulation. In Japan, there was a body purification ceremony, a water austerity that was widespread. The outer forms in these countries were different, but the purpose was the same: "blood circulation."

That stimulation improves blood circulation can be ascertained by the fact that when you scratch the skin, the area gets red, or if you take a bath and thus give the skin a warm stimulant, it again becomes red. This might seem to be nothing but partial reaction, but it is not so. The skin of the whole body is controlled by one nerve system, so even the stimulation of one section results in stimulating the entire skin. Just by warming the hands, one's whole skin is affected and relaxes. Insertion of a needle at one point makes the whole skin shrink. The conductivity of the skin is exceptionally swift. Moreover, stimulation of one part of the skin stimulates the organ connected to that area. When the soles of the feet are rubbed, the kidney is stimulated and its blood circulation improves. When the top of the head is stimulated, the anus becomes tight and washes away bad blood. Altogether three hundred and sixty such points on the skin have been discovered.

A small human egg reaches the uterus and begins to grow, and after three weeks, the construction of the nerve system is begun. At that time, the part that becomes the brain and the part that becomes the skin separate from the same exoderm. Because of this, it must be said that the connection between the brain and the skin is extremely close. If two-thirds of the skin area is covered with paint, breathing becomes difficult, and eventually the brain stops working. When a man is burned over a large portion of his body, his life is endangered because the brain is affected. According to a report made by a committee experimenting on ventilation, if a man is put into a box just large enough to accom-

moderate his body with his head sticking out of the box in touch with fresh air, and stale air is pumped into the box, the man's breathing becomes unbearably difficult. On the contrary, if the body is left out in the fresh air and only the head is stuck into the box of stale air, his breathing does not become difficult. The secret of a clear brain is to keep the skin clean and let it touch fresh air. Because of this principle, "skin" is given great importance in the Yoga way.

"Nothing is more fearful in this world than a fool." The yogi is aware that this means not others but himself, and so he practices the skin way.

It is said that skin does the work of the lungs. All the sweat glands of the skin, 2,500,000 of them, have their mouths opened toward the outer air. They inhale oxygen and exhale carbon dioxide. The amount of oxygen absorbed is very small, but the amount of carbon dioxide eliminated is great. Carbon monoxide, which is most harmful to the body, is continuously being removed through the skin. Before we think of nutrition, let us first consider the elimination of poison. The excretory action of the skin is indeed great. When the pores of the skin are sealed tightly, man suffers not because of insufficient oxygen, but because the passage of toxin excretion has been stopped.

How to avoid catching colds. When a man's body temperature is 98.6°F, he is healthy, but when it gets a degree above or below it, he becomes ill. With the mixture of oxygen and food, calories burn, so inside the body there are physiological actions leading to temperature increase, while outside there is physical action that makes the body temperature climb. In this situation the autonomic nerve system issues an order to the sweat glands to open up and, through perspiration, prevent the body from overheating. When the atmospheric temperature goes down, it closes the sweat glands and even makes goose bumps in its effort to prevent the body temperature from falling. Man is complacent about all this since he is not doing it himself, but for the autonomic nerve system of the skin, it is a continuous job, where not a second of inaction is allowed. "I wish I didn't perspire so much," is the complaint of a careless man.

Treatment through skin care. When sickness occurs in an organ, the section of skin related to it always shows some kind of symptom. It can be an itchiness or a fever or a swelling. This symptom can be thought of as a plea from the autonomic system, "This inner organ's blood circulation is poor. Please stimulate it." Ignoring this plea, man pops a poisonous substance, medicine, into his mouth. Fortunately, Oriental medicine was quick to recognize this. Acupuncture, moxa treatment, palm application, finger pressure treatment, massage, hot compress, hot spring cures, and water-shooting treatments were the result.

The brain and skin have a very close connection, but the whole digestive system, which begins at the mouth and ends at the anus, also has a continuous relationship with the skin. When the face gets red, the inner wall of the stomach also gets red. When the face gets pale, the stomach gets pale. The condition of the outer skin is instantly transmitted to the stomach. It seems that the tube from the mouth to the anus can also be considered an extension of the skin. Therefore, when the skin is strengthened, the stomach becomes

stronger, and vice versa. Because of this relationship, to make this important digestive organ healthy, the wise thing would be to first strengthen the skin.

Skin is on the outside. You can touch it easily and so can others. For the sake of the skin itself, and also to keep the organs healthy, this must not be forgotten.

I have divided the "Skin Care Way" into four headings: scrubbing, sun bath, hot and cold water bath, and air bath. Focused stimulation through warmth, skin scrubbing and sun bathing bring about good circulation and purification of the blood. Hot and cold water baths and air baths center on stimulation through cold and accelerate the strengthening of the capillaries.

SCRUBBING THE SKIN

Ginger massage. When I was in my teens, I was afflicted with catarrh of the pulmonary apex and pleurisy. At the time, the doctor's diagnosis was that I would not survive to the age of twenty. Both my parents had passed away while I was still a small child and I was raised by my grandparents. They said cold water massage would be good for me. They grated ginger and made ginger tea, then added cold water to make the water massage solution. In Chinese medicine, ginger is used as a cold medicine. Whenever I caught a cold, my grandmother would make me an instant soup consisting of grated ginger, pickled plum, shaved dried bonito, and soy sauce put into a bowl with hot water poured in at the last. If I had a fever, she would go into the garden, dig up three or four worms and simmer them together with a piece of ginger. It is very effective, so even today I encourage others to try it.

Simply scrubbing the skin with cold water is quite beneficial, but when ill, ginger scrubbing is effective. People with weak skin should first disrobe only the upper half of the body, and when finished, dress the upper half and undress the lower. The idea is to stimulate the whole nervous system, so when rubbing, put more stroke power into the direction of the flow of the veins. Generally, the veins flow from both ends towards the center and from the bottom up towards the heart. As an experiment, with the palm of one hand stroke the arm from the wrist towards the heart. You will feel a pleasant sensation, but if you stroke it from the shoulder towards the wrist, the feeling will be uncomfortable.

When you rub one place about twenty times both ways, skin which was first pale will become reddish. By pushing and pulling the blood, the entire blood circulation has suddenly become vigorous. Like polishing copper or silver, you are polishing your body to health. With this thought in mind, continue this practice. If you quit during the scrubbing just because you feel cold, you will catch cold, so do not stop rubbing until you feel the heat radiating. If you still do not feel any heat, then use a kind of brush. Usually, a thin twisted towel should be adequate.

Following the flow of the veins. I encourage the practice of scrubbing the whole body with the palms instead of using a towel. For convenience, rubbing only the arms or legs is satisfactory. Though partial, the whole body will be stimulated. At this time too, be sure to rub according to the flow of the veins. Another way of saying this is to rub in the direc-

tion opposite to the lie of the bodily hair. Just as the hair on the head all grows downward, so the body hair has a tendency to incline in one direction. By rubbing against it, the massage becomes more effective and the skin more beautiful. Fortunately, I was taught various health methods, the accumulated wisdom of masters of centuries past, by my grandmother. This is not theoretical medicine, but a way to truly save man from his sufferings.

SUN BATH

Sunlight for strong teeth. There is an old Japanese expression, *nenshi*, that normally is used to mean "age" but literally means "teeth age." This is because a man can be judged by the condition of his teeth. If the teeth are strong, man can take in nutrition with good appetite. But there is another more important reason. The teeth represent the bone condition of the whole body. Teeth are a part of the bone family.

The main element in both bones and teeth is calcium. That the teeth weaken when the body is short on calcium is readily proven by the fact that a pregnant woman's teeth are damaged unless she is given extra calcium. In order to grow, the embryo steadily absorbs the calcium of the maternal body, so during this period a pregnant woman must be careful to take in adequate calcium.

It is said that children with weak teeth have small chest girth and weak bone structure. Bow-leggedness is another example, so these children must be given food that is rich in calcium.

"My child is taking sufficient calcium, but still has many cavities. Do you think he is not brushing his teeth thoroughly?"

"I don't think it's the brushing. I think he must be overeating sweets. Sugar is called a pilferer of calcium for it eats away the body calcium. Brushing is not necessary. There even is an old expression, 'teeth as beautiful as a beggars.' Beggars have strong teeth but no affinity for toothbrushes. Natives of the South Pacific do not know of sugar, and of course do not know of tooth brushing, but still have no cavities. Another thing, be sure your child gets sufficient sun. Beggars and natives of the South Pacific docilely accept the blessings of the sun. This is the secret for making strong bones and teeth."

Without vitamin D, calcium cannot become a part of the bone or teeth. When people are out in the sun, vitamin D is compounded in the skin and helps make calcium. Like trees and plants, man cannot remain healthy without the sun. A hospital director once told me that patients in rooms with a southern exposure were discharged sooner than those with a northern exposure. Of the elements of the sun, the ultraviolet ray is the most important, but this is lost when filtered through a glass window, so we must receive the sun's rays directly. Reflected rays are of course the same as "raw sunlight," so if the windows are open in a bright room, we can receive the ultraviolet rays even without going outdoors. Let us choose the sunniest room in the house for a sick member of the family.

Bone structure and circulatory system. Blood circulation depends on nerve activity. When those nerves are oppressed, the blood flow is suddenly weakened. Since the nerves

run closely along the joints between the bones, when a bone decays like a tooth, the joint deforms and the nerve function becomes incomplete. This is a major cause of sickness. It is readily understood because the instant the joint disorder is treated, the sickness takes a turn for the better. But since the illness itself was the result of weak bones, the bones must be strengthened. A mortician once told me that a man's physical condition at the time of his death is clearly revealed by the weight of his ashes.

"A saint begins his cure by making the bones stronger," said Lao-tse, the father of Chinese Yoga. This means that a true physician will first consider the bones. The common phrases, "bone weary" and "rest the bones" must have been born out of the same feeling as that of Lao-tse.

London is famous for its fog, but I hear that England also has more than its share of hunchbacks. This must be from lack of sunshine. Let us feed more sunshine to the rickets and spinal tuberculosis patients. Crooked bones can be straightened. Even bones that look hard as rocks have blood vessels running through them, and daily regeneration is going on, just as in the skin. All the bones in the body are said to be completely replaced every one and a half years.

My wife raised five children, but she always hung the laundry out in the sun to dry, even though there was a dryer. Babies get diaper rash easily, but if the diapers are dried in the sun, it can be avoided. This is because of the action of the reflected sunlight.

Sun bath warnings. There is no one for whom a sun bath can be harmful, but over-exposure is bad. When sun bathing, always take into consideration your physical condition and the strength of the sun's rays when determining the length and number of exposures. In the case of a sick person, extra care must be taken. First start out with just feet bathing, the next day, up to the knees, and in this manner gradually broaden the area of exposure from the feet upwards. If you have an open, willing spirit, you will be able to tell the amount of exposure best suited to you.

Dr. Takaaki Ohura has experimented widely on calcium. Once he put a rabbit into a cage and left it completely exposed to the sun. For the first thirty minutes, the rabbit seemed content, but after that it started to run around as if trying to find shade. Eventually, it started to bang against the cage until it finally collapsed. During this time, he kept checking the degree of acidity in the blood. During the first thirty minutes it was in a normal alkaline state, but after that it changed to acid. Also, when kept in a dark room, the rabbit's blood changed to acid, but when put into the sun, it returned to alkali. Man has a bigger body than a rabbit, so naturally the length of time differs, too. But this experiment is an important warning. At any rate, the sun makes the bones and the bones make the man. Let us always keep this truth in mind.

WATER BATHS

Preventing high blood pressure. Keeping the skin clean is an essential condition for strengthening the skin. Because of the clothes we wear, skin excrement clings to it instead of evaporating. The sweat glands become clogged, and skin breathing becomes difficult.

Skin function is weakened, so the brain is also weakened and the organs become sluggish.

"Taking a cold shower is refreshing." This one knows by instinct. The water, with its cold stimulation, invigorates not only the brain, but also the organs, and the whole blood flow is suddenly renovated. Warm water, with its warmth stimulation, relaxes the capillaries and invigorates the blood circulation. Cold and warm, they both affect the circulation, but their process differs greatly.

As you can tell by the skin turning pale, the cold temporarily contracts the capillaries making it difficult for the blood from the artery to pass through. But blood circulation, like the current of a river, cannot reverse its flow, so the blood that has reached the entrance to the capillary seeks a new passageway by which to reach the vein. In 1707, a French anatomist, Lealis Lealis, discovered this secret passage and named it the "glomus." It could be called an "artery and vein intercommunicating tube" and is a kind of capillary situated just this side of the ordinary capillary. When the blood cannot pass into the ordinary capillary, it goes through this intercommunicating tube into the vein. In short, it is similar to the storm drains built to protect cities, and in emergencies blood passes through this tube so the capillary is protected from bursting. But if this tube is clogged, pressure is put only on the capillary, and it bursts. This causes cerebral hemorrhage and also hypodermal bleeding. Therefore, the glomus could be called the safety valve of the blood circulatory system. When you enter a cold bath or shower, the sudden stimulation of the skin contracts the capillaries. At that instant, the glomus opens. Then, according to the physiological principle "what is used develops, what is not used deteriorates," the glomus becomes stronger. That the linking tube is never allowed to become rusty and is always ready to open up is an indispensable condition for a healthy body. The low temperature bath ensures this.

There is another factor hidden in the glomus. By the time the blood that has passed through the capillaries has returned to the veins, it has already distributed all the oxygen and is completely depleted of it, but the blood that goes through the glomus has sufficient oxygen. When this oxygen flows into the vein, the venous tube, which naturally needs the oxygen, revives. There are many diseases related to oxygen deficiency of the venous tubes, such as deafness, gallstones, kidney stones and other stone-forming diseases, and many neurological sicknesses. When there is no oxygen in the blood, the oxalic acid combines with calcium and becomes a calculus. But if the oxygen is there, it will not become a calculus. This is the great mission of the glomus. Therefore, to send blood replete with oxygen to the veins, it is good occasionally to contract the glomus with skin stimulation. The stimulant does not necessarily have to be cold water. During the working day, we often meet with temperature changes outdoors, and also our hands and body touch things thereby receiving contraction stimulation. But alas, man not only wears clothes, but with heaters and coolers he lessens the chance of skin stimulation, and the important glomus withers away. There is no cerebral hemorrhage among animals. The main reason must be that they are constantly in contact with outdoor air.

Consequently, man needs a special skin-tempering practice. The reason sugar and alcohol are bad is that they melt or clog the glomus, and bleeding of the gums and the color of veins showing through the skin are proof of this. Gum bleeding and hypodermal

bleeding indicate that the organs are bleeding, too, so unless remedial care is taken, germs can begin to breed and lead to something more serious.

Cold baths and supernatural power. I have personally experienced the cold water austerity 20,000 times. At the age of twenty-five, I was appointed pastor of a church in the cold, northern city of Seattle. In winter the water in the barrel would freeze over two inches thick. One church member, a man named Mr. Moriji Tsubota, was engaged in the steel and pipe business. One day when I visited his home, he said, "I am so grateful. Recently, all the sealed bids I make at auctions have been successful. It is a miracle." Before I could ask him why, he continued, "Reverend, you must do the water austerity. I have been doing it for ten years now. Not only do I not catch cold, I have attained supernatural power. I can tell what is going to happen tomorrow and can also read people's minds."

Incited by this conversation, for thirty-five years I have continuously practiced the cold water bath whenever and wherever possible. At that time I had no knowledge of the glomus, but was drawn to this practice by the traditional Japanese Yoga purification ceremony.

Even plants rejoice when water is sprinkled over their heads. Receiving water through the roots is not sufficient. This reminds me that man's ancestors in the distant past are said to have been fishes, and our nine months in the womb was lived in water, so our biological instincts must be revived when the water touches the skin. At any rate, there is nothing quite like the feeling one experiences after a water austerity. If a water austerity room were prepared in one corner of a company and all the workers were encouraged to take part, absences from sickness should decrease, and with the development of mental alertness, the company fortunes should grow and flourish. As Dr. Katsuzo Nishi claims, "The sixth sense is proportionate to the health of the glomus."

Secret for recapturing one's youth. Warm baths are good for the health. Priest Tenkai, chaplain to three generations of the Tokugawa Shogunate, when he reached the age of 100 was asked by the third Shogun, Iyemitsu, what his secret was for long life. His answer was, "Long life is simple food, honesty, a daily bath, sutra reciting, and occasionally breaking wind." His reply certainly is to the point. The right food, a straightforward mind, clean skin, vigorous recitation of the sutras, and exercise of the hypogastric region. It is said he lived to be 133 years old, carrying on his busy schedule to the end.

I cannot condone using too much soap during baths. The skin is acid, so overuse of an alkali soap must be disturbing to it. A doctor friend said, "Just take a look at my head. Black hair has started to sprout." He stuck his head out for me to see. He was in his seventies and retired. When he was about fifty, he became almost completely bald, and though he never mentioned doctors or medicines, it bothered him. One day, while sitting in a barber shop, he heard a man saying, "A man gets bald because he uses too much soap." At that time he thought nothing of it and soon forgot about it. But several weeks later, at the same barber shop, he heard another man talking, "Old man K. has a new crop of hair on his head. He gives credit to not using soap." This time the doctor could not ignore the matter, and from that day he stopped using shampoo to wash his head.

Three months later, he noticed black fuzz on his head and when I saw him, he had a new crop of fine hair longer than mine, which is a crewcut.

"People should learn from one another."

"Yes, we should."

We were both deeply impressed anew.

A warm bath is especially effective when the blood is acid from overeating meat, eggs, and sugar. The warm bath turns the blood content to alkali. Also, when your blood pressure is up, take a lukewarm bath. The pressure will rapidly go down and leave you out of danger, though only temporarily. When you put pine needles or rice bran into your warm bath, it becomes an enzyme bath, beneficial to the skin and organs. The Japanese people's love for hot springs and water purification must be the greatest in the world, which may be one reason for their gentleness.

When asked the best way of taking a water bath, without hesitation I recommend the following procedure. Line up two bath tubs side by side. Put hot water in one and cold water in the other, and alternate between them, staying in each from thirty seconds to one minute. At the end, always finish with cold water. This is the secret that changes an eighty-year-old man to a forty-year-old youth. Generally, the colder the water the more effective the result, but this too should be decided by consulting your body. According to your physical condition, decide the water temperature. Then gradually decrease the temperature and increase the number of times you alternate from hot to cold. The rule of thumb is three, five, or ten times.

When a child catches cold, I always put him in a cold-hot bath. Children are honest, even sticking their heads under water, so the effect is swift. I feel that one day many American families will provide twin baths in their homes to take cold-hot baths because it is so effective for health, brains, and beauty.

AIR BATH

Yoga clothes. To wear clothes is unnatural, but this is one point where we cannot return to nature. The next best thing, therefore, is to dress as lightly as possible. Try to avoid undergarments that cling to the body. Allow the air to circulate freely over the skin. Even this much will make you feel much better. That is why I am against belts. It not only cuts off the flow of the air but puts unnatural pressure on the skin. For the same reason I am against neckties. I am not saying that accessories are bad, but binding the neck is. Formerly, a hat was a must for formal occasions, but now it is just a memory of bygone days. A necktie is still required, but even this may fade away. We cannot do away with clothes, but let us avoid whatever constricts the body. It is my hope that the designers will one day come forth with "Yoga clothes," styled so as to avoid constricting the body in any way.

And for bedtime, I recommend sleeping in the nude. Elastic bands are especially bad at night. What need is there for a double layer of briefs and pajamas in bed?

Nude treatment. The great master of modern health method, Dr. Katsuzo Nishi, advo-

cated air bathing. It is especially indispensable to the critically ill because it has power to rejuvenate the heart and can be done without moving the patient. The method is alternately to repeat opening the windows and removing the blankets of the patient, then closing the windows and covering up the patient. Let the time he is uncovered last 20 seconds at first, gradually increasing it to 30 seconds, then 40—adding ten seconds each time. The covered time must always be longer by one minute or two than the nude. Be sure to set the length of time according to the patient's condition. Practice it at least twice a day, and you will discover its worth. The toxins within the body will be excreted through skin stimulation, the liver, kidneys, and stomach will become invigorated, and it will be quite literally an "air bath."

The foregoing has been a brief description of the way of skin care. Scrubbing the skin and the hot-and-cold water baths should be practiced occasionally, but the sun bath and air bath should be practiced all day and every day. This is not to say that one should henceforth spend all his time taking sun baths in the nude. I mean, rather, that the benefits of sun bathing and air bathing should be sought twenty-four hours a day. The benefits of sun bathing are not limited to direct exposure to the sun. By exposing undergarments to the sun and being in rooms with good exposure to the sun, you can receive the benefits of the sun bath even at night. Again, air becomes stale when not in motion, just as water does. Be sure that the air around you is always circulating, whether in your clothes or in your rooms.

The Body Alignment Way

UNDERSTANDING THE BODY ALIGNMENT WAY

Avoiding fatigue. As in the way of skin care, the prime objective of the body alignment way is to improve the circulation of the blood. The main difference between these two ways is that the former concentrates on the outer skin while the latter focuses on the bones and flesh.

The problem of circulation is essentially a problem of "nerves." When the nerves are restored, blood circulation and health are likewise restored.

If man were still walking on all fours, he might not be plagued by as many diseases as he is now. Because he walks upright, a strain is put on his legs, lumbar, and vertebrae. The legs complain of the heavy body weight, the lumbar protests against the heavy torso, and the vertebrae say the head is too heavy. Because they are forced to support the body weight, the muscles of the leg, lumbar, and spine become tired and stiffen. When the muscles stiffen, they lose their power and cannot support the frame. This causes the dislocation of a joint, but the muscles no longer have the power to correct it. Then the nerve that passes along the joint is put under pressure and blood circulation is impeded. In the beginning it is called fatigue, but later it turns into sickness.

At night when we lie down, muscle tension becomes unnecessary, so we go into an

instinctive restoration exercise. First the stiffness goes away, and then the muscles' original "bodily frame adjusting action" begins. Trying to restore the dislocated joint, man tosses around in his sleep. Some people complain of "bad sleeping manners," but this is an important joint-restoring project. Therefore, an older person has good sleeping manners. Some brag, "I wake up in the morning in exactly the same position I fall asleep." But this is nothing to brag about since it only means that he has even lost the power to restore himself. Dislocation itself is not bad. It is not having the power to correct it during sleep that is bad. For this reason I say that the wider and firmer the bed the better, for then you can get your "sleep exercise" more freely.

Flesh, bone, and the multiplication principle. Dislocation of the joints is practically nonexistent among animals. Their body weight is equally shared by the four limbs, and the frame is easier to balance. Therefore, their sleeping posture must be good, too. If only man could become like the animals, he would have no joint dislocations—or if he did, he would be able to correct them on the spot. The "body alignment way" is the result of learning to make such corrections. This way is divided into two parts, a method to correct the muscles, and a method to adjust the bone frame. True, it is the muscles that get tired, stiffen, and cause dislocation of the body frame. But it also happens that the frame gets out of order, pinches the nerves, and makes the muscles rigid. As in previous descriptions of relationship, the bones and muscles likewise have a yin-yang relationship.

What, then, is the body alignment way? It has four features: the palm-and-fingers method, the swaying-and-vibrating method, the exercise method, and the posture method. The palm-and-fingers method works to soften muscle stiffness, restoring its instinctive power and correcting the bone structure. The swaying-and-vibrating method aims to shake the four limbs or the whole body, accelerating blood circulation and reviving the muscles. The exercise method is to bring the muscles into equilibrium and correct the body frame in such a way as to remove muscle stiffness. The posture method teaches us to always maintain correct posture so as not to put unnecessary burdens on the muscles, and to unite the whole nervous system. The palm-and-fingers method and the swaying-vibrating method focus on the muscles whereas the exercise and posture methods are concerned primarily with the bone structure.

PALM-AND-FINGERS METHOD

Manual pressure in blood circulation and nutrition. At the age of ten, I was orphaned and went to a small village near the famous scenic spot Nikko to live with my grandparents and uncle, who were religious people. My grandfather applied moxa and my uncle practiced manual therapy in order to help the villagers. One night a robber entered a nearby home. At that time the master of the house was busy making rope on the earthen floor in the back, and the robber tied him up with the freshly-made rope. The story spread, and the villagers laughed, saying, "He certainly prepared well for that robber." My grandfather then talked to me, "Men are all like him. They are all making ropes to bind themselves. With the three strands of greed, resentment, and blaming others, they braid the

rope and get themselves into a bind. Buddha has taught us the way to unbind that rope. In the sutra, there is a phrase, 'Self-rope, self-bind.' That's the whole thing in a nutshell."

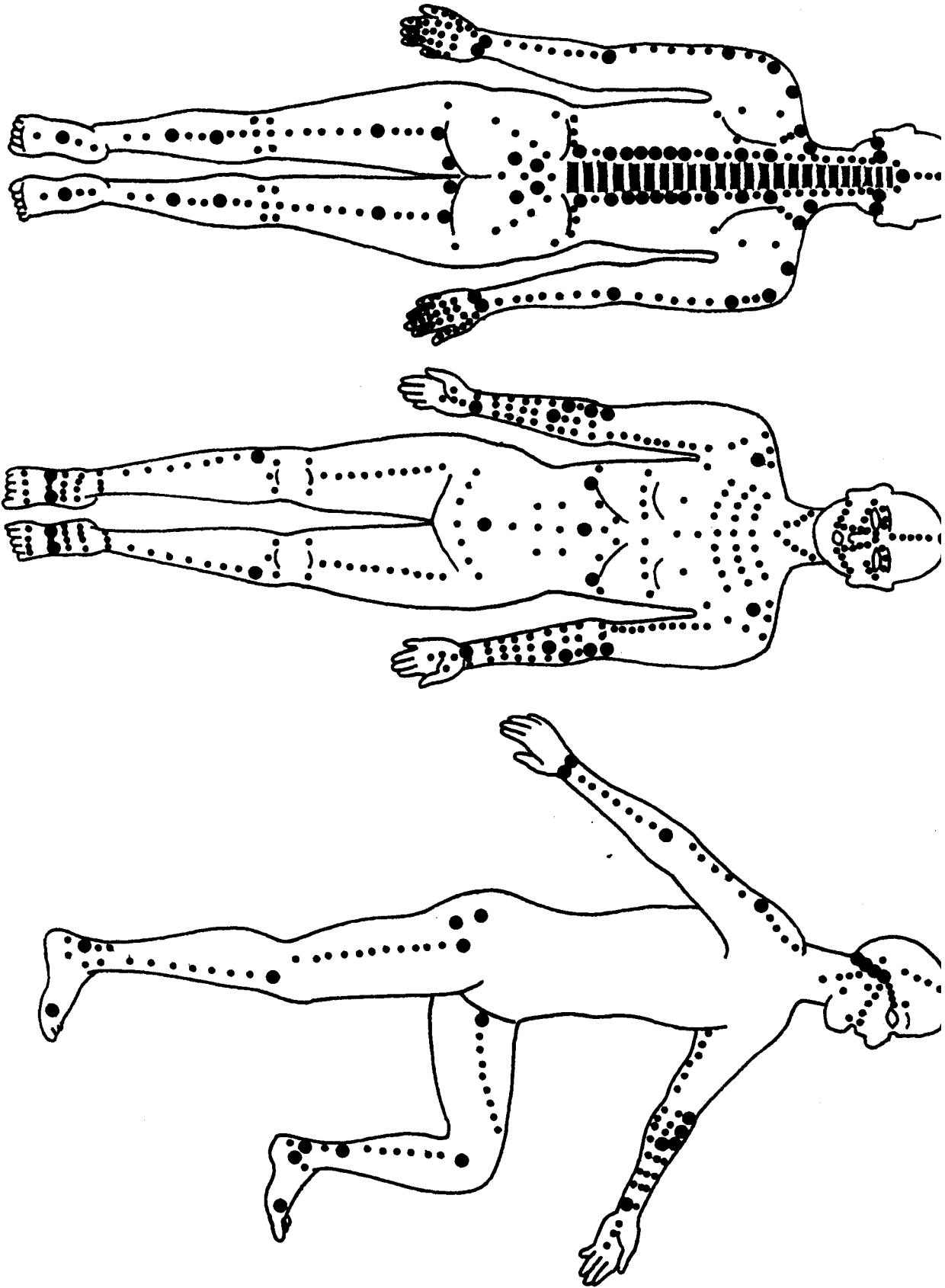
Man's sickness is literally a self-rope and self-bind. He stiffens the sinews of his muscles and binds himself till he becomes sick. Mind and body work on exactly the same principle. The muscle becomes tired because fatigue accumulates there. By driving out the fatigue with manual pressure, the stagnant fatigue element is flushed out along with the blood, and when the pressure of the hand is removed, fresh blood rushes in and cleans and purifies. When neglected, the fatigue element accumulates, finally becomes "stiff" and shrinks. Then the bone is pulled out of place and becomes crooked. When the bone is pulled out of place, the nerve there, like a wrestler pinned down by an opponent, comes under pressure. The nerve becomes paralyzed and causes sickness. When one muscle shrivels, it causes illness in other places because of this reason.

The attractiveness of the palm-and-fingers method is its simplicity. Anyone can do it. But according to one doctor, the outstanding benefit of this method is that four-fifths of the fatigue element, which is lactic acid, resolves itself into glycogen, and returns to its former energy level. It is said that the sages of the Orient survived by eating mist. At any rate, that they remained vigorous and lived a long life may be due in part to the principle of glycogen deoxidation.

For those interested in the palm-and-fingers method, I will point out the fundamentals. If you practice it daily, you will naturally get the hang of it.

1. The thumb, the three center fingers, or the palm will be used depending on the location. Fingers should be straight, not bent. Press with your whole body weight, pressing down slowly and releasing slowly.
2. Repeat pressure on a point three times. Maintain pressure about four seconds each time. For a place like the neck, where the main artery is shallow, shorten the length of time. Palm pressure on the abdominal region should last about ten seconds each time, repeating three to ten times.
3. Learn the vital points once, but later select the points freely, following "divine instinct." If you bind yourself to the formal points, the divine instinct will become dull and make you blind to the true points.
4. You can practice alone, but it is preferable to practice in pairs. Just as there is an attacker and a defender in the art of *kenpō*, so a presser and receiver following this method will gain equally beneficial results. Using the palm and fingers stimulates the brain and eventually affects the whole body.

For beginners, an illustration is given showing the pressure points. Large dots indicate important points.



The "praying hands" position and application of the hands. They say in Yoga that the hand is a second brain. Beginning with the "praying hands" position, many hand symbols have been transmitted through the ages because a "hand position" has a direct link with one's "inner posture." First make sure each and every finger is in good condition. If there is a weak one, strengthen it by pulling or massaging. When the ten fingers are strong, not only is the brain regulated, but the various inner organs corresponding to it will be stimulated and become stronger. The thumb, mentally, strengthens the will power and, biologically, regulates the respiratory system. The index finger brings forth leadership power and improves the digestive system. The middle finger increases our power of self-examination and adjusts our circulatory system. The ring finger deepens our artistic sense and sharpens the nervous system. The little finger increases the practical sense and energizes the reproductive system.

When you spread out the fingers of both hands as far as you can and touch the tips together in a "fingertip prayer position," pressing the tips strongly against each other, the ten fingers immediately and simultaneously become stronger. While maintaining this position, if you twist the wrists or stretch the arms out in all directions, the result will be doubly effective. To stimulate each finger individually, bend the index and the middle fingers of one hand into fishhook positions, pinch a finger from the other hand between the two, then twist and pull. The ear can be stimulated in this same manner, pinch and pull. The arch of the foot needs strong pressure, so put one thumb on top of the other and press. For the back of the neck and back, slapping with four fingers together is effective. For the head, make a fist and with the little finger side, hit your head all over. If properly performed, this treatment is effective for paraplegics. For aged eyes and near-sightedness, press the fingers around the rims of the eyes and, on the eyeballs, press for a half a minute with the flat of three fingers five times. Good results are bound to follow.

Part of the palm-and-fingers method is the practice of "application of the hands." When we feel pain, without even thinking about it our hands go instinctively to the painful spot. This is an expression of divine instinct. "Healing power" radiates from the palm. The rays produced by radium ores cannot be seen, but they possess healing power. The curative power of radium springs for skin diseases is wonderful. But radium is a finite and expensive material, whereas everyone has two palms. It would be foolish not to use this convenient "radium ray."

About one hundred years ago, the German anatomist Dr. Meissner ascertained with a microscope that rays were being emitted from the palm. This ray is a kind of enzyme, and every finger is said to have about 50,000 small bodies which can be likened to a cannon shooting off enzyme bullets with a sound. But the amount differs according to the person, and the frequency of discharge changes in accordance with one's emotions. When there is love, discharge frequency is at its greatest. That Buddha's palm is turned out toward the people can be said to be an aspect of his bestowing this enzyme ray. Jesus cured by touching with his hand. In Shinto there is a hand-clapping practice, to purify all with the resounding of this clap. That such a practice exists must be because they acknowledge the special power of the palm. A Grecian holy scripture contains the saying, "Join the hands together, then touch. All diseases will be healed." That the "praying hands" posi-

tion increases the healing power of the palm can be recognized by the fact that palm healers all over the world are religious people. Joining the hands as if in prayer is not something that grew out of habit, but is a manifestation of instinct. That blood circulation improves after five minutes of joining the hands this way can be proven with a sphygmomanometer. The lowering of the blood pressure means blood circulation has improved. Assuming the "praying hands" position also sharpens the sensory nerves. Not only do the five senses become keener, but the sixth sense becomes more acute. This way of joining the hands also makes the brain function more smoothly because all the nerves of the brain work together more harmoniously. Animals cannot laugh, but man can. I even hear that a "laughing club" was formed to take advantage of this heavenly gift. But joining the hands in prayer is also a godsend, a blessing given only to man. The "praying hands" create health and capability—a good reason for forming a "praying hands club." The Reverend Masaharu Taniguchi, the founder of Seichō-no-Ie, is a pioneer in promoting this practice. No organization in the world applies itself to this practice as his followers do.

For this practice, the finger tips should be level with the top of the head. The fingers must touch each other and be held together without pressure. Be careful that because of this posture the center of balance does not rise higher than the top of the head. Breathe with pressure in the *tanden*. Continue for one to thirty minutes. When applying the hands, it is best to place them back to back with the thumbs crossed and the fingers close together. On occasion it is possible to use only one palm, but in that case the other palm must be held in one of the forms representing the enlightenment of Buddha, and the act is performed as an extension of the "praying hands" practice.

SWAYING-AND-VIBRATING METHOD

Hand waving. The recent advent of massage machines proves, in proof is needed, that vibrating the body improves blood circulation. There are machines to be used during baths, machines said to be especially effective for their whirlpool massage. These are mechanical massage machines, but all of us were born with a massager within our own bodies. Some physical disorders of children cause them to have convulsions. When the body requires heat, it feels chilly and starts to shiver. When a gun is suddenly pointed at you, you can also start shaking. These are actions of the massage machine within you. When better blood circulation is necessary or when the nerves must be aroused into action, the body automatically calls the "instinct of shaking" into action. Yoga developed this natural wisdom into the swaying-and-vibrating method.

In "hand waving" the hands are raised high over the head and shaken, thus forming a sharp contrast to the "seated meditation" of Buddhism. In Shintoism a bell is used in "hand waving" to make its continuance smooth and easier through rhythm, and also for the effect of the sound.

"Hand waving" makes man divine, which means that he receives both physical and mental health. If I tried to explain this in detail, it would take a whole book, so I can only sketch the matter here.

The heart is not a pump. We are always told that in order to better one's health, the first thing to consider is the blood circulation. But how can blood circulation be improved? For this an understanding of the structure of the circulatory system becomes necessary. When you understand the structure, you will know how to accelerate it. It is generally accepted that the heart works like a pump. This is, however, the same as to say, "A river flows because it is pushed from the top." The river flows, not because of water pressure from the top, but because of the principle that water is attracted downward. The general medical world does not seem to understand this principle, and so the mistaken common sense view, "the heart is a pump," came into being.

Just think. There are over five billion capillary tubes. The diameter of a tube when contracted is 0.002 ml., when expanded 0.009 ml., and its length is 0.17 ml. How much pressure is necessary to move blood, which has five times the viscosity of water, through this vast number of narrow tubes? The heart is about the size of a fist, its weight about 250 grams, and its pressure about 400 grams. It is a soft lump of muscle.

To pass blood through just one capillary tube would require great pressure, but to pass it through five billion is a job far beyond the capability of the heart. To pass it through with one pump, it is said that a pressure of 100 tons would be necessary. This makes it impossible to accept the heart pump theory. Then what makes blood circulation possible? It is the capillary tubes themselves. This can be proven by physics. A gap of about 0.005 ml. best creates a "capillary phenomenon" and pulls up the water. Water even climbs to the top of the tallest cedar. A cedar tree has a "capillary phenomenon" within it.

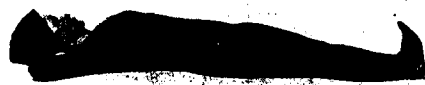
Then why does the heart beat? It is not to act as a pump, but to regulate the speed of the circulation. Blood is not water, but is sticky because it contains nutrition. So it has a tendency gradually to adhere to the inner walls of the blood vessels. It is obvious that this will impede the blood flow. The heart temporarily restrains the blood that wants to flow, and according to Hopkin's water current theory, changes the speed of the flow, thereby cleaning off the inner walls of the blood vessels. Therefore, the true function of the heart beat is not to push out the blood, but to curb the blood flow. If the pump's function is to push out the water, then the heart must be called a "dam." The dam's main job is to dam up water, and to let it out when needed. I am sure no one will call a dam device a pump.

Capillaries as the key to blood circulation. To improve the circulation of the blood, the first thing to do is to stimulate the capillaries which provide the motive power for blood circulation. Stimulating the heart does not improve blood circulation. On the contrary, it is dangerous. Why is it that bathing improves the circulation? It is not because of stimulation to the heart. It is because the capillary tubes in every nook and corner of the body are stimulated.

The Yoga view is, "When blood circulation is improved, any disease will become better." The ancient practice of hand waving is based on this philosophy. Raising the hands higher than the heart is in itself a factor in improving the circulation as a result of the law of gravity, but in addition, shaking them increases the activity of the capillaries, both neurologically and physically. When the blood in both arms suddenly starts to flow,

the blood in the shoulders, neck and head also begins sudden action and eventually accelerates the flow of blood throughout the body. When a cold brings on a sore throat, raise your hands high and shake them for one minute, rest, and repeat ten times. The sore throat will disappear.

How to practice the swaying-and-vibrating method. The man who has most thoroughly studied the principles of blood circulation is Dr. Katsuzo Nishi of Japan. In accordance with the results of his studies he developed and encouraged the practice of four exercises: the "fish exercise," the "capillary exercise," the "clasped hands, clasped feet exercise," and the "back-abdomen exercise."



1. *Fish exercise*

A. Lie on your back, interlock fingers and place under back of neck. Straighten body, elevate heels and stretch the Achille's tendon. With both arms as your source of power, rhythmically sway them to left and right. The body will curve back and forth like a swimming fish. This corrects dislocated vertebrae. Do continually for 1 to 3 minutes.

B. During working hours or when there is no space to lie down, this simplified method is recommended. While kneeling, sway the whole upper body from side to side, as in the lying down position. Hands are placed slightly high in back of head. Neck straight.

2. *Capillary exercise*

A. Lie on back. Raise arms and legs straight up, perpendicular to the floor. With Achille's tendon stretched tightly, shake all four limbs. Arms and legs contain 75% of the body's capillaries. By stimulating them simultaneously, circulation throughout the entire body is revitalized at once. Shake continuously for at least one minute.

B. An exercise that can be performed anywhere. Shaking even the arms will improve blood circulation instantly. In case of sore throat, shake for one minute at a time, about 10 times. The higher the hands are raised the better.

3. *Clasped hands—clasped feet exercise*

A. Lie on back. Join palms and bring to chest. Join soles of feet and bring close to buttocks.

B. Stretch clasped hands and feet forcefully and simultaneously. Do not separate clasped hands and feet. Repeat A and B continuously at least 10 times. This corrects imbalance between the right and left sides of the body, and brings symmetry to the whole body. The best exercise for easy childbirth.



4. *Back-abdomen exercise*

A. Sit Japanese style and spread out knees. Place hands on knees and thrust out chest. When body is vertical, abdomen is relaxed.

B. Bend torso right about 40 degrees, then left. When body is inclined, put power into *tanden*, and when vertical, release power. Head and spine must always be in a straight line. Do it 5-10 minutes, progressing till you can repeat 50 times per minute. Effective in balancing the sympathetic and parasympathetic nerves and in maintaining the equilibrium of acidity and alkalinity in the blood. This can be called a speedy method of Zen. It promotes blood-circulation in the brain and abdomen. Asthma can also be cured with this exercise.



When I was afflicted with pleurisy in my teens, my grandfather used to go out and catch snakes for me to eat. The skin and intestines separate cleanly from the muscular parts. I have seen their spinal columns. They were always lined up in perfect order. In contrast, man's 33 vertebrae run in a zigzag. I believe that a snake remains healthy and can endure the winter's long hibernation because of its strenuous swaying exercise. The fish exercise and the back-abdomen exercise both utilize the principle of the snake.

ADJUSTING THE BODY THROUGH EXERCISES

Importance of instinct in exercising. Yoga exercises can be classified in any number of ways. But they are not done to cure sickness. They are done for perfect posture. When posture is corrected, sickness naturally disappears, just as darkness disappears before light. But correct posture cannot be acquired in a day. If you have been slouching for a long time with your chin sticking out, or if you have long had stiffness in the shoulders and neck, these bad habits adhere to your muscles and bones. You straighten your posture in front of a mirror according to the posture rules, but a minute later, you have returned to

your former wrong posture. This is the reason we need not only effort but techniques as well. This is why we need the exercise method.

Take, for example, people with exceptionally stiff shoulders. Mere effort on their part to loosen them will not be effective. The trick of withdrawing stiffness must be learned.

"Ready, put strength into your shoulders. More, more. Now, release it all at once."

This alone should bring relief to the shoulders. This is because "where there is strong concentration, great relaxation follows."

But these ways of exercising are not the product of man's knowledge as we think of it today. You must have seen cats stretching their limbs and dogs briskly shaking their heads. These too are exercises. All animals possess the instinct to correct their posture on the spot whenever they feel a displacement. As an experiment, land a karate chop on a cat's body. Of course, it will be surprised and run away, but at a short distance, it will lie on its back, furiously shake its legs and correct the acute dislocation. Now, if this had been a man, the most he would be capable of is anger. He would not know how to correct the disorder. Just as its instinct is sharp in selecting food, the animal's instinct is sharp for correcting bodily disorders. The Yoga practitioners did not miss this and found that when man's mind became unaffected, sincere, and open, corrective exercises naturally appeared. For many years they experienced this phenomenon, tested it, and finally incorporated it into the Yoga exercises we are endowed with today. I call this "divine culture."

Sixteen basic exercises. The spirit at work in Yoga exercises is indicated in the phrase "instinctive exercises." You "yourself" know best the disorders of your own body. So discover this "self" and under its guidance practice "natural exercises." This is the best Yoga exercise. But Yoga is a middle way. Natural exercises alone are not sufficient, which is the reason various Yoga poses are valued. But it must be clearly understood that these are always "expedients" and not the "True Way."

I have divided Yoga exercises into four steps:

1. Basic exercise
2. Corrective exercise
3. Slow motion exercise
4. Instinctive exercise

There are about 16 basic exercises, refined through 3,000 years of experience. Corrective exercises aim directly at rectifying bad body habits, so one can get into the swing of the basic exercises as quickly as possible. Slow motion exercise puts strength into the muscles through very slow movements. Instinctive exercise means to forget all human contrivances, return to the divinity within us, and exercise according to the natural urge that arises.

In basic exercise, objectives differ according to the pose. Beginners should therefore learn all the poses first, later practicing only those necessary to them. The rules to be observed during practice are as follows:

1. Put power into the hypogastric point (*tanden*).
2. Generally, perform all movements slowly, exhaling during motion.

3. Concentrate the mind on the muscle and bone that are the focus of the exercise. In exercises involving motion, concentrate in accordance with its progress.
4. Repeat each exercise twice, and exercise twice a day, in the morning and at night.
5. Relax after each different pose by lying on your back, all limbs completely released, arms beside the body with palms up.

There are countless Yoga poses. In order to concentrate on what is basic, I have selected the following sixteen, omitting difficult ones, and arranged them in an order that will be easy to follow. Begin with number one and take them consecutively.

The sixteen poses have been divided into four groups of four poses each. After finishing each group, always relax one minute in the relaxation pose. If you practice one group a day, it will not be time consuming.

Yoga is not an ordinary exercise, but a "prayer" practice intended to bring you closer to God, so before you begin your exercises, always sit up straight and clasp your hands in prayer. At the end of the exercises and relaxation pose, again sit up straight and pray. Then proceed to the lotus position and practice breathing. We begin with the sitting and relaxing positions.

Sitting Poses

A. Diamond pose: place one big toe on top of the other. The tips of the thumbs should be close to the forehead.

B. Lotus pose: place right foot on left thigh, then left foot on right thigh. Place hands on knees, palms up, thumb and second finger of each hand touching to form the letter "O." Stretch the other three fingers straight out.

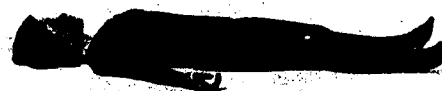
Relaxing Poses

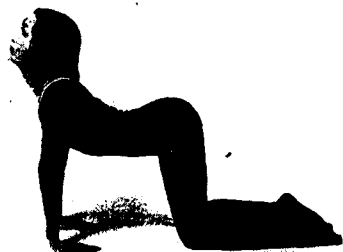
A. Lying on the back: legs and arms are spread out 30 degrees. Relax the whole body completely. When, in addition, the bones, muscles, internal organs, and brain are also relaxed, the effect of the exercises will be increased twofold.

B. Lying on the side: using one arm as a pillow, place the hand of the other on the floor. In the same way, let the bottom leg extend straight out from the torso, resting the knee and lower half of the top leg on the floor.

1. Knees to stomach pose

A. Bring right knee to abdomen and pull down





tightly with the hands for 20 seconds. Stretch right leg and repeat exercise with left.

B. Bring both knees together to the abdomen and pull down with the hands. (Not recommended for people with high blood pressure.) Beneficial for flatulence, indigestion, improving intestinal tone, and removing face wrinkles.

2. *Cat pose*

A. On your hands and knees, with thumbs on the outside, project your abdomen downward and raise head.

B. Arch your spine as high as you can and pull in abdomen. With thumbs on the inside, lower head and pull chin toward chest. The whole body will become younger and more flexible. Excess fatty deposits in the abdominal area will decrease, improving waist and hip lines.

3. *Head to knee pose*

A. Spread out both legs, and bend head forward toward right knee, holding right foot with both hands. Repeat with left leg.

B. With legs together, bend body forward and touch head to knees, grasping feet with hands. Prevents aging in the legs and improves blood circulation in the rectum and sexual organs.

4. *Locust pose*

A. Lie face down with forehead on floor. Make loose fists of hands and place them, palms down, slightly under abdomen. Without bending the knee, raise one leg and hip. Repeat with other leg.

B. With legs tense and straight, raise both legs together with pelvis. Push fists and chest against floor. Improves function of the heart, liver, and stomach and cures constipation and uterus disorders. Raises and beautifies hips. (Relax one minute.)

5. *Hare pose*

A. Diamond sitting position: hold heels with hands, place forehead on floor, and stretch neck. Relaxes the spine.

B. Place forehead on knees, and hold heels with hand. Roll forward to stretch spine, pressing top of head against floor. Stimulates hormone glands in neck and brain. Face and entire body take on youthful appearance. (Can be substituted for headstand.)

6. *Camel pose*

A. Get down on hands and knees. Stretching arms forward, lower torso until chest touches floor. Helps body become flexible.

B. Place hands on small of the back. Lean back further and place palms on heels. Push abdomen forward and let head hang back. Beneficial for reproductive and adrenal glands. Beautifies waistline. (Substitute for arch pose.)

7. *Plow pose*

A. Stretch Achilles tendons and raise legs to 30 degree angle. Hold this position as long as possible.

B. Slowly raise legs until feet touch floor behind and as far away as possible from head. Stretches back muscles and brings fresh blood to every section of the vertebrae. Purifies blood congested in lower abdomen. Effective for liver, backaches, and neuralgia. Good for reducing weight.

8. *Bow pose*

A. Lie on stomach, forehead touching floor. Grasp right ankle with right hand and pull leg up. Repeat with left leg. If one leg seems more difficult to raise than the other, repeat several times with that leg.

B. Grasp both ankles from the outside, and with knees together, Achilles tendons stretched, and chin and chest pushed out, slowly bring legs and torso up, gradually spreading the knees outward. Corrects

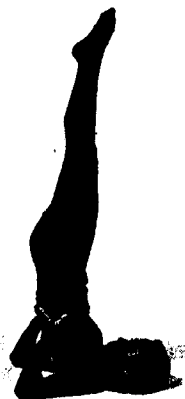




spinal column and increases activity of gonads and kidneys. (Relax one minute.)

9. *Shoulder stand pose*

A. Lying on floor, slowly raise legs and hips till legs parallel the floor. Stretch arms along floor, palms down, and stretch Achilles tendons. Head and chest should form a 90 degree angle.



B. Lying on floor face up, raise legs and torso to vertical position, supporting back with both hands. Strengthens thyroid glands, improves flow of blood in liver, and corrects abnormal location or droop of internal organs. One of the best poses for improving natural beauty.



10. *Cobra pose*

A. Place palms on floor beside chest, elbows bent and touching body, fingertips in line with shoulder. With forehead touching floor, gradually raise the head beginning with the top cervical vertebra and consecutively raise all 24 vertebrae.



B. From the raised position indicated in the A pose as the starting point, begin with the lowest lumbar vertebrae and slowly lower in order all 24 vertebrae.

Both A and B poses are important. They strengthen the spine and increase its endurance. Beneficial for constipation and feminine diseases.



11. *Spinal twist pose*

A. Sitting upright, cross right leg over left and rest left elbow on outer side of raised right knee. Repeat in reverse.



B. Pressing the knee with the elbow, twist your neck and torso to the right. When you have twisted as far as you can go, hold the position briefly, then release all pressure suddenly. Body will return to natural position of its own volition. Repeat from beginning in opposite direction. Stretches and corrects spinal vertebrae and improves blood circulation. Good for neuralgia, inflammations, and displaced

internal organs. Develops proper posture.

12. *Fish pose*

A. Assume the *lary pose*, then lie back. With knees, elbows and top of head pushing against the floor, arch your chest like a bow.

B. Lift elbows off the floor and stretch to grasp the big toes. Very effective for asthma. Strengthens the lungs, tunes the heart, stimulates intestines and sexual organs. (Relax one minute.)

13. *Fishhook pose*

A. Stand erect, holding arms straight out and spreading legs to twice the width of the shoulders.

B. Keeping knees straight, bend at waist until fingertips of right hand touch outside of right foot. Turn face up and look at left fingertips. Next, bend to the left. Purifies the liver and spleen, corrects constipation and diarrhea, prevents rigidity of abdominal and side muscles, and keeps legs trim.

14. *Crane pose*

A. Stand on right foot with left ankle against right thigh. Keep right big toe tense. Cross arms at elbow, bend and interlock fingers leaving index fingers pointing straight up at eye level.

B. Alternate bending and straightening the right leg. Torso must be vertical at all times. Repeat from beginning with left leg. Balances arms and legs and creates good posture.

15. *Leg to shoulder pose*

A. Hook right knee over right arm, bring left arm behind head, and interlock fingers. With the combined power of head and arms, lift leg. Repeat with left knee.

B. Stretch left leg behind left arm and bring to back of the shoulder. Revives liver and spleen. Strengthens the legs.





16. *Headstand pose*

A. Interlock fingers and place on floor. Put head between both hands; hands placed firmly on head. Draw feet closer towards the head, keeping knees straight. Bring center of gravity to the head, so the feet naturally float upward. (Not recommended for persons with abnormal heart condition or high blood pressure.)

B. Slowly stretch up legs. This pose is different from others in that you may hold it for a longer period. After assuming the headstand, you can change to other poses, for example the lotus pose. Balances the autonomic nervous system and takes away stiffness from the entire body. Effective for insomnia, nervous irritability. Improves blood circulation to the head and gives tone to the whole body. (Relax one minute.)

The foregoing has been a description of the sixteen basic exercises or poses. Some are more difficult than others and you will not succeed on the first try, but as you continue your efforts, the results will show. The sixteen basic poses can be blended into other poses, according to the person. Under divine guidance, you will devise the poses most suitable to you. And of course as your physical body changes, the poses should be changed, too. Always practice with a sense of gratitude to the masters who have traditionally handed this wisdom down to us for thousands of years. Without gratitude, the results of the basic poses will be nil.

Corrective exercises. After the basic exercises come the corrective ones. Body crookedness differs depending upon the individual. If, at the office, a senior officer is seated to your left, your body will doubtless be twisted to the left. If he sits to your right, your body will be twisted to the right. In games like golf which are one sided, the height of the shoulders tends to become uneven. If a couple always sleeps on the same side of the bed, their bodies will become unbalanced, so they should change positions at times. When climbing stairs, if there is a left curve, the body will develop a left twist as a result of climbing those stairs daily.

"But coming down, the curve is to the right, so won't the body return to normal?"

So it might seem, but the facts are different. Climbing requires power, whereas almost no power is needed for the descent. Consequently, the body develops according to the climb. Various body habits are acquired in accordance with occupation, place, streets used, and even from sickness and personality. A faulty nose causes the chin to jut out, and a bad heart causes the left side of the chest to bulge. Restlessness causes the body to bend forward, and laziness twists the pelvis.

If the posture is truly correct, there should be no fatigue or illness. But life is complex, and various factors lead to posture distortion. Distortion causes fatigue. Fatigue leads to

further distortion and thus a vicious cycle develops. Corrective exercises have as their purpose the elimination of this cycle through rectification of bodily habits. Repetition of the basic exercises will gradually correct posture faults, but there are times when more urgent measures become necessary.

As a rule, all exercises should be done by oneself. But essentially man is made to progress through mutual encouragement and help. So reciprocal exercising with two people paired off to correct each other should be encouraged. Corrective exercises can be done alone, but when two people help each other, it not only is easier, but accuracy improves. So, here I will mainly explain the reciprocal corrective exercises. The main points are:

1. Do the basic poses and find out which side of your body is the more rigid. (Usually one is.) If the right is more rigid, take care to put more power into it and repeat exercises more often with the right, and vice versa for the left. In this manner, improve the balance between right and left, and also front and back.

2. Utilize the resisting power of the muscle. For instance, if the pelvis is too tight, sit on the floor, bring both knees to the chest and push with the hands so the knees are brought together, while the knees resist the push. After ten seconds, release the hands from the knees suddenly. The reaction will loosen the pelvis. When the shoulders are stiff, put power into them and relax suddenly. The stiffness will go away. This too is a utilization of the resisting power.

3. Take advantage of the interrelated parts of the body. When the ankle becomes flexible, stiffness in the neck will disappear. When the intestinal blood circulation is accelerated, the flow of blood to the brain is improved. When the rib bones are expanded, the pelvis will expand. When the top of the head is stimulated, the rectum is stimulated. When the right is used a lot, the rigid left becomes more flexible. This interrelationship should be greatly utilized.

4. The sooner body imbalance is corrected, the easier it is to make the correction. So take care to correct imbalance as soon as it happens or is discovered. If you have been sitting for a length of time facing right, immediately twist the body to the left. If you feel your eyes have been overworked, immediately relax your neck. The key is always to diligently correct the imbalance.

5. The physical body differs greatly from a machine in that it possesses a high degree of adaptability. For instance, if the loin should bend towards the right, the spine will bend towards the left, trying to maintain balance. This is all very well, but if it should "harden" like this, it will become the cause of chronic diseases or mental disorders. Therefore, in remedying it, one should seek not a partial but a whole correction. Otherwise body adaptation achieved with no little effort will be destroyed and may even bring bad results.

6. Meditation can be called training for physical balance. If there is even an ounce or a fraction of an inch of imbalance in the body, one cannot actualize the great state of unhindered freedom. Hence the urgent necessity of corrective exercises.

7. When practicing, always maintain power in the *tanden* ("hypogastric point"). Exhale during strenuous movements and inhale during easy ones. When motionless, continue breathing rhythmically for ten or twenty seconds.

8. When muscular equilibrium and balanced bone structure is attained, corrective exercises must not be continued. Thereafter stick to the basic exercises.

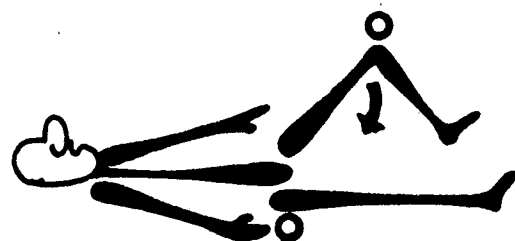
Four poses each for the legs, pelvis, spine, shoulders, and neck will be explained in that order. The number of corrective exercises that can be devised is beyond imagining, so I hope readers will take the initiative and continue to experiment.

Legs

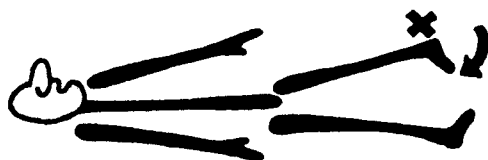
1. A. Lying on floor with feet pointing up, turn one foot outwards (away from X) till it forms an angle of 60 degrees with the floor. Repeat with other foot.



B. Raise one knee and extend other leg. Partner presses down on knee and pelvis at points indicated by O sign. Resisting pressure, try to lift bent knee.



2. A. Point foot inward (away from X).



B. Bend the same leg. When partner presses knee down to the floor, resist by spreading legs.



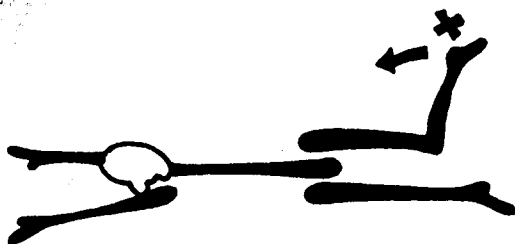
3. A. Lie on stomach with toes to floor and heels up. Stiffen back muscles of legs.



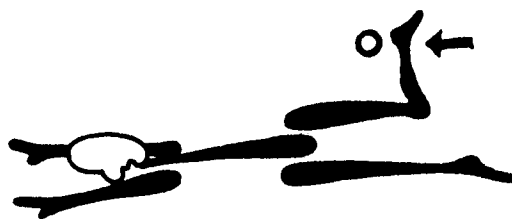
B. Have partner stimulate back leg muscles by pressing down with thumb, starting at thigh and working down to ankles.



4. A. Lift foot off floor, bending knee to 90-degree angle. Other party holds heel gently. Try to draw foot to buttocks. Of the two, which leg is weaker?

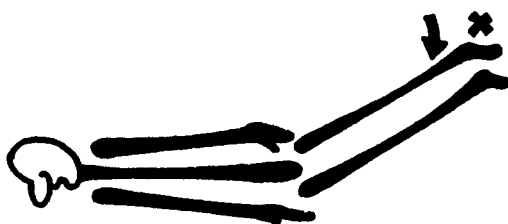


- B. Have the partner hold the weaker leg and resist strongly.



Pelvis

1. A. Stretch Achilles tendons and raise legs, keeping knees straight. Are heels even, or is one lower than the other?



- B. Hold ankle of one leg with both hands, raising torso and pulling legs toward head while exhaling. Relax when inhaling.



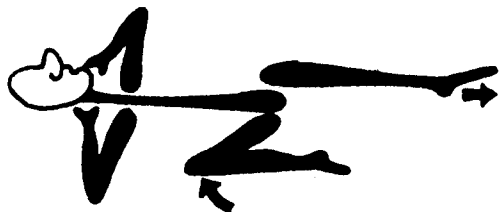
2. A. Same as 1-A above.



- B. Have partner sit on your buttocks and hold knee of one leg with both hands. As partner gently pulls up, resist by gradually trying to lower the leg.



3. A. Have partner inspect length of legs. One is usually shorter.



- B. Shorter leg remains extended. Bend longer leg. While exhaling, stretch out the extended leg and further bend the bent one.



4. A. Lying on back, try to touch floor with bent knee. Have partner see which shoulder lifts up.

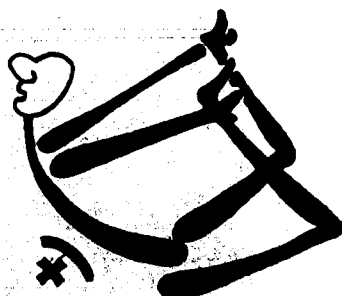


- B. Clasp hands and place behind head. Spread out legs and bend body toward leg on the same side as the shoulder that lifted. Partner pushes down shoulder. Resist.

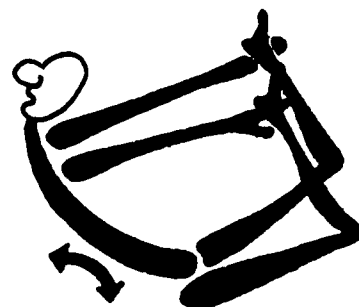


Spine

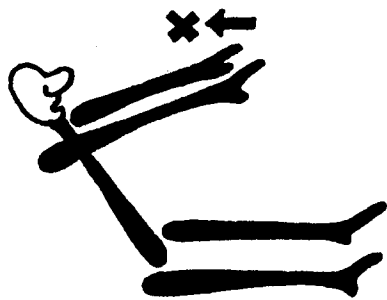
1. A. Do the Bow pose. Hold feet from outside. Have partner inspect which way spine is crooked.



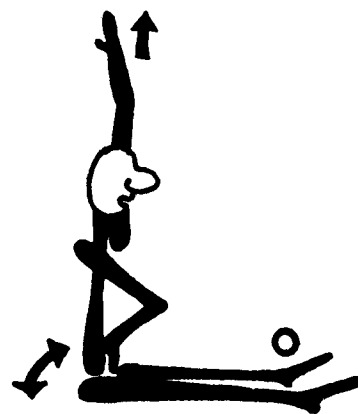
- B. Change position of hand to inside on side the spine is bent. Rock body back and forth.



2. A. Lie on back. Hold palms one inch apart and raise body to 45 degree angle. Have partner see if one arm is shorter than the other.



- B. Stretch shorter arm straight up over head, arm touching ear. Hand of longer arm touches abdomen. Do repeated sit-ups from prone position as partner holds down ankles.



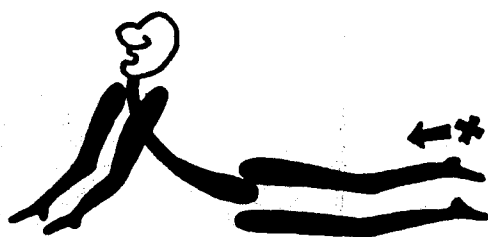
3. A. Lie on back and raise legs. Have partner tell which leg seems harder to raise.



- B. Partner holds down harder-to-raise leg. Resist and try to raise it.



4. A. Do the Cobra Pose. Partner tells which leg is shorter.

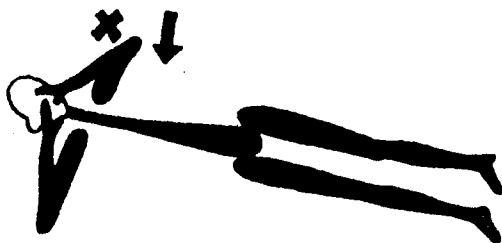


- B. Raise shorter leg. Bend backward the upper torso on the same side.



Shoulder

1. A. Lie on stomach. Clasp hands behind head and pull back elbows. Partner checks to see which elbow is lower.



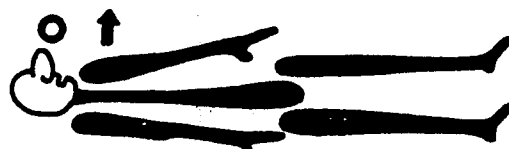
- B. Hand of lower elbow is placed behind head. Other hand is placed on hip. Partner holds down feet while you raise body.



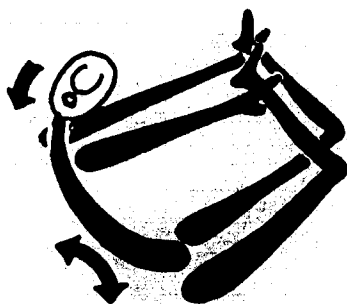
2. A. Lie on back. Partner inspects nostrils to see which is smaller.



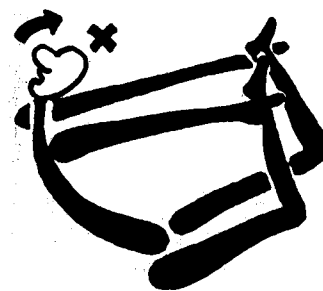
- B. Partner presses down shoulder on the same side as smaller nostril. Resist.

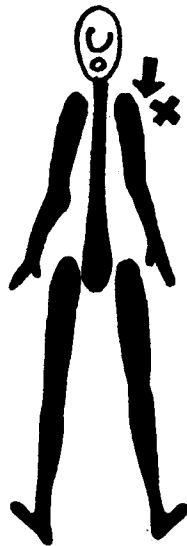


3. A. Do the Bow Pose and have partner see if neck is straight.

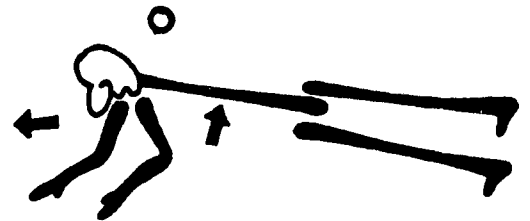


- B. Turn head in opposite direction of neck tilt and rock body back and forth.





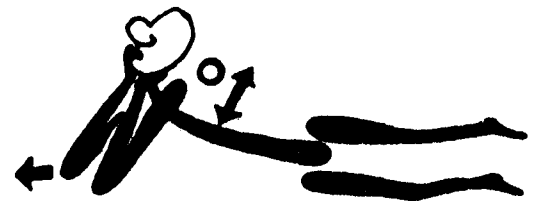
4. A. Stand straight and have partner see whether one shoulder is higher.
- B. Face downward, lie on floor with body raised on both arms. Bring hand of lower shoulder forward, and lower body by bending elbow. Partner pushes down gently. Resist.



Neck

1. A. Lie on stomach. Rest arm on elbow and place chin on hands. Partner tells which elbow is closer to body.

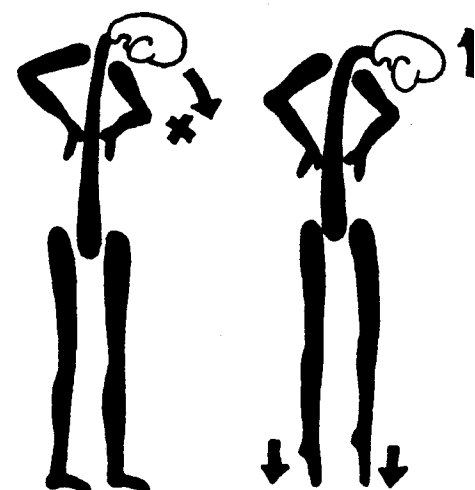
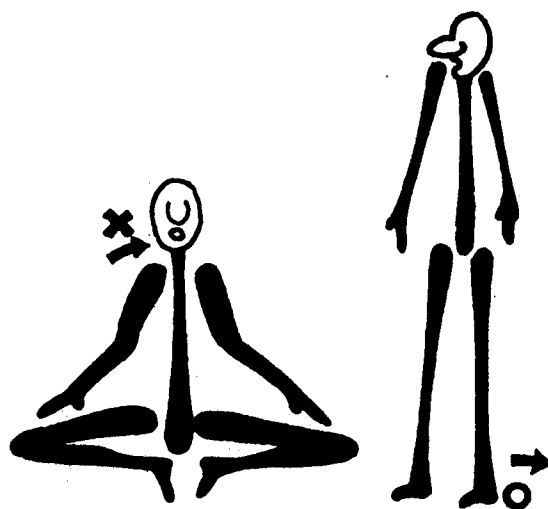
- B. Elbow closer to body is pushed forward. Partner presses down on back while you move body up and down.



2. A. Stand straight. Have partner inspect which ear is lower.
- B. With heel of palm, hit the head behind and at the base of the lower ear.



3. A. Do the Shoulder stand pose. Partner tells which way neck is twisted.
- B. Turn neck to the opposite side. Breathe with Achilles tendons stretched.



4. A. Have partner see from behind which side of neck is swollen.
- B. Lie face down. Have partner hold down leg on side opposite swelling. Resist, then have partner release leg suddenly.

Joint aligning method. The preceding corrective exercises were done with the help of a partner. The corrective exercises now to be introduced are done completely by the partner. They take about ten minutes. Their purpose is to stimulate all the joints of the body at the same time, giving particular attention to the sacroiliac, which connects spine and pelvis.

Man can walk upright because the sacral vertebrae, the lowest vertebrae of the spine, and the ilium of the pelvis are connected. This sacroiliac is easily thrown out of joint. In an earlier day doctors thought these were attached and immovable, but Masakichi Gomi of Japan found after many years of experiments that they become dislocated easily. And it has been proven that when this dislocation is corrected, the whole body suddenly revives. Centuries ago, in the Orient, they stressed the importance of maintaining power in the *tanden*, a point about two inches below the navel. Health was directly connected with the sacroiliac.

When the sacroiliac gets out of joint, the whole spinal column above it begins to fall out of joint, causing disorder to all the internal organs as well as impeding the functions of

various organs in the head. This is only natural since the structure has become unbalanced at its foundation. Also, this malalignment directly disturbs the nervous plexus which threads through the sacroiliac, with the result that important organs inside the pelvis and legs fall into a state of paralysis. Dislocation of this pair, the sacrum and the ilium, can progress into a state of total paralysis. Like the rivet of a fan, the sacroiliac can be called the "pivot point of the whole body."

It is marvelous to see how diseases pronounced incurable can in fact be cured just by correcting this joint. In whiplash, too, the sacroiliac must first be corrected for the neck treatment to be effective.

When the pivot point of the whole body, the sacroiliac, is corrected and all the joints of the body are adjusted, then the multiplication process introduced above goes into action and even difficult diseases fade away. This corrective exercise is a preparatory process for practicing meditation. To use it for curing sickness is not its true purpose, but that it can be equally used by the healthy as well as the sick is a great blessing.

Before explaining the joint alignment exercises themselves, it is important that one know how to enter into them.

First, sit up straight, partners facing each other, and with palms together in the "praying hands" position raise hands to eye level and pay respects to each other. This is done also to show appreciation to past masters and to make body and mind pliable and willing. The manipulator must always maintain power in the *tanden* and think that it is not he himself who is doing the manipulating but a "sacred instinct" that guides his movements. When this willing spirit is lacking, it obstructs the emergence of the "sacred instinct" and may even make corrective exercises harmful. The degree of angle, the amount of pressure, etc., will of course differ according to the person and time. The ability to discern this delicate difference depends on the manipulator's sensitive, willing spirit.

The receiver must also be equally relaxed. If he is rigid with fear, the manipulation will not only be ineffective but will become coercive and cause harm. Keep in mind that corrective exercise calls for the perfect teamwork of two persons functioning as one, and complete reliance must be placed in the manipulator.

The manipulator will, at times, use *ki-ai*. *Ki-ai* is a spirited shout uttered just at the moment of going into an important manipulation. Through this, power enters the *tanden* instantaneously, and all the muscles of the manipulator become ideally unified. Simultaneously, the exhaled breath of the *ki-ai* becomes a prayer-like thought that pours into the receiver's body, making the exercise a combination of the mind and body ways.

There are numerous corrective exercises, but I have selected and systematized "sixteen manipulations" which are easy for beginners to learn, and not dangerous. To make them easier to remember, they are numbered and named. The sequence was decided after long experience, and is set up to get the best results in the shortest time.

1. *Pelvis press*

A. Receiver lies down on stomach. Make certain body is straight and see which leg is shorter.





B. With both hands, lift up shorter leg, place heel of foot on the protruding end of ilium. At the instant you press down with heel, emit *ki-ai* and slightly pull leg up.

2. *Knee loosening*

A. Manipulator pushes upper forearm inside back of receiver's knee.

B. Hold ankle with other hand and gently press leg down towards buttock. Manipulator's arm position must not move. Repeat on other leg.



3. *Foot twisting*

A. Manipulator holds receiver's knee between his own, grasps receiver's heel with inside hand and the toes with outer hand, then turns foot to right and left.

B. Turn receiver's foot vigorously to right, left and upward. Make downward pressure gentle, and at lowest point, hold 10 seconds.



4. *Kidney and leg finger-pressure*

A. Press with thumbs on both sides of the spine between the rib and ilium. Each side has 3 points. Put pressure on each for 4 seconds. Repeat.

B. Use finger pressure on back of both legs at 16 points, proceeding from top to bottom. Hold pressure 4 seconds at each point. Repeat.



5. *Neck and shoulder stretch*

A. With receiver's chin on pillow, manipulator places right hand on receiver's left shoulder and left hand on lower back of receiver's head.

B. As if to stretch the line between neck and shoulder, press both hands down and away from each other. Hold 10 seconds at point of maximum stretch.



6. *Waist twist*

A. Receiver lies on side. Manipulator places one hand on back of receiver's hip, the other on shoulder of the same side.

B. Hand on hip pulls forward, hand on shoulder pushes back. Aim is to twist the lumbar vertebrae. Cracking sound from joint is normal. Repeat on other side.

7. *Thigh pushing*

A. Receiver lies flat on back. Manipulator, using two hands, lifts up receiver's knee. Upper leg should be vertical.

B. Manipulator sits astride receiver's knee. With body weight, push down receiver's thigh three times, each time emitting *ki-ai*.

8. *Making feet firm*

A. Receiver, lying on back, lifts and bends knee. Manipulator places outside hand over instep as if grasping it. Place other hand on top and, with body weight on hands, press down three times—twice with elasticity and once with *ki-ai*.

B. Place one hand on receiver's ankle and push down and inward. Place other hand on the receiver's calf just below knee, and with slight elasticity, press inward carefully.





9. *Arm and shoulder loosening*

A. Hold receiver's right elbow with left hand, and with his right hand with your right. With his elbow as pivot, crank hand in such a way as to stimulate shoulder. While slowly twisting arm inward, gently pull elbow. Repeat on left arm.

B. Press left thumb on receiver's right front shoulder, and with right hand turn his upper right arm 3 times clockwise, counterclockwise 3 times. Repeat on other side.



10. *Neck turning*

A. Manipulator places one hand over other, palm down, and places lower palm on right cheek of receiver. Slowly press and turn neck to extreme point. Hold 10 seconds. Repeat. On third turn, with slight elasticity, push down one inch beyond extreme point. Repeat on left cheek.



B. Place right hand behind receiver's head with middle finger pressing down outside first cervical vertebra. Place left hand on right cheek. With right hand pulling up and left hand pushing down, turn receiver's neck, stimulating first cervical vertebrae.



11. *Pinioning arms*

A. Receiver interlocks fingers and places hands behind neck. Manipulator threads his arms through receiver's and places hands on top of his.

B. Pulling receiver's shoulder blades towards his chest with forearms, manipulator arches his body diagonally upward.



12. *Back pressure*

A. Manipulator squats and places knees against both sides of receiver's lower spine, spreading fingers and placing hands near receiver's stomach.

B. Manipulator puts top of his head on receiver's back and has him lean back. Putting elastic pressure in knees and hands, gradually move hands and knees upward. The sound of a crack from the joints is normal. Never press knees directly on vertebrae.



13. *Chest twist*

A. Manipulator places his right knee on receiver's right thigh, his left inner thigh against receiver's buttocks as if to stabilize lower torso. Receiver places right hand on left shoulder, and manipulator puts his left hand over it and his right hand on back of receiver's right shoulder.



B. With manipulator's chest against receiver's back, together slowly twist upper torso to left. At extreme point of twist, hold 10 seconds and release with force. Relax both knees. Repeat whole process on opposite side.



14. *Shoulder and neck finger-pressure*

A. Hold receiver's jaw with left hand, and apply manual pressure to his shoulders with right hand. Spread out fingers, and massage and press right and left shoulders simultaneously. The spread between the thumb and index finger should range from the maximum to a minimum of two inches. Press each point 3 times.



B. Move right hand to the lower back of receiver's head. Pinch the nape with thumb and 4 fingers and massage. Along the border line between neck and cranium, apply manual pressure at the center and 3 points on each side, each point 4 seconds, 2 times. Repeat on opposite side.



15. *Neck stretching*

A. Support receiver's jaw with left hand, hold nape



with right, and stretch his neck upward.

B. While neck is still stretched, turn neck to right, then return to frontal position. Repeat 3 times. Repeat whole process on opposite side.

16. *Hand lifting*

A. Place both palms on top of receiver's head and recite the mantra *Om-mani-padme-hum* 3 times. Then gradually lower palms, pressing both sides of spine.

B. Change position of palms so fingers point downward, place palms on sacral vertebra, and repeat mantra 3 times. (After this last exercise, again face each other, assume the "praying hands" position, and bow to one another.)



The foregoing description of the "sixteen manipulations" may seem difficult to understand at first reading. Like swimming or playing the piano, a good teacher plus daily practice is necessary.

Yoga utilizes anything that benefits health. Therefore, acupuncture and moxa are also used. But compared to these corrective exercises, their efficacy is much lower. This is the reason I have systematized the joint-correction exercise into the sixteen manipulations explained here. It should be emphasized again, however, that the health method of Yoga is not a method for curing sicknesses. Unless the body is truly healthy, the mind cannot be truly healthy. If there is even a little stiffness in the body, man cannot attain enlightenment. A fraction of a difference between the right and left, and man cannot become a buddha. Only when the body is completely free of stiffness and imbalance can the mind become completely balanced, lose all stiffness, and attain a "state of godliness." This is the reason for the development of Yoga's austere health method, and the reason Yoga utilizes any method that improves health.

Slow motion exercises for any occasion. Adjusting the body through exercises includes not only the basic and corrective exercises but also the slow motion exercises. Concentrating your strength in the *tanden*, put as much power as possible into all the muscles of the body, and execute one motion very slowly. As in a slow motion movie, you purposely move slowly, but the muscles are strongly tensed. It is most useful to imitate some specific, imagined motion, such as pulling back a bow string, fencing, weight lifting, etc. On the average, 30 seconds is sufficient. If done with great force, limit to 10 seconds. This can be done seated and without attracting the attention of other people, so it can be done even at work when one feels tired. Women should not use too much strength. The muscles might get too bulgy. As long as the motions are done slowly, it will be effective.

Divine exercise. The fourth type of exercise is instinctive exercise. This is the most authentic Yoga exercise. A yawn is an instinctive exercise. Laughing can also be included among the instinctive exercises, since it is not done intentionally but comes out on its own. Therefore, after yawning or laughing, you should feel better.

All living things are given the "instinctive capability" to protect themselves. Animals have no need to study about vitamins and minerals because their instincts lead them to select the necessary nourishment. Man too has been given this instinct, but conceited in his knowledge, he has blinded himself to it. It is generally accepted, now, that children love sweets, but if you place on a tray one glass of milk, one glass of a soft drink, and one glass of green vegetable juice and give the child a choice, a healthy child will always choose green vegetable juice. A carbonated drink has color and is bubbly and sweet, so one would expect it to be the most attractive. Milk too has a close affinity with children, but they do not touch it. Strangely, they reach out for the not too attractive looking vegetable juice. This puts in a new and illuminating perspective the words in the Bible, 'Do not ask anxiously, "What are we to eat? What are we to drink?"'

Green vegetable juice is difficult even for adults to drink, but a child will select it on his own and drink it. The blessedness of instinct brings tears to the eyes. Actually, carbonated drinks and processed milk are not good foods. The natural instinct knows this.

Some parents may say, "But our children love soda and won't drink vegetable juice." The poor children have been victimized by their parents and have lost their instincts. They have been fed refined grains and sugar until their blood has become acidified and toxic. It is no exaggeration to say that their precious instinct has been killed off by poison.

"Instinct" is a word that relates to more than nourishment. It also applies to exercise and thus to blood circulation. When a joint is dislocated, an animal will instantly go into a special motion to adjust it and return it to its former proper position. Of course, the animal does not think out the exercise. His instinct leads him to do it. This instinct is no less than a "god." An infant, after it has been carried on someone's back for a time and is released and put down, will start kicking its feet up and stretching them. This is not just a simple muscle exercise. Being bound by the sash, its vertebrae have become dis-jointed and the exercise is to correct them. During the day, an adult too will scratch himself several times a day. He does not have an insect bite, but somehow he wants to scratch that area. That is because there is an internal disorder in that area. Suddenly, he becomes aware of his unconscious action, and feeling embarrassed, stops scratching. This is bad. Like a cat, he should scratch until satisfied, for this may cure the inner disorder.

"Instinctive exercise" is exercise done completely without conscious intent. It is exercise that comes out naturally when the mind submits to the "sacred instinct." If there is anything wrong with the body, instinct will reveal it. When a person without any pre-knowledge of this exercise sees it in action, it may look strange and he may associate it with mental disturbance. But if he is aware that yawning is a natural revelation, then he should be able to easily understand this.

Docilely bow your head before the sacred instinct. Become like a newborn babe. Return to the beginning when there were no ABCs and you only knew how to mouth the nipple. Do not stumble over mistaken views of "infantile mentality." It is a return to the world

of no lies. Blessedly, anyone can experience this instinct exercise as long as they become docile.

For practice, a roomy place should be prepared. All dangerous objects and furniture should be removed. It is preferable to have something soft, like a carpet, on the floor. Close your eyes and relax the entire body completely, starting from the head, and proceeding downward through the neck, shoulders, arms, chest, abdomen, hips, and legs. In proportion to the degree of relaxation, the sacred instinct will be manifested. Repeat in your mind, "I have released all power, I have released all conscious intentions, I am completely relaxed." Just as liquid climbs up when you suck a straw, sacred instinct will come pouring in. When you feel like hitting your head, hit it. If you get the urge to bend the neck, bend it. If you get the urge to stretch the legs, stretch them. If you feel like twisting the body, twist. Roll about when you want to. Pound your hips against the floor when you feel like pounding. Do not hesitate to do anything.

The length of time is of no concern. It may be a few minutes or a few hours. Exercise until your eyes open naturally. When your eyes pop open, stop. This is instinct exercise, so no matter how long you do it, you will not feel tired. All phenomenal matters such as where you are or what time it is completely vanish. You forget the time, so when your eyes open, it is normal to be surprised at how much time has gone by.

During the exercise, if the phone rings or someone comes to the door, do not open your eyes suddenly and jump up. With power in your *tanden*, repeat "Thank you" three times, wait for the exercise to come gradually to a halt, quietly open one eye at a time, and stand up. This is the same principle you find in hypnosis.

This instinct exercise is not only directly connected with health, but also with religion. What is God? Even some regular churchgoers are still wondering. Instinctive exercise will solve that question. Though they may have led a religious life for many years, many people lack an experience of God. This exercise is especially recommended for such people. "God really exists"—this first hand experience is, indeed, the key to religion.

Instinctive exercise and accidents. Instinctive exercise is motion that arises without thinking it out in advance. The purer your attitude, the more precise will be the corrective exercise that acts on the afflicted part and causes longstanding disorders to disappear. Everything depends on a person's effort and progress, but instinctive exercise also possesses an unexpected practical value besides that of curing afflictions.

Among today's social problems is that of the "automobile accident." This is the "malignant fear" that it might happen to anyone, anytime. But this fear, too, can be resolved through the principle of instinctive exercise. An accident, by definition, does not occur intentionally. It is all a trick of the "subconscious". When this is understood, you can see how useful the "subconscious training" of instinctive exercise can be. In judo, *kenpō*, piano, or tournaments, at the crucial moment, it is the intensity of the "subconscious" that decides things. It is the experience of sports coaches that learning Yoga cuts down the rate of injuries. That there is a marked difference in piano playing or judo skills after one has learned instinctive exercise can be affirmed by anyone if they will only try it. The aim of instinctive exercise is to bring "unconsciously working power" into play. If the collider, or the one collided with, has both fostered "unconsciously working power," they might

have avoided hitting each other.

POSTURE METHOD

Posture method as applied to flesh and bone. Bad posture can cause illness. Good posture creates health and longevity. An army has various branches. One is (or was) the cavalry. The cavalry was famous for its good posture. Good posture was a must for horseback riding, so soldiers in this branch underwent strict training. It even came to the point where people said, "He must have been in the cavalry. He has such good posture."

Two years of military life ingrained the posture into him, and even after discharge, his posture remained good. This is one reason so many cavalrymen enjoy health and long life.

Correct posture has two aspects: bone structure and muscles. For bone structure, the angle is important, and for muscles, the degree of firmness is important.

The chief points of correct posture as applied to bone structure are:

1. Both legs are perpendicular, inside lines of legs parallel.
2. Strongly pull in the pubis.
3. Stretch spine upward.
4. Thrust chest out.
5. Pull chin back.
6. Left and right shoulders and hips are balanced.
7. Tip of nose and navel are in a straight line.

The chief points of good posture as applied to the muscles are:

1. Power is in muscles of big toes.
2. Achilles tendon is stretched.
3. Power of hip muscles and abdominal muscles are in balance.
4. The muscles of the diaphragm, chest, shoulders and neck should be relaxed.
5. *Tanden* has power and rectum is tightened.

The above has to do with correct carriage for human beings. When this kind of carriage is built up, the muscles of the body feel relaxed and you do not become tired. Fatigue occurs when a muscle is unduly tensed. When all the muscles cooperate and work together, one does not get tired. A friend, who is a fencing teacher, gives a two-hour workout to his students wearing a hot, heavy protective facial mask, but he shows no sign of fatigue. This is because all his muscles are working evenly. The key is in the words, "Don't hold the sword with your hands. Hold it with your body." A big truck has many tires to support it. No matter how heavy the load may be, the weight is evenly divided, so it can run thousands of miles without difficulty. Our body is so constructed that if all 372 muscles are cooperating, no job should leave us feeling tired. If, despite this, you feel tired, then your posture is incorrect. Instead of all the muscles working in unison, one part is being overworked.

Correct posture is, in short, a "method to unite all muscles." Therefore it can also be called a method of increasing efficiency.

Causes of neurosis. Bad posture invariably makes one tired with a tiredness that

affects not only the muscles but also the brain. If you think only with the brain, the brain gets tired. If you think with your whole body, then you do not tire. Neurosis comes from thinking only with the brain. "But," it may be objected, "people have no other way to think. They have to think with the brain." The implication seems to be that they cannot think with the muscles. To this objection my reply is, "The brain is a part of the muscle family, too."

When you pour liquor into the stomach, it is not just the stomach that gets drunk. The feet and brain get drunk as well. Muscle and brain cannot exist separately. When you contemplate things with good posture, the whole body cooperates. To put this in a more easily understandable way, the whole body helps to deal with the fatigue elements that develop in the brain. Even the pores of the skin cooperate to help dispose of fatigue.

Key to the arts. Since ancient times, correct posture has been expressed by the single word *tanden*. From the standpoint of physical dynamics, the *tanden* is at the center, but spiritually too, the *tanden* is central. When power is placed in the *tanden*, the whole nervous system is united, and the posture improves naturally. To "do it with the *tanden*" is precisely the same as to "do it with good posture." Sit with the *tanden*, stand with the *tanden*, converse with the *tanden*, read with the *tanden*, hold the broom with the *tanden*, wash dishes with the *tanden*—in all things try to act with spirit and strength in the *tanden*.

You will then discover the truth of the words of past masters, "There is no fatigue when the posture is correct."

Correct posture not only prevents fatigue but is also the key to alertness. The whole body is poised for cooperation, so it naturally acts and reacts speedily. This is the reason fencing teachers maintain power in the *tanden*. Even when driving a car, if people drove with the *tanden* instead of just with their hands, there would be fewer tragic accidents.

Caligraphy teachers also say, "Do not hold the brush with your fingers. Hold it with your *tanden*. Do not manipulate the brush with the fingers. Write with the *tanden*."

Piano, dancing, flower arrangement, tea ceremony, painting or any form of art—unless one enters into them with the *tanden*, there will be no progress.

When the posture improves, character also improves. When a man is too tired, he cannot smile. He will not have the composure to put himself in other people's shoes and think of things from their point of view. That the body feels refreshed is an absolute requirement for being a person of good character.

This explanation of the body alignment way has led to a brief consideration of the palm-and-fingers method, the swaying-and-vibrating method, adjusting the body through exercises, and the posture method. The first two are the "two ways of the muscles" and the latter two the "two ways of the bones." Bones and muscles—these are the key to perfecting the circulation of blood throughout the body.