

THE LIFE OF NAKAMURA TEMPU

By Sawai Atsuhiko

Photos Courtesy of Sawai Atsuhiko

Edited by H. E. Davey and Kristen Doherty

Since the early 1920s, a unique form of meditation and yoga has existed in Japan. This distinctly Japanese version of yoga combines seated meditation, moving meditation, breathing exercises, and other disciplines to help its practitioners to realize unification of mind and body. It is called Shin-shin-toitsu-do, and through its principles of mind and body coordination students are able to realize their full potential in everyday life. It was created by a remarkable man, who led an equally remarkable life. He was known in Japan as Nakamura Tempu Sensei, and this is his story.



The Birth of Nakamura Saburo

Nakamura Tempu Sensei's (1) father was a bushi, a noble warrior, and the son of a great feudal lord in Kyushu, Japan. He was a progressive man, who tried to introduce European ideas to his country. Tempu Sensei's mother was born in Tokyo and was a charming woman, strong and reliable. After the Meiji Restoration in 1868, the bushi were removed from power. Nakamura Tempu Sensei's father was given a high-ranking government post in Tokyo, where he invented a strong paper (made of silk and traditional Japanese paper), which was used in the manufacture of the new government's bank notes. The family lived in a Tokyo suburb not far from the paper factory. He was born in this house and was originally named Nakamura Saburo.

Saburo's early childhood is interesting. He was a wild boy, who on one occasion, when in a fight, became so furious that he broke one boy's fingers and tore off another's earlobe! This is quite a contrast to the gentleperson he would later become, a respected spiritual teacher that widely espoused world peace.

In junior high school, Saburo was the captain of the judo club. Once, when his team defeated another school's team in a tournament, the losing team bore a grudge against him since he was the captain. They lay in ambush, and when he was on his way home, ten of the boys beat him badly.

The next morning Saburo visited each of the boys' homes and confronted them. Finally, he visited the captain's house, and upon entering the house, found the teenager there. Fearing for his life, the boy rushed into the kitchen and grabbed a knife. They grappled with each other, until Saburo snatched away the knife and plunged it into the boy's belly, killing him. He was sent to prison. He was later declared innocent having acted in self-defense.

He hated losing to other children, and later, this attitude greatly helped him overcome various difficulties in his life. He would grow into a perfectionist, who would take great pride in doing anything and everything thoroughly. Later in his life, this tendency could be seen in his earnest search for what is of value in science and philosophy.

A Secret Agent is Born and Nearly Dies

Nakamura Saburo played an active role as a military spy in the Sino-Japanese War (1894-95) and the Russo-Japanese War (1904-05). When the latter war broke out, he applied for a job as a spy and got it even though there were 2000 applicants from all over the country. Saburo was chosen because he was courageous, and because he excelled at judo and kendo (a modern form of swordsmanship). He went to work as an agent in Manchuria with his partner Hashizume, a Japanese person that was born in Manchuria, but who looked like a native Chinese.



Their team blew up a bridge, slipped into the headquarters of the enemy to steal documents, and fought with bandits using Japanese swords. Saburo, in particular, was a lethal weapon when he had a sword in his hands. However, he was captured by a Cossack cavalry and sentenced to death by a Russian lieutenant.

Facing death, he did not feel any fear. In fact, he had a sound sleep the night before his scheduled execution. The following morning he was served a substantial Russian breakfast, which he ate to his heart's content.

The official, who was to observe the execution, joined him at breakfast. He was impressed by Saburo's composure and said, "You look like a young boy. I am sorry I have to execute you. Don't you have anything to say before you die?"

"No, nothing."

"Strange . . . you do not look sad or frightened. Why?"

Saburo said, "I'm not sad, but I do have one regret."

"What do you regret?"

"My mother cannot see me now."

The Russian official exclaimed, "I don't understand Japanese people! Would your mother be happy to see you die?"

"No, not happy but proud that I'm dying for my country."

Just before he was to be executed, Saburo refused to put a blindfold over his eyes, saying to the three gunmen, "I want to see where the bullets hit me. Don't miss."

When the shooters were about to fire, a hand grenade exploded. It had been thrown by Hashizume, who was informed of Saburo's plight by a Chinese girl whom Saburo had saved from bandits. The commotion caused by the explosion allowed Saburo to run away, albeit with a stake stuck to his back. It was indeed a narrow escape. Later, this true story became a drama and was performed in theaters in Japan.

Tuberculosis and the Search for a New Life

Japan won the Russo-Japanese War. However, Saburo's life in Manchuria was miserable. He drank bad water, ate rotten food, and wore laborer's clothes.

After he came back to Japan, Saburo began to cough often, and one day after vomiting blood, he was diagnosed as having severe tuberculosis. Death was slowly advancing, and there was no cure in those days.

When he had been sentenced to death Saburo was not afraid, but this time it was different. His strong mind was getting weaker, and he was becoming angry with himself. He began to read books on religion and philosophy and thought constantly about the meaning of human life. He met Christian and Zen saints in Japan, but no one seemed to answer his primary question satisfactorily: "How do I make my mind stronger?"

He was discouraged to discover that even famous religious personalities did not have concrete and pragmatic principles or methods that could be used to guide people with love and sympathy. They would preach certain ideas, but they didn't actually teach them. Later, when Saburo became the renowned spiritual teacher Tempu, he invented easily understood principles and methods of mind-body unification. He helped people in a loving and sympathetic manner, because he had gone through a nearly unbearable experience at the time of his illness.

An ordinary man or woman on falling ill might want to stay in his or her own country, but not Saburo. Instead he went on a long journey by boat, crossing the Pacific Ocean to the United States to seek truth and salvation. However, in America he was disappointed again because nobody could answer his burning questions.

In New York, he studied medicine at Columbia University, but still he could not find a solution to his problems. He then sailed across the Atlantic to Britain, where he attended a very expensive seminar on psychotherapy. At the conference, the speaker concluded: "Forget your illness. That is the secret to curing a disease."

Saburo was not satisfied with the man's answer, so he visited him. "I'm at a loss. I can't forget my illness. Please show me how to forget it."

"Try and try," the seminar leader said.

"I've tried many times, but . . ."

The man did not have another answer, and they started to quarrel. Saburo grew angry. He got up, and kicked the door before leaving the room, thinking it was not possible to teach people without first showing them how to do what you're asking of them. This would serve as a catalyst for the evolution of his practical approach to teaching mind and body unification.

Not much later, an acquaintance of his gave him a letter of introduction to the famous actress Sarah Bernhardt. He went to Paris to meet her in 1911. Bernhardt was not only a great artist but a good philosopher too. When he visited her mansion he expected to see a much older woman, but Bernhardt looked no more than 27 or 28 years old. She was in fact 66 years of age.

"You look very young. Are you really Sarah Bernhardt?"

"Yes, there is no age for an actress," she said smiling.

Saburo was allowed to stay a few months at her immense house, where beautiful actresses and celebrities visited her salon, and where he often heard genuinely happy laughter. It was there that he came to fully realize and value the importance of laughter in human life. It would become one of his major teachings.

Sarah recommended that he read a biography of Immanuel Kant, a German philosopher that had suffered from an incurable lung disease from the time he was a child. Kant had endured great pain and constantly complained to his parents. On one occasion, a doctor attending him when he was ill said, "Your illness, I'm sorry to say, cannot be cured. Your body is suffering, but your mind is healthy and need not be suffering. If you don't think of your body, your mind will do what you want it to do."

Kant then realized how he would live his life--he would follow the inclination of his mind to do what he most wanted. And that was to study philosophy.

Saburo was very moved when he read this story, and its message would later be reflected in his Shin-shin-toitsu-do, "The Way of Mind and Body Unification." (Later, Tempu Sensei told his students that he often recalled the story of Kant during his meditation in India, the final episode in his search for a tuberculosis cure and spiritual realization.)

About this time, Saburo was introduced to Dr. Hans A. D. Driesch, who was an important German thinker in Europe. Saburo asked him about the relationship between body and mind, and how to make his mind stronger. The philosopher replied, "This is an age-old mystery. I will think about it, and you will think about it. If either of us can find the answer, it will be a great contribution to humanity."

His comment was less than encouraging. Tempu Sensei later told his students, "I thought if I opened this door, there would be a garden full of beautiful flowers. But what I found was a big ravine of despair."

Saburo lost all hope. He decided to return to Japan to see his mother and die a disappointed man. At Marseilles, he boarded a cargo ship for China. He thought he might die on the way as he lay in bed like a sea louse.

When the vessel was near the Suez Canal, there came a report that an Italian gunboat had run aground at the Canal, and that they would have to wait in Alexandria, Egypt for several days. The ship dropped anchor in the port of Alexandria at the mouth of the Nile River.

On board the ship was a boiler man from the Philippines, who befriended Saburo. "You and I are the only Asians on this boat. Why don't we become friends and go and see the pyramids," he said.

Although Saburo was not in the mood, he went with him to Cairo, where they stayed at a hotel. The following morning, when Saburo was at the washbasin, he vomited a large amount of blood. He felt dizzy and could not continue standing, so he lay in bed as if dead. His Filipino companion went to see the pyramids.

A Mysterious Stranger

A few hours later an African hotel boy noticed Saburo and said, "If you go without eating anything, you will die." The huge man carried him in his arms to the hotel restaurant. Saburo ordered soup, but in his weakened condition, it tasted like sand.

He then noticed a man wearing purple sitting five or six tables away. His skin was brown, and he looked to be about sixty years old. In truth, he was closer to 100. Two men were standing behind him and waving a big feather fan.

"Maybe he is a chieftain somewhere," Saburo thought to himself.

Big Egyptian flies, the size of a thumb, were flying around the restaurant. One of the flies landed on the table in front of the mysterious man. He pointed at the fly, and the power of his will seemed to affect the fly, and it became motionless. A waiter picked it up with two sticks and dropped it into an ashtray.

"Is he a magician?" Saburo wondered. The man looked at Saburo and smiled. Saburo, who was moved by the man's gaze, smiled back weakly. The old man commanded, "Come here!"

In an instant, Saburo found himself standing before him as if pulled by a strong magnet. The man watched him closely for a while.

"You have a serious illness in your right lung. You've decided to go home to die. But my eyes tell me you are not destined to die as yet. Come with me tomorrow."

"Certainly," Saburo answered without thinking, and he was surprised at his own words.

He told the story to the Filipino boiler man, who replied, "He might be trading slaves, and you might be sold!" He tried to stop Saburo from going with this strange man. The situation looked serious, and his Filipino friend started to cry. But Saburo's mind was already made up.

The next morning when Saburo went to the bank of the river behind the hotel, he saw a ship with three sails moored there. On board the ship was the man. He simply said, "You are saved."

Saburo did not ask who he was, where he was taking him, or even how he could save him. His silence interested and delighted "the man in purple."

At the Foot of the Himalayas

After a three-month journey, they reached a village in India called Gorkhe, which was at the foot of the third peak of Mt. Kanchengjunga in the Himalayas. This village was an old historical place, where yogis [\(2\)](#) came to practice under the guidance of their guru, or teacher. The strange man was this spiritual leader, a yoga adept named Cariapa (a.k.a.

Kaliapa). The British Royal Family invited him once a year to see the King, and Saburo had met him by chance in Cairo, when the holy man was on his way back to India. This encounter was a pivotal moment in history, and not merely because it saved Saburo's life. For Nakamura Saburo would eventually evolve into the man affectionately known in Japan as Tempu Sensei, founder of the Shin-shin-toitsu-do system of Japanese yoga. And he, in turn, would rescue many people in Japan from illness, while helping countless others.

In this yoga village, an old man took care of Saburo. He was given a simple hut to live in. As Saburo belonged to the lowest class (caste), and Cariapa to the highest, Saburo was told not talk directly to him.

Every morning the guru appeared to receive the greetings of his students. Saburo and others were asked to prostrate themselves on the ground and were forbidden to look up.

Days passed in this way, but Cariapa did not teach him anything. Saburo thought the guru would call him immediately for instruction, but more than a month had passed. Had Cariapa forgotten the promise he'd made in the Cairo hotel? Saburo could not wait any longer, and when the guru came his way a few days later, he stood up suddenly and said, "I have a question!"

Cariapa smiled his usual big smile. Saburo knew then that he had not forgotten his promise.

"You told me in Cairo that you would teach me. When will you do it?"

"I'm ready to start anytime, but you're not ready yet."

"I am ready. I have come here for no other reason."

"You do not look ready. I will explain--bring me an earthen pot full of cold water."

There were some pots of cold water lying here and there. Saburo brought one to the guru. Next, Cariapa ordered him to bring a pot full of hot water. Saburo did so.

"Pour this hot water into the cold pot," the teacher said, even though the pot was already full of cold water.

"The water will overflow, if I do so," Saburo said.

"How do you know that?"

"Why, it's an easy thing to see," Saburo said indignantly.

"The same can be said of you. Your mind is full of other things. You are thinking, 'I've studied medicine in America, I'm from a civilized country, and I've read a lot of books on philosophy.' You are also full of pride. If you are not empty, whatever I say will not enter your mind, right?"

Startled, he understood immediately and was taken aback.

"You seem to understand me now. All right. I'll teach you from tomorrow morning. Please come to my room with a mind like a newborn baby's."

First Steps on the Path

At last Saburo began his yoga training. The most important step was to learn how to realize *kumbhaka*, a psychophysical state that he was told was akin to a spiritual body that can endure all kinds of hardship in the harsh Himalayan mountains.

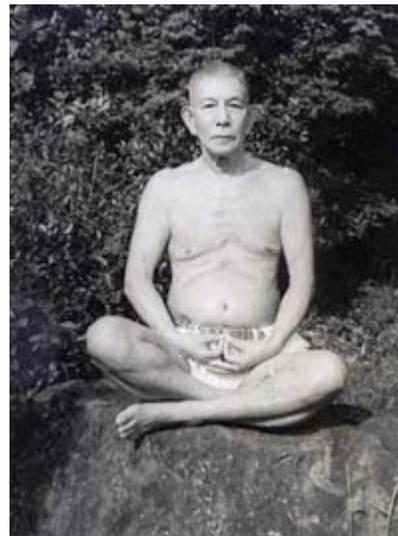
His yoga teacher only gave hints on how to accomplish this: "Keep your body like a bottle full of water with even pressure around it. This is kumbhaka."

The yogis who were eager to realize kumbhaka would enter a shallow stream and sit in the water in meditation. The water was icy cold, because it came from the melted snow of the Himalayas. With the lower part of the body in the water, they attempted to adopt a yogic posture that would enable them to endure the cold.

Once a day, Saburo was allowed to practice this with the other yogis. The guru told him that an old man, now nearly 90 years old, had been doing this for years, but he still had not been able to remain composed in the frigid conditions. Saburo, however, after some weeks found he was capable of enduring the icy water.

"Now you're getting it," Cariapa called to him while Saburo was in the river. But once Saburo was out of the water, the guru cried, "No, not yet!"

Saburo wondered what was not as yet good enough for his mentor. He went on practicing in the river, and a few days later, after he had gotten out of the water, the yoga teacher approached him and said happily, "Now you have it. As far as I know, you are the quickest to accomplish kumbhaka." (3) (Cariapa appears to have largely taught Raja yoga and pranayama--the yoga of meditation and breathing exercises. Saburo seems to have received little instruction in the stretching exercises and physical postures of Hatha yoga, which is the form of yoga most widely practiced in the West.)



To Saburo, the meals seemed to be of poor quality at the yoga village--sometimes just millet or barnyard grass dipped in water was served on fig leaves. One day Saburo complained to his teacher, "I am suffering from tuberculosis. When I was in Europe, I used to eat nutritious food like meat and eggs every day. Meals are poor here. Can they sustain my body?"

Cariapa responded, "Look at that elephant over there. He has a huge body but eats no meat or eggs."

After some time, Saburo, strangely enough, stopped vomiting blood. His fever went down, and he even gained weight.

At first he thought, "This clean air must be good for my health." But gradually he came to believe that it might be the plain vegetarian food that was improving his health.

Since he had realized kumbhaka, the guru began to take him to a waterfall deep in the mountain in order to meditate. They--the yoga teacher riding on a donkey and Saburo on foot--went into the mountain every day.

There was a flat rock near the basin of the waterfall. On their first visit, Cariapa pointed at the rock and said, "Sit here and think about why you were born into this world."

Saburo sat there and thought about the question for many hours. In the evening, the guru suddenly appeared and asked for the answer to the question. His answer was wrong, and Cariapa hit him.

At that shocking instant, Saburo realized that he was born with a great mission to create something in unison with the creator of the universe. He felt that he was with the one with this universal spirit, and that he was given the same wisdom. He told this to the Cariapa. And this time, the guru praised him, saying, "Well done."

The Voice of Heaven

Despite his realization, Saburo and Cariapa continued to visit the waterfall for meditation. At first, Saburo was annoyed by the deafening sound of the waterfall. He complained to his teacher, "That sound is terrible and deafening; it drives me crazy. Can't I sit somewhere more peaceful?"

Cariapa replied, "I've thought deeply about this, and I've chosen that flat rock for your meditation."

"Why?"

"To help you hear the Voice of Heaven."

"The Voice of Heaven?"

"Yes."

"Do the heavens have a voice?"

Saburo respected the teacher, but he still had some doubts about this whole "Voice of Heaven" idea. He thought he had come from a civilized society, and he felt that he was now in an uncivilized, uneducated part of the world.

He asked cynically, "Have you ever heard the Voice of Heaven?"

"Yes, I hear it all the time. I'm hearing it even when I'm speaking with you like this."

Saburo couldn't understand what the guru was talking about.

"If you are disturbed by the sound of the waterfall, you cannot hear it. Nor can you hear the Voices of the Earth."

"You mean there are Voices of the Earth, too?"

Cariapa explained, "Beasts howling, insects chirping, birds singing, the sound of the wind--these are all the Voices of the Earth."

"I can already hear them."

"Can you hear them by the basin of the waterfall?"

Saburo blurted out, "No, it's impossible. In that deafening terrible sound, you can't hear anything."

"As long as you think that way, you cannot hear them. Try to hear the Voices of the Earth today. Actually try first, and then see whether you can hear them or not."

Saburo tried, but the roaring noise thundered upon him, and he could not hear anything. But a few hours later, as he was closing his eyes and sitting calmly on the rock, he faintly heard a bird chirping, "Twee, twee, twee."

He opened his eyes to see some little colorful birds flying from one rock to another rock. At first, it seemed like a kind of hallucination, but the next moment he could clearly hear a bird singing as he watched its hooked beak moving.

"Now I can hear!"

Then he noticed that when he tried very hard to hear, he could not hear. But when he did nothing, his mind would grow calm and empty, he could catch the twittering of the birds.

After some days, Saburo found himself able to hear cicadas chirping, the sound of the wind touching the foliage, and even the howling of a panther and a wolf deep in the forest. He happily reported this to his teacher.

"That's wonderful. Now you can also listen for the Voice of Heaven," the guru replied.

Saburo tried hard to hear the Voice of Heaven. However, he could not hear anything. There was not a single clue.

He asked the yoga teacher, "What does the Voice sound like?"

"Did you also hear the Voices of the Earth, when you tried to hear the Voice of the Heavens?"

"What?"

Cariapa clarified, "You can naturally hear the Voice of Heaven if you are not attached to the Voices of the Earth that enter your ears."

Saburo was puzzled, but kept trying to hear the Voice of Heaven. "I'll try to ignore the Voices of the Earth," he thought. But the more he tried to do so, the more the Voices stuck in his mind.

Day after day he continued this meditative practice of listening for the Voice of Heaven. He became irritated. He hated the idea of asking yet another question of his guru, and began to grind his teeth in frustration.

Every day he felt great suffering. He even felt an impulse to throw himself into the basin water of the falls. "How many days have passed like this?" he wondered.

One day, while sitting with his eyes closed, he felt something lick his knee. He opened his eyes and saw a black animal the size of a large dog. Saburo very quickly realized that it wasn't a dog. It was a black panther.

Saburo stared at the panther. The panther stared at Saburo. He looked into its glaring eyes and his mind emptied itself as it had in his meditation. He did nothing, and slowly the animal went down to the stream.

After it disappeared, Cariapa appeared and rushed over to him.

"Did you see a panther?"

"Yes, I did."

"Are you all right?"

"Yes I am, sir."

Saburo was told that the black panthers of the Himalayas are said to be the most fierce and dangerous in the world. On the way back to the village that evening, the guru asked him, "Did you feel any fear when you met the panther?"

"No, not at all."

"Then you will be able to hear the Voice of Heaven in no time. When your eyes and the panther's eyes met, you did and thought nothing. That natural, unforced, innocent feeling is very important. Don't forget that feeling!"

Three more months passed, yet Saburo could not hear the Voice.

He told Cariapa, "It seems very hard to hear the Voice."

"If you think that way, it is hard. You now hear birds chirping and cicadas singing. But when you listen to me, your mind

perceives them, yet it isn't attached to them. That's why you can listen to me, right? That's it. It's the same thing. It is so simple."

Saburo tried again and again to hear the Voice of Heaven, and it nearly drove him crazy. He felt humiliated. The heavy burden on his mind was nearing its limit.

One day Saburo thought, "No more! I'll stop this. I give up."

And he stood up and shouted, "What's the use of it? I have been living my whole life without hearing that Voice. The hell with it! Damn it!"

He threw himself on the grass with his face up. He opened his eyes halfway and looked up at the sky. Some flecks of clouds were floating by. Slowly he grew interested in, and attracted by, the changing forms of each cloud. Without realizing it, he naturally found himself doing and thinking nothing, though his ears were receiving various sounds around him.

At that instant, he attained a profound realization, and he penetrated deeply into the ultimate nature of life.

He said to Cariapa when they were leaving the mountain, "I was watching the clouds, and suddenly I felt myself thinking nothing . . . however, I did not hear any Voice."

"Well done, you've heard the Voice at last."

"What do you mean?"

"The Voice of Heaven is a voiceless voice--absolute stillness."

"I see . . . well, I have another question. What will happen, if you hear the Voice?"

Cariapa simply answered, "Your life will now be filled with an infinite and natural life energy." (4)

"Natural life energy?"

"Some day soon the signs of its presence will be clearly evident to you."

Tears welled up in Saburo's eyes and fell down his cheeks. He thought, "I studied medicine at university, but I could not see this truth. Now the universe, trying to save a fool such as me, whispers such precious words to me through this old man."

And he cried in joy. It was 1912, and he was 36 years old. In this way, Saburo experienced satori, or spiritual realization. His illness was gone.

Returning to Japan

Before he came back to Japan, he landed in Shanghai to exchange ships. There he met one of his old friends, a Mr. Enza, the Japanese Ambassador to China. The diplomat asked him to be a bodyguard to Sun Wen, who was then carrying on the Xinhai Geming Revolution. Saburo agreed and later became the highest-ranking consultant to Sun Wen. He entered the Tzu Chin Cheng Castle with him.

As a reward for his service to the great leader, Saburo was given a large amount of silver when he left China for Japan. With this capital, Saburo established a bank and several companies in Tokyo. He became a success in the world of business



and made a massive fortune.

After several years of playing a leading role in the Japanese business community, he had a powerful vision that he was to teach people what he had learned in India. He threw away his social status, businesses, and his fortune. At the age of 43, he began to teach his ideas to the public. It was June 8th, 1919.

The Wind of Heaven

Saburo named himself Tempu, "The Wind of Heaven." (5) Hara Takashi, who was then Prime Minister of Japan, heard of him, attended one of his lectures, and was very moved. He helped some of Nakamura Tempu Sensei's students create a society to support Tempu Sensei and his work. The Society was called Toitsu Tetsuigakkai, or "The United Philosophy and Medical Research Society." It was later named, Tempu-kai, "The Tempu Society." Leading people in many social circles became members. And the study of Shin-shin-toitsu-do wasn't limited to Japanese citizens.

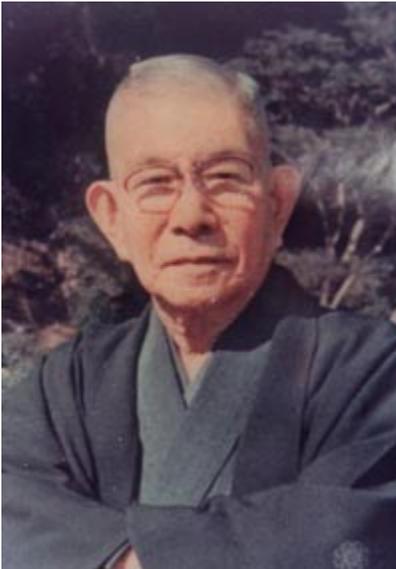
Nakamura Tempu Sensei's life after returning to Japan was radically different from before, as he was a radically different person. Gone was the violent youth, replaced by a mature teacher of meditation, who widely espoused nonviolence.

During World War II, Tempu Sensei was one of relatively few people in Japan to widely speak out against Japan's wartime activities. Despite the fact that many top military leaders were among his students, and despite the political climate in Japan, he openly criticized his country's involvement in the war. As the result of advocating Japan's withdrawal from the war, he was put in prison. He was eventually released, but he still continued to fearlessly advocate absolute nonviolence on both personal and political levels.

Just after the end of the World War II, Tempu Sensei was invited to give a talk on Shin-shin-toitsu-do at the General Headquarters of the American Occupation Army. This may seem odd, but the reason was simple: he had saved an American pilot from being killed by a Japanese mob when the officer had to make an emergency landing in Japan. He could also speak English well, as he had studied medicine at Columbia University. (6)

Tempu Sensei was quite happy to teach the audience at the GHQ. The millionaire John Rockefeller III, who happened to be in the audience, was so impressed by what the Tempu Sensei had to say that he invited him to teach at his Life Science Institute in the United States. He said, "However much money you want, I will give you. So please come to America!"

"I don't want any money. I want to teach my people first, then I might go to your country," replied Tempu Sensei.



He never did visit the United States to teach, but after returning from India, he did advocate the establishment of peace and friendship on both personal and international levels. He had changed dramatically from the violent boy, the spy and soldier, and the dying man.

Nakamura Tempu Sensei taught for about 50 years. He gradually evolved a detailed system of exercises and mind and body unification principles that encapsulated his realization in India, and his teachings helped and transformed the lives of many people.

About one million people became members of Tempu Society during his lifetime. Tempu Sensei never advertised the Society, though. He liked to share the Way of the universe with people who found him through the course of their spiritual evolution and destiny. Nakamura Tempu Sensei passed away and returned to the universal spirit in 1968. He was 92 years of age.

About the Author:

Sawai Atsuhiko Sensei graduated from Kyoto University with a degree in English and American Literature and has been an English Professor at Kyoto Sangyo University since 1957. He is the author of the poetry collections, *Devils of Adolescence* (1967) and *The Mirror* (1973), and the translator of *The Collection of Poems by Theodore Roethke* (1984). He is also a direct and senior disciple of Nakamura Tempu Sensei. He serves as a Director for Tempu-kai and as a Senior Advisor for the Sennin Foundation Center for Japanese Cultural Arts.

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Editor's Notes:

1. The term sensei means "teacher" or "professor," and it is a respectful and honorific title that commonly appears after a teacher's name. Names in Japanese are usually written with the family name appearing first, although this convention is often improperly reversed in the West.
2. The term yogi refers to a yoga practitioner.
3. The term kumbhaka, in many forms of Indian yoga, typically refers to a moment during pranayama breathing exercises in which the breath is suspended and held. Tempu Sensei and/or Cariapa appear to have used this word in a somewhat different way. In Shin-shin-toitsu-do, kumbhaka can indicate a special posture in which the nervous system is in a balanced and proper condition and a state in which the mind and body are unified. It also sometimes refers to a particular kind of breathing exercise that can be used to restore and/or maintain composure.
4. There is a long line of Indian yogic thought that concerns itself with prana, or the "life energy of the universe." Japan has a parallel tradition in which this life force that animates all creations and the universe is called *ki*. Tempu Sensei expressed the workings of *ki* in his system of health exercises and meditation, and these methods are useful for understanding and developing *ki*. Tempu Sensei sometimes used a variety of words to describe this natural, universal energy ranging from *ki* and *prana* to *uchu-rei*, or the "universal spirit." He thus described a life energy that animates and regulates the entire universe, while it is simultaneously contained in the smallest insect. While various religions have named this energy in various ways, Tempu Sensei appears to have focused on terms that are more "neutral," and which can be embraced by all people.
5. At one point in time, it was not uncommon for Japanese people to change names at certain stages in their lives. This was usually done to coincide with important changes in life, such as the creation of a new form of spiritual training like Shin-shin-toitsu-do. The changing of names is less common today, but not unheard of.
6. Nakamura Sensei was well educated, and as the result, spoke English reasonably well. This allowed him to study medicine at Columbia University and to communicate with various acquaintances and teachers in Europe and India, who also spoke English.