

INAUGURAL LECTURE BY MASAHIRO OKI
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第 1 回ヨガと自然医学の会 沖導師 講演

Welcome.

Thank you for the introduction. My name is Masahiro Oki.

You will be spending the next two days at the Yuai Dojo when I will talk in more depth. Unfortunately, I will only be available tomorrow. Today, I will speak from a tender place.

How you save your soul, how you attain Satori, how you make your dreams come true, and how you restore your health.... In a nutshell, there is only one way to achieve all these. That is to research, devise, and practise how to live a life that would delight your life force. That is to strive towards living such a life. Ultimately, this is how you want to live your life.

People often ask me how they can be healthy, how they can be cured, how they can attain Satori, or how they can be rich. People ask me these questions all the time. Yesterday, I gave a lecture under the auspices of Asahi Newspaper in Osaka. When I invited questions from the floor, they asked the same questions.

Tomorrow, I am available all day. I will give you a special seminar. On the 1st, I will be away as I am going to Tokugawa-en in Nagoya. A Princess Masako, who lives in Korea and is related to the Emperor and the Empress, once visited my Dojo in Gifu. I wondered why she came. I found out that she had asked the Empress if she knew of someone in Japan who could advise her how to become healthy and to attain Satori. Princess Masako runs a centre for physically and mentally handicapped people and was interested to learn how to save people at the center. The Empress told her to go and see Masahiro Oki, who runs a Yoga Dojo. Unfortunately, I was away when she visited. So, on the 1st, I offered to see and brief her in Nagoya for two hours from 11am.

Morishita sensei talked about cleansing of blood from a scientific point of view. I hope it was clear to you. Why do we want to cleanse our blood? It's because the life force likes clean blood.

I will talk about purification of mind, of body in addition to fasting, and of life from my perspective. The other day, 760 company directors met in Atami and held a three-day seminar on the Way of Merchant. They asked me, as expected, how they could be rich. I said it was easy. They don't know how to run a successful business because they look at their own shop with their own eyes and from their own perspective. When one looks at oneself, one must look through the eyes of others'. They must stand outside their

own shop as a customer, look at the shop that they themselves own, and see if the shop is inviting them to come in. They must think carefully, when they enter the shop as a customer, whether the shop would make them feel they 'd want to help the business prosper.

The key to recovering from an illness is also simple. I believe the best way to filial piety is to become the child the parents would worship - not the child worshipping the parents but to be a child who is so delightful that the parents cannot help but worship. Such a child makes the parents the happiest. To become such a child is the most profound act of filial piety

People who come to stay with me all have intractable diseases. Currently, three people with 'terminal' cancer are staying with me. They are getting better each day. People ask me what food did I give them, which breathing method did I teach them, what treatment did I give them. I tell them I don't do any of it. Naturally, I give them instructions on diet and get them to follow them. But the key is to become a person with a good heart so that god would want to worship him/her and wish to see cured. I tell them to live day-to-day life with a heart that would make them behave in such a way. God will not save you even if you prayed. Praying may sound like the right thing to do, but think carefully. It is selfish because you are thinking only about yourself and trying to make god your slave. This attitude can cause you afflictions. So, start immediately to become a person who would make all the people, and gods, wish to see get better, then, they will send you their healing energy with their good wishes. This is the only key to a cure.

I am very happy to see Nozaki sensei, who taught me Yoga some 40 to 45 years ago when I was young, in the audience tonight. My teacher from the primary school some 50 years ago is here, too. It's been tens of years since I saw them last. I appreciate this opportunity very much .

To reiterate, to become a person one can worship, whom others can worship, and god can worship, in other words, a person who is proud to be living, is the solution to all the troubles of mankind. I suffered from TB for 16 years and from cancer for 13 years. I arrived at this conclusion after my immense pains and sufferings. I get visited by many people who are diagnosed with intractable diseases and told there'd be nothing to be done for them. I relate to them with my sincere wish that they'd be cured. I would help them cleanse their body and enhance their mind, and tell them that a key to a cure is to try to live a life where they practise these attitudes.

I held a talk with Dr. Takemi, the chairman of the Japan Medical Association, as requested by the Medical Issues Advisory Body for the National Diet. I explained my views to Dr. Takemi. A real doctor should work on enhancing the patients' mind. Only humans can enhance their mind. Only those who reincarnate are privileged to have the ability to enhance their mind (the Buddha nature). Initially, I did not understand what the Buddha nature meant. I came to understand it step by step after I started Yoga training. I learned to respect and be grateful for everything, and interpret everything in ways that would give me a delight. An ability to have no enemies and make everything/one to be

on my side, my ally, is the Buddha nature. I slowly got the idea.

There would be about 20 million people in the world who are practising some form of Yoga but not many of them understand what it is. When I came back from India and tried to spread Yoga in Japan, very few people had heard about it. This was the same in America and Europe. Since then, Yoga have become popular worldwide. Yoga is a practice that vitalises the Buddha nature. It improves the natural ability to strengthen and improve the body and the mind, and to reinforce the Tanden. It is a philosophy and hands-on training on how to live with yourself and the rest in harmony (coexistence and co-prosperity). Yoga teaches how to prepare your body and mind and to live such a life. But very few people who are interested in or practise Yoga remember these basics. For them, Yoga is an exercise program. There is no such a thing as the Yoga Exercise, these is no such thing as the Yoga Diet, and there is no such a thing as the Yoga Breathing Method. We do all these things in Yoga, of course. But we do them for different reasons.

第1段階:精神修養法(ヤマ・ニヤマ)

Firstly, in Yoga, we have 8 to 10 steps. The first step is the mental preparation called Yama and Niyama. The mental preparation is the spiritual work that sets out the spiritual framework, such as what is good or bad and the value system etc.. It could be any belief system, sect, teaching, or doctrine. You may choose what works for you. It is not necessary to devise another one in Yoga.

第2段階:動禪(アサンス)

The second step is Assans (*Dozen*), physical stance. The purpose Assans is to learn how to balance the body. The best way to measure this is to check your mind. If your mind is at peace, your body is balanced. You learn how to train your body to be in balance in various situations. This sometimes looks like an exercise program. However, this is just a practice and is not a training for attainment (Way). So I refer to this exercise as the "*Dozen*" practice (physical discipline). You will learn more about this in the next two days.

第3段階:生氣活用法(プラナヤマ)

The next step is Pranayama. We do this for internal alignment. Prana means energy, "Chi". We work on Chi of the heaven through breathing and Chi of the earth through food. Morishita sensei has talked about use of food earlier. I hope you will learn more about this from his talk.

第4段階:制感自立行法(プラティヤハラ)

The next step is Pratyahara. Pratyahara is training on how to be in charge of yourself. Some people say hypnotherapy is a type of Pratyahara. This is not correct. In Pratyahara, we learn self-discipline. We stop being someone else's slaves. We must be autonomous and be our own boss. We must be able to control desires, emotions, consciousness, sub-consciousness, and what we do in everyday life. We must be able to do all this. It sounds clear enough but is not easy to practise. So I say to everyone that you discipline yourself as if your are your own parent and you are your own child.

Then, you will know what method of disciplining would work to control yourself and develop your abilities. We all have a natural ability to heal ourselves. This is why we are all living. But as with any ability, excess stops it from working well. You must have experienced this with teaching children. The more you try to protect, the more buds you nip. So, the excess method is no good. It is no good to expect what is unreasonable from children, either. I am publishing a book from Kodansha about how to teach humanity. If you don't know how to teach yourself, you would not know how to teach other people. Love means to cooperate with and improve this ability to develop and work well. So to practise love, as the *Kanji* character "love" says, "love" means to "receive heart", you have to practise the ability to listen to what the life force is telling you. Without it, you cannot improve your ability to heal yourself. The life force is constantly telling you what it needs. These needs are the core of the life force. It is easy to be healthy and be cured of an illness. You just have to do what the life force needs. It is natural to do what you want to do. For example you sleep when you want to sleep. You wake up when you are awake. You eat when you want to eat. You stop eating when you don't want to eat. You work when you want to work. It is unnatural to work when you do not want to work. Pratyahara is a practice of listening to the internal and external voice of your life force. It is hard to explain how to do this with words. So, I will show you by demonstration.

第5段階: 統一行法(ダラーナ)

The next step is Dharana. Dharana (*Toitsu gyoho*) is a training for unification – unify the body and the mind collectively and separately, or oneself and others. The more unified, the more powerful one's strength grows. The opposite is fragmentation. The more fragmented, the weaker one becomes. In a natural body, all parts are unified, co-operating and working as a whole. We need to be on natural diet because nature is balanced. Natural diet is a balanced diet. Deviation causes fragmentation. The life force works through the co-operation of two forces; positive and negative, tension and relaxation, production and consumption, construction and destruction, shrinking and stretching, or Ying and Yang or Hatha in Yoga term. If these are not present at fifty fifty and out of balance, the entity will be lopsided. Dharana is the practice of maintaining balance.

第6段階: 禪定行法(ディアーナ)

The next step is Dhyana. Dhyana became *Zen* practice in Japan and means the ultimate balance. To reach the ultimate balance, you must attain a state of emptiness. To empty the body and the mind, we must "empty our life". This state is very difficult to attain in *Zen* because to empty one's life, one must let go of all pre-occupations, pre-conceptions, and hang-ups. So, I call this training the release training. After the war, I trained in a *Zen* temple for a while. I could not understand this then. I often heard the phrases such as "to be free from distracting thoughts", "state of no-self", "a mind undisturbed by evil thoughts" etc. I did not even understand what 'releasing' meant. Releasing is not the same as throwing out. "Releasing" (in *Zen* term) means you hold on to them while you let them go. Anyone can let go of things. Anyone can hold in one's hand the things



that one has. But “releasing” is something like a motionless movement or moving stillness. I will explain the state of *Zen* more clearly. For example, it is like a state of living in a state of being dead while you are alive and not dead. Being dead is the ultimate state of being carefree and being alive is the ultimate state of alertness. Anyone can live when one is alive or anyone can sleep when one is sleeping. But to be awake when one is asleep or to be unconcerned when one is concerned, to want it when one is not wanting it. In contrast, anyone can want something when one wants it or not want something when one does not want it. This is Dhyana training.

We practise Dharana and Dhyana in combination to strengthen Tanden. They are the Tanden developing method to enhance one’s ability for self-healing and to maintain a balance.

第7段階:放下行法(バクティ)

The next step is Bakthi. Bakthi is the faith training (*Hoge gyoho*). I did not understand faith very well. Faith used to mean to me to belong to a certain religion or a sect, and believe in it, worship it, and follow the teachings etc. But as my understanding deepened, I realised that you could not deepen your faith as long as you belonged to a religion, sect, etc. because you would be thinking in a box. As long as you are in a box, you cannot be free of bias and so cannot attain faith, the state of Nothingness. You can worship everything only if you have attained the state of Nothingness. The opposite of Nothingness is Conditional. Belonging to one thing implies that you are bound by certain conditions. If you choose one thing to believe in, you cannot help cherishing it more than the other. So don’t belong to anything even when you belong to it. Don’t own anything even when you own it. Think of nature. Nature does not belong to anything. So, however much you might say you have a natural mind, as long as you belong to one thing, in other words being biased or have hang-ups, you cannot maintain Pakthi. Fine weather is fine. Cloudy weather is fine. When dying, death is fine. When alive, living is fine. When sick, being sick is fine. It is easy enough to say this when all is fine. But it is not so easy to show such a positive response to everything that happens in life all the time. I believe a person can be saved if one can do two things: always maintain one’s response to situations with this positivity and live a proactive life. A positive response means, regardless of the way the situation affects you, to respond to it with a delight and to appreciate or be grateful for what has happened. You cannot delight your life force unless you can appreciate what has happened. So I say to sick people that, as one would find meaning in work or meaning in life, which means, really, to find joy in working or in living, seeing they are sick, if they want to get better faster, they must find joy in being sick, or see how they can find meaning in being sick. Very few people try to find meaning in sickness or in suffering. Be joyous in sickness. Be joyous in suffering. People think these are negative states and so they look sad or gloomy. When they show a negative response, it is very hard for the internal life force to get to work. Stimulate your life force with a sense of joy. Bakthi teaches you how to live a life where you would interpret all life events as joyous events and utilise the events as a source of delight for yourself. When you delight other people, you give them life as much you give yourself. So I said to the business men (at the seminar) that you lose your way because you run your business wanting it to be successful. Run your

business to delight other people. This applies to all things. I challenged Dr. Takemi that the doctor should not be qualified if he/she could not make a prescription for the patient to be joyful of living, of being ill, or of day to day living. The life force works by constantly wanting joy. The life force IS god. To live a life that would delight the life force means to live a life that god would be pleased with. I call this religion. There are many sects, religions, etc. in the world. To me, they are a vehicle offering different sets of ethics, versions of Yama and Niyama, but they themselves are not religion. However, one must learn the steps through a set of beliefs and understand the do's and don'ts. Without knowing them, one will never get to the state of Nothingness. I used to be trapped by the *kanji* expression, 'Nothingness'. It literally means 'No Mind' in *kanji*. So I tried to imagine myself what the state of nothingness would be like. I wondered if I would not find anything funny, sad or angry but always smiling and behave like a mountain hermit. I waited and waited but there was no sign of myself approaching that state. I still got angry or annoyed. Eventually, I came to learn that 'Nothingness' meant that one did not have any unnatural thoughts. When unnatural thoughts were gone, you were in the state of "Nothingness". When any thoughts that would get in the way of or stop you from being delighted with life are eliminated, you have attained Nothingness. To attain this state – a state free of conditions, of calculation, of good deeds, or of righteousness, you must practise **Bakthi**. Unless you reach this state, even if you want to or intend to trust god, you can only trust god's will when it is convenient or comfortable enough for you. So I believe that only **Bakthi** Yoga practice can lead you to true faith that is the state of Nothingness.

第 8 段階: 三昧行法 (サマーディ)

The next step is Samadhi. This training is called *Sanmai* in Japanese. You may have heard this term before. It is a state of oneness of oneself with others. I said love is accepting other's heart; that means your heart and the other's heart meld together. Without Samadhi, it is not possible for this to happen. You might think you are listening to another's heart but, in fact, you are imposing your heart on the other's. In Samadhi, there is no distinction between 'myself' and 'them'. They are all interchangeable. 'They' are all 'I'. Work melds with myself and I meld with the work. When you and the work are in the state of Samadhi, I believe, for the first time, you can say that you have done the work or have worked hard. If you see the work to be work, you are not doing the work in the Samadhi state. You can tell this if you notice that you are tired, you don't enjoy doing it, or you find it boring, furthermore, you tend to seek rewards. I said to the senior business men that the reward for the work is work itself and that to be given an opportunity to do the work itself is a reward. The worst thing for our body and mind is to be made to work when you don't want to do or to live a daily life unwillingly. Nothing is more unbearable than these. So I say to everyone never to do anything unwillingly. Whatever you do, do so only when you like doing it, loving it, and appreciate doing it. Very few people notice that practising the opposite of joyfulness causes damage to both body and mind. I say to everyone, whatever you do, be happy. So in Dojo, I lead laughing sessions. It is not that easy to laugh. Over 100 people gather to laugh together. I say 'let's laugh'. More than half of them find it difficult to laugh. Those suffering from nervous breakdown or from terminal illness usually find it impossible to laugh. Laughing is the best medicine for any illness. In the early days, I thought *Zen*

practice was meant to be very serious. When I had to concentrate, I would brace myself, tighten the Tanden very hard, and strain my eyes ... This is not *Zen*. *Zen* training is about extending one's spirit from the state of laughter. When I understood this, I understood what my seniors meant by breathing being the essence of all the training and spiritual attainment. Building on this, I devised *Shusei gyoho*. That is to change breathing at the right moment. When you change breathing, you find the body changes at that moment. Jesus Christ performed miracles. He healed a blind man. He made a crippled man walk. I can do all this, too, by changing breathing. If you don't believe me, get a wolf to chase a paraplegic man. He would try to run. A paraplegic person does not normally breath properly. But the breath he takes at that moment so as to run is a cure for his paralysis. The basic principle of changing breathing is to change the posture. You have to change the mind and food to change the posture.

Since August last year, we started to take care of a number of gravely disabled people sent from the hospital to the Dojo. They are mentally and/or physically disabled. Some of them improved rapidly. We had a person who would have an epileptic fit every 15 minutes for an hour. We had a couple of people with hydrocephalus, who had enormous heads, like bowls, that I had never seen before. Currently, we have a person with Downs syndrome. I would like all of you to see them. Firstly, I want you to see the effect diet has had on them. To people in a 'normal' state, it is very difficult to explain and have them see the effects of diet. When you put these children on the diet that Morishita sensei spoke about, some symptoms disappear immediately. But this is not enough. Until their parents change, they don't change fully. So I always get the parents to come with them. We must change the thinking of the parents, their diet and breathing. They will not change breathing just by showing them how to. So I have to show them hands-on how to lift a leg, arm, hip etc. This is all to change breathing. Currently, there are ten of them at Shimoda Dojo. Some were transferred from here to Shimoda. Some people were on crutches but started to walk within a few days of arrival.

So to do Samadhi, you must be able to read the other's mind – remember that others include yourself. This is especially important when you work with children. You must be able to understand their thinking. Before I came to this Dojo, I used to take in children, around 3 years old, with behavioural problems. In no time they changed. People would ask me how I did it. Firstly, love them, secondly, acknowledge them. You must acknowledge them for their merits only and not for their demerits. There is no need to point out their demerits but tell them how good they are and encourage their merits to develop. Thirdly, teach as little as possible. Why? Because if you try to teach them, they shut down. Do not try to do things for them. People ask me why children change so much even if I don't teach them. My reply is that because I don't teach them. Then they ask me why I don't teach them. I then reply that I do teach them but I do so by example and through hearts. The key is showing the heart. This means through projection. Remember this. We take care of many disturbed people. I used to find it very hard working with disturbed people because to me they looked disturbed. However, their madness is so striking that I got distracted. Imagine interacting with a person with a mental disorder. They adhere so stubbornly to acting mad. So you don't have a chance to win over their stubbornness. But after having

done aforementioned trainings, you stop seeing their madness. Instead, as you notice how much better they are getting, you take on that aspect of them and project it back to them. This is a key to teaching yourself and others. In other words, don't interact with a person if you keep thinking that the person is going to die. Wait until you stop thinking that way about that person. If you cannot like the person, don't interact with that person as long as you feel that way. People say I am a kind person but this is because I project back to them what they are. When my projection is absorbed by the other person, this is called the Samadhi Treatment.

第 9 段階: 法悦行法(プラサード)

The next step is Prasad, the *Hoetsu gyoho*. *Hoetsu* means joy. What we normally call a joy is not always the genuine joy. Prasad is a training to seek out genuine joy, legitimate joy, or logical joy. In Prasad training, we assume we are gods and treat others as if they are gods, too. For example, before you speak, think that you are a god or the audience is god. If you do, you cannot say foolish things or behave foolishly. If you think you are a mere human or an animal, you will behave less thoughtfully. Say to yourself you are a god or the others are god, and you find yourself treating yourself and others very well. For the first 15 years or so, I could not get on with my wife. I used to be hostile towards her. I knew I had to treat her as if she were a god. I could do this with other people but not her. It took me 15 years before I could worship her. I wanted to do it for her but my pride got in the way. The same thing can happen between a parent and a child, too. When one was behaving badly until yesterday, how could one be different the next day. And so, one would continue to behave badly. Whenever I went into the mountain, I would worship her (away from her). But this was not good enough. Then, I started to worship her while she was asleep. I sometimes shook her gently to make sure she was asleep, and I would worship her. Even so, I would still be watching her while I worshipped her to make sure she was not waking up. I had to make sure I stopped before she opened her eyes. If she saw me, I would be too embarrassed. This would not constitute a Prasad practice. My wife put up with this for three years. She kept her eyes shut even though she knew what I was doing. One night she opened her eyes wide and told me she had known this all along. She did not say so because she did not embarrass me. Although it is a good deed, when one has a hang-up or preoccupation, one can find it hard to practise. This is Prasad.

第 10 段階: 仏性啓發行法(ブツディ)

The next step is Buddhi. This is the training to develop the Buddha nature. Being a buddha is the state of having a pure mind. For example, you don't see water as water when you are a buddha. You see it as a sacrifice, a gift from the heaven and the earth, and are grateful for it. You must be aware of this constantly. This is not so easy. I have lived my life this way for over 40 years. When I am in a good way, I can do this better, but as I am not always in a good way, I still find it hard to follow this way. However, I can move to this state more quickly than before. This is Buddhi.



These are the ten steps of Yoga. I cannot explain Yoga in one hour. In summary, my

message is to practise being joyful. The more flexible your body is and the deeper your breathing is, the happier your life force becomes. If you take in the right food suited to you, it is the nutrients, and your life force is happy. If you take in unwanted food, it becomes poison, and your life force is unhappy. If you store unwanted things, your life force suffers. So eliminate them. The more desires you have, the better it is because desires act as your stimulants. If you find yourself having less and less desire, you may be on your way out. You won't die while you have too many desires. If you don't want to die, have more desires and stimulate yourself. However, you must change your desires to fuss-free ones. To have is good, not to have is good, and to have is even better and not to have is even better. The first step to practise this in Yoga is fasting. When you practise being deprived, you can practise controlling. Fasting is the opposite of eating. If you have never fasted before, it is a big deal. Many people come to the Yoga Dojo to do this. When they put nothing into the mouth, I find their head becomes full of food. They are preoccupied with food. Day and night, food is all they talk about. I say to these people it is not fasting. They are just eating no food. No food is damaging and has little benefit. Practise genuine fasting where you know it is fine to eat and is fine not to eat, too. I don't mean not to eat for months and months. I experimented to see how long one could fast. I did for 65 days. I did 90 days, which was OK. At every opportunity, practise doing the opposite. This applies to the emotions, also. Feel the emotion that is opposite to the one you felt. The moment you thought of someone abhorrent, turn around and admire the person. The moment you thought you could not forgive the person, turn around and apologise to the person. Practise changing your emotion to the opposite. Practise this and you will no longer need to winge. I better stop now as they are telling me it's time. I will be available all day tomorrow so we can talk further.

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