

Conclusion

The appended "Diagram of the Thirty-two Principles of the Way of Body and Mind" was constructed in the desire to make it easier to understand and practice this way. Each of the thirty-two principles is founded on the yin-yang principle, and together they form a harmonious oneness. Not one may be omitted if a man would be wholly saved.

All diseases can be traced to a single cause—impure blood. As soon as the impurity is removed, the illness disappears. What causes the impurity? There are always two sources. One is the bad quality of the blood, and the other is poor blood circulation. When these two return to normal, the blood becomes pure, and when the blood becomes pure, sickness is washed away. This is the key to curing sickness. To improve blood quality, breathing and diet must be corrected, and to stimulate blood circulation, skin and bone structure must be corrected. Breath, food, skin, and exercise are the components of the way of the body.

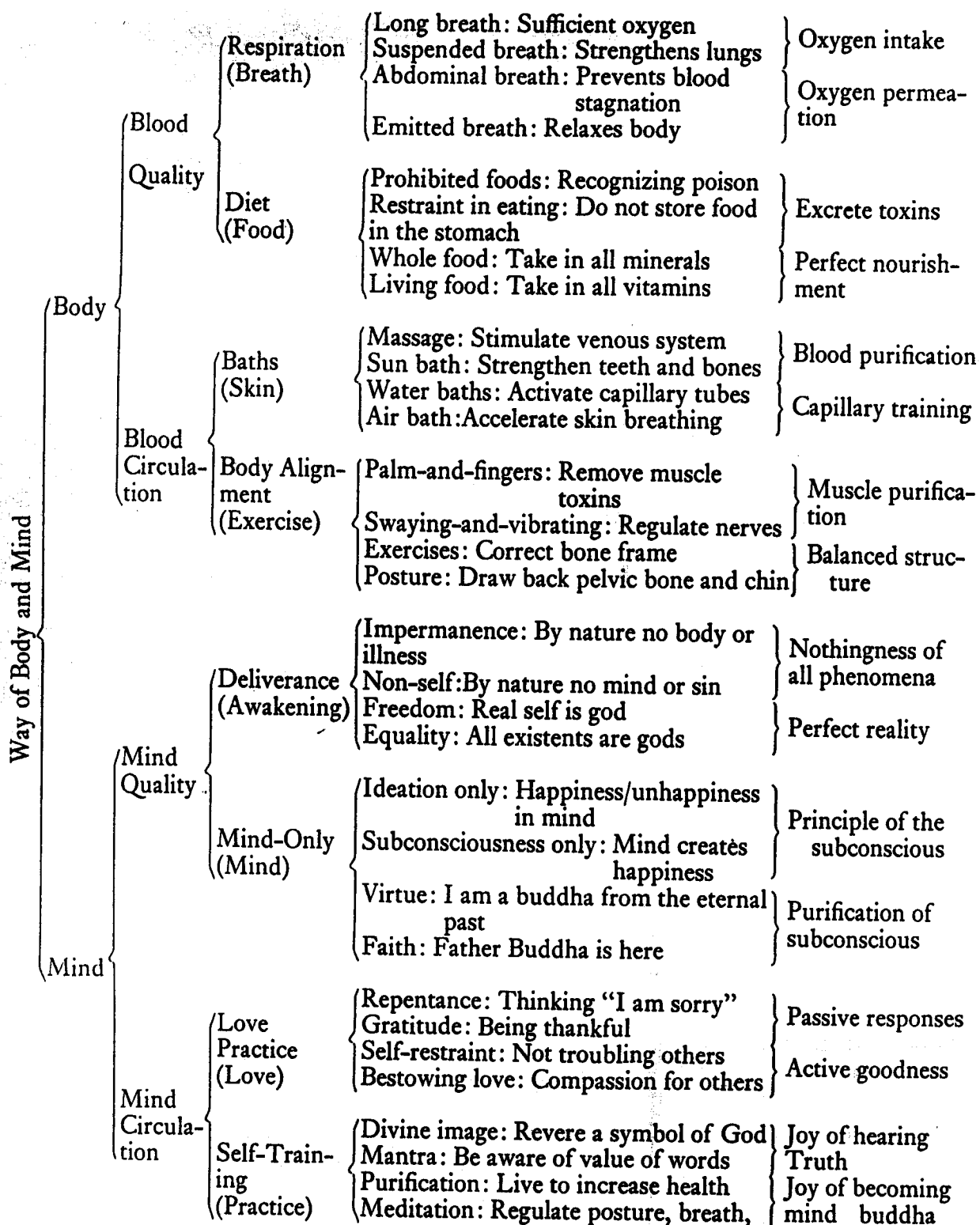
All life's worries can be traced to a single cause—impurity of the mind. As soon as this impurity is removed, troubles disappear. What causes this impurity? There are always two sources: bad quality of the mind and poor mind circulation. When these two return to normal, the mind becomes pure, and when the mind is pure, fears and worries are washed away. This is the key to resolving mental distress. To improve the quality of the mind, one must learn that "man is by nature a god possessing unlimited freedom and love," and that "all my happiness and unhappiness is the result of my subconscious mind, so I must concentrate on purifying my subconscious mind." Again to improve mind circulation, the practice of love and self-training must be undertaken. Awakening, mind, the practice of love, and self-training are the components of the way of the mind.

"Blood quality and blood circulation," "mind quality and mind circulation"—some of these are unheard of expressions, but unless expressed in this way, the cause of disease and mental distress cannot be correctly probed. This is why I have ventured to coin new expressions. When you become sick, think, "How is my blood quality and circulation?" When problems arise, reflect, "How is my mind quality and circulation?"

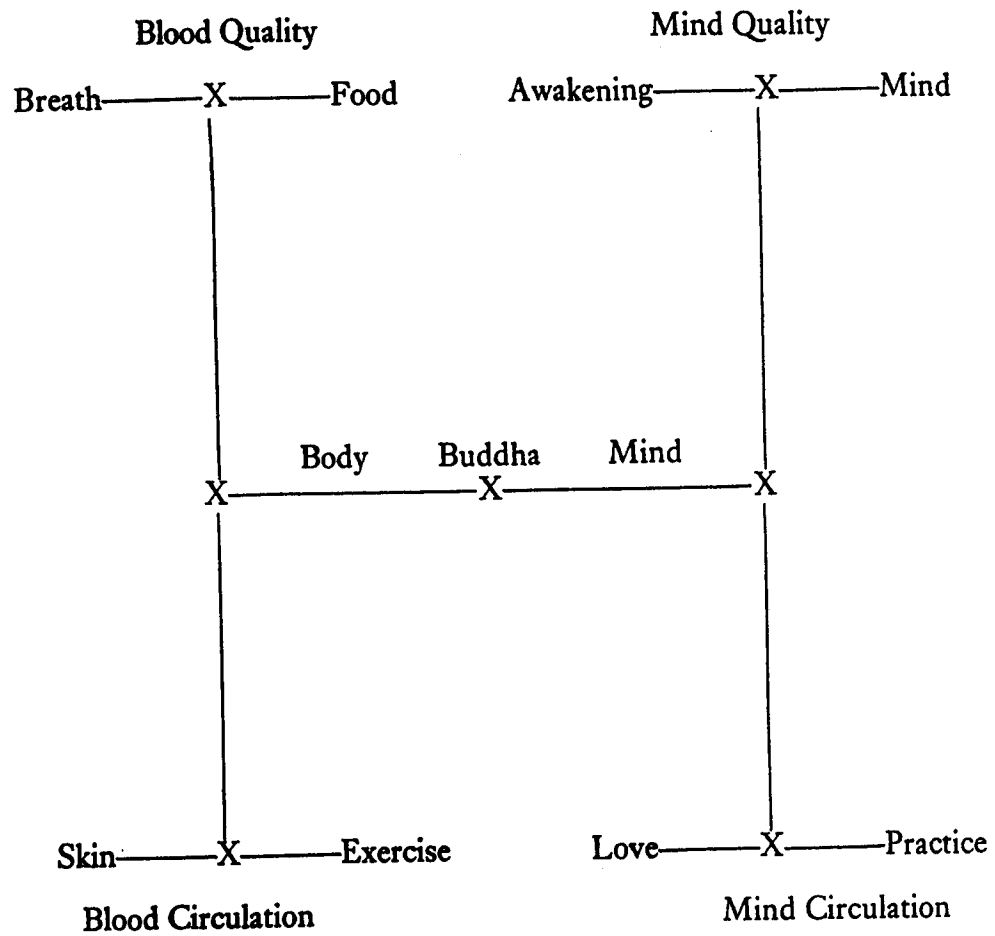
Furthermore, "mind impurity" will soon bring about "impure blood", and "impure blood" will directly invite "impure mind." If you harbor discontent and forget to feel appreciative, the blood immediately becomes acidified, toxic, and cloudy. And when the body starts to lack sufficient oxygen and calcium the mind becomes irritable, loses harmony, and falls prey to insomnia. When disintegration occurs in any one of the four components of the way of the mind, the body becomes sick, and when a defect occurs in any one of the four components of the way of the body, the mind feels stress. Impurity of the mind and impurity of the blood are exactly the same thing, and purifying the mind and purifying the blood are also identical.

Body and mind are like the two wings of a bird—one is useless without the other. The way worked out in consequence of grasping this truth is Buddhist Yoga. Whether regarded as a religion or a way of health, it is a path thoroughly dedicated to man.

DIAGRAM OF THE THIRTY-TWO PRINCIPLES OF THE WAY OF BODY AND MIND
(EIGHTFOLD UNIFIED WAY)



BUDDHAHOOD THROUGH UTILIZATION OF THE SEVEN POINTS
WHERE THE MULTIPLICATION PRINCIPLE APPEARS
IN THE WAY OF BODY AND MIND



CREED OF THE DHARMA YOGA CHURCH

1. The only light for human life is truth and one's self. Therefore, I will never rest in my efforts to understand the truth and to train myself.
2. Man is an entity of oneness of mind and body which is based on the multiplication theory. Therefore, I shall develop my cheerfulness and health equally.
3. All religions and health methods are manifestations of the fervent desire of One Universal Life. Therefore, I shall unite all their good points and walk the great way of ultimate, perfect completion.
4. The three conditions of time, place and man are always changing. Therefore, I shall freely use any suitable expedience in order to accomplish my love practice.
5. The establishment of world peace depends on the practice of Dharma Yoga. Therefore, I shall treasure the harmony of our precious Sangha and spread the way of Dharma Yoga to all mankind.

In the presence of the One Universal God, I vow to uphold this creed.

THOUGHT OF ZEN

My true self has, no sickness and death, but infinite health and eternal Life.

My true self has, no sin and hindrance, but infinite light and omnipotent Life.

My true self is, an original child of God, a Buddha.

Body Buddha—Mind Buddha

My Buddha—Everyone's Buddha

Constant Buddha—Father Buddha

I am a precious child of God. I repent that I have despised myself, since the beginningless past.

Everyone is a precious child of God. I repent that I have despised others, since the beginningless past.

The pouring of Father Buddha, ceaseless rain of Light,

Thankful am I, Thankful am I.

"Nam Cheerful Thankful Mind"

Amen

"Nam Cheerful Thankful Mind"

Amen

Although the author claims that his work is the revival of the true Buddhism of the past, he may have uncovered an entirely new religion. Buddhist truth that no one seems to have realized before gleams in every page of his text. Unless mankind follows a spiritual and physical course of improvement, like the one the author sets forth, there can be no salvation for the human race. Because of the hope it offers, this book may become a virtual holy text of world peace.

Many books have been published on religion and on Yoga, but few have had the unity and comprehensiveness of purpose to show the reader with mirror clarity where he requires mental and physical reform. This book has such unity and comprehensiveness. Anyone who reads the text will be surprised at the breadth of the author's approach. He calls on many different health teachings and many different religions to develop his way of the spirit and the body. The author believes that all health programs and all religions are part of the total, but that they cannot function with maximum effect unless they are brought together.

It is an undeniable historical fact that Yoga played a part in the origin of Buddhism and that Buddhism was responsible for the mature development of Yoga. But for some reason, until now, the leaders of the Buddhist world have overlooked Yoga. Aware of this, the author insists that for 2,500 years Buddhism has been following a mistaken course. He attempts to set it right.