

Es gibt Menschen, die um jeden Preis versuchen, ihre Krankheiten zu heilen. Sie erkennen unbewusst an, dass es schwierig oder fast unmöglich ist, dies zu erreichen. Deshalb suchen sie nach immer wirksameren Heilmitteln, die die Schwierigkeit oder Unmöglichkeit der Heilung, die von Anfang an anerkannt wurde, noch weiter bestätigen. Der Mythos wird verstärkt.

Der Mensch erfindet immer wieder solche umgedrehten Formeln und sagt sich: Ich muss so schnell wie möglich reich werden, um dann immer knapp bei Kasse zu sein, oder ich muss glücklicher werden, um dann in Verzweiflung zu versinken. Ihr Gehirn ermüdet sich unnötig und lässt den wahren Wunsch verschwinden.

Ein Ehemann sagt zu seiner Frau: "Wenn du in Paris bist, kaufe mir ein paar Packungen Zigaretten dieser Marke. Die Frau denkt während der ganzen Zugfahrt daran. Das darf ich nicht vergessen. Wenn ich es vergesse, ist es eine Katastrophe. Er wird wütend werden. Er wird eine große Szene machen. Sie kommt in Paris an, rennt wie wild durch die Stadt, inmitten von Lärm, Autos und Menschenmassen. Auf dem Rückweg fällt ihr plötzlich ein, oh nein, ich habe ganz vergessen, die Zigaretten zu kaufen, und jetzt ist es zu spät, umzukehren.

Sie hat eine schlechte Strategie gewählt. Warum das Gehirn unnötig ermüden? Das Verlangen verschwindet mit der Müdigkeit. Es würde genügen, für einen Moment die Empfindung der Handlung hervorzurufen, die sie beabsichtigt; die Tür des Tabakladens aufzustoßen, die Dame zu begrüßen, nach den Zigaretten zu fragen, ihr Portemonnaie herauszunehmen und so weiter. Und dann könnte sie all das vergessen, und nichts zurückbehalten, was das Gehirn ermüden würde. Irgendetwas tief aus dem Unterbewusstsein würde sie alarmieren, wenn die Zeit gekommen ist.

Wenn man sich einen Wunsch erfüllen will, darf man ihn nicht auf der bewussten Ebene belassen, denn dann wird er aufhören zu arbeiten. Wenn man mit der Form aufhören will, darf man nicht mit der Form beginnen. Man muss den Wunsch in das Unterbewusstsein legen. Wirkliches Handeln beginnt im Unterbewusstsein. Wenn wir uns unserer selbst nicht sicher sind, brauchen wir viel, um den Mangel an Selbstvertrauen zu überspielen. Je mehr wir reden, desto weniger erreichen wir.

Je mehr wir auf unsere Gesundheit achten, desto zerbrechlicher wird sie. Dieser Gegensatz zwischen Bewusstem und Unbewusstem provoziert eine unendliche Vielfalt im Schauspiel der menschlichen Komödie, die sich vor unseren Augen entfaltet. Was mich interessiert, ist die Meisterschaft des Unterbewusstseins, wo es keine Grenzen gibt.

Es macht keinen Sinn, Präsident der Vereinigten Staaten werden zu wollen, vor allem wenn wir nicht einmal Amerikaner sind. Die Vorstellung, Milliardär zu werden, ist eine unerwünschte Last, denn ich möchte meine Zeit nicht damit verschwenden, darüber nachzudenken, wie ich mein Geld verwalte und mein Geld ausgeben soll.

Was den Wunsch angeht, mit dem Universum zu atmen oder das Zentrum des Universums zu sein - damit fühle ich mich völlig wohl. Es gibt Pioniere, die ich persönlich kennen gelernt habe. Ich würde noch zwei- oder dreitausend Jahre brauchen, um ihr Niveau zu erreichen. Das macht aber nichts. Der Pfad führt uns auf einen langen Weg.

Das moderne Leben wirft uns in ein furchtbares Gemisch aus Wünschen, Gegenwünschen und Anti-Gegenwünschen. Die Gesellschaft ist so organisiert, unsere Wünsche zu unterdrücken und auf Bedürfnisse zu reduzieren. Der Einzelne beraubt sich selbst aller wahren Wünsche, die ihm helfen könnten, sich zu entfalten. Es ist für uns immer schwieriger geworden, die einfache Wahrheit zu erkennen. **Der Sinn des Lebens ist das Leben selbst, aus dem alles andere fließt.**

Arrangement & Übersetzung \* **Shimananda** \* Finning, 22.11.2024  
<https://soundcloud.com/user-164783488/itsuo-tsuda-the-dialogue-of-silence-need-and-desire>  
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"La différence entre une bouteille à moitié vide et une autre à moitié pleine, la différence entre ceux qui sont en train de mourir et ceux qui sont en train de vivre, aucun critère objectif ne peut la déterminer. Seul le réveil intérieur nous la fait sentir.

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### **Itsuo Tsuda - Need and desire - Dialogue Silence Ch 13**

<https://soundcloud.com/user-164783488/itsuo-tsuda-the-dialogue-of-silence-need-and-desire>

The regenerating movement „KATSUGEN-UNDO“ is the only method that advocates a return to the starting point, the training of the extra-pyramidal motor system. This return is not narrowly focused on the rehabilitation of the social individual, nor on the stabilization of the adult, a notion dear to the Westerners.

The starting point is located far beyond the framework of the adult individual, that is, of the social being who is able to express his opinions and justify his actions. As for its exact location, it is not easy to define. Is it possible to break through to the beyond when one inhabits a civilization in which one goes through life according to a predefined program?

Noguchi vowed to *seitaize* 100 million Japanese, a colossal task that he was unable to accomplish during his lifetime. His work has continued on a larger scale since his death. I am in Europe, the very source of the westernization, running rampant all over the world. The expression running rampant is perhaps too harsh, because westernization offers undeniable benefits to humanity.

But when I take a close look at what is happening, it is not a very heartening sight. I say, let go of everything, so that we can start from scratch, fresh as the morning dew. These words may be misinterpreted, for there are more and more people who do let go of everything, because they can no longer hold on.

This is not at all the same. To *seitaize* the Europeans, eight generations would be required before any appreciable result was achieved. I cannot be there to see it. I've only got as far as the first and second generations. To be *seitaized* is to lead a simple life, thoroughly filled, independent and free. It means being capable of maximum concentration and relaxation, having the satisfaction of doing what one wants to do, and when the time comes, dying a calm and peaceful death with no regrets.

*Seitaized* individuals do not think of their stomach or their lungs. Their bodies effortlessly maintain balance of their own accord. They feel light-hearted, as if they had no body. This is the non-body. They will not need to ruminate for long to make a decision. The latter will arise from within. They will act as if they never thought. However, their actions are extremely precise, right on target, without having been aimed. This is the non-mind.

If you are already in this state, you will not need to do the regenerating movement „katsugen-undo“. It is only a simple and natural way to get you there. In short, the regenerating movement „katsugen-undo“ is not a discipline to be regularly observed under threat of mortal sin.

Its role is to awaken our being in body and mind. Once awakened, we manage to regularize our needs with no effort or will. At first, the movement is rough, rugged, and gradually becomes more refined and subtle, less visible from the outside.

It ends up coinciding with our usual daily movements. After that, it will no longer be necessary to practice the regenerating movement „katsugen-undo“ separately. It will occur as soon as the need arises, that is, in the event of an anomaly, whether one is aware of it, as in the case of an injury, or not, as in the case of a food poisoning.

The best thing of all is that nothing special happens to you. You live quietly, breathe calmly and deeply. It takes relatively little to satisfy your needs. This is contrary to the principle of consumer society in which one is urged to consume more and more. This does not mean that I am urging you to be frugal. It all depends on you and on the given moment.

There is nothing so exhausting as seeing people become prisoners of their regime, whether medical, dietary, communist or capitalist. They make a big display of saying it is outrageous that people in the world are dying of hunger. This display hides another truth.

There are people in the world who die of overeating. It is difficult to prove statistically, but you can judge for yourself when you find you are able to fast for days without undue disturbance. The well-trained extra-pyramidal system frees us from obsession with our needs, for it assumes the responsibility of controlling everything.

Therefore, I accept Noguchi's motto that everyone must maintain their health themselves. One doesn't need to depend on others to do that. I have lived this way for almost 30 years without depending on anyone.

The few times I have seen doctors was to fill out administrative forms, otherwise they have completely disappeared from my life. For several years I have been working in Europe and the launching of the regenerating movement „katsugen-undo“ has taken incredible detours. Among the Europeans, the issue is complicated by an excess of imagination.

The regenerating movement „katsugen-undo“ is too simple to be accepted as is. Many people add a personal touch that distorts and denatures the movement. Nothing should be added to the training of the extra-pyramidal. No intent, imagination or feeling. Now, abstaining from making such additions is the most difficult thing for Europeans to accept. It is the very negation of the image of the social individual the Europeans worked to create since the Renaissance.

They cling to it like an old treasure, even today when individuals are starting to empty themselves of all intrinsic content. Access to the extra-pyramidal is not an easy thing in itself, even for Japanese who practice under the guidance of people with years of experience. This is because it involves a voluntary transfer from the voluntary to the involuntary system.

Some people take years to achieve this. For the moment, to my knowledge, the record is four years. However, the Japanese generally exercise more continuity and perseverance than Europeans and do not easily let themselves to be pulled to and fro by the whim of the moment.

When a Japanese person says that they have been studying Seitai for 10 years, chances are that it will be a full 10 years, that is, thousands of hours devoted to the following the teachings. Those who have studied for 10 years are still beginners. Others have been studying for 20, 30 or 40 years.

What was my surprise to see people in Europe who, after attending a few hours of practice, launched a new method and sent me leaflets containing Noguchi's name and many others. In any case, I can do nothing about it. There is no patent for its invention and I claim no monopoly on its exploitation.

These people are free to do as they wish. I reserve the right to refuse to endorse their undertakings. Since then, I have noticed curious movements practiced by new workshop participants. I discovered that they were first introduced to the practice by a certain Mr. X or a Mr. Y. They were marked by these instructors and perpetuated the bad habits they contracted. The ones who grinned their teeth are from Mr. X's workshop. Those who twist their heads followed Mr. Y's and so on.

These are nervous tics and have nothing to do with the extrapyramidal system. They are very stubborn, these exact replica people, who refuse to accept anything but what they do. The danger of such nervous tics is that they are difficult to rectify and may later cause many troubles and anomalies that were not there in the beginning.

It is true that one can provoke movements that are not entirely voluntary, using the imagination. It is a well-known technique among actors and dancers. But these are imaginary movements, not the regenerating movement „katsugen-undo“.

Too bad if these people have everything confused. There is no way to make them understand unless they agree to abandon their stubbornness. If the extrapyramidal system is well trained, the quality of the skin changes. It becomes smoother and more transparent. What kind of mimicry do you suppose can be used to accomplish this? The only thing that matters in life is life itself, from which everything else flows. It is life that creates the need that produces form. As science is constructed from form, we end up believing it is form which generates need and life.

With all the complications of modern life. I went to register for social security, as it has become obligatory to do. The official examined my papers, some of which had taken months to arrive. As he firmly insisted on health insurance, for which I had become eligible, I said, sir, I am willing to take the necessary steps to comply with the law. But I do not want the care and protection advocated by your system. He looked surprised. But you never know. What if you broke your arm? I don't want anyone to touch me under any circumstances. He looked astounded. Ah, an oriental philosophy. Well, maybe it's better than ours.

To each his own. Your philosophy is very seductive. When you have spent close to 30 years learning to listen only to what happens inside yourself, it is difficult to listen to big words. Life interests me just the way it is. For me, every day is my first. Every day is my last. Pain is the best medicine. I do not want anyone to try to prolong or shorten my life.

Perhaps in the eyes of the civilized, these are the words of a madman. It does not matter. To each his own convictions. I respect acquired Western values that ensure individual freedom. When this freedom consists of forcing us to accumulate paperwork and accept advantages, I do not at all want, it contradicts itself. Society is full of apathetic individuals. As for me, I try to keep complications to a minimum.

It is the fate of civilization to impose generic formula upon us. The awakening of the individual is not a generic formula. Everything depends on a person's degree of understanding.

Need is a vital function that helps us keep our bodies in order. When this function is normalized, we can be free of our obsession with the body. Desire is also a vital function, but it differs from need insofar as it helps us to achieve something outside of our body.

All desire is fulfilled as long as it kept unchanged from the beginning and does not include elements that we believe or know to be impossible. Man is the only animal capable of formulating the desire for things outside of his needs, but he often expresses the opposite of what he wants to achieve. There are the people who try to cure their illnesses at all costs.

They unconsciously acknowledge that it is difficult or almost impossible to do so. This is why they seek increasingly effective remedies, which further confirm the difficulty or impossibility of healing, acknowledged at the outset. The myth is reinforced. Human beings keep inventing inverted formula of this kind, telling themselves, I must become rich as soon as possible, then ending up short of money always, or I must become happier only to flounder in despair. Their brain unnecessarily tires itself, making the true desire vanish.

A husband says to his wife, when you are in Paris, buy me a few packs of cigarettes of such brand. The woman thinks about it for the whole journey by train. I mustn't forget. If I forget it, it will be a catastrophe. He'll get angry. He'll make a big scene. She arrives in Paris, makes a mad dash across the city amidst noise, cars and crowds. On the return trip, she suddenly remembers, oh no, I completely forgot to buy the cigarettes and it's too late to turn back. She adopted a poor strategy. Why tire the brain unnecessarily? Desire vanishes with fatigue.

It would be enough to invoke for a moment the sensation of the act she is intended to accomplish, pushing open the door of the tobacco shop, saying hello to the lady, asking for the packages, taking out her purse and so on. And then she could forget it all, retaining nothing that would tire the brain. Something from deep in the subconscious would alert her when the time came.

When one wants to fulfill a desire, one must not leave it on the conscious plane, for it will cease to work. When one wants to end with form, one must not begin with form. One must put desire in the subconscious. Real action starts in the subconscious. When we are not sure of ourselves, we take a lot to cover up the lack of self-confidence. The more we talk, the less we accomplish.

The more careful we are about our health, the more fragile it becomes. This contrast between conscious and subconscious provokes infinite variety in the spectacle of the human comedy that unfolds before our eyes. What interests me is the exploitation of the subconscious, where there are no limits.

It makes no sense to want to become the president of the United States, especially because we are not even American. The idea of becoming a billionaire is a burden, undesirable, because I don't want to waste my time thinking about how to manage and spend my money.

As for wanting to breathe with the universe or be the center of the universe, I feel completely at ease. There are pioneers whom I have personally known. It would take me another two or three thousand years to reach their level. That doesn't matter. The path takes us a long way.

Modern life throws us into, stirs us around in a frightful mixture of desires, counter-desires and anti-counter-desires. Society is organized in such a way as to subjugate and reduce our desires to needs. Individuals deprive themselves of all true desire that could help them flourish. It has become more and more difficult for us to see the simple truth. The purpose of life is life, from which everything else flows.

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