

THE NATURAL MOVEMENT WITHIN THE BODY

(I)

Haruchika Noguchi

Katsugen undo is not a method. It is a power that lies within each individual. It was because I had an interest in the natural activity that occurs within the human body that I discovered *katsugen undo*.

Katsugen undo manifests itself naturally and spontaneously. As to what this 'manifesting itself naturally' might be, there is, within the human body, an activity that maintains a constant balance or equilibrium, and if some kind of abnormality occurs, this activity commences without there being any conscious yōlition on your part. If, for example, you stumble, you don't fall over because the body maintains its balance without your consciously willing it to do so. *Katsugen undo* is something that the body naturally possesses. You can think of it as a physiological activity like yawning, breaking wind, and the transforming of the white rice you eat into red blood and yellow excrement.

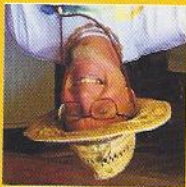
In physiological terms, we can describe *katsugen undo* as a reflex activity. Vomiting after you eat something bad and jumping back when you are surprised are also reflex activities. In recent days, though, consciousness has been blended with reflex activity. If you make a practice of ringing a bell before you give a dog food, the dog's gastric juices will be made to flow simply by the sound of the bell. This kind of thing happens, and so you may try to train reflex activity of this kind or generally make a practice of using the cerebral reflexes. But *katsugen undo* is different from the sort of reflex activity that can be trained in this way. *Katsugen undo* is the body itself seeking for balance and putting forth activity to this end, and in this connexion we have to train and render more sensitive the capacity itself of the body to produce reflex activity.

If you practice something — let us say eating with chopsticks — you rapidly become able to move them and eat with them without thinking that they should be used in this way or that. But if it is then suggested that we might be able to use the reflex activity involved in holding chopsticks for writing, it must be said that you won't be able to use this activity in such a way. Where sports are concerned, you may become good at sprinting or jumping, but it is questionable whether you can make use of such skills to any great degree in ordinary life.

When we speak of the best way of practicing *katsugen undo*, however, we have to say that the question of health itself is implicated. Where trying to become healthy is concerned, everybody tends to think in ways like these: 'You become healthy by getting rid of illness' or 'Being healthy means having nothing wrong with you.' In actuality, though, the healthy person is someone who at once vomits if he eats something bad. What it amounts to is that even if you vomit, you are healthy; and even if you have diarrhoea, you are healthy. But if when the blood pressure falls, you think 'Won't it go up again?' or 'Mightn't a fever break out again?', you will make yourself



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an invalid even though you aren't ill.

Then there are those people who believe that if only they make an illness disappear, they will become healthy; they make their bodies dull. The other day there was someone here whose nose had been stuffed up because of empyaemia, and so he had gone to hospital, where he had been asked to sniff up some opiate. When you sniff an opiate, the nose is all at once cleared for a short while. But while this man was doing a piece of chewing gum which was lodged in his nasal passages shot out, and his nose became clear. To sniff an opiate and to dull sensation, thereby thinking that your nose has become clear, may be a convenient way of going about things, but it certainly cannot be called a normal way of maintaining one's health.

With an illness like tuberculosis, a great many people are carriers, and accordingly the number of people in whom the disease actually breaks out is extremely few. As for the idea that if tubercle bacilli were wiped out, human beings would become sound, it remains true that if even if you kill the tubercle bacilli off, the basic constitution of human beings is not going to disappear. Disorders like cancer and sarcoma have been growing more common, and rather than bacteria, the enemy has come to be moulds. Within the throat and the sexual organs there are always bacteria, and one aspect of these bacteria is that they prevent moulds from entering. In this respect, too, the human body is very ingeniously made. Dulling this ingenious constitution and doing things that disrupt the body — this is rather different from seeking to make it sound. If there are cases of people being healthy despite being ill, then there are cases of people not being in health despite not being ill. There are people who are not ill but all of a sudden collapse. I think we should describe them as suffering from the illness of not falling ill.

Thus, I cannot introduce *katsugen undo* simply as a way of becoming healthy, on the assumption that sickness and health are opposed. In the case that someone has actually fallen ill, the illness is acting as a means of preserving the body's health. Vomiting after eating something bad is also healthy. And diarrhoea is healthy. When there is an excess of nutrition, the body's ridding itself of sugar is a regulatory activity. If nutrition is insufficient and the body rids itself of sugar, then the person in question is ill, but it is rather funny when someone who eats in excess and is splendidly stout voids sugar and gets worried about it.

(to be continued)

I Natural movement

Divine seitai movement "katsugen"
it's origin is rooted in the wisdom of nature - where human being is in harmony with the divine movement. "Katsugen" is not an invention of our brain - but fully trust and surrender to our inner wisdom. Katsugen is a spontaneous movement which keeps our body and mind in harmony; it restores our balance without goal, will or technique.



Katsugen aktiviert das autonome, vegetative Nervensystem (EPS-medulla oblongata), welches für **alle lebenswichtigen Funktionen** unseres Organismus zuständig ist. Es geschieht im **"Nichtdenken"** - ohne willentliches Tun. (TAO-Wu-wei/ZEN-Satori)

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Nowadays, in response to the question whether someone has a constitution that is susceptible to illness or not, I offer no definitions, draw no distinctions. And so with the questions whether falling ill is good or bad for the body, whether being in health is itself a good sign for the body or not, whether the kind of body that doesn't fall ill is good or bad... As is shown by the fact that when bacteria are killed moulds increase and the adverse effects produced by moulds are now greater, we live amidst chaos; and so I cut the Gordian knot and coined the word 'seitai' or 'ordered body'.

In the case of *katsugen undo*, the name means 'regenerative activity' or 'regenerative movement', but from the point of view of anatomy or physiology it is an activity that derives from the extra-pyramidal system. But though we have the term 'extra-pyramidal system', and though there have been various misconceptions and complications arising from the use of the word '*katsugen undo*', I am happy to say that nowadays the word '*katsugen undo*' has spread all over the place, and anywhere you go you will find that the word is understood. And so I am speaking to you about *katsugen undo* here and now. It is an activity that proceeds unconsciously all the time in conjunction with a human being's demand to maintain equilibrium, and that is why you are all right even if you do not make any conscious effort to keep your balance. The activity occurs spontaneously. And so the body that is in a condition such that *katsugen undo* occurs spontaneously is one that is in the most natural condition for a human being, and it is this condition that I have called 'seitai'. When the body is '*seitai*', *katsugen undo* occurs spontaneously.

When the body comes to be able to deal, spontaneously and without any conscious intervention, with some change that has occurred, it may rightly be called '*seitai*'. So it is the kind of body which, in the case of some abnormality, senses this abnormality at once and produces an appropriate response. A body that does not sense an abnormality when it has one is no good. And to dull with an opiate a blocked nose is to guide the body in such a way as to dull its senses. A sensitive body is one that smoothly develops a fever when it comes into contact with germs, and one that readily develops diarrhoea when something bad has accumulated in the stomach and so cleanses the stomach. In such ways the body should be sensitive to any feeling of abnormality.

The approach that thinks in terms of cures is, to my mind, foolish. Since it is assumed that illness involves suffering, people speak of being freed from illness and of being cured, and it is assumed that people dislike falling ill because of the suffering and that everybody strives to be healthy. If, however, someone has been freed from the suffering that is illness, the next time that person falls ill, he or she will enjoy the state and will not try to become better. In reality, there are many such people. Because they

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doj. seitai

Tao Gordon knot

are ill, they are in a position to give themselves airs, but once the illness disappears the authority it confers on them vanishes as well.

The other day, there was a young woman of eighteen or nineteen here. She had broken her leg skiing and couldn't walk, and so her elder sister accompanied her. 'I can't walk,' she said, and made a great fuss. And so I said to her elder sister, 'See what happens if you let go of her.' As her sister withdrew her support, a look of panic appeared on the girl's face, but she readily walked. Although she could walk once she was let go of, she was being supported as if her life depended on it and so she herself had come to believe that she couldn't walk. But when she was suddenly let go of, the only thing she could do if she didn't walk was fall over. And so she walked unsupported. 'Human beings are so made as to be quite shameless,' I thought to myself, but if in this way people are protected against disorders, the more stupid among them will start saying things like, 'I failed that exam because I was ill'; or, again, 'It's because I'm unwell that I can't make a success of things' — cases of illness being used in this way as a kind of protective coloration or camouflage are by no means few. Some of you prefer to sit on chairs instead of the *tatami* as you listen to my talk — if you were sitting on a train and the person standing by you were to say, 'I've suffered from neuralgia for twenty years,' you would feel obliged to give up your seat even though you didn't want to. And so if you tell someone his illness is light, he grows angry in just the way a lady does when you remark of the handbag she is clutching with care, 'That's leatherette, isn't it?' And then such people gild their condition by saying things like, 'I went to Doctor So-and-so, and I did this and that and then this, but it hasn't got any better'; or, 'When I tried such-and-such a method of treatment, it only got worse.'

You fall ill because there is an abnormality in the body. People try to suppress only the symptoms of an illness without correcting the abnormality. Or forgetting that within themselves they naturally possess the strength that allows them to live healthily, they rely on medicines and on doctors. But this is not much different from getting someone else to strain away on your behalf when you want to go to the lavatory and saying 'I've done it' or 'I haven't done it.' The only way of getting out of this state of dependence is to wake the strength that you yourself possess.

(to be continued)

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