

Dedicated with love
to all Enlightened Masters,
Goddesses, and Divine Guides,
for their blessings on my journey
here on Earth and under the sky,
keeping my Peacekeeper's
mind and heart pure and alive.
\*Shimananda\*

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Although this unique book is written especially for women, anyone can use it for themselves. Suited for men, young people & as a guidance for children to harmonize body, mind & breathing.

for **Terre de Sacha**"ShantiMayi-Sangha"
with Love Shimananda
Munich, 12.05.2025

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## The wisdom of the women's body

# "Seitai - methode for the womens body" from Nao Mutsuko Nomura - JAPAN

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Words of gratitude Shimananda



**Nao M. Nomura,** the author has over 50 years of experience in Seitai teaching. She was an intimate student of the Seitai founder Haruchika Noguchi. In her numerous publications and Seitai seminars, she makes special recommendations for women.

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## Preface-foreword Nao Mutsuko Nomura

20 years has passed since the publishing of "Seitai Method for the Woman's Body" at Nanatsumori Shokan company

During this time, I received many letters, faxes, and email - more than I had imagined - from people across the country. Many women are suffering from serious bodily conditions. There are various people such as those who have uterine endometriosis and have stopped their menstruation by hormone injections; those whose mind and body are out of balance and have ongoing menstrual pains that cause stomach pains and headaches such that the woman is bed-ridden with each menstrual period; those who have more damage of the mind and body remaining than they had imagined after unnatural child-birth and cannot raise their children well.

The voices of these women express the unnaturalness of childbirth, work and lifestyle in modern society. Just as the monthly menstrual period is written as "the way of the moon" in Chinese characters, it is the important cleansing of the uterus that begins from one's first menstrual period. This is a time to spend leisurely without becoming busy.

It is important to pass this time comfortably. I keenly hope for the spread of reconsidering childbirth that follows the workings of nature and a way of passing through the menstrual period that does not damage the body.

The book introduces methods that anyone can practice such as those to regain the rhythm from the ankles to the knees and from the hip joint to the lower back, and methods to maintain the body in accordance with each season. I have received many reports expressing joy from people who have started putting into practice the methods in this book and from seminar participants.

The following types of cases were reported.

Severe menstrual pains that caused a woman to be bedridden disappeared. Menopause symptoms lightened and the body became comfortable. Although surgery to remove the ovaries was scheduled, swelling was relieved, surgery was avoided, and the condition of being chilled was relieved.

I would like to introduce a letter from a woman in her 30's who participated in my course. "Before, I had a lifestyle where my work involving long hours of using a PC was very tiring. I always had migraine headaches and always had swelling from biases in my body. I disliked moving my body, felt heavy, and every day after coming home, all I could do was sleep.

I participated in the seitai course, did ankle rotations and let my body follow the movements to order the body that arise from inside the body (katsugen-undo). I also diligently dealt with the changes of my body in each season. Then, I was able to welcome this pregnancy. I have absolutely no morning sickness, and I enjoy talking to the baby in my belly and taking a walk every day with a feeling of abundance."

For the many women who are suffering, I would like them to realize the importance of living fully with vitality, enjoying child rearing with bountiful maternal nature, and regaining the woman's bodily rhythm which follows nature.

I also sincerely hope that this flow of nature - described in the book - will spread throughout the country and the world.

Mutsuko Nomura Seitai Life-School-Japan

## Zensei

(Haruchika Noguchi 1930)

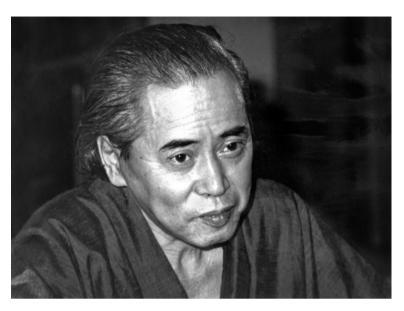
I am.

I am the centre of the universe. Life dwells in me. Life has neither beginning nor end. Through me, life expands to infinity. Through me, it touches eternity. Since life is absolute and infinite. I am also absolute and infinite. When I move, the universe moves. When the universe moves. I move. "I" and the universe are "one" inseparable, one body and one mind. I am free and without barriers. I am detached from life and death. It is the same, of course with age and illness. Now I live life and dwell in infinite and eternal peace. My behaviour in daily life remains unshakeable and unchanging. This conviction is imperishable

(Daijobu! Vibration of hara & koshi)

and unassailable until eternity.

Oum! All is well.



Haruchika Noguchi "Seitai-founder"

"Seitai Therapeutic Association" (Association of Seitai Soho) created in 1947, was reoriented and transferred to the field of culture and education.

"Seitai" is approved by the Japanese
Ministry of Education & Science"

www.seitai.de/noguchi



#### Appreciation of Yashodhara "Awakening Women Teacher"

When I read this book in English for the first time, it touched me deeply. The simple exercises, which are beneficial for the female body, help us reconnect with ourselves and become more aware of our feelings. Shimananda speaks of "pain-free birth," A reality that came alive to me for the first time, even though I am a holistic nurse, childbirth educator, and Awakening Women teacher. The idea that a woman can experience an orgasmic birth—how wonderful!—is so different from what we have been taught.

Through my relationship with Shimananda, I learned so much about the natural way of birthing and parenting. After reading parts of this book, I told him how meaningful it would be to translate it and make it available to women in both Germanand English-speaking countries. It's vital that we, as women, are given more tools and paths to support ourselves and one another—and to promote natural birth and conscious living.

I remember an impressive story from one of Tsültrim Allione's books. Near the end of her pregnancy, she was told her baby was in a poor position and that intervention was needed. Trusting her instincts, she got down on all fours and began rolling and shaking her body. These regenerative movements caused the baby to turn, allowing for a natural birth.

Another fascinating story comes from a baroness living on Lake Starnberg. After undergoing amniocentesis, she lost amniotic fluid and did everything she could to protect the fetus by lying down. During this long period of rest, she began talking to her unborn baby, and her uterus gradually healed. Despite skepticism and lack of support from most doctors, she persevered. With the help of a naturopathic doctor, she gave birth naturally and brought a healthy child into the world.

We all know how common cesarean sections and medical interventions have become - and how rare natural births are today. I want to encourage all women to listen to their intuition and trust their inner knowing. Let us revive the ancient wisdom of women, support one another, and inspire each other in this sacred journey.

I remember promising a friend that I would assist her during childbirth and postpartum. Her baby arrived naturally - three weeks past the due date. Today, such patience is rare; people say the baby must be delivered. What once was a natural and trusted process, supported confidently by doctors and midwives, is now hardly tolerated.

At "Awakening Women Institute" (AWI), we practice embodied female spirituality.

We have long known that not only the patriarchal world—but also all major religions—have been established and dominated by men. The body and Mother Earth are treated as objects; science is exalted while natural healing and women's knowledge are devalued.

At AWI, we learn to be present in our bodies, to feel fully, and to honor our sensitivity. We practice listening to our inner wisdom and living freely and lovingly with ourselves and the world.

This book is not just for pregnant women — it's for all women who want to deepen their health and listen to their bodies. It offers many insights and exercises for us at every stage of life. The simplicity of Seitai and Mutsuko's instructions inspired me to support Shimananda in translating this book into German and making it available in English as well.

#### Mutsuko Nomura & Shohei Kunio Nomura

Interview: Takashi Tsumura - From "Ki de naoru hon"

In Gunma Prefecture, at the heart of Mt. Akagi, Kunio and Mutsuko Nomura manage "Mt. Akagi Natural farm" using natural farming method and also have a private supplementary school in Maebashi city with the theme of aware-ness of the mind and heart. Twenty-five years ago, when Kunio was told he would lose his eyesight and Mutsuko's health was in the worst condition, they encountered Noguchi seitai, and soon recovered health in mind and body.

They were drawn to the founder and practitioner, Haruchika Noguchi, of Noguchi seitai. From then, until just before Haruchika Noguchi passed away, they kept in close contact and learned much. In a quarter century, they have continued actual practice and study of seitai with Mutsuko mainly dealing with the body and Kunio mainly focusing on the mind and heart.

This interview presents a picture of Haruchika Noguchi and the fruits of the actual practice of seitai through their experiences and many anecdotes.

Tsumura: First, how did you learn about Noguchi seitai?

Kunio Nomura (hereafter, Kunio): I first encountered Noguchi seitai earlier. During my school days, I thought about "What is life?" and studied biology in graduate school at the University of Tokyo. Soon, I became very troubled about my way of life. At that time, I began to visit Master Shigemasa Wada (1907 - 1993, who devoted his life to holistic humanistic education of youth) at Hajime-juku, a private supplementary school. He was a great master to people in the know. Then, I came to have a strong interest in holistic education and felt I definitely wanted to work in this field. But in a sense, I was in a situation where my future was committed so I really was troubled.

Tsumura: Were you married at that time?

Kunio: No, I was at the stage where I was considering marriage, but first, I was agonizing endlessly about in what way I should live life. I wanted to live life in a way where I could be truly satisfied even if I strayed off the rail, but I wondered if I could actually do it. Those were distressing and trying days. Gradually, my body weakened and from morning my eyes were bloodshot and red like rabbit's eyes. I thought, at this rate I might really die.

Tsumura: Didn't you consider going to the hospital?

Kunio: My condition was so severe that I had a full-day medical examination at the University of Tokyo hospital. I was told "You have glaucoma. You will lose your eyesight in six months." Before the examination, I had read some books and suspected that I might have glaucoma. I was really anxious that it might be true. But when I was actually told, I thought, "Ah, that's it," even if I can't see, it doesn't change the way I live.

Tsumura: Most people would feel their heart sink.

Kunio: Even for myself, it was an unexpected feeling. Before, my world was relative, comparing a lifestyle with eyesight and a lifestyle without eyesight. It was not within my control, but I was simply transcended beyond this way of looking at the world relatively, and was able to accept 100% my life without eyesight. But, realistically, it is more convenient to be able to see.

Since I was told there is no hope through modern medicine, I started to look into Eastern medicine.

Tsumura: There are various kinds of Eastern medicine though.

Kunio: After investigating and trying various treatments such as acupuncture and fasting without any sign of hope, I was about to give up. At that time, I happened to find the book, "Introduction to Seitai," by Haruchika Noguchi at a bookstore. After reading the book, I realized that within my body is the ability to heal everything. Suddenly, my perception of health changed 180 degrees. That was 25 years ago when I was 25 years old.

Tsumura: You practiced "katsugen-undo" (movement that renews life at its root) right?

Kunio: Yes. After reading the book, I thought "katsugen-undo" is amazing. I tried the preparation exercises according to the book and waited, thinking, will the movements start now? Will they start now? After about 40 min, just as I was about to give up and quit, the movements suddenly started and did not stop. The tension from expectation melted the instant I thought about giving up and quitting, and my body began to move. From that time, I have had no worries, and have faith that my body will go in the direction of healing....

That is how I encountered seitai. Then, I married and various things began to go well. I became a teacher as I had hoped. When I was assigned to a junior high school in Kanagawa, I visited Hajime-juku, and by coincidence, they were doing Noguchi seitai. From that time, 25 years have passed since I started Noguchi seitai, and thankfully, I have my eyesight. Honestly, I think Noguchi seitai is amazing.

Mutsuko Nomura (hereafter, Mutsuko): I encountered Noguchi seitai when I married. Wada-sensei told me about one of Noguchi-sensei's top ten disciples who was in Odawara. At that time, my body was in very bad condition. I had severe stiffness of the shoulders, gastrop-tosis, no appetite at all, felt light-headed, something was wrong with my liver, my eyes were deeply sunken, and I thought how relieved I would be if I could wash my eyes... my body was really in poor condition.

Kunio: She was like a skeleton.

Mutsuko: When I first went to the Odawara seitai dojo (training hall), we did the mutual katsugen-undo in pairs. Then, my hands rotated like a mixer and my neck rotated so much that I thought my head might fly away. Along with the feeling of surprise, I was moved from the depths of my heart. I felt refreshed to the farthest reaches of my body. As I continued katsugen-undo, the condition of my body improved more and more.

I experienced that the human body truly can heal itself.

Kunio: This is how we began our study of seitai. Each according to our interests:

I researched the field of the mind and heart and my wife worked on practical techniques.

#### Surprised by Haruchika Noguchi's Love and Precise Treatment

Tsumura: Encountering an excellent master is the best for learning, isn't it?

Kunio: Our first instructor had extremely sensitive hands and could find ailing spots instantly. At first, it seemed like supernatural power and that she could do unbelievably incredible things. Eventually, at the main dojo in Tokyo,

Mutsuko learned how to find indur-ations (small hardened mass or formation) and order and remove them.

Every night, she would test my feet and she could find the pain-ful spots precisely. She has that kind of talent.

Mutsuko: Rather than a talent, I think it is a potential inherent in every human.

Kunio: Starting from finding indurations probably sharpens the sensitivity of the hands. That was her starting point in the actual practice of seitai.

Mutsuko: That was the year I married at age 24. All things considered, we were fortunate that he was told he would lose his eyesight and my body was in poor condition. Without those, we probably would not have done seitai.

Tsumura: What kinds of things occurred after encountering Noguchi-sensei?

Mutsuko: I was in a traffic accident and had hit my head. Noguchi-sensei examined me. I was told that I had suffered a blow to an important part of my head and that "the first week was critical." Then, Noguchi-sensei had an instructor from Odawara provide careful treatment every day.

Kunio: If there are "four pulses in one breath" (in one breath, the pulse beats four times) then no matter what the condition, it will be al-right. But her condition was severe to the point of having only two pulses in one breath. This is a pulse rate bordering on life and death.

Mutsuko: When my Achilles tendon was cramped and it was painful, Noguchi-sensei had an instructor from Odawara come and do laying of the hands on my Achilles tendon. His treatment was always precise. Even doing laying of the hands on my stomach when I had hit my head.... The head and stomach are interconnected through the body. I experienced that the blow to my head affected my internal organs. Thankfully, after the critical week passed, Noguchi-sensei made an exception and diagnosed me at the Tokyo headquarters dojo.

Kunio: Noguchi-sensei's movements were extremely polished; it was like watching a dance. I was moved by the beauty of a skill taken to such a high level. I felt I had seen something of the utmost.

Mutsuko: Before giving soho (a method of ordering the body passively), sensei suddenly looked directly into my eyes. His gaze was full of love, and I felt genuinely loved and enveloped in love. I felt I had never been looked at in this way before, as if I would be swallowed up by his gaze.

Kunio: Everyone who has looked eye-to-eye with Noguchi-sensei feels the same.

Mutsuko: Many people, tens of thousands, felt they had never been loved in this way before - his character was incomparable. I still remember the rhythm of his soho of that time.

Kunio: In seitai, the Chinese characters "ki", "do", and "ma" are very important. People who receive soho can feel the subtle flow.

Mutsuko: "Ki" is from the Chinese character for "opportunity"; "do" is from "degree"; "ma" means interval or timing. In the movements and speed, there is the appropriate opportunity and degree, and there is precision in the timing to the instant of one second in a few minutes. And overall, there is a smooth flow.

Kunio: Sensei did not stay still; he moved at very fast speed. I could hear the sound repeatedly, "Sa-sa-sa", of his hakama (traditional kilt)

Mutsuko: There are three bundles of sinew on each side of the spinal cord called soku. (1-soku is at one finger-width away from the spinal cord, 2-soku is at 2 finger-widths away, etc.). When the 1-soku was dissolved by Noguchi-sensei's soho, I had a pleasant feeling that hardened spots were removed from the depths of my body. I have never experienced being touched with such perfect rhythm.

Kunio: We learned how to dissolve the 1-soku, but no matter how many times we try, we cannot get it so exact and precise. Usually, the persons who received this soho are left feeling unsatisfied.

Tsumura: The way of calling 1-soku, 2-soku, 3-soku has been used since long ago in the world of Ryojutsu, folk medicine, which was popular from the Taisho era to the beginning of the Showa era.

Mutsuko: Yes, but Noguchi-sensei could feel each of the 20+ silk-like strands of the 1-soku with his hand. He would flick and dissolve any hard spots. Normally, no matter how much you search, you can only feel 7-8 strands. Noguchi-sensei's observation was detailed, and by looking at the backbone, he knew what part of the mind and body was blocked, in what way, and the person's lifestyle. He could know more by looking at the person's form from behind, than by looking at the person's face. Probably, sensei could see the backbone like an x-ray.

#### People upon whom doctors have given up recover through yuki

Tsumura: Please tell me about "yuki" (laying on of the hands), one method of soho.

Mutsuko: This is about a friend who became pregnant when her body was so weak that she didn't know if she could survive. She received soho from Noguchi-sensei and gave birth to healthy and strong baby girls in successive years. They received gentle yuki from the time they were in the womb, and they grew to become very good children. One studied of her own will at the seitai headquarters and does yuki to her weak mother. The other daughter, similar to her mother, likes cooking and housework very much and helps in these aspects often. During her pregnancy, Noguchi-sensei said, "Before long, the child will help the mother," and she was thankful that it became just that way. From then, I have thought that children who receive soho and yuki by Noguchi-sensei from the time they are in the womb and are given such refined delicate love are different.

Tsumura: In Noguchi-sensei's "Ikuji no hon" ("The book of child-rearing", in Japanese) it is written that if a baby is blessed and given its first bath at the instant of birth, that memory remains for the lifetime.

Mutsuko: I think that is the way it is-even more so if given yuki as a fetus. Yuki is wonderful. You can do yuki by yourself, do yuki for other people.... There was a 4-year-old child who had a fractured skull from a traffic accident. We had only studied seitai a short time, but pretending to be relatives, we went to the hospital and gave yuki in shifts. One week later, the internal bleeding in the child's head had become a tremendous nosebleed and came out. The fracture completely closed. There were no after-effects and the child grew to become a fine adult. Kunio: While I was a junior high school teacher, there was a child who got sand in his eye while playing with other children. The blood-shot condition was so severe that we had him diagnosed by a doctor who was considered among the top three in Japan. The muscles supporting the pupil had been cut and the doctor said "once this is cut, there is no method to cure it." He went to other doctors but the diagnosis was the same. I ventured on the possibility, and asked the mother to do yuki on the child. The mother, without knowing anything, did laying on of the hands every day. Mutsuko and I also went to do yuki on the child every day.

Mutsuko: Since I had experienced my brother losing the use of one eye in elementary school, without thinking of this as another person's problem, I worked desperately to prevent this child from losing his eyesight. At that time, it was only about one year since we had studied seitai, but my husband and I did yuki, pouring all our love through our hands. The mother did yuki earnestly without sleep. They said that after one week, thickened tears mixed with sand came out.

Kunio: Later, when the child went for an eye exam, he was told, "The muscles have healed." This was the eye that was in such bad condi-tion that the doctors had said, "Please give up hope."

Mutsuko: There was the following case too. A kindergarten-aged child of an acquaintance was in a severe condition. The femoral head of the pelvis was necrosed, and she needed to wear a corset. I gave yuki and told the mother, "Pass 'ki' from the base of the back of your head (medulla oblongata) through the spine and do yuki focusing your feelings through your hand." The mother became immersed in doing yuki and after half a year, the part that had caused the necrosis had revived.

Kunio: When we were young, we did not worry about the technique or theories, and were simple and earnest. We were deeply moved by the recoveries.

Mutsuko: A very recent example is that of a farmer in a neighboring village. The daughter fell into a concrete ditch and her skull was fractured. The father did yuki and the fracture closed completely in three weeks.

Kunio: He had a lot of power and was very earnest.

Tsumura: How did Noguchi-sensei refer to the amazing power of yuki? He held firm to the thought that it is not due to God, but rather the inherent power of the body?

Kunio: This point was clear. For example, the power of yuki must not be considered as exclusive to Christ, a saint, a holy person, or any-one. It is not the monopoly of a special person. The power is in everyone. It was in this sense that he said this.

Mutsuko: This is an era in which so many people have illnesses so I really want everyone to do yuki. If you feel in poor health, I would like you to do laying on of the hands earnestly. It doesn't cost any money. Isn't it an important time to return to a simple world? Knowing the rhythm of your body is fundamental.

Tsumura: If you recover through yuki and soho, there are probably some aspects that you cannot measure from the results only.

Kunio: Yes. I had been talking about it with Mutsuko since awhile ago. In effect, an illness appears as a result of the person's attitude in living and way of mind. When a person asks me to cure something, I can help relieve the symptoms. It is meaningful only if the person can advance to a world beyond the self which brought upon the illness. If this is not the case, recently, I have begun to seriously wonder whether lending a hand is good or not. I think there are times when one should not give help.

Tsumura: The person's symptoms are information about that person's mind and body. Further, it is a message from deep inside, isn't it?

Kunio: Yes, it is from deep inside. It is a difficult part, but I think you must understand it properly.

Tsumura: What is the difference between "to heal" and "to treat"?

Kunio: Perhaps "heal" means clearly going in the positive direction, but "treat" means suppress the symptoms for the time being.

Tsumura: You mean, return to the original? [smile]

Kunio: If the person does not change, he/she will repeat the same thing. I feel the most strongly about this aspect of modern medicine. That is why I am drawn to the methods of Dr.Mitsuo Koda who studied Nishi-shiki therapy. According to Dr.Koda, one must thoroughly change one's way of living in mind and body. He is a doctor in Osaka who has achieved many good results in the treatment of difficult illnesses through methods of eating little and fasting. As written in Dr.Koda's books, in the past, fasts of around two weeks were not unreasonable, but recently, many people cannot fast for one week properly. In the past, I too was able to fast for two weeks just fine.

Tsumura: There are many cancer patients who say, "I want to be cured in any way," and come to Dr. Koda's clinic which is principally based on fasting treatment. Dr. Koda says that since it is a menu of extremely small portions, 80% do not continue and drop out.

Kunio: Fasting is an opportunity to change one's consciousness. By doing this, one enters the world where the body and mind become perfectly one.

Mutsuko: Observing various people's bodies, Noguchi-sensei also said, "overeating, overeating." He emphasized that as the body becomes sensitive, it naturally becomes one with a light appetite.

Kunio: Sensei ate once or twice a day and ate very little.

Mutsuko: When doing yuki and katsugen undo, modern-day people need to advance to the point where the consciousness changes.

Tsumura: Regarding Gaiki-Chiryo (treatment method where the master of Qigong gives off "ki" through his hands to treat the patients) of China, even if the patient is treated from outer "ki", the root nature doesn't improve at all. Dependency increases more and more.

Mutsuko: Some people persist in receiving soho passively. But in fact, they need to grasp their body's rhythm that arises from soho; that means, to feel within the body, the force to live and the force to return to the inherent health. By relieving tension in one point, in one location, the inherent rhythm of the body arises. Therefore, afterwards, even without receiving soho, you know your own body and you just need to independently maintain the body's inherent rhythm. But many people upset the balance of their body, go to receive soho, and repeat this pattern.

#### The mind and body are one / Soho is a call to the subconscious

Tsumura: I think Noguchi seitai's system is in a sense, absorption of various things from Japan's main traditional folk medicine which he integ-rated through his experiences. No one including Noguchi-sensei has written about the process of forming Noguchi seitai. It is a very interesting topic historically too. During the process of planning the organization of this project, I realized that Noguchi seitai is one "ocean of ki."

Into this ocean, various things flow in and also flow out. I would like to know more about this.

Kunio: In Noguchi-sensei's background, there is a blank period in his teens.

Mutsuko: I have heard that during his teens, he learned from Dobetsu Matsumoto of Ise and from Kinji Kuwata of Hokkaido who did jidou-hou (self-action method), which is said to be the original form of katsugen undo. Kunio: I've heard that he went through a period of considerable training.

Mutsuko: He trained a great deal at Mt. Mitake. I think Noguchi-sensei's greatness lies in the fact that through the body, he changed the direction of the heart and mind; that is, he called on the subconscious, where the subconscious is that which brings together the body and mind as one. Bringing a change to the depths of a person's heart and mind is really difficult, even for the person himself.

Kunio: A person like Noguchi-sensei, who formed a technique system to reach a state where the body and mind can be considered as one, is rare in the world.

Mutsuko: At present, in Japan and America, among other countries in the world, problems of the heart and mind have arisen. It seems that the world has begun to realize what Noguchi-sensei had been talking about 20 - 30 years ago. Noguchi-sensei had looked at the real source that motivates a person. The depth of his insight was immeasurable and extraordinary.

Tsumura: How was Noguchi-sensei's western education? For example, regarding psychology, there are various writings which give the impression that he knew about Jung.

Kunio: Of course, he probably knew.

Tsumura: It is impressive that he did not in any way show that he knew.

Kunio: He had spoken about Christ and Descartes too. It seems that he had been influenced greatly by not only Eastern, but also Western culture. Regarding music, it is said that when he was young and heard Pablo Casals' cello, he was roused saving. "A rival has appeared."

Tsumura: When he was leading group katsugen undo, he used classical music right?

Mutsuko: Yes. Noguchi-sensei used Mahler's No. 4. As I think about it, Noguchi-sensei used music therapy from long ago. Whenever he did soho, there was always music, and he chose 3 or 4 records according to the day's climate and his own rhythm. The day's flow was made as he specified music conducted by so-and-so and the order in which to play the music. It seemed that the trainees who had be-come accustomed, could sense the order and timing. It was said that if a person could sense this, he or she could become an instructor. Kunio: He had 10 to 20 dogs, and it was the trainees' job to walk the dogs. If the dogs' faces had not changed at all after going for a walk, there was no meaning in it. We were told, it is natural for a dog's face to change. There was a trainee who quit because the dogs' faces did not change even after walking the dogs every day. Someone met him by chance many years later, and he was doing well as a salesman. There were various people. Mutsuko: It seems that trainees of those days had a challenging time. They were awakened suddenly at 2 am and made to study soho. Probably, if you were not alert the instant you were awakened, it was no good.

Kunio: Your senses had to be as sharp as a dog's or cat's.

Tsumura: Were Noguchi-sensei's sleeping hours short?

Mutsuko: I heard he slept 2 to 3 hours.

Kunio: It seems that the training of his inner disciples was stricter in the past. In the beginning, he placed a tatami needle (needle for weaving straw mats) or sewing needle under a thin sheet. The disciples had to sense which way the needle was pointing. Gradually, the sheet was made thicker, to about 10 layers in thickness, and the disciples underwent thorough training, sensing the direction of the needle. There was a period in which they polished extremely their sensing skills.

Mutsuko: By pressing a certain point of the body, it spreads throughout and orders the body. The point is not pressed with force, but with "ki." If your and your partner's breathing rhythms match, it takes effect instantly and pervasively. But it takes time to know how to locate this point.

Kunio: Of Noguchi-sensei's disciples who have done seitai for many years, I think there are many who have excellent skill in ordering the body. But probably as it stands now, they have put lower priority on the mind, of which the form cannot be seen. I feel there are few people who have put importance on the mind and subconscious aspects. Noguchi-sensei's lectures covered the mind and the body aspects equally.

Tsumura: Were both aspects covered for all topics?

Mutsuko: Yes. One time, an exceptional disciple of Noguchi-sensei, who had been instructing in seitai for many years said, "Finally, I have come to truly understand what is meant by saying that soho is a call to the subconscious." I also did not understand at all when I first heard Noguchi-sensei talk about the subconscious, and it was difficult to grasp. I think the subconscious was the most difficult topic for Noguchi-sensei's disciples.

Kunio: We both thought we understood what Noguchi-sensei meant by "the mind and body are one." But in fact, she had been focusing only on the body.

Mutsuko: Since I was interested in the body, it was tremendously fascinating. Of course, even now, it is fascinating.

Kunio: I always tend to think that the mind comes first [before the body]. After 25 years, they [mind and body] have come together.

Mutsuko: It took a long time, but for me also, after 25 years, the subconscious as described by Noguchi-sensei has become the most important topic.

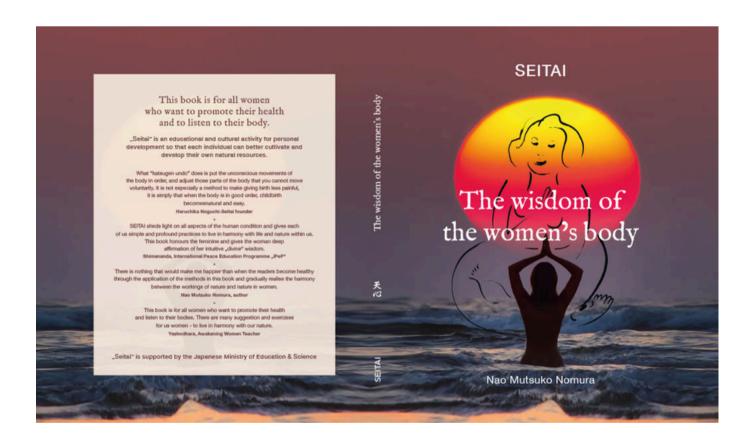
Kunio: It seems that she has realized anew the importance of the mind. Regarding the body, she has deepened her skills significantly and has reached a good level.

Mutsuko: What was Noguchi-sensei saying through his deep gaze filled with love?

I think it was a call to the soul which is deep beyond the body and conscious. That is why it still remains in me. The word subconscious was weighing on my mind for a long time. Now, I feel my understanding deepened gradually over the years. I want to live life with this theme from now.

Tsumura: The mind and body-these really cannot be considered separately. After asking various questions, although Noguchi seitai's "ocean of 'ki'" process cannot be understood easily, I feel even more strongly the importance. Thank you for today.





#### Attunement from Nao Mutsuko Nomura

Seeking nature in our lifestyle, we moved from the city to the countryside at the foothills of Mt. Akagi, and 50 years have passed now. We till the fields, partake of fresh vegetables, and in daily life, sense the changes of the seasons and the related changes of the body, energy from the forest, and the good taste of the water and air. In the peaceful quiet of nature, I feel the breath and spirit of the forest. The stars, moon and sun feel close, and I feel that all the cells of my body are breathing with the universe. Further, what gives me the most joy in living are the subtle changes in my body adjusting to the changes of the seasons every year, and the fact that I can experience clearly the comfortable and pleasant feeling of my body as it changes.

It is said that most of the body's cells are renewed every few months, and this is what I can actually sense. It is the same as a tree that starts to prepare buds foreseeing the coming of spring, puts forth buds with the arrival of spring, and then blossoms flowers. The season of fresh young leaves passes, and as summer approaches, the tree spreads out leaves in the midst of over-flowing energy.

As summer ends, gradually from the tree arises a sense of calm and the leaves begin to take on color. In the season of autumn colors, the tree moves us deeply. Eventually, the leaves fall and as we drift into a quiet atmosphere, preparations for winter have already been completed. Then, in the severe winter, the tree closes and appears to be just enduring, but preparations for the next spring have begun secretly.

As I look at the sky, trees, flowers and grasses, I sense that the human body is the same. These kinds of changes and workings of nature to bring order are occurring in each person's body, in the city and countryside. In particular, women's bodies follow nature's rhythm. The pelvis opens and closes, and from the underside of the feet to the ankles, lumbar region, and spine, the fact that all are connected in their movements can be said to be miraculous.

A midwife who participates in my seminars said, "On full moon days, there are many childbirths. Mothers and babies know the right time to be born into this world. Contractions come with a fixed rhythm like the swell of the ocean at the rising tide." However, like myself in the past, people are not aware of the workings in tune with the rhythm of life.

Instead, more women than we had imagined are suffering because they disrupt the workings of life with medicines and unnatural lifestyles. Perhaps many people have given up on life after having tried various things without attaining desired results.

I want to shout from the depths of my heart, "That is not the way things are. If you trust and leave things completely to the nature in the body and the power of the forces toward recovery within yourself, you will definitely head toward recovery and be able to enjoy living life."

Our society is becoming more and more artificial and is becoming separated from nature, but in fact, bountiful nature lies in the place closest to us, that is, within each of us in our body. I feel that now is an important era in which we can listen to the voice of nature within ourselves, regain the rhythm of the workings of nature, and revive the environment of the woman's body.

In this book, I have gathered only things that I thought were effective from my actual practice of the "body's natural lifestyle," and from the many women I have encountered in my seminars, things that are easy to grasp and can be practiced without being a specialist in seitai.

There is nothing that would make me happier than to have the readers become healthy by practicing the methods in this book, and gradually attain harmony between the workings of nature and the nature within the woman.

Mutsuko Nomura Seitai Life-School-Japan

## 1: Menstruation is the perfect opportunity to put your body in order

Menstruation, which is specific to women, is a once a month opportunity to regain resilience of the pelvis. If the pelvis opens and closes smoothly, menstruation will become regular, you will be healthy and invigorated, and your emotions will become stable.

#### Connection between menstruation and opening and closing of the pelvis

Menstruation occurs approximately once a month for women. Many women these days say, "Oh, it's my period again. What a burden." But from the viewpoint of seitai, menstruation is a cleansing of the uterus and is considered a chance to order the body that comes once a month.

During menstruation, the woman's pelvis opens and sags, and menstrual blood is discharged. If you observe carefully, the hourglass figure becomes waist-less and you can feel that your legs become a bit shorter. If you look from behind, the buttocks appear to sag.

On about the second day of menstruation, discharge is heavy and I think most women feel "I want to rest and relax." However, in many cases, working women ignore the voice of their body, adapt themselves to their work schedule, and cannot rest.

Many women suffer from menstrual pains, migraine headaches, stiffness of the shoulders, and feel heaviness in the hips and lower back because they ignore the rhythm of the woman's body and especially the menstrual rhythm. Further, the problems do not stop with the body. The number of women suffering from various types of emotional instability has been increasing.

It has been 20 years since I moved to Mt. Akagi and have been living a country lifestyle and giving guidance in seitai. It also has been 5 years since I started a year-long seitai course for women. Through these experiences, I have seen that many women have menstrual irregularities. Further, the number of women afflicted has been increasing each year. Some women do not have menstrual periods or have not had a period in 3 to 6 months or in several years.

When I look at the bodies of these women, they have extreme tension in the head and their head has chronic fatigue. Further, they are not aware of their condition, so the roots of the problem are very deep.

In this condition, the pelvis has difficultly opening.

Discharge is disrupted, and the uterus cannot be cleansed and refreshed.

At the end of the menstrual period, the pelvis that had been open, closes and rises. Then, the post-menstrual lightness and beauty in the body's figure will appear. But, if the pelvis cannot close sufficiently, the end of the menstrual period is not clear, and discharge will continue little by little and linger on. These women are in poor physical condition and emotionally unstable. Women with regular menstruation are in good physical condition, feel healthy, and have a refreshing personality.

#### Become invigorated by ordering the body before and after menstruation

I often say at the women's seminar, "Women have an opportunity once a month to discharge through menstruation and truly order their own body." Making your menstrual period smooth means putting your reproductive organs in order and putting your entire body in good order. The most important point is "resilience in the movement of the pelvis" or "mobility of the pelvis."

Women who have menstrual irregularities have very stiff ankles. The condition of the reproductive organs is reflected in the ankles, and stiffness of the ankles shows that the pelvis does not have resilience.

In general, as women age, resilience of the pelvis is gradually lost, and after menopause and entering the older years, the pelvis becomes stiff and the movements become sluggish. However, if you learn seitai techniques to maintain resiliency in the pelvis before and after menstruation, in addition to experiencing smooth menstruation, you will be able to put in order the reproductive organs and lead a healthy daily life.

I recommend ankle rotations as a method of ordering the body before and after the menstrual period. Rotating the ankles is a way of inducing the opening and closing of the pelvis.

Before menstruation, the pelvis will open, and "outward rotations" of the ankles will order the body so that the pelvis will open and discharge occurs. Since the pelvis closes after the menstrual period, by "inward rotations" of the ankles, the pelvis will close and menstruation will end. The body will be tightened and ordered. (is also effective for the beauty)

Of the techniques introduced in this book, rotation of the ankles is the **most important and basic technique**. Detailed instructions will be given later.

Additionally, laying of the hands on the stomach or lightly massaging the stomach is also effective. To repeat, cleansing of the uterus through menstruation works toward beautification, and you will become invigorated and beautiful. I hope women recognize menstruation as a chance to order their whole body and welcome their monthly period.

Through this simple ordering method, one's consciousness and body will change and the pelvis will gain resiliency.

Further, if you do laying of the hands on the ovaries diligently after menstruation, it will be a way to induce the menstrual blood to discharge completely without blood remaining. For women in the present day, since the head does not relax, the pelvis becomes stiff and leads to poor discharge, and this becomes a cause of ovarian cystoma and uterine myoma.

Women who have found ovarian cystoma or uterine myoma are the type who have poor discharge and who cram in; they also keep emotions crammed inside. Along with menstrual discharge, emotional wastes such as a feeling of dislike for a person will also be discharged cleanly with menstruation, and having this lightened feeling is also very important.

A characteristic of women is that compared to men, women have more emotional ups and downs. These emotions and the reproductive organs are closely related and become even more intense before and during the menstrual period.



## Seitai-taiso-exercise "Menstruation"

www.seitai.de

#### 1. Before and after menstruation, regain elasticity of the pelvis

#### 1. Ankle Rotations

Increase mobility of the pelvis by rotating the ankles **before and after menstruation**. (During menstruation and pregnancy, please refrain from doing ankle rotations.)

When extending the heels (stretching behind the knees at the same time), it is important that the movements reverberate to the lumbar region (waist, hips and lower back) and hip joint. At first, the ankles may not rotate smoothly, but by doing the rotation movements diligently with care before and after menstruation, mobility of the ankles will definitely improve and elasticity of the pelvis will return.

Menstrual irregularities will be resolved and reproductive organs will regain youthfulness. It is also an effective measure during menopause. Further, various changes may occur such as relief from stiffness of the shoulders and constipation, and emotionally, you will become more positive.

This is a technique that is at the core of the seitai (proper order of the body) method for women.

The ankle rotation technique is composed of three parts and should be practiced in the following order:

- 1) confirmation motion,
- 2) extending the heels (stretching behind the knees), and
- 3) rotating the ankles.

When extending the legs and rotating the feet, do not use force in the movements. Place importance on the sense that your body is moving because it naturally wants to move in the way that feels good like a cat stretches out its body or a baby moves innocently.

As you continue and repeat this procedure, the workings of the body will become revitalized; not just the feet, but the fingers will want to stretch apart, and the spine, lumbar region, stomach and your whole body will want to move.

These are movements from the source of vitality that work toward ordering and healing. This source of vitality is intrinsic within each human. The human body is made such that the body puts itself in order.

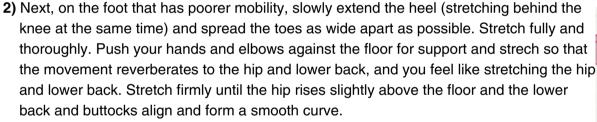
#### How to do ankle rotations (by oneself)

#### 1. Confirmation motion

Lie down on your back and spread your feet to the width of your hips. For each foot, tilt the upper part of the foot inward and then outward. Confirm which foot is easier to tilt (more difficult to tilt). You can also try to feel whether the foot has poor mobility or has stiffness in a particular position.

#### 2. Extending the heels

- 1) On the foot that is easier to tilt, slowly extend the heel (stretching behind the knee at the same time) and spread the five toes as wide apart as possible. Stretch fully and thoroughly. Push your hands and elbows on the floor for support and stretch so that the movement reverberates to the hip and lower back, and you feel like stretching the hip and lower back. Stretch firmly until the hip rises slightly above the floor and the lower back and buttocks align and form a smooth curve.
  - Extend the heel and hold this position for 2 to 3 breaths, and then release and relax all at once. Repeat several times.



Extend the heel and hold this position for 2 to 3 breaths, and then release and relax all at once. Repeat several times.

#### Point:

- \* By first working on the foot with better mobility, the foot with poorer mobility will improve as well, and the left and right sides will become balanced.
- \* It is important that the movements reverberate to the hip joint and lumbar region when extending the heels and stretching behind the knees. The movements of the ankles and reverberation to the lumbar region should be considered as a set: without this set, the exercise will not have much effect so care must be taken. But, also be careful not to use force or become tense.





#### 3. Rotating the ankles

#### 1) Before menstruation - outward rotation

Lie down on your back and spread your feet to the width of your hips. Following the procedures described in part 2 - "Extending the heels", keeping both legs extended, slowly rotate the ankles outward. Push against the floor with both hands to support the movement of the legs. This movement opens the pelvis.

Rotate both feet at the same time.

If one side is difficult to rotate, then rotate only that foot for 2 to 3 minutes. Afterward, try rotating both feet again and sense whether there is balance in the mobility of both feet. Do this procedure for a total of 5 minutes.

Note: Start doing this procedure about 3 days before menstruation.

#### 2) After menstruation - inward rotation

Lie down on your back and spread your feet to the width of your hips. As described for the outward rotations, keeping both legs extended, slowly rotate the ankles inward. This movement closes the pelvis. Follow the procedures for outward rotation described in part 1 and do this procedure for a total of 5 minutes. Note: Do this procedure only after menstrual blood has been completely discharged.



#### Point:

- The focus is not only on the ankles. The ankles are connected to the knees and hip joint, so it is important that the movements reverberate to the pelvis.
- Be careful not to tense the neck, chin and shoulders.
- After doing the ankle rotations, if you feel pain or discomfort in the hips and lower back, take a hip bath (Book II-CH 4). This pain or discomfort arises from the process of recovery..

#### How to do ankle rotations (with a partner\*)

#### 1. Confirmation motion

Partner A lies on her back and spreads her feet to the width of the hips. Partner B holds the upper part of the foot and tilts each foot inward and outward to determine which foot is easier (more difficult) to tilt. You can try to feel which foot has poor mobility or whether there is stiffness at a particular position.

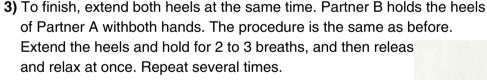
Please listen carefully to the feelings sensed by the partner lying down.



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#### 2. Extending the heels

- 1) Start with the foot that is easier to tilt. Partner B, using both hands, holds the heel and upper part of the foot of Partner A. Partner A slowly extends the heel (stretching behind the knee at the same time), and spreads out the toes as wide apart as possible. Partner B helps stretch thoroughly and fully. Partner A pushes hands and elbows against the floor for support and stretches so that the hip rises slightly and the buttocks and lower back align and form a smooth curve. Extend the heel and hold this position for 2 to 3 breaths, and then release and relax all at once.
  Repeat several times.
- 2) Next, work on the foot that is more difficult to tilt. Partner B, using both hands, holds the heel and upper part of the foot of Partner A. Partner A slowly extends the heel (stretching behind the knee at the same time), and spreads of the toes as wide apart as possible. Partner B helps A to stretch thoroughly and fully. Partner A pushes hands and elbows against the floor for support and stretches so that the hip rises slightly and the buttocks and lower back align and form a smooth curve. Extend the heel and hold this position for 2 to 3 breaths, and then release and relax all at once. Repeat several times



#### Point:

- Partner B does not pull the heel, but only assists the movements of Partner A.
- When extending the heel and stretching behind the knees, the fundamental point is to make the leg movements lead to movement in and reverberation to the lumbar region and hip joint. If there is no reverberation to the lumbar region, the movement will not be very effective, so care should be taken when doing the movements. Be careful not to use force or become tense.



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#### 2. Laying on of the hands for the ovaries

After the menstrual period ends, discharge completely any remaining menstrual blood by placing the hands on the ovaries. This helps prevent ovarian cystoma and uterine myoma and puts in order the functions of the reproductive organs.

Further, it is effective for "hie-sho" (becoming cold easily) which afflicts many women.

Regarding the ovaries, there is one matter I would like to convey about ovulation. During ovulation, the lumbar area faces toward the center and tigthens up. At this time, emotions of dependency on men arises.

At that time, if the man does not answer to the emotions of the woman, ignores or is disinterested, the woman's emotions become easily explosive and the lack of love becomes a source of disharmony. So, I hope men will understand this well and build harmonious households.

#### How to do laying on of the hands on the ovaries (by oneself)

After the menstrual period ends, place the hands on the ovaries (on the lower abdomen, at the inner side of the hip bone), and breathe slowly such that the breath flows from the stomach to the lower back and hips. The stomach becomes warm and if any blood had remained in the uterus, the blood may discharge. Do this for about 15 minutes. There is no harm in doing it longer if it feels good.



#### How to do laying on of the hands on the ovaries (with a partner\*)

Partner A lies on her back, and Partner B sits on the right side of Partner A. Partner B puts her right hand on the ovary of Partner A (first put the hand on the left ovary, and next, the right ovary).

The left hand is placed on the shoulder or somewhere on Partner A's body. Partner A is conscious of the ovaries and breathes slowly such that the breath flows from the stomach and reaches the lower back and hips.

Partner B concentrates herself on the laying on of the hands and quietly breathes through the right hand which is on the ovary. If the ovary is cold, continue until it becomes warm, or if the ovary has a tingling sensation, continue until the sensation goes away.



#### Point:

- Breathe slowly at the point where the hand is placed. First, exhale the breath with care until you can exhale over a long time. Then, inhale quietly, slowly and over long time.
- When working in pairs, both partners quietly unify their hearts and synchronize breathing. You will be surprised how highly effective is such a little process.
- \* unchanged for all genders, we use "partner" for female partner, also for children





### 2. Considering healthy childbirth

Childbirth — the joy of welcoming the birth of a new life.

The reality, however, is that many women damage their body through childbirth.

What is needed for healthy childbirth for the mother and child?

#### Tension in the head and lack of exercise are to be avoided

At present, most childbirths occur in hospitals (university hospital or private hospital). Recently, childbirths at maternity centers have been increasing slightly. Home childbirth, which was commonplace in the past, almost never takes place nowadays.

Further, the present situation is that in hospital childbirths, to make childbirth smooth, 90% of the women who are giving birth for the first time have perineal section. The woman's pelvis has become more difficult to open, but I feel that the workings of nature are being ignored. So, I would like to convey information regarding the body for women who will become mothers.

From my long experience of observing the bodies of women through seitai guidance, I have seen that women damage their body during childbirth because they have become pregnant while their pelvis and birth canal is not in good order.

A healthy woman's pregnancy does not involve morning sickness, the baby develops healthily in the uterus, and a smooth, comfortable childbirth is welcomed.

Naturally, it is most important to put your body in good order and make it healthy before pregnancy. When considering pregnancy and childbirth, women need to be most careful of overuse of the head and lack of exercise.

Tension has become great because of overuse of the nerves, eyes and head through electrical devices, cellular phone e-mail, personal computers, television, and being sedentary. Doing sports or exercise occasionally and all at one time is not enough. It is most important to cultivate resilience and flexibility of the pelvis by using the legs, hips and lower back and to move as much as possible in your daily life.

During pregnancy, reduce use of the television and personal computer, and find ways to rest when you have tension in the head. It is also important to walk even when your abdomen has become large. However, as people have said from the past, avoid stairs as much as possible and be very careful when climbing or descending stairs.

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#### What happens to the mother during childbirth

At present, at the "Seitai Life School" that I supervise, we have been investigating the actual situation of child-birth in order to propose a new way of childbirth. An investigation of over 400 women was conducted, led by a mid-wife who is a participant in the seminars,. From the results, we found that many women suffered physical and emotional damage during pregnancy and childbirth. The problems related with child-birth in modern society became clear.

From the report, I will briefly introduce what is occurring in pregnancy and childbirth.

When asked about their condition during pregnancy and before childbirth, more than half of the women said they had morning sickness. More than a few said they had bloating, menstrual abnormalities, anemia, suffered from sensitivity to cold, or felt emotionally unstable. Regarding the conditions at childbirth, about half had peri-neal section, and about 25% were given labor inducing medicine. During childbirth, more than a few had their stomach pushed, vacuum extraction or cesarean section. Thirty-five percent had emotional or physical pain. Some said it was such a traumatic experience that they don't want to remember.

Regarding the changes in the mind and body after childbirth, more than a few became emotionally depressed or suffered lower back pain, headaches, or hemorrhoids. Apart from the investigation, I often see people who have become emotionally unstable, lost their will to do things, damaged their digestive organs, always have an upset stomach, have bloating or have heart palpitations.

Childbirth should be happiness. Whenever I see or hear that life turned negative after childbirth, I feel strongly the importance of ordering the body before and after childbirth. I definitely want people to practice the simple and easy techniques introduced in this book.

You will be able to lead a healthy life, and pregnancy and childbirth will become a joy for the mind and body.

"Katsugen undo" is ordering the body through unconscious movements, even those parts of the body that cannot be moved consciously. It is not specifically a method to make childbirth less painful. It is simply that when the body is in good order, childbirth becomes natural and easy."

Haruchika Noguchi – Seitai-Gründer

#### The time at which you first get up after childbirth is important

From the desire that women learn about ordering the body and find happiness, I started a seminar for women, and this is the twenty-fifth year of the seminar. Let's follow the birthing experience of a participant, to convey the way of childbirth recommended in seitai,

This is an example of a woman in her mid 30s, in her fourth year of participating in the seitai seminars. She had excessive sensitivity to cold, stiffness of the shoulders, upset stomach, menstrual pains, uterine endometriosis and uterine myoma. With the help of a midwife, my advice from my home in Mt. Akagi, and her husband's assistance, last year in December, she gave birth to a healthy child at home (her husband's home).

Through learning about seitai and facing herself directly in mind and body, after 2 to 3 years, she learned the true comfortable feeling of a properly ordered body. Disorders such as menstrual pains and uterine myoma disappeared, she became emotionally stable, and looking toward pregnancy and childbirth, she put her mind in order.

She had a natural childbirth with the help of a midwife who participates in the seminars, and another midwife acquaintance. After childbirth, she remained laying down and did not get up until the pelvis, which had opened in childbirth, closed, and the left and right sides both became ordered.

#### In seitai, importance is placed on the time at which to get up after childbirth.

For the mother who has given birth, the left and right sides of the pelvis, which had completely opened, close one side at a time. The mother should get up only after the pelvis closes properly whether it takes 2 days or 3 days. She should not get up before that time. The mother should remain lying down and wait until the pelvis closes and becomes ordered.

Regarding the technique to determine the appropriate time to get up, prepare two thermometers and measure the temperature of the left and right underarm in 8-hour intervals after childbirth. For example, if the baby was born at 1 am, then measure the underarm temperature at 9 am and next at 5 pm.

At first, there will be a temperature difference (in some cases, 2 or 3 degrees difference) but as you take measurements, the body temperature of both sides will become even. You can get up for the first time only when both sides are at the same temperature for three times. At the shortest, one day is required before the mother can get up, and it can take 2, 3 or in some cases 4 days.

When you get up, stretch the lower back, hips and spine, and then sit in the seiza position (sitting Japanese style with legs folded under) for 30 minutes. Afterward, it is all right to stand, go to the toilet or do other tasks. Be careful not to overuse the eyes for awhile. In the past, the mother and child would spend quiet time together in a dim delivery room for a period of time after birth.

If childbirth is conducted in this way, instead of the body weakening after childbirth, the body begins to follow the rhythm of nature, the hips and lower back become beautiful, forming a smooth curve with fullness, and breast milk is plentiful.

It is important to avoid watching television or the computer screen, avoid bright light, and rest the eyes. Also, the mother should sleep alongside the baby sufficiently. The mother gives up a part of her life and raises the baby in her stomach, and furthermore provides breast milk after giving birth, so the mother should rest for six weeks because this is in tune with nature's law.

#### Walking immediately after giving birth damages the body

Haruchika Noguchi, who originated seitai, discovered the period at which to get up after childbirth. If you get up before the body temperature of both sides are equal for three times, the closing of the left and right pelvic bones is unbalanced, and the pelvic bones stiffen in that position and become unable to move.

With this as the cause, many women gain weight, have breast milk insufficient in nutrients, become emotionally unstable, or have lower back pains, headaches, or hemorrhoids. Since childbirth is not an illness, in hospitals, the mother is asked to move after giving birth, and it is the conventional mindset that the woman gets up such as for using the toilet.

There are still very few people who practice childbirth in the way recommended in seitai, perhaps because of the labor-intensive help that the mother and child need in the few days before the mother can get up.

However, childbirth is a matter that concerns the whole lifespan of the mother and child. I hope for the spread of wonderful childbirths that follow the laws of nature, so that the number of healthy babies and happy women will increase.

To prepare the body before pregnancy, regaining resilience of the pelvis through the practice of "ankle rotations" on p. 25 is fundamental. Also, it is important to order the body daily by practicing the ordering methods that follow nature in the "four seasons" as described in Book II.



<- Woman's pelvis: wide and shallow for ease of childbirth Man's pelvis: larger and stronger than the woman's pelvis ->



#### 3. Passage through menopause in a healthy way

The conventional mindset is that various physical and emotional illnesses arise during menopause. However, if the **pelvis, which is the source of vigor in the woman's body**, is in order, imbalances of the mind and body will not occur, and you will be able to pass through menopause in a healthy way.

#### What is the root cause of disorders during menopause?

Menopause is said to be the period where an adult woman transitions from middle age to old age. In general, the 3 to 10 year period centered around menopause is considered the climacteric. The average age for menopause is 51 now. In the past, the climacteric was commonly considered to be about a five-year period before or after menopause, but recently, the climacteric has widened, and it is said that there is a trend of younger onset.

Many middle age women who participate in the seitai workshops have come because of menopause disorders.

When I was 57 years old and since my body is in order, I did not have menopause disorders. However, the participants complain of various symptoms such as hot flashes, chills, perspiration, stiffness of the shoulders, headaches, heaviness of the head, dizziness, emotional instability, and depression.

Compared to the past, our lifestyle has become too abundant, convenient, and easy. Regarding nutrition, it is easy to overeat and take excess nutrition. Menopause disorders should have become lighter, but the age of menopause onset has widened and become younger.

Menopause occurs as the functioning of the ovaries weakens, and is one of the body's natural laws. The hormone environment undergoes large changes, and changes occur at the center of the automatic nerves. It naturally follows that the body and mind also change. I think it is the period in which the "woman becomes a person." It is a period in which the way of living and lifestyle change.

This period coincides with societal stresses and various troublesome symptoms of illnesses may appear. It is certainly a major change for women, but if you think, "There is nothing you can do because they are menopausal disorders", you will probably fall into the trap of this mindset. There are an abundance of various treatments for the symptoms, but if you rely on these too much, you will not be able to see the root cause of the problems.

From the fact that I do not have menopause disorders, and through my observations of many women's bodies over the years, I have found the root cause to be the decline in resilience and flexibility of the pelvis. This comes up repeatedly, but it is good mobility of the pelvis that supports the health and life force of the woman.

Whether you have given birth or not, if you regain mobility of the pelvis that is inherent to women, you can eliminate or lighten menopause disorders. It is possible to pass through menopause in a healthy way and not lead a life of suffering.

#### Converse properly with your own body

No one can avoid the gradual decline in mobility of the pelvis that comes with aging. The problem is whether the decline comes early or progresses quickly. Of course, the condition of each person is different so it is not possible to know the standard with which to determine the natural weakening of the pelvis. It is not something that can be quantified.

Of the women who have learned how to put in order their own body and practiced diligently, although there may be differences in the effectiveness of ordering their body, their mind and body have certainly changed. The starting point is to reflect on oneself and one's over reliance on hospitals and specialists such as doctors and face one's body earnestly and seriously.

As people recover from various disorders, symptoms and illnesses, without exception, they become aware of how their lifestyle habits were not in tune with, but instead, going against the "body's natural flow." Although the decline in the function of the pelvis cannot be stopped, by putting the pelvis in order, people realize that the body feels much more healthy than it felt before.

Needless to say, at present, there is a problem of great stress in society life and environmental problems such as in the atmosphere, ocean, and chemicals in the food supply. Further, the abundance and westernization of our dietary habits has led to excess intake of nutrients and overeating becoming routine in daily life, and in addition, since we lack exercise due to seeking too much convenience, our health and life force has declined.

For people who have relied on medicine or have taken strong medicine for even a short period, the influence of the medicine remains in the body. Since we are in this kind of age, instead of leaving things up to other people, isn't it better to face your own body and encounter the body's power to heal? The body will respond with certainty.

In this way, the emotional side recovers, and the heart and mind become abundant.

For women who have given birth, as mentioned in 2, "Pregnancy and Childbirth", the effects of a way of childbirth which far differs from the natural way, strongly influences menopause disorders. I want to emphasize this point in particular.

#### Recovery of elasticity of the pelvis from the legs

I have been providing guidance on ordering the body by working together with the participants and listening in detail. Whether or not a woman has menopause disorders and the severity is closely related to the child-birth method and whether or not the body was ordered after giving birth. By observing the spine, the relationship can be seen clearly, but it is too specialized for the scope of this book.

As mentioned before, if the body is not adjusted after childbirth, the left and right sides of the pelvis will stiffen in an unbalanced state. Also, as mentioned in Theme 1 "Menstruation," menstruation is a chance to regain resilience of the pelvis. During menopause, menstruation gradually stops, so the pelvis becomes more and more unable to move.

Figure, page 29 **Structure of the pelvis** sacrum (sacral) bone, tail bone (coccyx), ischial bone {right side, top to bottom} ilium (iliac) bone, sacral joint, hip joint (coax), pubic bone {left side, top to bottom}

begin to feel gloomy and ultimately suffer depression.

Then, the effects will appear in the legs. The ankles become stiff, the knees weaken, hindrances to walking appear, and in particular, climbing and descending stairs becomes troublesome. Along with these phenomena, the hips and lower back become lethargic and the ability to take action becomes dulled. Further, you

What often arises emotionally from this vicious cycle is overeating. Instead of the natural demands of the body, the desire for food balloons into an abnormal hunger. Then, since the opening and closing movements of the pelvis are poor, weight is gained. This increases the burden on the legs, hips and lower back, and has harmful influences on the internal organs.

Hot flashes and chills, which are classic symptoms of menopause disorder, arise from the loss of resilience of the pelvis reaching the neck bones. There is not enough room to explain the causes of each symptom, so I will stop at this point.

I said earlier that the root cause of menopause disorders is reduced flexibility and resilience of the pelvis.

#### So, what measures can we take?

Extend the heels, stretch the knees and rotate the ankles—simply practice the ordering method from the legs, and this works on the pelvis and thereby increases mobility. As mobility of the pelvis comes, you will gain more and more vigor.

If the body and mind, which had been becoming severely hardened, recover mobility, that is the period at which the "woman's second life begins."

Since your children probably do not require your help, you can enter into an activity to contribute to society. You will be able to live pleasantly, cheerfully and joyfully. Let's nurture the mind and body that can do this.



# Seitai-taiso-exercise "Menopause"

www.seitai.de

#### Resilience of the pelvis is the deciding factor

#### 1. Measures to take during menopause

#### Easing tension of the legs

Although I call it easing tension of the legs, the purpose of this movement is to order the pelvis. This will return resilience to the pelvis which had become sluggish and insensitive. Extend the heels fully, stretch the knees well, and stretch through to the hips and lower back (hip joint and pelvis). Let's approach the pelvis through moving the forefoot (toe area of the foot).

Instead of "trying too much" (which is a characteristic of Japanese), stretch following the animal instinct desire, which arises from within the body, to move and stretch in a way that feels good—imagine how a cat looks like it feels so good when it stretches.

#### How to ease tension of the legs (by oneself)

#### Spread the toes fully

Lay on your back and spread the feet to the width of the hips. As you draw the forefeet toward you, extend the heels and stretch the back of the knees. Stretch so that the movement is felt in the hips and lower back. In this position, spread all of the toes as wide apart as possible. After spreading the toes apart fully, relax and release all tension. Repeat 2 to 3 times.

Ankle rotations - Do ankle rotations by yourself as shown on page 23

#### Walking while lying down

Spread the feet to the width of the hips. Draw the forefeet toward you, extend the heels and stretch behind the knees so that the movement is felt at the hips and lower back. From this position, alternate extending the heel of the right and left feet as if you are walking. Repeat for 2 to 3 minutes. After finishing, close your eyes, breathe quietly and rest.

Lying on your back, alternate extending the left and right heel. Do not lift the heels away from the floor.



#### How to ease tension of the legs (for two people)

Spread the toes apart fully. Follow the instructions on page 39 for easing tension of the legs by oneself, and do this step by yourself.

**Ankle rotations** – Follow the instructions on page 26 "How to do ankle rotations (for two people)" Walking while lying down. Follow the instructions on this page for easing tension of the legs by oneself, and do this step by yourself.



#### Point:

• 1) and 2) will not be effective if you tense the neck and shoulders. To avoid tension, raise the chin slightly. In the beginning, there is a tendency to tense the neck and shoulders as you focus on moving the feet. As you get used to the movements of the feet, try to release tension from the neck, shoulders, and the upper body as much as possible.

#### 2. Laying on of the hands on the sacrum

After ordering the pelvis by easing tension of the legs, next do laying of the hands on the sacrum. The sacrum, located in the middle and connecting the left and right hip bones, is the focal point of the woman's body. As you focus your awareness on your palm and do laying on of the hand, the mobility of the pelvis will increase and you will be able to sense that the sacrum is directly connected to the uterus.

#### How to do laying on of the hands on the sacrum (by oneself)

In seiza position (sitting on the floor Japanese style with legs folded under) Sit up straight in seiza position, stretching the spine and with the lower back and buttocks forming a smooth curve. Lay the hands on the sacrum, focus awareness on the palms of your hands, and at the same time, breathe slowly through the palms. Continue until you get the sensation of the hips and lower back breathing and you feel warmth and fullness in this area.



Figure page (42)

#### Lay the hands on the sacrum

Lying face down

If the seiza position is uncomfortable, you can lie face down. Lie face down and stretch out your body naturally. Turn your face to the side that is comfortable. Put your hands on the sacrum, focus awareness on the palms and breathe slowly through your palms at the same time. Continue until you feel the hips and lower back breathing and you feel warmth and fullness in this area.



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#### How to do laying on of the hands on the sacrum (for two people)

Partner A lies facing down and Partner B sits on the left side and puts her right hand on the sacrum. Partner B puts the left hand on Partner A's back to keep the left hand in contact with Partner A. Partner A focuses awareness on the sacrum and breathes slowly at the sacrum.

Partner B, with the mind clear and still, focuses on the palm laid on the sacrum and breathes slowly through the palm. When the hips and lower back breathe and a feeling of fullness arises in this area, you can stop.



Figure, page (42): Place the right hand on the sacrum and place the left hand on the back.

#### Point:

Both partners should not think about anything. Partner A breathes slowly focusing on the point where
Partner B's hand is laid, and Partner B breathes slowly focusing awareness on the palm. As you continue, you will come to see that the hips and lower back (the whole pelvis) are also breathing.
 Continue laying on of the hand until the relaxed rhythm of the breathing at the hips and lower back
connects with the parts of the spine which have poor mobility.

#### 3. Laying on of the hands on the head

To finish, do laying on of the hands on the head. There are several adjustment points on the head, but the one that in particular is the source of vitality is the fourth point of the head. The points are on a diagonal above the ear. If you lay your hands here, you will be able to feel that these points are directly connected to the spine and hips and lower back.

It is normally unimaginable that the head and hips and lower back are connected, but any-one can experience this bodily sensation. This laying on of the hands is very effective for all ages, from children to seniors. For women, this ordering method is indispensable during menopause, and it can be used during the menstrual period or ovulation.

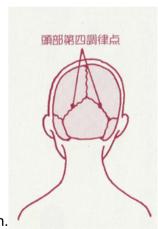


Figure: Fourth point of the head

#### How to do laying on of the hands on the head (by oneself)

At the back of the head, place your thumbs on the fourth points of the head diagonally above the ears, where there is a slight indentation about the size of the thumb. Put the thumbs into the indentations and then very slightly shift the thumbs up (along the seam of the partitions of the skull as shown in the figure), and then do laying on of the hands.

It is more comfortable to tilt the head back slightly. Focus awareness on the thumbs and breathe slowly at the points where the thumbs are placed. Continue until the spine becomes warm, and the warmth is transmitted to the hips and lower back. Use the feeling of the hips and lower back extending as another indicator of how long to continue.



#### How to do laying on of the hands on the head (for two people)

Partner B sits behind Partner A (posture as shown in the figure) and lays the thumbs on the fourth points of the head (same procedure as described for doing this technique by oneself).

Partner A focuses awareness on the fourth points of the head and breathes slowly at these points. Partner B focuses on the thumbs with a quiet mind and breathes slowly. Continue until the warmth flows from the medulla oblongata through the spine and connects to the hips and lower back.

#### Point:

- As the back of the head loses fullness, as with aging, the pelvis weakens and vigor is lost. This ordering technique which you can use daily is the source of vigor.
- The fourth point of the head is difficult for the beginner to locate. Refer to the figure, and if you lay the hands close to the point, it will still be effective.
- This procedure can be done sitting on a chair or sofa. Sit in a comfortable position and do not hurry so it will be effective.



#### 4. Regain resilience of the body through a cold

The uniqueness of seitai is readily apparent in the way a cold is considered.

A cold is often said to be "the source of all kinds of illnesses," but in seitai, a cold "returns resilience" to the body and has the effect of bringing order to the body anew.

#### Uproot and overturn the way of thinking about illness

A book called, "Colds and Their Benefits" (Zensei-sha Publishing) written by Haruchika Noguchi who developed the system of body types in seitai. The unique features of seitai are clear in this book. The contents describe a way of thought that uproots and turns upside-down the general way of thinking of illnesses.

You will be able to see clearly, as if a veil was lifted from your eyes, the way of considering the body. The first printing was in 1963, but in this present age of many unnatural illnesses, the contents inform us of what is true health.

Colds arise from conditions such as overuse of the head, overuse of the eyes, excessive burden on the digestive organs, fatigue accumulated in the kidneys or being chilled excessively. Colds arise when you overuse some part of the body, and the body becomes biased.

Bias is a condition where the body loses its resilience and becomes hardened. When this happens, you catch a cold and resilience is recovered. In other words, passing through a cold is a process of relieving biases in the body and regaining vitality. Within the body, a force is working to heal itself.

Of the people who suffer from cancer or brain extravasation, many say they never catch a cold. People who catch colds tend not to suffer from major illnesses and live long. Colds serve the role of preventing other major illnesses.

At present, as in the past, when you catch a cold, the conventional mindset is to take cold medicine or go to the doctor to get an injection. However, there is a reason for catching a cold so instead of relying on medicine out of habit, it is important to take a second look at the body that caught a cold.

In my personal example, I catch the following type of emotional cold. When I return from the annual seitai seminar in Europe, I catch a cold. Then, my head and mind relax completely and tension is released. I am not accustomed to Europe, and I realize that the tension of being in a foreign country had accumulated.

Further, my husband, who finished one year of service as chief of the town board of directors, caught a cold immediately after a trip to Okinawa to rest his body. He had a lot of phlegm and coughing. Perhaps he felt a sense of relief when he saw the blue ocean of Okinawa, but it was a good cold in which his nerves could completely relax in a short period of time.

If you have overused your head and the tension has become difficult to relieve, the cold will last longer.

#### The body which does not catch a cold is in danger

There are quite a number of people whose body cannot catch a cold. In fact, among the new participants in the *Seitai Life School*, there is almost always this type of person.

As for the condition of the body, there is no resilience. The spine and pelvis do not have resilience — the severity of the stiffness is shocking. In this state, it is not an exaggeration to say that the power to recover has weakened. These people do not catch a cold, so they don't think their body is in poor condition. They are not aware of their condition because it is as if their body is anesthetized.

To these people, I have been giving guidance in the method of putting the pelvis in order, and conveying to them, "a cold is not an illness but the workings of the body to put the body in order anew. By passing through a cold well, the body will be renewed."

For people who have lost resilience, by continuing repeatedly to order the body, gradually, the sensations will be revived. The ability to sense, which is programmed into the body, has not been lost.

Eventually, when the body's resilience returns, that is, the senses become sharp, the change will be truly unbelievable. People who tend to face slightly downward will become bright and expressive and the facial color and expression will improve.

Recently, poisonous spiders and malaria-carrying mosquitoes have come to Japan. Perhaps because the climate of Japan is gradually becoming subtropical due to the effects of global warming, these insects have passed the winter and settled here.

Furthermore, since unknown varieties of illnesses have arisen, isn't it an age where it is necessary to remove biased fatigue, increase your body's power of resistance to disease, and seriously nurture your body's ability to heal itself? Instead of disliking or fearing colds, if you can be happy about catching a cold and pass through it well, the body's resilience will recover very well. By just changing the way you think about colds, it can in fact be a turning point in your life, and you will be able to live a life with peace of mind.

#### Seitai-taiso-exercise "Resilience through a cold"

www.seitai.de

## To pass though a cold well, putting in order the back of the head and spine is effective

#### 1. Hot compress on the back of the head

In the beginning stage of a cold (no fever, but the head feels heavy), put a hot compress on the back of the head. It is a simple, easy and very effective technique for ordering the body. It also relieves fatigue of the head and eyes.

#### How to use a hot compress on the back of the head

Heat a towel with a steamer or hot water, fold it into an approximately 15 cm square and apply the towel to the back of the head. When the towel cools, reheat the towel (or use another towel) and repeat the process.

Relax and focus your awareness on the back of the head where the towel is applied and continue until you begin to perspire along the back of your neck and back. With a dry towel, wipe away the perspiration well to avoid becoming cold.

\* You can also cover a pillow with a plastic sheet, put a steamed towel on the pillow, lay on your back, and rest the back of your head on the towel.

Figure: Place a steamed towel on the back of the head and heat for about 20 minutes.

蒸しタオルを当て、
20 分を目空に温める

#### Point:

 After finishing, replenish the liquids in your body with good water (water de-chlorinated through wood charcoal or bamboo charcoal, or well-known natural spring water such as from a ravine.
 Also, use this as an opportunity to check your everyday drinking water. Since 70% of the human body is water, it is natural that good quality water is the most suitable for the body.

#### Spine massage

If you feel chills in your body, massaging the spine (eighth thoracic vertebra) will warm you. This is most suitable for cold weather or when you have become cold from being outside. Try this massage on each other in pairs. Along with the pelvis, resilience of the spine is very important.

#### How to massage the spine

Place the bottom part of the palm of your hand on the eighth thoracic vertebra and rapidly move the hand from side to side. Continue until the back becomes warm. If your hand becomes tired, rest or use the other hand.

#### Point:

• This is a way to remove the chills, so it will be convenient if the family members can learn how to use this technique on each other. With a cold, it is important to perspire well, and this technique helps you perspire.



Figure: <How to locate the eighth thoracic vertebra>
Place your hand on the back between the left and right shoulder blades (at the level of the lower tip of the shoulder blades).

## How to do laying on of the hand on the spine [Warm-up movement] Lifting the elbows

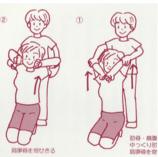
Make fists with both hands and lift your face and elbows.

Exhaling slowly (the ribs rise up and move; open out the chest), draw the elbows back and together behind you, and draw the shoulder blades back and together as much as possible.

When you have exhaled completely, relax & release tension all at once. Take a little time to recompose your breathing.

Repeat 2 to 3 times.

After doing this motion, if you naturally feel like moving your back, shoulders, spine and muscles, let your body move. It is good to let the movements continue until they stop naturally. ("katsugen")



#### [Main movement] Laying on of the hand on the spine (for two people)

Partner A lies on her stomach (turn the face to the side that is comfortable). Partner B sits on the left side of Partner A and puts her left hand on the fifth thoracic vertebra. Place the right hand on the lower back.

Partner A focuses awareness on the fifth thoracic vertebra and continues to breathe slowly at that point. Partner B places her hand on the fifth thoracic vertebra and focuses on her palm. Do this for 10 to 15 minutes each time; the back becoming warm is an indicator of the effectiveness.

#### Point:

- As the fifth thoracic vertebra begins to relax, there are cases where Partner A will feel like moving her body. When this happens, Partner B continues to lay her hand on the vertebra and lets her partner move. Partner A's automatically arising movements are what the body needs and this speeds up the recovery. Continue until the movements settle down.
- If other thoracic vertebrae have poor mobility, try the same method on these vertebrae. The mobility will change.



Figure: <How to locate the fifth thoracic vertebra>
When you nod your head down, the bone that juts
out the most is the seventh cervical vertebra.
From the seventh cervical vertebra downward,
the fifth bone that juts out is the fifth thoracic
vertebra.

#### The way of passing through the period when the body temperature drops is important

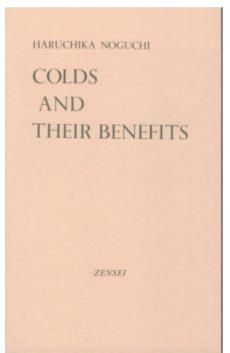
It is the conventional mindset to think that after staying in bed and your fever drops, you have recovered from the cold, so you get up and move around. But at this point, measure your body temperature. From the result, you will know whether it is all right to get up, or whether more rest is necessary. If your body has resilience, the body temperature will have retuned to normal, and the desire to move will arise.

However, with people whose body has lost resilience, often times, the temperature falls below normal.

The lower abdomen has no strength and the desire to move will not arise.

These people should avoid getting up and moving, much less working, until the temperature returns to normal. If you move when the temperature is below normal, that is, before the body has ordered itself, the resilience which was beginning to return to the body will be lost, and it will take a long time and work to return your body to its original condition.

Whether you make use of or lose the opportunity to use the effects of a cold all depends on how you pass through the last stage of the cold (whether or not the lower abdomen has strength after the fever subsides).



#### **COLDS AND THEIR BENEFITS**

by H. Noguchi Seitai-founder "katsugen-undo" <u>https://lovebirth.de/colds</u>

#### 5. Be careful of chronic eye fatigue from computers

Chronic eye fatigue has spread due to computers, television games and cellular phone e-mail. There is a direct circuit as follows: fatigue of the eyes, fatigue of the head, fatigue of the whole body. So, let's take care of the eyes on a daily basis.

#### Eye fatigue from electronic devices is serious

The extremely fast spread of computers, of which nothing in the past can compare, has brought about chronic eye fatigue from overuse of the eyes. The degree and type of fatigue has completely changed.

Electronic devices such as computers, television games, and cellular phone e-mail have become indispensable, convenient tools in society. In the pursuit of convenience, however, the effects on the body were not considered. Furthermore, at present, measures against eye fatigue have greatly fallen behind.



It seems that conditions have not changed at all since the 1970s when priority given to industrial development caused environmental pollution problems. When computers first began to spread, there was the term "**technostress**." This term was applied to computer operator specialists when the number of people who suffered mind and body disorders increased and became an issue. It is interesting that this term became obsolete when computers spread to workplaces, homes, and schools extremely quickly on a large scale.

Beginning with dry eye, where the eyes become dry and tears do not well from the tear ducts, the number of people who complain of various eye disorders has increased rapidly. The cause is said to be overuse of Internet, television games and cellular phone e-mail. Finally, warnings from specialists have begun to appear in the mass media.

I worry about children's eyes since along with the effects of television games, computers have been introduced in fullscale into school education. I hope that those who are going to learn computer-operating techniques also learn about eye care at the same time.

Now, I will discuss eye fatigue and the woman's body. Fatigue of the eyes is directly connected to fatigue of the head and strongly related to resilience of the pelvis.

Observing the recent condition of women's bodies, first we can see there are many women whose shoulder blades are stiff and do not move. If this area has poor mobility, the head is tense and cannot release the tension. So, the times are few when the person can completely relax and release tension. In this state, emotional health cannot be maintained.

Further, there are many cases of the following: poor mobility of the pelvis abnormality of the position of the uterus or other reproductive organs arises uterine myoma and ovarian cystoma appear. I think chronic eye fatigue is more than a small part of the cause.

> Figure: Cervical vertebrae [upper part], thoracic vertebrae [lower part] Fatigue progresses from the eyes > shoulders > hips and lower back



I think fatigue of the eyes is truly a serious problem nowadays. If you do nothing about chronic eye fatigue, it will lead to fatigue of the entire body. I want this to be known, so without getting into technical details, I will discuss the connection between the eyes and the body.

As the eyes become tired, the sides of the neck vertebrae (cervical vertebrae 1, 2, and 3) become hardened. If you stop your work and rest when you feel "my eyes are tired," this hardness can be relieved. However, if you do not relieve this fatigue at the early stages and the fatigue progresses further, not only the neck vertebrae, but the sides of the thoracic vertebrae (thoracic vertebrae 1, 2, and 3) will also become hardened.

This area controls blood circulation to the eyes so if it becomes hardened, the blood flow will become poor. Naturally, negative effects on the functioning of the eyes will appear. Then, since this area has a role in controlling the respiratory organs, if it becomes hardened, respiration will become shallow. Enough oxygen will not be supplied to the bloodstream.

The thoracic vertebrae 1, 2, and 3 are very close to the shoulder blades, and as I mentioned before, since the shoulder blades become stiff, the head feels heavy and does not function clearly and you feel symptoms such as stiffness of the shoulders. At this stage, many people feel these symptoms more strongly than fatigue of the eyes.

If you do not take care of the eyes and increase the fatigue, in addition to stiffness of the neck and thoracic vertebrae, the sides of the lower back vertebrae (lumbar vertebrae 1, 2, and 3) will become hardened. When this happens, the eyelids feel heavy and become difficult to open.

Since the mobility of the lumbar vertebrae is affected, the hips and lower back feel heavy, and you feel you don't want to move, or feel that things are bothersome, and the sense of movement of the entire body feels dulled. At this stage, poor blood circulation of the body overall, decline in functioning of the internal organs, and decline in resilience of the pelvis arise.

If fatigue accumulates, eye fatigue being one example, it will result in this kind of condition.

#### Make the pelvis flexible with the method of ordering the eyes

Even though the body wants to rest, people repeatedly overwork, get caught up in e-mail or Internet (using these clearly more than necessary), or overuse the head, eyes and nerves, and forget to consider the body. You will realize that with the busy lifestyle and overwork in the present society, stress has become enormous.

Eye fatigue makes the head tense and has extremely negative effects on the woman's body. As I think about the increase in the number of women who use computers, I want them to start using simple techniques for ordering the eyes even from today.

At a seminar, after doing exercises to release tension in the head thoroughly and unhurriedly, and doing "ankle rotations" and "ordering of the neck," everyone's bodies became relaxed. They yawned big yawns many times, some even twenty or thirty times, and their feelings became calm and soothed. One person was surprised after not having yawned much in the past several years.

The tears that come with yawning are homemade eye medicine and relieve tiredness of the eyes. Tears also remove eye discharge and expel waste products. These are truly simple ordering methods, but if you learn and use them, they will effect great changes.

Try putting these methods into practice to avoid carrying over eye fatigue to the next day.

\* Blue-light-protection-glasses www.innovative-eyewear.de





#### Seitai-taiso-exercise "Remove chronic eye fatigue"

www.seitai.de

#### Don't carry over eye fatigue to the next day

#### 1. Ankle rotations

If in addition to tiredness of the eyes, your hips and lower back feel heavy and insensitive, your shoulders are stiff, or your head feels heavy, start with ankle rotations. By just relieving tension in the feet, knees, pelvis and lower half of the body, tears will come. Since the eyes and pelvis are more strongly connected in women than for men, let's do this ordering properly. *Please refer to page 25.* 

#### 2. Hot compress on the eyes

Remove fatigue by directly warming the eyes. Television and computer monitors are quite strong light emitters.\* Further, eye motions to follow movements on electronic displays or to read small print are, without exaggeration, first time experiences in the history of humans, so we should not forget that the eyes are being substantially overused. A hot compress on the eyes removes eye and head fatigue and also fatigue of the kidneys. It is a simple technique, and you will be surprised that the effectiveness of "something so simple" is so great. Further, it is good to use a hot compress on the back of the head at the same time as the compress on the eyes.

#### How to use a hot compress on the eyes

Prepare a steamed towel such as by soaking a towel in hot water and wringing out excess water. Adjust to a comfortable temperature and fold the towel to a size that covers both eyes. Apply the towel to the eyes. When the towel cools slightly, refold the towel so that the hot area of the towel is exposed, and place it over the eyes again When the towel cools further, replace it with another towel and continue. Warm the eyes for about 20 minutes each time.



Apply a steamed towel over the eyes and warm for about 20 minutes.

#### Point:

- Focus awareness on the eyes and feel the warmth reaching deep behind the eyes.
- Do not cool fatigued eyes by using a cold towel.

#### Laying of the hands on the back of the neck (upper neck)

This is a method in which the thumbs are placed on the back of the neck (below the back of the head) at the points on the upper neck area. This releases tension from the eyes as well as the tension in the head, which is directly connected to the tension in the eyes. If the tension in the neck is relieved, the fatigue in the eyes and head can be removed.

#### How to do laying on of the hands on the back of the neck (by oneself)

Sitting in the seiza position (or on a chair), place the thumbs on the points on the upper neck. Slowly extend the chin upward and hold. Focus awareness on the points where the thumbs are placed, and exhale and breathe slowly through the thumbs. As the head gradually relaxes, breathe such that a connection is made from the neck vertebrae down the spine to the thoracic and lumbar vertebrae. Continue for about 10 minutes. Do not use force.



Figure: (top) upper neck, middle neck, lower neck

Figure: (bottom) Place the thumbs on the upper neck

#### How to do laying on of the hands on the back of the neck (for two)

Partner A sits in the seiza position (or on a chair). Partner B puts the thumbs on the upper neck, and Partner A slowly extends the chin upward and holds. Partner B focuses awareness on the points where the thumbs are placed, and exhales and breathes slowly through the thumbs.

Partner A focuses awareness on the points where the thumbs are applied and breathes slowly. As the head gradually relaxes, breathe such that you feel a connection is being made from the neck vertebrae down the spine to the thoracic and lumbar vertebrae. Continue for about 10 minutes.



Seitai 56

#### 6. Nurture femininity and maternal qualities with care

As resilience is lost, the body and mind become dry and moisture is lost. It is necessary to seriously take action toward reviving femininity that has fullness and maternal nature that has compassion.

#### Revive the spirit of appreciation [okagesama—"thanks to you"]

A way of life where people live cooperatively in each local area or local cooperative community has broken down. Consequently, leeway has disappeared from society, and human relations have become rigid and cold.

In the midst of this society, the meaning of the phrase okagesama ("thanks to you") and the phrase itself have been lost. I believe "thanks to you" is an important expression of the heart of Japan. The present situation is that not only young people, but even people in their 40s have lost this sense.

In the remote past, as women became parents, raised children and taught them everything about living, they also conveyed to children the way of the heart and mind. Of course, it is the same for men, but for women in particular, this was done during the long hours they spent together with the children.

A representative of this heart and mind is the phrase "thanks to you." The phrase "thanks to\_\_\_\_" is not completely unused, but how much warmth can you sense in the people who use this phrase? "Thanks to you" is the spring of the heart and mind that is behind the feeling of gratitude.

Women inherently have the power to give birth to life, and I think that the spring of the heart and mind is "maternal nature". For mothers, from this spring is born the heart and mind with the natural instinct to do laying on of the hands on the child.

If you think a child is cute, you pat the child's head or hug the child. As for a child's pain, even without thought, the mother's hand knows what to do.

The starting point for making the body and mind healthy is the "heart and mind of laying on of the hands." Conveying and nurturing important things begins here. For a woman or a mother, making meals, cleaning, tending to flowers, being kind to a patient, ... with all of these, I feel that the heart and mind of laying on of the hands is the foundation.

The spring of maternal nature does not dry up while the woman is alive, so it is good to use it more and more. You can enlarge the circle of peace and happiness by using it for children, elderly, neighbors, yourself, and society.

#### The victim state of mind weakens the power to heal

Maternal energy intrinsically has wonderful power, and women and mothers will even give their own life for children and things that they love. However, if you use the energy in the wrong way, you will create conditions of self-poisoning. You may become jealous, hateful, think only about the welfare of your own child (while disregarding other children), or obsessed with fulfilling only your own desires.

To avoid becoming like this, it is necessary to remove the rust from your body and heart. It is important to increase opportunities to get in touch with nature and learn from nature with an open heart.

I was raised in the town of Maebashi and have lived in Tokyo and Kanagawa. I have been living in the countryside on Mt. Akagi for 20 years. As I live a lifestyle of tending to the rice paddies and garden, and partaking of delicious rice and freshly-picked vegetables, recently, I often think about the following.

It is important to reconsider the things we take for granted. We drink water and breathe air as if they were a matter of fact, but both are things we could not live without. Further, I am able to drink delicious water from Mt. Akagi and breathe in a chest full of clear, clean air. I am able to live in a house with a roof that does not leak rain. As for cars, compared to the times when there were no cars, they are a miracle. I think again, "how thankful."

Further, the water and air that fulfills life's needs are in right front of us naturally like a matter of fact. I feel strongly that we should not forget this feeling of gratitude. If you forget, take things for granted and neglect them, next you will start to chase after your desires. You will board the rail called "desire."

In terms of the body, taking menstruation for example, thanks to this phenomenon, the uterus is cleansed. Further, through menstruation, resilience is regained in the pelvis, and the hips and lower back become firmly orderly. Each time you catch a cold, the body's flexibility is revived and fatigue of the head is removed.

If you don't realize this sense of gratitude or realize it and don't convey this to children or people around you, it will only make yourself and others more and more unhealthy. Over-reliance on hospitals, doctors, medicine and supplements is ultimately the same as saying, "I'll pay you so please cure me", and becomes dependency on others or dependency on money.

If a person does not become well, he or she begins to blame or hate. The person blames the illness on others and does not reflect on his or her own lifestyle. What comes from this is the way of thinking, "why me (why doesn't it happen to another person?)". In other words, it is the victim mentality.

After 30 years of experience I have seen that if a person has the victim mentality, things that can be cured are not cured. It is not that someone will cure the person or that someone else has the power to cure. Everyone has the power to cure himself or herself.

#### Being close to nature; learning from nature

Since people have forgotten the inherent way of being of humans, misfortune arises successively to the person and surrounding people. I have seen so many examples of this tendency, so for a long time now, I have wanted to do something to help and have been trying to think of a way to help. I will try to convey a proposal. I want to give a breath of warmth to revive the maternal nature inherent within a woman, regardless of whether one is married or not.



At the same time, this relates to the condition of home education for children.

Children's bodies along with women's bodies are a source of concern for me. Children have an important role because they will support the next era. The movements of the bodies of these children lack unity or coherence. A great number of children cannot sit in seiza position because their lumbar region is stiff.

The center of all movements is the lumbar region. Furthermore, it is a lumbar region connected to a gentle heart and has resilience. From the past, it has been said, move from the hips, or settle your hips. The Chinese character for lumbar is formed from the character for "essential", so it means essential for the body. If you move from the lumbar region, fatigue is decreased and recovery is fast.

If you move from the "heart with compassionate for others," which is within each person, resilience will come to the lumbar region and spine, and the core of your being will be nurtured and develop. As the parent and child interact with each other, and as the gentleness of the heart toward family expands to others, a mind and body fulfilled with happiness will be nurtured.

#### **Cooking together**

Detailed handwork improves the connection from the fingers, wrists, elbows, shoulders and spine, and promotes connectedness in the movements of the body parts. Learning how to use cutlery is good experience for developing a sense of one's body. Further, by placing importance on the flavors of the ingredients while preparing the food, the sense of taste will be nurtured. By enjoying partaking of the food with family and others, it will foster thoughtfulness towards others.



#### Nurturing the heart for cleaning

You will learn the basics of moving from the lumbar region and how to move the legs. An important element to grasp is the difference between the feeling before cleaning and the refreshing feeling after cleaning.

## Agricultural work in the home garden, community garden or agricultural learning experience

You will learn how to use your body and how to use tools. You will experience how differences in how you use the body and tools lead to differences in degree of tiredness. Further, you will be able to taste the comfortable sense of fatigue fromusin g all parts of the whole body.

By becoming familiar with the soil, it is a chance to directly sense the cycle of nature. There are many other ways to experience nature such as by learning experience tours organized by environmentally related NPOs. In any case, I urge you to go outdoors to where nature is abundant. Let's nurture a heart that can appreciate the importance of food, gratitude, and itadakimasu [Note: In Japan, it is a custom to say "itadakimasu" (humbly receiving blessings) before meals.]

#### Putting the pelvis in order and living positively

By being placed in charge of household chores or farming work, children learn the joy of working together and manners for working together. Further, through working, they feel relied upon and appreciated by others, and the sense of appreciation buds naturally.

Nevertheless, be careful that the work is not forced upon the children by parents or adults. This is because the children themselves are the ones who discover and realize the joy and pleasure in various kinds of work.

It is also good for women who do not yet have a household to assertively get involved in these types of experiences and volunteer activities. It will be an opportunity to experience your body's natural rhythm and the way your body is composed.

I have described how the pelvis has a much more important role in women than in men. It can be said that the woman's nature is determined by the mobility of the pelvis. I have seen many women who by putting the pelvis in order, the ill feelings toward others, pain and suffering that they had been carrying dissolved, and their direction of living changed drastically. They emerged free from the victim mentality, and their face and body form became brighter.

Women who have regained resilience of the pelvis understand from the bodily sensations, "So, this is how the woman's body is naturally made", "Maternal nature is instinctive to a woman." Women who understand this well, express this with vitality in their actions, from their close surroundings, household to society. I would be happy to see an increase in these types of people.

# Seitai-taiso-exercise "Nourishing femininity"

www.seitai.de

To feel maternal nature, laying on of the hands on oneself; laying on of the hands on children

#### 1.Laying on of the hands on the stomach

There are many women who are blocked with emotions so the solar plexus is hard, the movements of the pelvis are dull, and the uterus and ovaries are hard. By laying the hands on the stomach directly, emotions disordered by uneasiness and fear will be ordered, the reproductive organs will be relaxed, and the hormone balance will be ordered.

#### How to do laying on of the hands on the stomach (by oneself)

Lie down on your back and quietly place your hand on your stomach below the left ribs. Relax the body without tensing the neck and chin (tension will be relieved by raising the chin slightly). Breathe such that you exhale slowly through the hand. If you feel a hard obstruction in your stomach, focus awareness such that you gently melt the obstruction and breathe deeply and slowly. Continue until the stomach becomes comfortably warm - about 10 minutes.

#### How to do laying on of the hand on the stomach (for two people)

Partner A lies on her back. Partner B sits on the right side of Partner A. Partner A raises the chin and relaxes the neck. Partner B places the right hand on Partner A's stomach below the left ribs and places the left hand on the shoulder. Partner B, following the exhaling of Partner A, slowly and gently presses in the hand. If there is hardness, concentrate laying the hand on that area. However, lay the hand lightly so that Partner A can breathe deeply. Continue until the stomach becomes comfortably warm - about 10 min.

the right hand below the ribs

Figure: Place the right hand below the ribs and the left hand on the shoulder

右手を助骨の

#### Point:

The part of the stomach below the left ribs is the point related to emotions.
 It is a point for dealing with depression and obstructions in the emotions.
 It is even more effective to close your eyes and listen to your favorite relaxing music (something quiet such as Pachabel's "Canon") while laying on the hands.

#### 2.Laying on of the hands on the chest

The chest is an important point regarding face-to-face interactions with people. Especially in people who feel uneasiness or fear when they interact with others, the chest has become stiff. This phenomenon can be seen in many unmarried women. Laying of the hands on the chest relaxes the tendencies to close human relations or put up a guard against others, and provides moisture to a dried heart.

#### How to do laying on of the hands on the chest (by oneself)

Lie down on your back and find the space between the 4th and 5th ribs from the top. Place the middle finger between the 4th and 5th ribs on both the left and right sides. Lifting upward (lifting the 4th rib upward) do laying on of the hands. Relax in a way that the chin does not become tense (Lift the chin slightly to relieve tension). Breathe so that you exhale slowly from the finger tips. Take deep, long breaths so that the chest opens more and more. Focus awareness on the middle fingers. Continue until the 4th ribs rise upward—about 10 minutes.

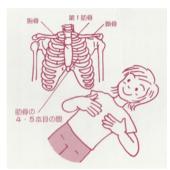


Figure: Between 4th+5th ribs -breast bone (sternum)
- first rib - collar bone (clavical)

#### How to do laying on of the hand on the chest (for two people)

Partner B sits on the right side of Partner A. Partner A raises her chin, releases tension in the neck and relaxes. Partner B places the middle finger of the right hand between the 4th and 5th ribs on the left side of Partner A (left hand is placed on the shoulder) Partner B lifts upward on the 4th rib, focuses awareness on the middle finger and breathes such that the breath is exhaled slowly through the finger tips.

Continue until the 4th rib moves upward - about 10 minutes.

Next, Partner B places the middle finger of the right hand between the 4th and 5th ribs on the right side and lays the hand on the chest. The procedure is the same as for the left side.

#### Point:

- The chest will open and the breathing will become deep, relaxed and easy. Sleep will also become deeper. This is the point for ordering the respiratory organs as well as a point that improves vision.
- As described for laying on of the hands on the stomach, by closing your eyes and doing laying on of the hands while listening to your favorite slow tempo music, the effectiveness will be improved further.



#### 3. Laying on of the hand by a parent to a child

Children have a more docile body and mind than adults. From infancy to youth, laying on of the hands is the most effective for disorders of the mind and body. Doing laying on of the hands diligently at the changes of the seasons and at each juncture in one's growth.

At the juncture of each stage of growth, there are conditions such as measles which relates to the respiratory organs, mumps (parotitis) which relates to the reproductive organs and chicken pox which relates to the kidneys. While passing through these symptoms, if you do laying on of the hands on three points (back of the head, stomach and lower back) each of the related organs will grow healthily.

#### How to do laying on of the hand on the back of the head

Have the child sit down (if possible, the seiza position is good) and place the palms of both hands lightly on the back of the head. Breathe such that you exhale slowly through the palms.



Figure: Lay on the hands such that you cradle the head with both hands.

For an infant, cradle the child on your lap and place the palm of one hand on the back of the head, place the other hand on the stomach, and lay the hands on two points at the same time. In this case, breathe slowly through the hands on the back of the head and the stomach.



Figure: Lay one hand on the back of the head and the other hand on the stomach.

#### How to do laying on of the hand on the lower back

Have the child lie facing down. Place one hand on the lower back and one hand on the back. Breathe such that you exhale slowly through the palm.



Figure: Lay one hand on the lower back and the other hand on the back.

#### How to do laying on of the hand on the stomach

Have the child lie down facing up. Place the palm of one hand on the stomach and place the palm of the other hand on the chest (blocked areas of the chest will also be relieved), and do laying on of the hands. Breathe such that you exhale slowly through the palm. A child whose stomach, back of the head, lumbar region and spine have fullness will grow healthily.

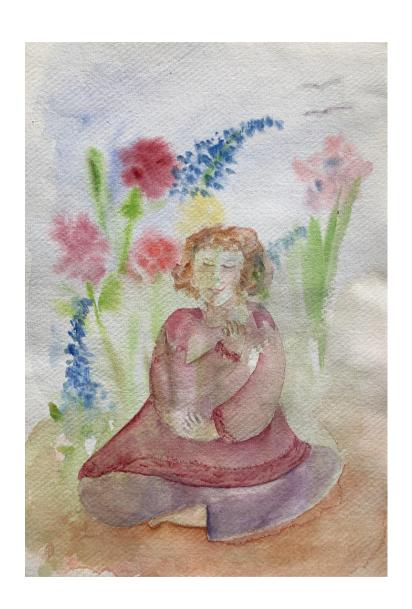


Figure: Place one hand on the stomach and the other hand on the chest.

#### Point:

• When doing laying on of the hand through the palm, the touch should be light so that you are barely touching the child's skin. There is no set length of time. Continue until the child's body becomes warm or the hardened areas are relieved of tension.





# The Principles of a Healthy Life Haruchika Noguchi

Today I will talk about the principles of a healthy life, but I am not going to suggest how to obtain nourishment or how many hours to sleep. My concern is not how the stomach works or how the heart beats. Such facts about bodily functions, you probably know better than I do.

My talk will be on problems concerning the body which cannot be totally understood at our present level of academic studies alone. For instance, while such studies can inform us that a heart, stomach and other organs exist inside our body, they cannot determine whether a person may be in love, or whether he is in debt. But actually, when we are in debt, meals do not taste good, and our complexions look dull. On the other hand, when we are in love, meals taste better than usual and our heart beats faster when meeting the person we adore. This fact thus shows that the reactions of our physical organs are closely related to such problems of the heart and mind as love or debt.

However, no matter how we dissect the body and no matter how carefully we study an X-ray, such an interrelation-ship cannot be traced. In human life, there are things that can neither be clarified nor understood by dissection or by separating the human body into parts such as the stomach and the heart. In fact, it is rather the incomprehensible factors which play a major role in enabling man to live a healthy life. For instance, even a telegram may sober up instantly an intoxicated person, although the physiological reason for this phenomenon is not known.

Moreover, stress resulting from the same stimulus causes different reactions depending on the individual. One person may find his appetite increasing enormously when in love, but another may respond in the heart rather than in the stomach. Similarly, the same stress may cause rheumatism in one person and diabetes in another.

#### What brings about such differences?

Humankind is an assemblage of individuals, in which some are fond of eating fish and others potatoes. While some individuals have hearts which are unaffected even by a million dollar debt, the hearts of others may tremble with anxiety over obligations of only 10 dollars or even just one.

The physical tendency of each person is different: it is only on the basis of individuality that the health problems of each can be grasped. People in actual life live as individuals who cannot be understood through mere generalization. What I am now going to talk about is my philosophy of life gained from over 40 years' experience in guiding individuals to health through the Seitai method.

Yesterday, my son who heard about dysentery during hygiene class at school said, "Now I'm afraid even to drink water or eat sweets."

I asked him, "Why is it that you were all right when you ate sweets before, and have been drinking water all this time without catching dysentery?" He thought about it seriously. After a while, he said, "I forgot something very important; the point is that we are living." The fact that we are living gives us the functions necessary to keep us alive, the powers of resistance, self-protection etc. We only catch dysentery when our vital force weakens. My son is not the only one who forgot that we are living. Most people have.

It may be important to learn about disease and its prevention, but when that knowledge makes us afraid, our vital force withers

It would be the same if our knowledge of the body's need for ample nutrition should lead us to eat nothing but nourishing food because of the fear of undernourishment. From the very beginning, human beings expanded their range of foods to enable them to live anywhere in the world and thus widened their sphere of life.

On the contrary, however, the truth is that today's so-called dietetics have reduced the range of our edible foods by saying this is good or that is bad for the body. There are even ideas that the consumption of acid food makes our blood acid while eating alkaline fare turns it alkaline. And so since blood under normal conditions is alkaline, we must only eat alkaline food.

However, taking this thought further, it is clear that even if our stomach was full of nourishing food, we would die immediately should our head be cut off. Likewise, air is obviously essential to sustain life, but even though there is enough air to surround the earth, people still die in it. Man does not live by food, nor by air, nor even by mind or spirit. We die even when we have every intention of living. But strangely enough, we sometimes live on when we are prepared to accept death.

Moreover, we lived at one time in the womb without bone, or nerves, or brain, or heart, so even the spermatozoon is nothing but a crystallized form of the life urge. Thus, neither are we living through the body. Human beings have life not because of the body they possess, or the food they eat, or the air they breathe. They are alive because of something else.

Quite a number of people, however, firmly believe they owe their life to their body, food, or air. These people think that they will become healthy if they carefully select their food, or if they inhale fresh air, or if they make their bodies strong with exercise, or if they strengthen their mind and spirit.

But such ideas are all incorrect.

When we are too concerned with these partial aspects, we wander from our original goal of attaining a healthy life. The same thing can be said of the ways of dealing with sickness.

For instance, heart specialists study only the heart and stomach experts only the stomach. They firmly believe that the human body comprises a collection of such parts. But our body from the first was not formed by assembling the various parts. Vital organs and intestines, torso, head and limbs did not come together to make up a human body. In the beginning, there was that spark of life which preceded the formation of the first single reproductive cell.

By absorbing nutrients from various sources, that cell developed into one whole indivisible body. So the stomach and the heart and all other organs are the same, tracing their origin to one common root. Therefore, to say that a person has a strong heart or a weak stomach or a bad this or that is only a manner of expression.

For instance, when someone says his stomach is upset, it is his stomach which is expressing the disorder within his body. Even things like failure in business or disappointment in love often are brought out in stomach troubles. Thus, no matter how closely the stomach is probed and studied, the right remedies to cure it cannot be found.

Unless we start by observing our whole indivisible body as one life, our stomach cannot be made to function normally.

From my teens I started guiding people to health through what we now call "Seitai Soho" and "Katsugen Undo," although at that time I had not acquired any knowledge of medicine or the body's anatomical structure. It was like scratching an itch and finding it go away without knowing the reason why. I did not know anything about the structure of the body or the proper food to eat, yet I was able to lead people to health.

What was the basis of that guidance? If I may say so, it was founded on the questions of how a human being exists and what should be done to revitalize his strength to live. It dealt with a person's life-energy and its waves of contraction and dispersal.

My aim was to concentrate only on that Ki and its rhythm, not only to use it but also to draw out further his hidden and dormant life-energy. This remains the same today.

Over the years I have seen people who could not survive despite the many steps taken, and I have also witnessed others who live in good health without having anything done. I have spent many hours in pondering over the reasons for this. That is why my knowledge was derived by observing for more than 40 years with great care the bodies of the individuals who came to me for guidance. My observation was concentrated on the life force behind each person and its effects on bodily changes.

What I mean by life-energy can be explained through the analogy of a top:

A top will stand only when it is spinning.

You cannot understand why a top stands by examining its struture alone.

That is impossible. A top falls down when it loses its spin.

That is why it is apparent that when a top is in an upright position,
a force is at work to keep it standing.

I have learned that it is only by adjusting that power

—the spin—that the body can be kept healthy.

This is all that I know.

Therefore, my concept of common sense in daily living could be quite different from that produced from book-learning. If there is a great difference, it is because my knowledge was not obtained on the basis of a human being's "outside" but originated with what is inside the body, something that cannot be seen.

Originally we were born full of vigor after overcoming tens of milions of rivals in the race of life.



#### **International Peace education Programm**

"Natural-Holistic-Guide" www.seitai.de/ipep



"Natural-Holistic-Guidance" is developed for people, who want to gain a holistic understanding of the life and developmental processes of the human being - in harmony with nature. It is an individual process of self-awareness and serves to reconnect with the actual naturalness of the individual. (Seitai)

#### 1, "How we can order our body ourselves" PRACTICE

Body and mind are an inseparable unit. Your body can – both in "health" as well as in "illness" - bring itself into balance. The Divine Seitai Movement "**Katsugen-Undo**" supports us in this, to activate our innate self-regulating processes. The vegetative nervous system (medulla oblongata; Pineal-thymus glands) is stimulated by involuntary, spontaneous inner movement impulses. It is responsible for all vital processes of our organism: breathing, cardio-vascular system, blood pressure, tension & relaxation, sleep, balance, hormones, wellbeing and peace of mind, etc. You will bring your body into balance, get to know it anew and relax in depth.

#### 2, Architecture of the body - posture "taiheki"

The lumbar spine is the connection between body, organs, psyche. The body posture "taiheki" (somato-psychic) shows the influence of our thinking, feeling and acting. In doing so, it becomes increasingly easier to recognise and value oneself and other people. The "taiheki" is the key to the individual understanding of health and illness, which H. Noguchi, a famous Japanese healer, educator and poet gathered in over 40 years of experience in accompanying 10,000 children from birth to adulthood - over several generations.

#### 3, "Life force and sexuality"

Regenerative movements can balance suppressed life energy. These movements serve to release stuck tensions and lead to meditative stillness. This is followed by naturally deep breathing in the "Hara" (pelvis). Under this condition, natural sexuality and orgasm can be experienced. For the woman, menstruation is an important barometer for health and purification "emotional release".

#### 4, "Pregnancy and Birth"

An ordered pelvis (lumbar spine) gives the woman a happy and fulfilled pregnancy and prepares her for a gentle, pain-free birth - without complications. How the woman can use the impulse of birth to maintain her health, beauty and vibrant radiance. The man has also an important task in accompanying his "beloved", protects the basic trust "bonding" and promotes an intuitive parent-child relationship. Physical and psychological prerequisites for a harmonious pregnancy and natural birth, in rhythm with one's own nature. Special "Seitai-Soho" exercises for the woman as preparation for a harmonious pregnancy and natural birth has made Seitai known as a "birth jewel".

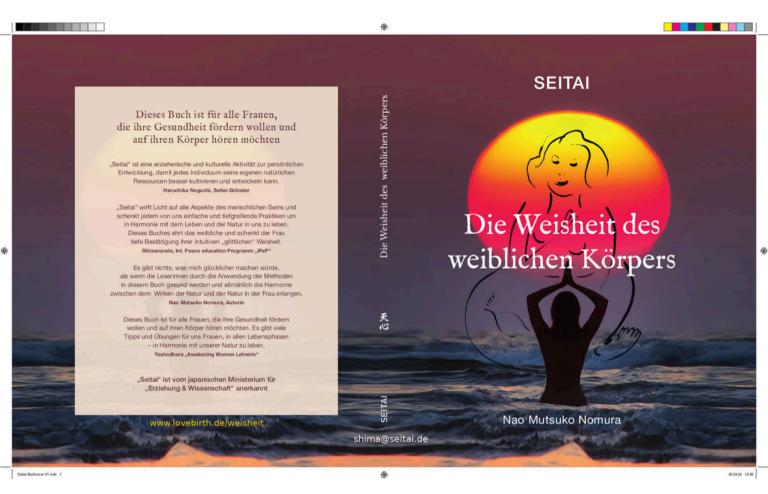
#### 5, Primordial Trust, Intuition, Orientation of the Unconscious

How can parents nurture primal trust? What is primal trust and when does "bonding" happen?

The first 13 months of the mother-child symbiosis are crucial for the vital development, nurturing of the unconscious and for the parents' ability to use their intuition to respond to the child's true needs. Following the natural life-birthprocess, the mother becomes more beautiful and healthy with each birth, the child vital and powerful. The accompaniment of the child is easy and simple. The relationships in the social environment, attention, limits and freedom, praise and blame arise intuitively. Prenatal care and the first three years of life are the **basic for health-& peace education** and for the development of the unconscious..

Shimananda shima@seitai.de

\* "Seitai" is approved by japanese Ministry of Education & Science \* Video: "SEITAI: Observ the life, understand it and recovering the vitality"



The Seitai Association was founded in 1956 by Haruchika Noguchi and was approved by the Ministry of Education, Culture, Sports, Science & Technology (formerly the Ministry of Education) It was certified as a public interest incorporated association by the Cabinet Office in April 2013

#### **Chapter II - Body Care in the Four Seasons**

- Spring: Spring Cleaning of Accumulated Body Waste
- Rainy Season: Preventing the Body from Rusting
- Summer: Sweating Well is the Theme
- Autumn: Improving Physical Constitution
- Winter: Eliminating Chills and Dryness for Health
- \* "yuki birth" & by Hiroyuki Noguchi

Preview Vorschau 2025

english edition I - 6/2025: wisdom@seitai.de



#### Buch II - Pflege des Körpers in den vier Jahreszeiten:

Frühling - Frühjahrsreinigung und Entgiftung des Körpers

Regenzeit - Verhinderung der körperlichen Trägheit

Sommer - Gut zu schwitzen ist wichtig

Herbst - körperliche Konstitution / Ki - Lebenskraft stärken

Winter - Frösteln/Trockenheit vermeiden & gesund bleiben

\* "yuki - Geburt" von Hiroyuki Noguchi

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www.seitai.de/natural-holistic-guide www.lovebirth.de/seitai-ausbildung www.lovebirth.de/iPeP "Friedenserziehung" Seitai documentary video: https://youtu.be/bJwl8qCE3fw english/spanish

#### Words of thanks from Shimananda

Translation & Coordination & Publisher

In 1995, when I was in France with Jean, my karate & seitai teacher I met Mutsuko & Kunio Nomura for the first time. They arrived at our secluded stone-block hut in the wild mountains of Ardeche on day of my birthday, the 21st of June in the evening.

I was sitting at a table outside in the garden, drinking my wine and already slightly tipsy, when Mutsuko came up to me, congratulated me and presented me with a precious gift - she spoke Japanese, but her presence was so full of love and appreciation that I was immediately sober and present, consciously here.

As she stood with me, spoke to me - heart to heart - I became love.

She had no judgement, no evaluation even though I drank and smoked. She saw something in me that I could not perceive at the time, let alone suspect.

Perhaps a transformation from a feeding caterpillar to a butterfly?

As I unwrapped the gift, another wave of joy flooded through me. It was a series of four seasonal paintings, gold-framed prints by a well-known Japanese artist, the most valuable present I had ever received for my birthday. And to me - for my 35th birthday from someone I didn't even know - why me?

These pictures stood in the four cardinal points at all my Seitaiseminars or framed on the wall at home as a collected work.

After 30 years of seitai guidance from Mutsuko, Erika & Kunio, I feel so much gratitude for all the gifts that I have been able to discover in myself through seitai (katsugen-undo, yuki, soho, taisho, inochi-no;...) - breathing with the universe.



with gratitude Shimananda "Seitai" encompasses the essence of a person and their life.

It is an educational and cultural practice for personal development, drawing on vital energy (ki), conscious breathing, and the cultivation of a calm mind.

H. Noguchi, the founder of Seitai, recognized the need to address a gap in health education - one that would empower individuals to nurture and develop their own natural resources, both in his time and for future generations.



Mutsuko Nomura \* Yashodhara \* Erika \* Shimananda Seitai-Cours Barcelona 2023 \* www.Seitai.de

Seitai supports the transcendence of the individual mind and ego, helping us to recognize our spiritual essence, connect with the unconscious mind and heart, and experience harmony with the whole and the universal Ki.

It offers a deeply practical and beautiful way to cultivate inner peace and feel gratitude for the laws of nature. In this way, Seitai has the potential to bring peace wherever there is conflict.. *Nomura* 

#### **Disclaimer of Liability**

All exercises recommended in this book may be performed independently. However, any liability for damages arising from the practice of these exercises is expressly excluded - particularly in cases of misunderstanding or incorrect application of the instructions and explanations provided.

Individual guidance from a qualified Seitai expert is strongly recommended.

Seitai is not a form of therapy and does not make any claims of healing. Rather, it is intended as a method of self-care, designed to support the body's natural self-healing abilities.

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# This book is for all women who wish to support their health and listen to their bodies.

"Seitai" is an educational and cultural practice for personal development, enabling individuals to better cultivate and develop their own natural resources...

Haruchika Noguchi, Seitai founder

Seitai illuminates all aspects of the human condition and offers each of us simple yet profound practices to live in harmony with life and the nature within us.

This book honors the feminine and affirms a woman's intuitive and "divine" wisdom.

Shimananda, Int. Peace Education Programme "iPeP"

Nothing makes me happier than knowing readers become healthier through the methods in this book - gradually realizing the harmony between the workings of nature and the nature of women.

Nao Mutsuko Nomura, author

This book is for all women who want to nurture their health and reconnect with their inner nature. It offers suggestions and exercises to help us live in harmony with who we are.

Yashodhara "Awakening Women Lehrerin"

#### WHAT IS SEITAI?

# Seitai means healing from within. Everyone can do it. The body moves spontaneously and success comes by itself."

- Haruchika Noguchi

Literally translated, Seitai (整体) means "the harmonious body". *Tai* (体) means the body. Seitai is a technique founded and developed in Japan by Master Haruchika Noguchi (1911-1976). The goal of practicing Seitai is to awaken life force, or *Ki* (気) and to cause energy to flow better. The primary principle behind Seitai is self-healing and training your body to heal itself.

The movement in Seitai called *Katsugen Undo* (活元運動), is a spontaneous expression of the subconscious, or "movement which comes from life" as Master Noguchi used to say. *Katsu* means vital, or living, *gen* means the source, and *undo* can be translated as motion.

Katsugen Undo is stimulated using three preparatory exercises that awaken your body's subconscious movements, which you can then observe and physically enact. With Katsugen Undo, you learn to reach your own energy, or Ki, and a natural state of centeredness through a series of spontaneous movements. Through this regenerating movement we can find the way back to our natural state, and we notice positive changes in our mind and body.

Other practices of Seitai are the techniques of *Yuki*, *Katsugen Soho*, or *Seitai Taiso*, among others, that help improve the sensitivity, feel the flow of Ki, and awaken the spontaneous movement from deep inside.

**Inochi-no** "Selfrealisation" by Shohin Kunio Nomura author of "beyond national egoism" 
\* https://beynatego.jimdofree.com \* www.nehosaschooloflife.wordpress.com \*

