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The Kokusai Nihon Yoga Renmei (International Japanese Yoga Association) is devoted to offering The Way of Mind and Body Unification to all interested parties throughout the world.



A HANDKERCHIEF

by Sawai Atsuhiro

Nakamura Tempu Sensei was my teacher and the founder of the Shin - shin - toitsu - do system of Japanese yoga and meditation.

He contracted tuberculosis and visited the USA and Europe searching for a cure and peace of mind. After finding neither, he ended up in India, where he studied Raja yoga, the yoga of meditation, for three years. During the process of meditation, he experienced a profound realization into the nature of life

and the essence of the universe. And his tuberculosis disappeared.

He subsequently returned to Japan, where he taught meditation for numerous years until he passed away in 1968. Many people, however, incorrectly assume that Tempu Sensei achieved a state of absolute perfection before he returned to Japan. In other words, that he didn't continue to grow and evolve.

This is a misunderstanding that I hope the following will correct.

Tempu Sensei was born a long time ago in 1876. His way of thinking was therefore different from people of modern times, although his attitudes evolved throughout the course of his life. He was, moreover, brought up in a bushi family, as his grandfather was a feudal lord. The bushi, or samurai, were the warrior class of medieval Japan. Tempu Sensei was raised to observe very strict bushi etiquette, moral codes, and ways of living. A bushi was not supposed to show any emotions like delight, sorrow, or love even in relationship to his family. The idea was that this would make the bushi strong enough and calm enough to face any incident in life.

Even when he was little boy, he was forbidden to run into his father's room. He had to kneel on the floor, sitting in seiza outside the door, and ask for permission to enter. As the result, Tempu Sensei possessed an extremely disciplined, but rather stern, demeanor when he was younger.

Tempu Sensei's daughter, Tsuruko, said that she did not remember having been cuddled by him on his lap. She never even considered the idea of snuggling up to him or begging him to buy something for her.

Tempu Sensei's early family life was different from what we think of as normal today, being more impersonal. Samurai upbringing aside, his busy schedule and active life never allowed him to enjoy an ordinary family life anyway.

Nonetheless, whenever he was planning what to teach at a seminar, the first person he consulted was his wife. Despite his sternness at home, his wife and his daughter devoted themselves to supporting his teaching mission, clearly sensing a well of compassion behind a sometimes stony facade.

Even when his wife, Yoshiko, was critically ill, Tempu Sensei continued teaching in western Japan, far from Tokyo, where his family lived. Meanwhile, his family and doctors prayed, waiting for him to return before she died. When Tempu Sensei stepped off the train at Tokyo Station, he could not find his daughter among the people greeting him, and he realized what was happening to his wife. He rushed to her bedside and began taking great care of her. She recovered a little and lived several days more.

This caused a pivotal change in his attitude. Lamenting her death, he wrote a loving poem, which was carved on her

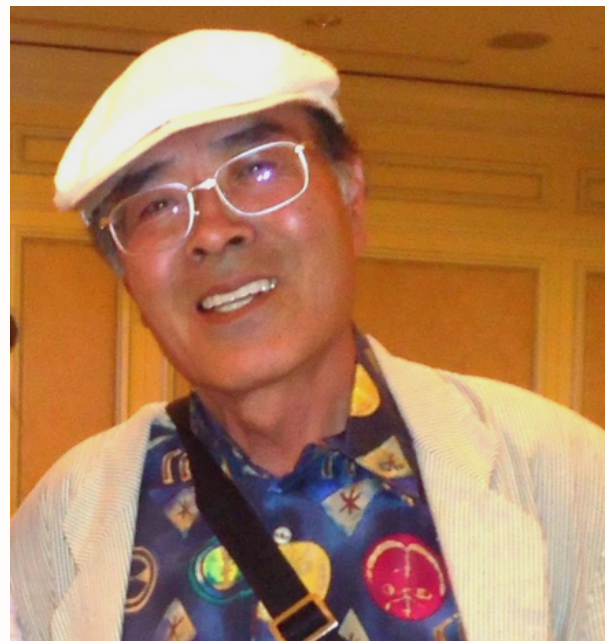
tombstone in Tokyo. From this moment on, he began to shed the sternness of his upbringing.

Years later, when Tempu Sensei was ill and hospitalized at the age of about 80, he surprised his daughter by showing delight when she visited his hospital bed. He smiled and stretched out his hand to take hers. Speaking to her gently, he thanked her for everything she'd done for him, which moved her deeply, in that she had never expected to this hear from her father. As he shed tears of happiness to see Tsuruko, she wiped them with her handkerchief. When Tempu Sensei died and his stone monument was built in Kyoto, Tsuruko attended the ceremony and put that same handkerchief under the monument.

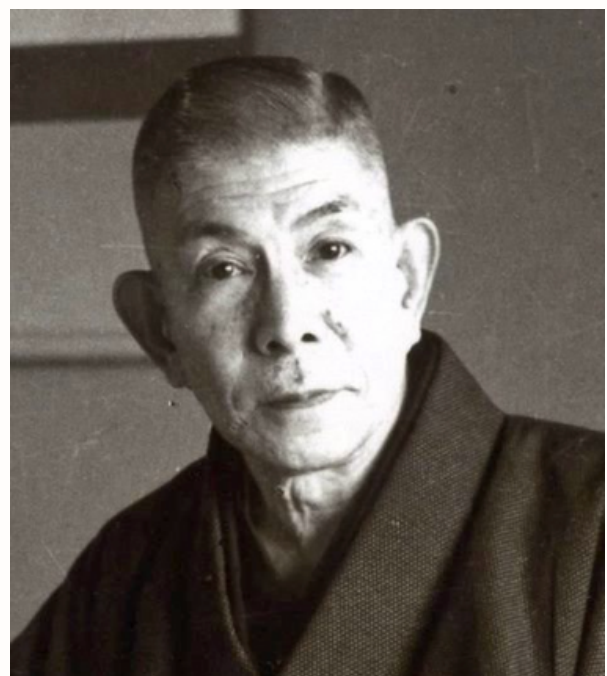
In the later years of his life, he threw away the rigid mask of bushi morals and expressed his feelings freely. I think we can all learn from this lesson, realizing that our greatest power lies in gentleness and compassion, and that spiritual awakening does not absolve us of our responsibility to continue to grow as human beings.

About the Author: Sawai Atsuhiro Sensei is a direct student of Nakamura Tempu Sensei and IJYA President.

He holds the highest teaching credentials in Shin-shin-toitsu-do, and he is a Senior Advisor for the Sennin Foundation Center for Japanese Cultural Arts in California. This article first appeared in a newsletter for students of the Sennin Foundation Center.



**The author and his teacher
Nakamura Tempu Sensei**



ECHOES OF TRUTH : 30 PRINCIPLES FOR LIVING WELL (Part Three)

by H. E. Davey

Principle 3

"To be a genuine human being (shinjin), it is necessary to purify the mind continuously. This is because the mind is the basis for the revitalization of every aspect of our life."

Nakamura Tempu, *Echoes of Truth*¹

Welcome to the third of my ongoing articles about Nakamura Tempu Sensei's book *Shinri no Hibiki*, or *Echoes of Truth*.

Unavailable in any language other than Japanese, it was published when he was about 90 years old, and it's one of his last written works.

In the third principle/maxim outlined in *Echoes of Truth*, he notes that phrases relating to "purifying the mind" have been among the most important idioms found in sacred books and ancient sutras around the world. For Tempu Sensei, this was evidence that many people throughout history noticed that the psyche can be "stained" or "soiled," which happens when the mind is negative and thus weakened.

When our mentality becomes pessimistic, unpleasant feelings such as anger, sadness, fear, and sorrow tend to arise in the mind incessantly. And that inevitably causes our lives to degenerate.

Purify the Mind

This fact seems to have been so seriously considered in the East and the West, going back to antiquity, that it appears in numerous religious and philosophical writings. This makes sense, in that the mind is essential in creating a healthy and successful life; if it's damaged by negativity, our lives tend to lose both mental and physical power.

To make this point clearly, Tempu Sensei noted that when the insulation of an electric appliance melts, it no longer functions properly, and then the machine can break down. Our health and prosperity are the same as this, and they're damaged when the mind becomes negative, or as he put it, "soiled." Based on this idea, it's easy to understand his constant emphasis on always keeping the mind calm, "clear," and "clean" from pessimism.

If we fail to do this, then hopelessness becomes habitual, and with that habit, we become easily upset.

Soon, ongoing negativity, accompanied by often being unsettled, results in a compromised ability to control the mind. Put all of that together, and you've got a great recipe for making life miserable, something that concerned Tempu Sensei greatly. It's why he "deeply regretted" that at the time he authored *Echoes of Truth* in the late 1960's, he didn't notice many folks learning to control their minds or keeping their minds free from the stain of negativity.

Insulate the Mind

Remember above, where I noted that he compared the positive use of the mind to insulation? An optimistic attitude protects the mind from the stresses of the ephemeral world much like a form of insulation.

Okay, I admit this may not be a perfect equivalence, in that we're not insulating the mind in the sense of blocking out the external world. That would be wholly impractical and maybe even dangerous.

It's more that the world doesn't upset a positive mind as easily, and we're less likely to worry about things needlessly with an optimistic attitude. For instance, we might get mad when something triggers our anger, but most people keep on being furious for far too long.

That's destructive to their lives and health.

Cleanse the Mind of Anger

We have to switch off anger if it continues for long. Some people, however, argue that it's impossible to control their moods; even though they know negative feelings aren't good for their wellbeing and work. Unfortunately, such a conclusion is rarely the result of serious thought or effort, and it becomes a self-fulfilling prophecy. The good news is that this is avoidable.

What he's describing in this book is concentration . . . without attachment to the object of concentration. Lots of people can only concentrate if they become fixated on whatever they're thinking about. And then they can't stop thinking about it. That's obsession not concentration.



**Nakamura Tempu Sensei
and friends**

Purify the Mind with Meditation

This is why the sound of the bell or buzzer has to fade away in Anjo Daza Ho meditation. We need to be able to let go of the sound—just as much as we need to be able to concentrate on it. This is the process of moving from our typical state of many distracting and competing thoughts, to one focused thought, and finally to a state transcending thought and attachments to our impermanent self: our fluctuating thoughts, emotions, and body.

This state of transcendence is described in Shin-shin-toitsu-do as muga munen: literally “no self, no thoughts.” In the realization of muga munen, the mind is “clear and cleansed” as Tempu Sensei described long ago.

This isn’t just a positive state. It’s meditation itself. And authentic Shin-shin-toitsu-do meditative experience is expertly explained in *The True Paths to Meditation*, Sawai Atsuhiro Sensei’s amazingly simple and effective book.

Change the Direction of the Mind with Sekkyoku Taiso

Along similar lines, in some of the eight physical exercises in Sekkyoku Taiso (“Positivity Exercises”), like Yoko Tsuki and Naname Uchi, we face first one

direction and then quickly turn in the other direction. If the mind becomes stuck in the first direction, then we leave part of our attention behind when we change direction. This causes us to frequently lose balance and coordination of mind and body.

That’s why I have students pick a small point to focus on in each direction. When they move in the new direction, they mentally drop the first point and look for the second point, focusing all their attention in the new direction, so the mind and body are in sync.

Nakamura Sensei teaching Sekkyoku Taiso



Nakamura Sensei teaching Toitsu Shiki Undo Ho



Using a small predetermined point to look for requires us to do just that—deliberately look for this point of concentration. This, in turn, makes it more likely that the mind will fully move in a new direction, letting go of the past and embracing the present, unifying the mind and body in motion.

An On-off Switch

This is what my teacher, Sawai Sensei, meant when he told me that he trained to use his mind like an on-off switch. Since every student of Shin-shin-toitsu-do studies exercises like Anjo Daza Ho and Sekkyoku Taiso, we can all discover how to focus the mind in whatever direction we choose.

That's what Sawai Sensei learned to do when studying with Tempu Sensei. This gives us a greater chance of being capable of moving the mind from the past to the present, from negativity to optimism, from distraction to concentration . . . and finally to meditation.

Anger Issues, Cause and Effect

Returning to the topic of anger, Tempu Sensei indicated in *Echoes of Truth* that the reason we become angry doesn't matter. Whatever makes us mad, anger is anger; and this feeling will damage our minds and bodies eventually. In Tempu Sensei's

estimation, this was a "universal law;" numerous contemporary medical studies point to the validity of his belief.

This universal law has little to do with the reason for our anger. It's simply a matter of cause and effect. What are the negative effects caused by anger?

Anger activates the body's "fight or flight response." Other emotions that prompt this response include fear and anxiety. Our adrenal glands flood the body with stress hormones like cortisol and adrenaline. The brain moves blood from the gut and towards the muscles, in readiness for physical effort. Heart rate, blood pressure, and respiration increase. Our body temperature rises, and the skin sweats.

This deluge of stress chemicals, and related metabolic changes that go with ongoing anger, can hurt many different systems of the body. In fact, I just read of a study that indicates that for up to two hours after an anger flareup, the chance of having a heart attack doubles. You can easily locate similar reputable scientific findings online relating to anger issues (and pessimism as well).

Justifiable Anger and Negativity?

All of this is why Tempu Sensei indicated in *Echoes of Truth*, that however much we believe we

can justify our anger or negative feelings the end result is often the same: weakened health and a greater likelihood of misfortune.

It's an important point. We often try to rationalize, or justify, our behavior saying, "I have a reason to be angry." You may, but your body doesn't care about your reasons. The anger is still going to have a bad effect on your health . . . simple cause and effect.

This reason might make sense to us, but we need to realize that it doesn't always make sense to others. Not everyone will have our reactions, which means it's our personal reaction. It's not inevitable . . . despite what we might think.

We can say, "But I was insulted or abused in the past. Anyone would continue to feel bad about this." Well, you shouldn't have been treated badly by other people, but unless you know everyone on earth, it's impossible to say that everybody would feel the way you do. And even if they also held onto feeling bad for years, that just means they needlessly suffered for years like you. Ultimately, we're responsible for our own minds.

Although to some folks this idea may make it seem like the universe has it in for them, it

isn't personal. It's just cause and effect. And it is inescapable.

Pointing this out to people is actually kindness, although they may not see it that way. In reality, it means we're not stuck. If we change the "cause," we get a different "effect."

Cleanse the Mind with Anjo Daza Ho

But even back in the 1960's, Tempu Sensei wrote that many people hadn't figured this out, because they didn't know how to "cleanse the mind" of pessimism and anger. They didn't know how to flip the switch to off.

He further wrote that the Anjo Daza Ho and Muga Ichinen Ho meditations he created could resolve this problem, in that they require participants to release many thoughts and move toward one thought. Then, meditators let go of this final, single thought to go beyond thoughts and rest peacefully in nothingness (ku, 空).

Learning to move from countless thoughts, to a solitary thought, and even dropping all attachment to thoughts, enables us to cleanse, purify, or clear the mind of many things, including anger or negative feelings. It's the process of taking responsibility for ourselves and our thoughts. It is creating positive causes, which will give birth to positive effects in our lives.

This process was established long ago in Indian Raja yoga, where it's known as samyama. Samyama consists of a step-by-step progression from dharana (one-pointed attention) to dhyana (meditation) to samadhi, which some characterize as "enlightenment." This esoteric spiritual progression was simplified and updated by Tempu Sensei in 1919, when he established Shin-shin-toitsu-do (心身統一道) and its meditative methods. You can read more about all of this in *The Teachings of Tempu: Practical Meditation for Daily Life*.

Purify the Subconscious with Autosuggestion

Tempu Sensei indicated that his unique forms of jiko anji, or "autosuggestion," were being taught by him to also cleanse the subconscious mind of anger or negative thoughts. The subconscious mind acts as a storeroom for our past experiences and thoughts; elements accumulated in the subconscious strongly influence our conscious thoughts and actions. But this influence is automatic and unconscious, so not everyone is aware of it.

For these reasons—and more—it isn't enough to attempt to change the conscious mind, to try to make it positive. This won't work as long as the subconscious has a stockpile of negativity.

That's why Tempu Sensei taught five types of autosuggestion, which form an integrated system. Using all five techniques correctly, we can alter our habits, including the habit of pessimism, to mitigate tension and anxiety.

Learning Authentic Shin-shin-toitsu-do

Unfortunately, some folks have the inaccurate idea that the subconscious can be effectively altered using just one of these methods, like talking to yourself in a mirror before sleep (Meirei Anji). While this may have some impact on our habits, it's substantially weakened due to the four missing methods. Tempu-style autosuggestion isn't taught in this limited manner.

It's a simple, intelligent, and comprehensive system, which includes how to fall asleep in a positive way, a nightly suggestion, an awakening suggestion, repeated daytime suggestions, and positive affirmations. All five methods need to work together for maximum effect, and you can learn this integrated system of suggestions from *The Teachings of Tempu*.

A New Life

In *Echoes of Truth*, Tempu Sensei wrote that his motive for creating these meditations and autosuggestion methods came

from the fact that he'd once fallen ill, suffering from life-threatening tuberculosis, and "living an unhappy life at the height of my youth." Before that, he felt that he was strong, energetic, and courageous. Happily, after several years in India, intensely practicing Raja yoga and Karma yoga, he returned to Japan a changed man.

And he further wrote that in his 90's, he was incredibly joyful and healthy. He believed this was largely because of his serious practice of the methodology he evolved over more than a dozen years of teaching and research, with many trials and errors. (This isn't to imply that his Japanese yoga was completely developed in just 12 years—around 1931. It continued to change and be refined throughout his long life.)

Wholehearted Practice

What's more, his practice of Shin-shin-toitsu-do, a.k.a. Shin-shin-toitsu-ho (心身統一法), wasn't a halfhearted matter. Tempu Sensei wrote that he believed he wouldn't have been as healthy, nor have had good fortune on his side, if he'd been even a little less motivated in practicing his yogic system. Skilled doctors had given up trying to cure his illness, but Tempu Sensei recovered from it with the help of his yoga teacher Kaliappa and by using his own

teachings and techniques.

He was adamant that his discoveries came not only from the influence of Kaliappa, but also through sudden "inspirations" that took place in the course of his life. He wrote that he chose to use the word "inspirations" to express his feeling of wonder when he discovered each of his principles and exercises. At the end of this section of his book, Nakamura Tempu Sensei wrote that he sincerely hoped his students would practice his methods, in order to cleanse their minds of negativity and psychological attachment.

Inspiration and Spontaneous Revelations

Tempu Sensei often talked about something he defined in Japanese as inspiration. I've tried to find a better word in English, but it's tough. What he was really describing is a cross between spontaneous inspiration and a vision. These sudden insights happened in India and continued after returning to Japan. I don't think he was completely sure where they came from. He mentioned the subconscious and the universe itself in association with these events.

He was, however, adamant that this happens to people when they realize reiseishin (霊性心), literally "spiritual mind" or

“spiritual consciousness.” And many of his students I studied with reported similar episodes. They experienced something unexpectedly that they knew was absolutely right, something they should pay attention to, learn from, and follow. Think of it as a kind of spur-of-the-moment insight into what they should do in life.

Reiseishin

It happens to me, too. And it can happen for all of you as well.

An example of this is how one day, many years ago, I felt strongly that I wanted to write about Shin-shin-toitsu-do and other Japanese arts I was teaching. I had no training as a writer. I wasn’t an English major, or anything like that, but I knew I could—and should—submit my articles to magazines and newspapers. I was pretty sure they’d print them.

However, lots of far more experienced writers than me fail to get published. But perhaps surprisingly, I did see my work in print.

Then, a publisher asked if I wanted to write a book. Later, another publisher asked me to write a different book. They came to me, which rarely happens to new writers.

I wrote the first English language magazine article on Tempu Sensei and mind and body unification ever published. Then, I authored *Japanese Yoga: The Way of Dynamic Meditation*, the first book on Tempu Sensei’s methods in English. Because of that paperback, I met my friend Sawai Atsuhiro Sensei.

Of equal importance, because of *Japanese Yoga*, people worldwide learned about the original Shin-shin-toitsu-do, which is substantially different from some newer offshoots created after Tempu Sensei passed away in 1968. In fact, many IJYA members told me they first learned about Tempu-style yoga from my books.

Because of my sudden idea to write about all of this, Sawai Sensei and I met, becoming colleagues. That led to creating the IJYA, giving folks outside Japan access to the authentic and original Shin-shin-toitsu-do, and letting them earn teaching certification, for the first time in history. It was all possible due to my unexpected inspiration to write, which caused Sawai Sensei and I to meet.

None this would’ve happened if I hadn’t followed this sudden feeling that I should write. It wasn’t something I’d thought about doing before. Given my

lack of qualifications, there was no reason to believe I'd get published.

In fact, more than one friend and family member told me I didn't have much chance of even getting a single magazine article printed, let alone several books. There was no logical reason to think I'd succeed, but I knew I would.

This is what Tempu Sensei described as inspiration or following the dictates of our reiseishin. (Reiseishin is central to Tempu-style yoga, and it's much more fully covered in *The Teachings of Tempu*.)

That's just one example, among many, from my life. But all of us have a deep-seated connection to the universe, all of us have reiseishin that we can access, however not everyone knows how. That's why I'm teaching.

Shinjin

Remember at the start of this article the use of the term shinjin (真人), a "genuine human being?" This expression refers to someone, who's in touch with their spiritual nature, essentially reiseishin.

That allows them to live with awareness beyond the material aspects of existence, having awakened to something more than thoughts and emotions,

logic and feelings. Beyond this, shinjin constantly release their mental attachments to fleeting parts of life, endlessly emptying the mind of these fixations, especially those related to anger, fear, grief, and negativity. Like reiseishin, there's much more information about the shinjin concept in my books.

What's the Point?

To summarize, people tend to hang on to anger or fear, sometimes for decades. Regardless of whether or not we think these emotions are justified, they still damage us. In this sense, they stain the mind, and like some clothing stains, they can be hard to remove. Today, people would call this emotional baggage.

Tempu Sensei mentioned several ways to purify the mind, several types of stain removers—ranging from putting the mind on something happening in the present moment to using autosuggestion. However, his ultimate recommendation was to find the state of nonattachment associated with meditation. In that sense, meditation cleanses the mind of obsessions or stains.

When the mind returns to its original innocence, its original clarity and purity, we notice reiseishin. Among other things, reiseishin gives us inspiration and helps us find the right paths in

life. This ultimately amounts to a complete personal transformation, and the realization of our true humanity and spirituality, not to mention our full human potential. It transmutes us and results in us becoming what Nakamura Tempu Sensei identified as shinjin, "genuine human beings." That's *Echoes of Truth's* third principle in a nutshell.

Notes: ¹Nakamura Tempu, *Shinri no Hibiki* (Tokyo, Kodansha Co. Ltd, 1996)

About the Author: H. E. Davey has studied Shin-shin-toitsu-do, in Japan and the USA, for nearly 50 years. He's practiced with several advanced teachers, personally trained by Nakamura Tempu Sensei, including the late Hashimoto Tetsuichi Sensei and Sawai Atsuhiko Sensei, IJYA President. People from over a dozen nations are members of his nonprofit yoga dojo, which is currently accepting new students worldwide.



BOOK REVIEW: THE TRUE PATHS TO MEDITATION

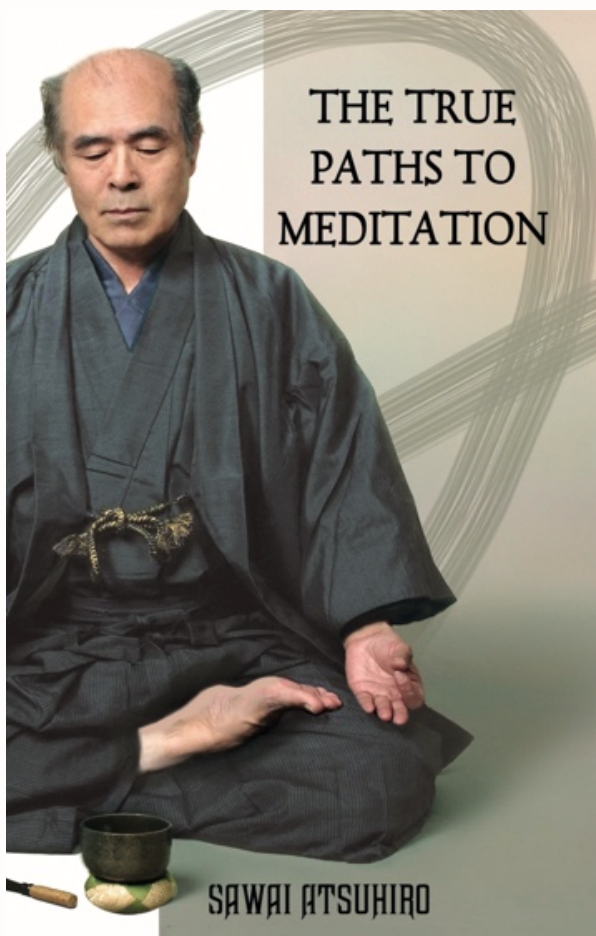
By William Reed

The True Paths to Meditation by Sawai Atsuhiko Sensei is a gem for readers who want to explore the path of meditation through informed practice. Himself a practitioner for over 50 years, having studied meditation under a Zen master in Kyoto as well as Nakamura Tempu Sensei, the founder of Japanese yoga, the author is eminently qualified.

The benefits of meditation are made tantalizingly clear, as are the paths leading from concentration to meditation. You learn simple methods of how to practice, but also how to keep your practice sustainable and fresh. Translations of concepts from Zen are made with important distinctions for the Western mind. While the literal translation of muga munen may be "no self, no thought," the author makes clear the implicit distinction that the true meaning is no attachment to self or thoughts.

This book is deeply grounded in traditional practices, but made highly accessible to us living in the world today. The book also contains useful references and

appendices for further study, and a glossary with definitions for terms. Countless books have been written about meditation, this one stands out as a book which not only explains, but actually sets you on the path of daily practice.



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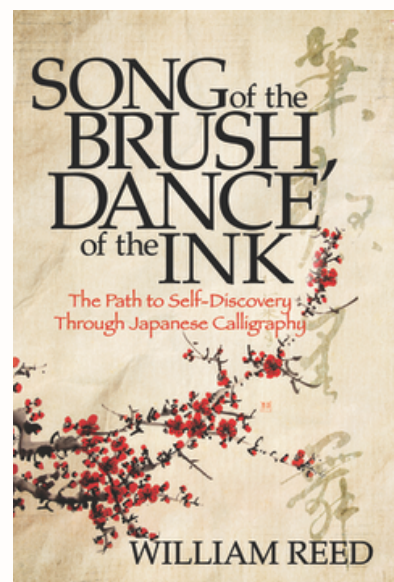
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About the Reviewer: William Reed is an IJYA member residing in Yamanashi. He's lived in Japan for over 40 years, and he's the author of several books on Japanese arts as well as a Professor at the International College of Liberal Arts (ICLA), Yamanashi Gakuin University. During his time in Japan, he's received an eighth-degree black belt in aikido, a tenth-degree rank in Japanese calligraphy, and a Tokubetsu Shihan teaching license in Nanba Jutsu ("The Art of Physical Finesse"). He's also studied Nakamura Tempu Sensei's Shin-shin-toitsu-do in Tokyo as well as in group and private classes with H. E. Davey, IJYA Vice President.

His latest acclaimed book is *Song of the Brush, Dance of the Ink: The Path to Self-Discovery Through the Art of Japanese Calligraphy*. Find out more about this unique paperback and e-book at his website: www.samurai-walk.com.



ANJO DAZA HO MEDITATION MP3 DOWNLOAD

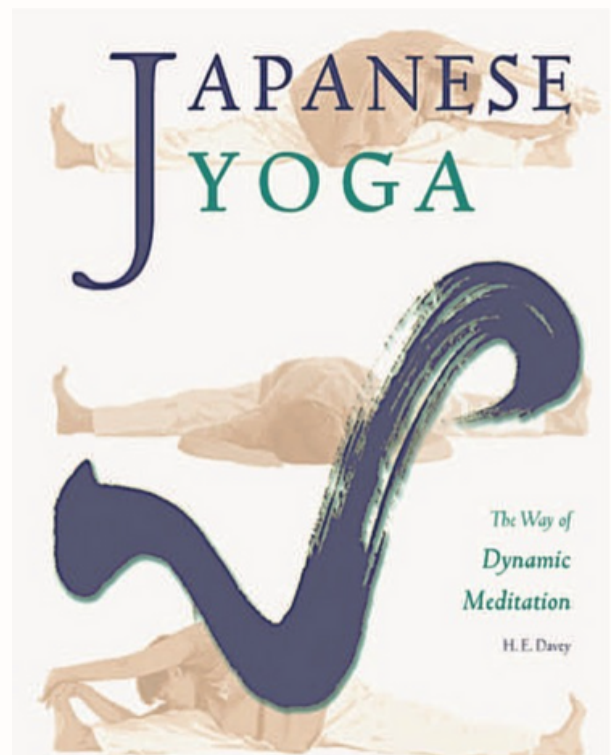
For some time, the Sennin Foundation Center for Japanese Cultural Arts has offered an MP3 for the practice of Anjo Daza Ho meditation. Featuring a distinctive buzzing resonance and the tone of a traditional Japanese bell, the MP3 has helped Japanese yoga students to more easily meditate for several years. The Sennin Foundation Center, H. E. Davey's nonprofit yoga dojo, has made this available as two 30-minute MP3 downloadable files that feature tracks for beginners and more advanced students of Japanese yoga.



PayPal and major credit cards are safely and gratefully accepted. For more information, and to purchase/download the tracks, click [here](#).

JAPANESE YOGA : THE WAY OF DYNAMIC MEDITATION

Based on the eclectic East-West teachings of Nakamura Tempu Sensei, this step-by-step introduction to Japanese yoga (Shin-shin-toitsu-do) presents stretching, healing, and meditation exercises designed for mind/body integration. It was the first book in English to detail the life and teachings of Mr. Nakamura. In Japanese yoga, which is based on mind and body unification principles, the ultimate goal is enhanced concentration, calmness, and willpower for a longer, healthier, and fuller life. H. E. Davey also



shows how Japanese yoga relates to various classical Japanese arts as part of a tradition of spiritual practice with spiritual and aesthetic roots in India, Japan, and the West.

Developed by Nakamura Tempu Sensei in the early 1900s from Indian Raja and Karma yoga, Japanese martial arts and meditation practices, as well as Western medicine and psychology, Japanese yoga offers a new approach to experienced yoga students and a natural methodology that newcomers will find easy to learn. After a brief history of Shin-shin-toitsu-do, H. E. Davey presents Mr. Nakamura's Four Basic Principles to Unify Mind and Body. These principles relate the meditative experience to the movement of everyday living and thus make it a "dynamic meditation." Each of the Four Basic Principles is illustrated with step-by-step explanations of practical experiments.

Readers are then introduced to different forms of seated and moving meditation, health exercises, and self-healing arts. All these are linked back to the Four Basic Principles and can enhance performance in art, music, business, martial arts, sports, and other activities. Readers learn to use Japanese yoga techniques throughout the

day, without having to sit on the floor or seek out a quiet space. Included at the end of the book are simple but effective stretching exercises, information about ongoing practice, and a glossary and reference section. Amply illustrated and cogently presented, *Japanese Yoga: The Way of Dynamic Meditation* belongs on every mind/body/spirit reading list.

[Learn more at
www.michipublishing.com](http://www.michipublishing.com).

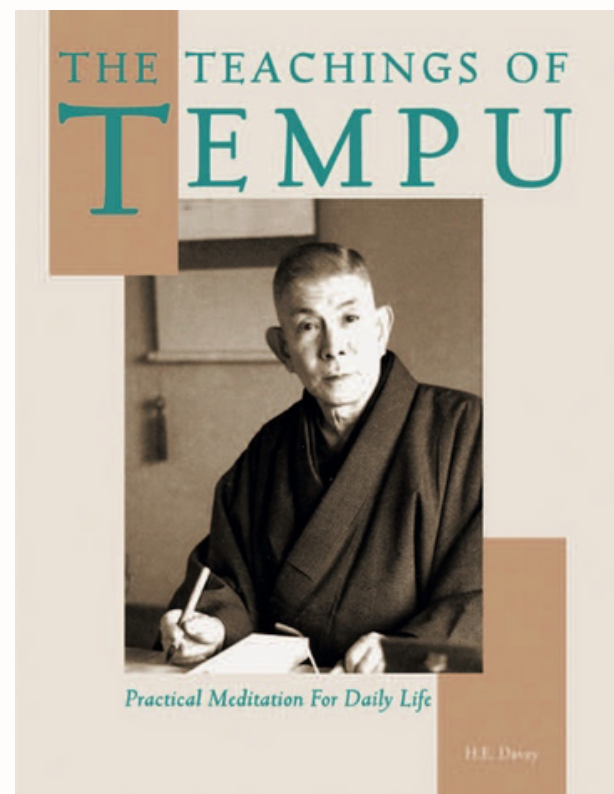
THE TEACHINGS OF TEMPU: PRACTICAL MEDITATION FOR DAILY LIFE

The Teachings of Tempu: Practical Meditation for Daily Life details the life and meditation techniques of Nakamura Tempu Sensei (1876-1968). Mr. Nakamura taught Shin-shin-toitsu-do ("The Way of Mind and Body Unification") for nearly 50 years and authored bestselling books. He trained over 100,000 people, including members of the Japanese Imperial Family, government officials, business leaders, top athletes, celebrated actors, martial arts experts, and notable novelists.

The book begins with Mr. Nakamura's early years and a global quest to cure his tuberculosis. This search took him to the USA, where he studied medicine at Columbia University. Next, he traveled to Europe, where he lived with actress Sarah Bernhardt and researched psychology. In Egypt he encountered Kaliappa, an Indian mystic and yoga master, who brought him to India for a final attempt to save his life. After austere meditation in the Himalayas, Nakamura Tempu Sensei attained enlightenment, shook off the bonds of illness, and returned to Japan a changed man.

The Teachings of Tempu uses episodes from Mr. Nakamura's life to introduce his philosophy of mind and body unification, his forms of meditation, and how these skills can help you attain better health as well as deeper calmness, concentration, and willpower. It contains rare photos from Japan, which chronicle his long life. Also featured are extensive quotes from his books, the first time his writing has been offered in English. *The Teachings of Tempu* presents experiments and exercises you can try at home to understand mind and body unification—the essence of Mr. Nakamura's realization and the secret to unlocking human potential.

Illustrations of these exercises and forms of meditation are provided, along with an Introduction by Sawai Atsuhiro Sensei, a leading teacher of Shin-shin-toitsu-do and a direct student of Mr. Nakamura. Dr. Robert Carter, author and Professor Emeritus of Philosophy for Canada's Trent University, wrote the Foreword. [Learn more at www.michipublishing.com](http://www.michipublishing.com).



MISSION

Human beings have a tremendous potential that's waiting to be unearthed. Nakamura Tempu Sensei discovered the extraordinary energy of mind and body unification beside an ancient waterfall in the Himalayan Mountains, allowing him to heal from tuberculosis and manifest a new state of consciousness. Upon his return to Japan, he created a new path called Shin-shin-toitsu-do: "The Way of Mind and Body Unification." A form of Japanese yoga and meditation, Shin-shin-toitsu-do uncovers our buried talents and rarely realized potential.

The Kokusai Nihon Yoga Renmei (International Japanese Yoga Association) is devoted to offering The Way of Mind and Body Unification to all interested parties throughout the world.

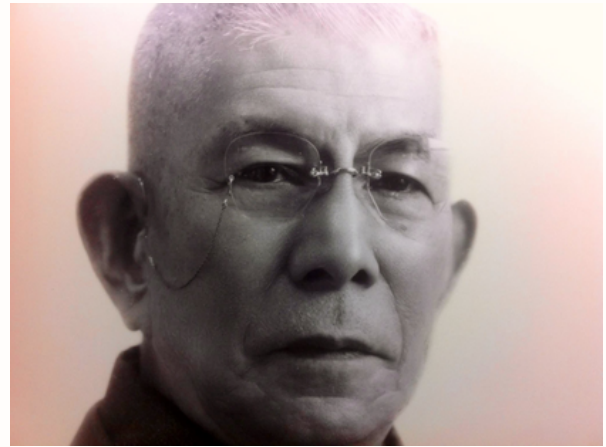
Its world headquarters is in Kyoto, Japan. Membership is free and includes an attractive bilingual membership certificate and a subscription to the *IJYA Journal*.

For more information about the IJYA:

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人間というものは、絶大無限の可能性を秘めているものです。中村天風は、ヒマラヤ山脈のふもとにある滝壺のわきで、心と身体を一つにすれば(瞑想)驚異的なエネルギーが人間にわいてでることを、悟りました。その結果、天風は肺結核を克服し、甦ったのです。日本に帰ってから、天風は、心と身体を一つにするための実践方法を集大成し、「心身統一法」なるものを創案しました。これが日本式ヨーガとか日本式瞑想とよばれるもので、今までだれも知らなかった、秘められた能力を開発する方法です。

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