

THE NATURAL MOVEMENT WITHIN THE BODY

(III)

Haruchika Noguchi

Bleeding and feeling pain when you are injured come about because the body is in a proper condition. At the same time, if a person feels pain, he is on the road to a natural recovery. If you are not aware of this activity within you, you will think in terms of asking someone to cure you, and you will suppose that unless someone else does something for you, you will not get better. And with this approach you will think in these terms: 'The thing is to have the suffering got rid of quickly' and 'The sooner one's made comfortable, the better.' But surely, it seems to me, it is necessary to seize such an opportunity and to awake to the strength that you yourself possess, and to think in terms of maintaining your body by means of this strength. It is in order to help individuals to awake to the strength their bodies possess and to think in terms of putting forth this strength that I teach people how to do *katsugen undō*. I have, therefore, not the slightest intention of recommending people to practice it on the grounds that they will recover quickly from illness quickly if they do. There are of course people who say they have become healthy as a result of doing *katsugen undō*, but so far as being healthy is concerned, a pig or a rat can manage it — for them, it's a matter of course.

The medicines the human body needs all exist naturally in the human body — insulin, gastric juices, intestinal secretions, pancreatic juices... It is perfectly normal that by means of these medicines that you yourself possess, a balance is kept and health is maintained. When, however, supplements are introduced into the body from the outside, this activity is dulled. When supplementary hormones are introduced from the outside, the body tries to maintain its normality, and so it suppresses the manufacture of these hormones within the body. If you keep giving someone with diabetes insulin, he will come in time to fall into convulsions if he is not given it. This is because he ceases to produce his own insulin. As this shows, changes come about in the body if, despite the fact that it is right and normal for you to keep on living by means of the substances manufactured in your own body, other substances are used. And if you are once made to be addicted to taking in such substances for the purpose of supplementing the naturally secreted ones, the body's strength is impaired. Even though all sorts of changes and fluctuations occur, I think we should — should we not? — be able to proceed by means of the strength that we ourselves have. And for this, *katsugen undō* is the best thing.

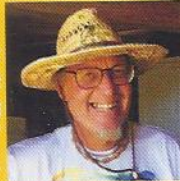
These days, the number of women who do *katsugen undō* and who have no morning sickness and no pain when giving birth has grown a lot. But this is not especially an effect of *katsugen undō*. Dogs and cats give birth very simply, so giving birth in an easy way is normal. But human beings have come to bring all sorts of knowledge to experience, and having come across, among the millions of women who have given birth, cases of women who have felt pain and suffered, they fancy, 'It'll

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certain actions or on doing things that are "good"
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Blessed by **Paramahansa Vishwananda** (Bhakti Marga)
to support the sadhana Atma Kriya Yoga in "**calm mind**".



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probably be the same in my case'; and so they bring about morning sickness and a difficult birth. And after that, all of them think that it's not fair that only they should have to put up with pain, and they go around waving banners, so to speak, and spouting slogans like 'If it doesn't hurt, you can't give birth', only to ensure that birth does become difficult and painful and that morning sickness does become thoroughly unpleasant — phenomena that really and truly are products of the imagination. In the womb, there are no sensory nerves. It's odd to grace the contractions of this nerveless organ with the name of 'labour pains' or whatever. For if the term 'labour pains' has reference to the sensory side of things, it is odd to say that an organ which wholly lacks sensory nerves hurts when it contracts. Whatever people say, the womb is something that feels no pain even when cut into with scissors or a knife. Since it lacks any sensory nerves, there is no possibility of its hurting. The pain is worked up in the fancy. And through the fancy it has come to be transmitted to others.

Within the idea that illness is suffering there is the conviction that illness is something that won't get better without being cured. People forget that it is because the body has the power to recover naturally and because it seeks to maintain a state of normalcy that it falls ill in the first place. When a fever occurs, it is a matter of falling ill and a fever's coming out, and so it is nothing abnormal. It is only as a result of the fancy or delusion that fevers are frightening that people come to fear having one. The fear of illness, too, is, I feel, a function of the idea that illness is something that has to be cured.

Some years ago, there were women who practiced the method of auto-suggestion in order to have a painless and easy delivery. When pain started up, they would rehearse to themselves the suggestion 'The pain's lessening...there's no pain...there's no pain...' But in reality every time they said, 'It doesn't hurt, it doesn't hurt', the contrary happened and it hurt. When there is pain, it becomes easier if you moan and groan, but if you repeat, 'It doesn't hurt, it doesn't hurt', and try to put on an expression designed to show that you are perfectly fine, then the fact that you are in pain has been decided. And so if you try to use auto-suggestion, the contrary happens and it hurts. Your knowledge is acting on the imaginative activity that goes on in the head, and this results in your manufacturing pain. If you don't do this, the womb, which lacks sensory nerves, has no reason to hurt.

(to be continued)

Seitai-Ausbildungs-Zyklus "Natural-Holistic-Guide" (NHG)

Ziel der Ausbildung ist, die dem Menschen(-Kind) innewohnende Lebenskraft - im Einklang mit der Natur - zu erhalten, zu fördern und zu entfalten.

- 1 Körper & Geist selbst ordnen „divine seitai movement Katsugen“
- 2 Training des Immunsystems -> vegetatives Nervensystem (ENS)
- 3 „Lebenskraft“ - Sexualität, Fruchtbarkeit und Potenz
- 4 Hingabe & Zentrierung im „Hara“, Elastizität der „LWS“
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III Natural Movement

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Erziehungskunst
Shimamura
↑↓
der

Liebe - Geburt - Entfaltung
Von der Empfängnis bis zum 1. Lebensjahr

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https://youtu.be/dBldgBfK8tU

benutzt: te-Elternschule:

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THE NATURAL MOVEMENT WITHIN THE BODY

(IV)

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I always used to say to women, Giving birth is not something that is painful. Any pain is the result of your sex's bruited it abroad that it is painful, because if one of you felt that it was she alone who suffered she would feel aggrieved.' But at some point what I was saying became bound up in people's minds with *katsugen undō*, and it came to be said that if you did *katsugen undō*, giving birth would be easy; but in fact it is not simply a matter of doing *katsugen undō*, and we should say, rather, 'If you are a person in whose body *katsugen undō* naturally manifests itself, then, whoever you are, giving birth will be easy.'

For it is not right to think in terms of curing yourself of something or giving birth safely merely by means of *katsugen undō*. *Katsugen undō* is an activity that works against imbalance and seeks a natural equilibrium. All animals are so made that they meet their bodies' demands through activity. When these demands are not met they suffer, and when the demands are met, they feel pleasure. But consider: you can derive pleasure from climbing Mount Hotaka in the northern Japan Alps, whereas in climbing the hill at Ueno in Tokyo the pleasure is small. One feels pleasure when one meets one's demands by exerting oneself to the utmost. In giving birth, therefore, even if you do feel pain, I think that there should be, within the pain, immense pleasure — though unhappily I don't have the experience of giving birth and so can only try to imagine it.

One woman said, 'Giving birth was easier than being constipated.' Another said, 'If you actually give birth, you find that it is pleasure itself. So when someone is giving birth, the true way, surely, is to guide her so that she looks for the pleasure of doing it.' This really hits the mark. And there was someone else who said, 'I never thought that it would be such a wonderful feeling when you give your breast to a baby. If you have a baby, you don't need anything like a husband.' This came as a bit of a shock to someone like me, who is one of those who make up the tribe of husbands, but, that aside, giving birth, or parturition, is an instinctive activity, and so as a matter of course it is not suffering but pleasure. And so where both falling ill and recovering from illness are concerned, since there must be at the same time pleasure involved, I think it's necessary to encourage people to find that pleasure. The experts, however, busy themselves only to find the fear and anxiety in illness, and they brandish their knowledge as though to say, 'You ignorant, incompetent lot, you haven't the strength to do anything yourselves.' But these talentless people build new life in their bellies even as they wash the dishes and do the household laundry. However much people puff themselves up because of the knowledge they claim to possess, they are really only making a lot of noise — even though they can transplant a heart. It is not as though they are able to create a single human being, or do anything approaching this. X

So, where the heart and our living by means of the body's natural powers are concerned, human knowledge still doesn't reach very far. Though we can make a

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rocket that flies to the moon, we still can't find a solution in the case of the Vietnam War. What it all amounts to is that it is wrong to treat a sick person as a thing without making the effort to understand his or her heart. If everybody went about giving birth to babies with the idea of finding the pleasure in the experience, the talk about its being so painful would disappear without people even noticing.

All human beings have within them an activity that seeks to rectify any imbalance. So falling ill is no accident. A fever is something that occurs because without it, it would not be possible for the body's balance to be restored. In addition, a fever makes the body inhospitable to bacteria, so that they can't multiply. Thus, where syphilis is concerned, they are beginning to say that it is a good thing to contract malaria, which results in a very high fever. When children get measles, they develop a high fever, but though the best thing to do is to be calm when a child becomes feverish in such a case, people can't be calm and they try to suppress the fever all at once. But if against illness all sorts of medicines are used, and the human body is made to be in such a condition that it is completely free of bacteria, it becomes fragile and easily disordered. It is for this reason that the incidence of cancer, cirrhosis of the liver, leukaemia, etc. is increasing nowadays. We seem to have entered such an age. For my part, I believe that children's illnesses are a means of encouraging children's growth. And so, with all those children who do not get mumps, the development of the reproductive organs is delayed, and from the fifth thoracic vertebra upwards the spine comes to be very nearly rigid.

SBW → Mumps

Just as a fever is a bodily activity that restores balance, so is the flushing out of harmful things that have accumulated in the body, and that is why, in the case of a baby, if something harmful is ingested it will be vomited out. However minute the amount of the harmful substance, the baby will vomit it out. The baby doesn't understand at all why it has the skill to do this, but it still vomits the harmful thing out. And so even ignorant, incompetent people can fall ill, and even ignorant, incompetent people can recover. Of course, since ignorant, incompetent people tend to be straightforward, it is natural that they should recover quickly. But among clever people whose heads are packed with knowledge, there are many who have grown unable to get away from what they try to evade because of the weight of their own heads. And so those who do *katsugen undō* with the aim of curing illnesses are flabbergasted. They find themselves time after time catching colds, having diarrhoea... If only they would realise that such things are due to the body's desire for balance, that they are activities whereby the body restores its balance, it would be a very good thing. Even if you do catch cold, a cold is something that should be passed through in half an hour or an hour, and there's no need for you to catch a cold that lasts through to the next morning. The duller someone's body is, the longer it takes for him to pass through something. And among those people with dull bodies, there are some who have colds that last as long as a month. Even so, this is still to have bodily activity that seeks to restore a balance, and so it is good, but if someone's body grows even duller, he ceases to catch colds at all. And then, all of a sudden, he has a cerebral haemorrhage, or develops cirrhosis of the liver. People who develop cancer, too, in most cases have not been catching colds. One has to have a sensitive body which quickly recognises an abnormality through a sense of abnormality, and in which activity arises so that the abnormality is dealt with.

in 5 Jahren evrenge
in Sprachlos machen
renverser

(concluded)

Divine seitai movement "katsugen"

its 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 WANG / ZEN-GONGXI)

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