IN PURSUIT OF HAPPINESS

By Nakamura Tempu

This booklet is a translation of the series of articles “Theory of Happiness by Nakamura Tempu,” printed in the Hawaii Nikkan Sun in 2013. It was compiled for the lecture presented at Kapiolani Community College, where the Tempu Doctrine was introduced in a program arranged by Professor Linda Fujikawa on January 18, 2014.

The following is a brief introduction of the author and the translator:

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After his retirement, he was commissioned as the head of academic affairs for the Tempu Society. He has published many books in Japan, some of which are “The introduction to the Tempu Doctrine,” “Story of The Lloyd’s of London,” “The Theory of Risk Management.”

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PROLOGUE
THE LIFE OF NAKAMURA TEMPU, THE FOUNDER OF JAPANESE YOGA

• Personal History

Nakamura Tempu was born on July 30, 1876 (Japanese year of Meiji 7) the third male child of Sukeoki Nakamura and his wife, Nagako, at the government employees’ official residence in Toshima, Tokyo. He was named Saburo. Saburo’s father, Sukeoki, was a samurai retained by the daimyo, a feudal lord, who governed the district of Yanagawa, Fukuoka. After the Meiji Restoration, he served the Meiji government as the first division head of the Ministry of Finance, Bill (monetary notes) Printing Department.

Saburo was a well known, bright intelligent boy in his childhood. Among other things, he was a winner of a prestigious juvenile speech contest. At age 6, he started to practice kendo. He also worked hard in judo and karate trainings. Although he was built small for his age, he was brave and showed his strength at every match.

However, he had somewhat of a violent temperament and was stubborn and resented losing any type of conflicts. He frequently fought, even against older boys and town rascals. It did not make any difference to him. He dashed against them, breaking their fingers, and he even once tore off an ear of one of them. Due to his hot temper and uncontrolled behavior, his parents turned him over to the care of their acquaintance in Fukuoka, Kyushu, soon after Saburo graduated from the elementary school.

In Fukuoka, he went to a famous school, Shuyukan Academy. However, his violent behavior continued. One day, he stabbed a middle school boy to death, who had a grudge about a Judo competition and attempted to take revenge on Saburo with a knife. After the police investigation, Saburo was declared to be innocent on account of self defense. However, he was expelled from the school.

This young boy in full vigor was taken into the care of Mitsuru Toyama, the leader of Genyosha, a political activist party in the Meiji era. Toyama became Saburo’s lifelong respected master. On Toyama’s advice, Saburo was trained as reconnaissance sortie. He played some active part in the military intelligence service in the Japan-Russian War that started in 1904. He was 28 years old at that time.

Saburo was also an excellent swordsman, and he especially excelled in ZUIHEN RYU BATTOJUTSU. One of it’s highly technical methods is called Amatsukaze, the Wind of Heaven, in which the sword is drawn while one is spinning his body. He assumed his name Tempu, the Wind of Heaven, on the recommendation of Toyama, since Saburo was excellent with this technique.

Blasting bridges, dashing into enemy artillery and stealing secret documents from enemy headquarters, he achieved great results in the war. However, he was eventually captured by the
enemy and sentenced to death. At the very moment he was about to be executed, he was saved by a grenade thrown by his partner, Hashizume. He literally had a narrow escape. A book was published about these events, and in 1932 (Showa 7) a play based on the book was performed by the SHINKOKUGEKI group.

Returning from the war, Saburo developed tuberculosis and faced death, probably due to exhaustion from the hard work pursuing spy activities. In those days, tuberculosis was considered a deadly disease with a slim survival rate. Day by day, his mind was defeated. He sought mercy from religions, asked for help from leaders of Christianity, Zen Buddhism and others. To his disappointment, all was in vain as nothing appealed to his mind. In order to rebuild his mind so affected by the deadly disease, he decided to go to the United States. He went to New York to see Dr. Orison S. Marden, the author of a book with which he was very impressed. He could still not get convincing answers to any of his questions. He also went to see an old spiritual philosopher, Mr. Carrington. Although Carrington praised Saburo, admiringly “it is a noble thing to consider life at such a young age,” Saburo’s questions remained unanswered.

Having studied Medical Science at Colombia University, Saburo traveled to London to attend a seminar on "Mental Activities and the Nervous System" by H. Bruce. He expected to learn something new and felt hopeful since it was announced that Bruce would teach the secret of curing diseases at the end of the seminar. The secret given on the last day was that “To cure disease, forget about the disease. Just forget.” Saburo did not gain anything after having paid an astonishing high tuition and spending two full weeks there.

Disappointed, Saburo went on to France at the recommendation of a friend working in a trading company. He was introduced to the world famous actress, Ms. Sarah Bernhardt, and stayed in her mansion for a while. Sarah introduced him to the biography of the great philosopher, Immanuel Kant. Through this reading, his understanding of the mind started to change.

Kant was born with a strange disease. His back was arched and he had a breathing problem. When he was 17 years old, a travelling doctor to his town told him: “Yes, your body is in a miserable condition. However, your mind is not affected by the disease. From now on, just appreciate that your mind is healthy instead of telling yourself ‘it’s hard or painful to live.’ Study the field you are interested in.”

Saburo was also powerfully influenced by those words that made the young boy Kant the world’s greatest philosopher. This experience formed a part of the foundation of Tempu philosophy.

While staying in Europe, Saburo visited a famous German physiologist, Dr. Hans Driesch, by way of introduction by Sarah Bernhardt.

Saburo inquired desperately: “I used be a very active, brisk young man. But affected by tuberculoses, not only my body but my mind became very frail and feeble. How and what should I do to regain strength of my mind?” Dr. Driesch’s answer was: “It is the mystery since the beginning of human history. In the West, I realized the problem and am studying to find an
answer. In the East, you are interested in the issue and researching. Whoever discovers the solution, it is apparent it leads to happiness of the whole human world. Let’s stick to our study and work hard.”

Saburo was deeply disappointed. He considered returning to Japan to kill himself in his mother country.

Saburo jumped on a cargo ship leaving the port hoping to go back to Japan as soon as possible in spite of Sarah’s attempt to stop him. The cargo ship had to stay in the port of Alexandria due to an accident at the Suez Canal. Having nothing to do, Saburo visited Cairo to see the pyramids with a newly acquainted Filipino sailor on the ship. However, the next day arriving at Cairo, Saburo suddenly spat out blood and became bedridden. He barely reached the dining room with help from the hotel staff. He tried soup and salad, but could not taste any flavor. He was more disappointed than ever.

Just at that moment, he noticed a man who was sitting at the other side of the dining room.

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The dark man was in his sixties. His servant was standing behind him fanning his master with peacock feathers. A large fly was hovering around his food. He pointed his thumb at the fly and uttered a groan. Surprisingly, the fly stopped moving and stayed still. The servant picked up the fly with tweezers and put it away in a container. Saburo was staring at him, stunned by the man’s strange act.

The man smiled and told him to come over to his table. Saburo was simply drawn to the strange man and stood up in front of him. The man spoke in a grave tone while staring at Saburo:

“You have a severe malady in your right chest. You are on your way back to your home country to die. You do not have to die. You will be saved. Just follow me.”

Next morning, as instructed, Saburo went to the back of the hotel. He saw a white sail ship with three masts. The man waiting for him on board was the strange man he met the day before, and he said only a few words: “You are saved.”

Three months later, the party accompanying Saburo arrived at the foot of Mt. Kanchenjunga. The village is the center of yoga training. The strange man who took Saburo is a guru of yoga named Kaliapa. He was in Cairo on the way back from a meeting with the King of England when Saburo met him. He then took Saburo to the Himalayan Mountains.

In this manner, Saburo started his yoga training that greatly changed his life.
Yoga Training (The Voice of Heaven and the Voice of Earth)

In the yoga village, Saburo started to understand and gain the secret knowledge under the guidance of the Guru Kaliapa. I have been introducing the details of his training on other occasions; however, here I will introduce the episode when he was enlightened with “the voice of Heaven,” about which I assume he was most impressed.

The training progressed, and Saburo was ordered to meditate at a waterfall. He meditated day after day, morning to evening sitting in the deafening sound of the waterfall that might have been flowing for tens of thousands years.

One day, on the way back from the waterfall, Saburo asked the Guru; “The Dieyarna in yoga teachings, I understand, is to keep silence in one’s mind. I cannot keep my mind in silence in such a loud sound of water.”

“Is the sound so noisy?”

“Not only noisy, it is so loud that I cannot hear anything in such a deafening sound. May I meditate in a more quite place?”

“I selected that place for you. It is the most suitable place to meditate. If you are going on like that, the voice of Heaven hardly can reach you.”

The voice of Heaven? Saburo thought in his mind; my guru is a great person, but, he sometimes says something that does not make sense.

“The voice of Heaven? Can we hear such a thing?”

“Actually, I am listening to the voice of Heaven even now while I am talking to you.”

“What in the world is the language spoken in which country?”

“It is not a language spoken in any country. If you are like that, you are not listening to the voice of Earth, either.”

“Voice of Earth?”

“Yes. The Voice of Earth means chirps of birds and insects, and sounds of winds.”

“How can I? Because of the awful noise, I can hear nothing but the sound of waterfall.

“In that terrible noise, listen to the voice of Earth. Do it. You can do it.”

From the next day on, Saburo seriously started to listen to the surrounding sounds. Having listened very hard, within a couple of days, he could hear chirps of wagtails and locusts through the sound of roaring water. He reported this to the Guru on the way back from the mountains. The Guru said to listen to the voice of Heaven is the next step.
Saburo continued to meditate; however, he could not hear the voice of Heaven. A few months passed. In spite of his best effort, Saburo still could not hear any voice from heaven. “Why am I so dull?” Getting desperate, Saburo crawled up out of the waterfall and lay down on a plain nearby.

Saburo was just looking up the sky, just gazing at clouds absentmindedly without consciously thinking anything. At that moment, he realized that he was just gazing at clouds forgetting about wishing to listen to the voice of Heaven or to be enlightened. Having returned from the mountain, Saburo told the Guru what he experienced. The Guru said, “That is the voice of Heaven.” Saburo was perplexed, and kept staring at the Guru.

“The voice of Heaven is the voice without sounds. When you are listening to it, your consciousness vanishes, and becomes empty. At that time a human’s natural healing energy culminates in its power. If you are worrying about your illness all the time, even a curable illness will not be cured. However, if you take you mind off illness and just listen to the voice of Heaven, your natural healing power will work well and the illness will be cured.

Saburo understood at that moment when he heard the Guru’s words. Taking one’s mind off the surroundings, and listening to soundless voice, the mind can attain a perfect serenity, the state of absorption that Buddhism teaches. The state of concentrating one’s mind on one particular object and understanding the object correctly. This is SAMADHI, the state of impassivity, free from all worldly ideas and thoughts.

After that incident, Saburo continued to meditate, listening to voiceless voices of mountains and valleys. He finally attained a perfect state of spiritual concentration, free from worldly thoughts and delusions. He remembered the feeling that it was just as if the mirror of his mind was wiped clean without any spots left.

On the guru’s guidance, Saburo’s mind was purified day by day, and he gradually attained higher spiritual awakening.

• Valediction of the Guru

It had already been almost three years since Saburo came to the Himalayan Mountains. He was finally spiritually awakened through vigorous trainings and various experiences, in addition to coping with the lung disease. The Guru was pleased and satisfied with Saburo’s attainment. At last he said:

“You have reached spiritual enlightenment after being trained in this mountain as a representative of human beings. You are a selected person. Therefore you should not keep this precious experience only to yourself. You should share the pleasure of being saved with many other people. You will teach and guide people with your experience and wisdom. The man who experienced spiritual awakening, go back to Japan.”

These words of the Guru were deeply imprinted in his brain.
As the Guru predicted Saburo created ‘shinshin-toitsu-ho,’ the way of mind and body unification, and spent his life guiding people for 50 long years.

- **Activities in Japan**

Having accomplished almost three years long yoga training, Saburo had recovered from illness, his mind and body became completely healthy, and he decided to go back to Japan. On the way back, the ship, which Saburo boarded in Karachi, Pakistan, arrived at a port in Shanghai.

At that time in China, it was two years after the Hsinhai koming revolution led by Sun Wen, and Shanghai was under the dictatorship government of Yuan Shih-kai, who succeeded to Sun Wen’s presidency. Saburo joined with Sun Wen, who caused the upheaval of the second Hsinhai koming Revolution. However, the revolution failed, and Sun Wen escaped to Japan. Saburo also returned Japan.

After returning to Japan, Saburo entered the business world. He participated in the planning and organization of various companies such as milling, electric, and banking industries. Under his determined, vigorous management, those businesses were led to great success. Therefore, people were looking to him as one of persons to assume leadership in the Japanese economy.

One day, at the request of his wife, he met a man who was suffering from a nervous breakdown to talk about his experience in yoga training in India. This incident triggered him to speak to people at various meetings upon more and more people’s requests. Audiences were tremendously moved by Saburo’s enthusiastic talk so that after his lectures, he received many calls from inspired participants. Listening to those inspired people, Saburo gradually started to think, ‘it may be better to talk to people about what I experienced in India, and make them happy instead of being successful in the business world, enjoying gourmet food and drink, and living luxuriously.’ His venerable teacher, Tozan, supported his decision saying:

“The Buddha and even Jesus Christ disappeared from mundane life for several years and trained themselves. Saburo, you are the same. You were saved in India. You are a saved man. Now, it’s your turn to save other people.”

Saburo made up his mind and left the business world without any hesitation. At the same time, he started to bear the name of Tempu, which Tozan gave him a long time ago.

- **Establishing Shin-shin-toitsu-ho and a Foundation**

Then 43-year old Nakamura Tempu gave up his wealth and social status, and funded ‘Toitsu-Tetsuigaku-kai’ in 1919 (Taisho 8). Soon, his teaching was well received and supported by many well known people, and his doctrine was recognized by the vast public as ‘Tempu Philosophy.’ Among his student-supporters were leaders of the political and business world such as Heihachiro Togo, Kei Hara, Shimpei Goto, Isoroku Yamamoto, Konosuke Matsushita, and
Kazuo Inagaki, along with those who had great cultural and intellectual influences such as Chiyo Uno, Jiro Osaragi, Saibo Kitamura, and Tatsuro Hirooka.

Tempu changed the name of his association to 'Tempu-Kai' from 'Toitsu-Tetsui-Gakkai,' in 1940 (Showa 15). It became a legal institute, 'Tempu-Kai Foundation' in 1962 (Showa 37) on approval of the Ministry of Public Welfare.

Ever since, for about half a century, Tempu gave lectures and trainings throughout Japan on how to live lives. Through presentations and special training courses to members of the Tempu-Kai, whose number of members reached up to one million in due course. While he was giving lectures and trainings in various forms and places, he also published books to promote his doctrine until he passed away at age of 92 on December 1, 1968 (Showa 43).

The teaching on life Nakamura Tempu taught was called ‘Shin-Shin-Toitsu-Ho’ (method to unify mind and body).

The manner to live in a state where mind and body are unified is the manifestation of true human life itself. (This state is called Shin-Shin-Ichinyo.) That is the way to live to adapt one’s mind to the law of spiritual life and body to the law of physical life, respectively. To do so, one has to: First, maintain a positive mind. Second, the mind must be concentrated. Third, the body must adapt to the law of nature. And fourth, train one’s body to become active.

I will discuss these aspects of the teachings in detail in the following chapters.

Tempu doctrine is based on the various secret methods he was trained in India, and still well organized so that the average Japanese can practice in their daily lives. One of it’s characteristics is that it is well organized to explain how to live a wonderful live.
CHAPTER 1
WAYS FOR UNIFICATION OF MIND AND BODY

1. Is a Human a happy creature or unhappy? Is he strong, or weak?

At the beginning of each semester at the college, I used to ask students the following questions: “Are human beings happy creatures? Or are they unhappy? Are they strong or weak?” Most of the students answered “Human beings are weak and unhappy creatures.”

When asked “What is happiness?” many people describe it like a delicious food, a fashionable dress, a luxurious mansion, a vacation home, a nice car, money, a good family, prosperous work, status and honor. However, those are only prerequisites to be happy, not the happiness itself.

Even if a person has all the reasons to be happy, but still cannot feel happy, he is not happy. On the other hand, if one feels happy even though he does not seem to have those requirements to be happy, he is a happy person.

In the story, The Blue Bird by Maeterlinck, Tyltyl and Mytyl travel all over the world seeking the Blue Bird, a symbol of happiness. However, they cannot find it in any part of the world, but at last when they return to their home, they find that the Blue Bird has been there all along.

The person whose mind is negative and complains about almost everything all the time is unhappy. One whose mind is positive and lives feeling joy and gratitude is happy.

In order for us to be happy, we need to not only acquire the external requirements, but we must also organize the internal requirements of our mind.

It is also our mind that tries to acquire the external requirements one by one. Likewise, the mind also sets up, plans and pursues the goals. And it is the mind which feels happiness. That is, the mind creates the happiness. Therefore, if we wish to be happy, we must first try to solve the problems our mind may have.

Nakamura Tempu explained about happiness as follows: “Happiness is not being unhappy. And unhappiness arises from illness, suffering and poverty. Therefore, when relieved of the three biggest causes of unhappiness, humans can be happy.” If one’s body is relatively healthy, there is little to worry about, and one can live in a decent comfort. Then that person is happy.

Then, how can we overcome these three causes of unhappiness and live a happy life? In the next article, I will start discussing the method, Shin-Shin Toitsu Ho, Nakamura Tempu devised to unify the body and mind.
2. **What is the standard of happiness? Life must have “Longevity,” “Strength,” “Depth,” and “Scope.”**

Nakamura Tempu explained to first time attendants at his lecture the following: “For happiness to be realized, longevity, strength, depth and scope must be satisfied. By practicing Shin-shin Toitsu Ho (the method to unite the mind and body) that I established, it is possible to be attained.” When I heard this lecture the first time, I was so astonished that I almost jumped up.

Among those students back then it had been discussed, while having some drinks, whether one would choose to live “short and merry life” or “long and frugal life.” To live a strong and long life was a somewhat outrageous idea, let alone deep and wide. Since then I have been practicing his teachings ardently for some fifty years and recalling the past, now I firmly believe his words were right.

Now, let us consider these four bases of happiness.

1. **Length:** There is no one who does not wish to live a long life. Aside from one’s younger years in life, when a human gets older, he gradually starts to desire to live longer years by all means. This is human nature. If a person could not display his talent because his life was short, even though he had a great ability, it is hard to say he lived a happy life.

2. **Strength:** Even if one lived a long life, if he had poor health throughout his life, did not have any meaningful tasks or work, suffered in poverty and agony, spent all his life in vain, then his life was not worth living as of a human being. As you may know, the average life expectancy for Japanese men is 79, and 85 for women. Among the longest life expectancy in the world. However, when we looked into how they live, it is not always worthwhile. If one has to meet his end being taken care by others due to being bedridden or suffering from dementia, it is hard to say his life was the happiest one. Until the last moment of our life, our mind and body must be healthy and strong for us to have a happy life.

3. **Extent/scope:** A human being cannot live by himself. We live with other people in society. And all necessary business and tasks are allocated and assigned to each one’s life. Having accomplished those assigned tasks, and lived an extensive life that is socially meaningful, it could be said that one had a worthwhile life. If no one knows where the person was born, died, and what he did during his life, this person’s life could not have been, personally and socially, worthy to live.

4. **Depth:** When you try to appreciate life better, you will understand the immense meaning and value of life in depth. When you are deeply involved, not only in jobs and business, but in sports and hobbies, and enjoy what you do, you have a happy life. A life accompanied by a vast range of understanding and deep feelings is happy and worthwhile.

Thus, breaking one’s relationship with the source of unhappiness, disease, suffering, and poverty, and living a life with length, strength, scope and depth, one could live a worthwhile happy life. Shin-shin Toitsu Ho by Nakamura Tempu teaches techniques to realize a happy life like this.
3. **Six Powers**

The reason that it is hard for today's humans to live happily is because the power to live is diminishing. To construct a right life, one must be filled up with the power to live and demonstrate the power fully.

The power to life includes the following six powers – the power of the body, the power of courage, the power of decision, the power of determination, the power of vitality, and the power of ability. Now, let us discuss to see if we possess enough of these powers.

- **The power of the body**: Do you have the power of the body that is robust, strong like iron, and are you full of health and vigor? Do you feel sick at the change of seasons? Do you catch a cold with the subtle change of temperatures? Instead of taking a flu shot, it is more important to build a healthy body that prevents all the diseases.

- **The power of courage**: Do you have the mental stability and placid courage so that you remain unruffled? There are people who are easily startled at subtle things and have a touch of nervous breakdown. There are people who rely on horoscopes and feng shui to make decisions. Many weddings are held on good omen days, and funerals avoid days considered to be unlucky. Increasing rates of suicide in recent years is also a bit worrying.

- **The power of decision**: Do you have the power to compare, examine, deduce, and judge using the 14 billion brain cells? One may be overwhelmed since there are many bases to make decisions. If there are two choices, one wonders which to choose. There are people who cannot make important life decisions without consulting elders, friends, or bosses. There are even those who ask fortune tellers to make decisions for them.

- **The power of determination**: Do you have the power to execute matters that you judged right? There are many people who cannot act on their own decisions that they think are right. Those people lack the will power. For example, there are many people who cannot stop smoking even though they are convinced that smoking is bad for their health. The same can be said for those who are dependent on alcohol.

- **The power of vitality**: Are you equipped with tireless mental vitality and healthy physical vitality? When mental vitality is depleted, self-control and patience also wane. When you lose self-controlling power, you easily become emotional and controlled by anger, fear and sorrow. When your patience is worn down, your endurance will not last, and you become a narrow minded person.

- **The power of ability**: Are you able to handle any matters skillfully? Have you already decided that you are an awkward person? Are you not judging yourself based on the limited knowledge and experience you have so far? Are you enthusiastic to challenge yourself with new things?
These six powers must be filled within one’s life. Tempu doctrine teaches how to increase these six powers sufficient to be useful in one’s life and to acquire the large quantity of vital power. By practicing his techniques continuously, you will be equipped with the powers, and your life is going to be plentiful. When you are filled with these six powers, you will feel “I am indeed happy.”

4. **Unified Mind and Body as One**

How can we be filled with the vital power and live our life to the fullest? If we could figure this out, all the problems of humankind could be easily solved. The reason why we cannot solve this problem is that the way we think about human life is not correct.

Many people think that life is a physical body that can be seen. For them, to make living power strong is to train the physical body. They are completely forgetting that they have the invisible but important mind. Living in this materialistic world, one tends to take matters with forms seriously.

Also, there are people who think that life is the mind. Most of those teach that “maintain the mind pure and beautiful.” And they are indifferent about how to keep the physical body. In fact, this tendency is strong among those who teach morals or religions. Both theories, either focusing on physical body to live, or on the mind, are not complete.

Our right way to live life does not lean toward the body or the mind, and to live in the original form of life with the unified body and mind as one “as they are.” Maintaining the balance between the mind and the body unified as one is the right form to live. This state is called Shin-shin Toitsu, the unification of mind and body, and in this state the living force is at its fullest and it’s best.

Then why do the six powers (the powers of the body, courage, decision, determination, vitality, and ability) become full when the mind and body are unified as one? The reason is simple. In short, the state of unified mind and body as one is the innate, truest and purest form as a human.

Human life consists of two parts, the mind and the body. It is the life’s original form to exist and work as the mind and body are unified as a total self. That is, our living power is fully manifested in this state when the mind and body are unified and balanced as one, and fully functioning.

The true form of human life is the unified mind and body as one. Therefore, when the mind and the body are unified, the life functions comfortably and the power and knowledge the life possesses also function fully.

It may be easier to understand if you think of the functions of a television or computer. If you adjust the television set to catch correct waves in the air, the field and sound can be received clearly. When you operate a computer correctly according to the program, it performs wonders. If it does not receive unnecessary strain, the computer will last longer without any malfunctions.

It is the right way for humans to live and let live; life with the mind and body unified as one.
5. **Chi is a driving force of human life**

With severe tuberculosis, Nakamura Tempu was led by an Indian saint to a yoga village. The first thing he was baffled about was the meals. As a western medical doctor, he had been eating large amounts of meat, eggs and milk. However, in India, the main food was millet, and side dishes were vegetable and fruits. After continuing eating the meals for three months, his health was improved amazingly, and he put on some weight. Nakamura Tempu first thought it was because of the clear mountain air.

However, all of the trainees of yoga in the village are thin, but healthy and long lived. "Why are they so healthy?" He asked the saint. “It is because of the difference in life style. We are not living with our body, but with Chi.” The saint answered. After having trained in India, Tempu came to believe it is true that “human's original form is the Chi.”

Yoga means to “unite.” It is to unite the universe and human beings, and also to unite the human mind and the body. By uniting mind and body, the six powers (the powers of the body, courage, decision, determination, vitality and ability) become full. By practicing the techniques I am going to introduce, the amount of the six powers in your body will be increased gradually.

Human life energy has the same nature as the energy of the universe; it can be said that human energy is a branch of universal energy. Universal energy is accepted as a part of our life, and when it is displayed mentally, it becomes the power of courage, decision, determination and mental power of vitality and ability. When it is displayed physically, it becomes the power of the body, and physical power of vitality and ability.

It may be easier to understand if electricity is used as an example. Electricity is invisible to our eyes, but we can utilize it as light and heat, making it go through a generator.

If we maintain the state of the mind and body as balanced and unified, we could receive almost unlimited enormous amount of universal energy into our lives. On the contrary, if the mind and body are unbalanced and not unified, the life energy will be depleted and one becomes susceptible to disease, worry, and poverty.

6. **Great Force Inherent in Life**

We hear of someone having exercised great strength, a brute force, at a crisis like a fire. One day there was a fire and the surrounding neighbors flooded out to the street carrying their most important possessions in hand. The fire subsided eventually, and everyone started to go home. Then, they noticed that a heavy looking chest was on the street. “Who brought out this heavy stuff?” People were startled, and an old woman claimed her feat. “How on earth did you manage to carry out such a heavy load?” they asked the old lady. "I have no clue," was her answer. "Well, in either case, you are going to have to carry this back inside." “Absolutely not, how would I carry back such
a heavy chest?” Like this, humans have an unexpected tremendous force (a latent faculty) and are able to exercise it in cases of dire need.

In Buddhism, there is a similar anecdote, it goes as follows: There were two young men who were good childhood friends. They got together and were drinking until late in the night. One man was successful in his business and became a billionaire. The other one was very poor and was living like a beggar. While the poor man was sleeping, the rich man sewed a jewel into the collar of the kimono that the poor man was wearing. It was a token of the friendship, and the rich man was hoping that the poor friend would find the jewel and make use of it when he was in dire need. However, the poor man never made use of the jewel. He died in poverty without knowing that he had such a precious jewel.

Are we also going to die without making use of the great latent ability we possess innately?

“Have you not evaluated and been convinced that the living force you have is weak and small?”

The reason why many of us assume that we have lower life force is that perhaps we are evaluating it within our own past experiences and knowledge.

You may be thinking:

1) You have never displayed in the past the powerful life force you have;

2) You understand humans possess the strong life force, but you doubt that you also possess one;

3) Because you do not know how to display the force, you do not believe you have the force.

Since you have never displayed the power, you have never noticed that you have the great power. You have to understand that there exists a powerful latent force deep within your life.

The Shin-shin Toitsu Ho is the actual method to discover this untapped latent power, and to make it possible to use the enhanced life force. It is the method to develop the life force.

7. **Live a Rightful Life with Unified Mind and Body**

What should we do to live unifying the mind and body? Let us observe the fact that we are alive.

One of the Greek myths tells:

One day a devil appeared in a town and said, “I am here to take away everything you have. However, even a devil has a heart. Write down only one item that you wish to keep. Other than that, I will take away all and everything.” And the devil left for the day.
The townsmen were in utter panic. "I want to keep money," "For me, it's a house," "I want my jewelry," and "I will keep food." They all wrote down what were the most important things for them.

But, as the night passed and in the next day, there was only one man left in the town. Those who wrote money, house, jewels and etc. had been forgetting the most important thing of all, life. Only the man who had written "my life" was spared.

In modern days, people tend to forget the importance of life. All the wealth, homes, career, honor and love are important, but without life, everything becomes useless. Where there is life, there is hope.

Now, what is life? As I mentioned before, life consists of the mind and body. To live life means that the mind and the body live. There is a law to live. It is the law of nature. We human beings cannot ignore the law of nature to keep our life existence.

Elements of human life are mental life and physical life. There are two laws each that the mind and the body must observe for humans to live:

1) The mind must be maintained positively, brightly, cheerfully, and lively.
2) The body must live in accordance with the law of nature.
3) Use the mind concentrated. Always concentrate the consciousness.
4) Train the body to be positive. By doing so, the body will be able to fully activate the potential it has, and even upon reaching old age, it will be protected from aging so suddenly and preserve youthfulness.

If you live by these laws, you will know that you never need a religion to depend on. On the contrary, if these laws are not observed, faith will not work. When these laws are followed, life will receive the vital force that exists in the universe to make lives active.

8. The Mind and the Body Influence Each Other

The human being's essence is an invisible 'vapor.' This vapor, i.e. soul, dwells in one's life and drives the life forth. The life consists of the mind and the body. Observing a human's life activities, it is certain that the mind and body work together, connected by the nervous system.

The instructions from the mind are conveyed through the nervous system to the body. On the other hand, situations occurring in the body, such as being languished or experiencing pain in stomach, are transmitted to the brain, and also sent through the nerves. The brain, receiving the information, responds with the proper responses such as 'rest since you are tired.'
Life can be compared to the flow of a river. It can be considered that the mind is located at the upper stream and the body at the lower stream. While one is living, the mind takes the initiative, and the brain serves the central part of the mind’s work. Sense and perception play the role of gatekeeper that receives stimuli coming from the external world to the human mind. What would happen if this gatekeeper is cowardly, feeble, emotional and/or irritable? The stimuli from the outside would be received negatively, and one may become confused and lose oneself. On the other hand, a bright and generous person will receive the stimuli without losing balance and composure of his mind, and be able to take proper action with reasonable judgment.

The effect of the state of one’s mind over his body is far more significant than one might imagine. Among the things we consider in our minds, emotion has a great effect on our physical body. If one has strong emotions such as anger, sorrow and fear, the effect clearly appears on the body immediately. When one gets angry, his face turns red, eyebrows go upward, and the body shudders badly. The skin gets goose bumps, and the heart beats more quickly with fear. Tears are shed, and the vital force runs out of the body with sorrow. If the mind is filled with negative emotion such as anger, fear and sorrow, it affects not only one's physical ability but also the autonomic nervous system, causing various illnesses by disturbing the functions of internal organs.

We must be especially careful not to get ill by worrying about illness. The function of the part of the body you worry about getting ill will be paralyzed. And it also delays the recovery from the illness. That is because the nervous system that maintains vital physical force will lose balance, and at the same time, the ability to cure illness, i.e. the natural healing system will stop working. It is an oversensitive, emotional person, who tends to get angry, cowardly, and pessimistic, that gets ill easily, and the ailment also tends to be prolonged.

9. **The Mind Influences the Body Like a River Flows**

Communication from the mind is transmitted to the body through the nervous system. Also, bodily conditions, such as being fatigued and having pain in stomach, are conveyed to the brain through the nervous system. The brain, receiving the information, copes with the situation by dispatching proper instructions such as ‘take a little rest since you are tired.’

Thus, the mind and the body work together keeping a close relationship to each other. Moreover, influence of the mind on the body is absolute. A hundred is transmitted as a hundred. On the other hand, the influence of the body on the mind is somewhat relative. When I am involved in playing Shogi, Japanese chess, on an early summer evening, I do not feel anything even if I am stung by a mosquito. Life flows just like a river does. And it can be considered that the mind is located at the upper stream, and the body at the lower stream. In other words, the mind has the initiative.

The reaction of the mind when it receives stimulus from outside is called sensibility. It is the way for the mind to perceive the stimulus coming through physical organs from the outside world. This sensibility is different from individual to individual, and even within the same individual, it varies depending on time and place. For example, there are those who feel the cold as unbearable, and
others who do not feel the cold even in the same cold weather. Also, for the same individual there are times when he catches a cold, and other times when he doesn't even at the same temperature. Therefore, we need to train and strengthen this sensibility/susceptibility.

Furthermore, the status of the mind influences the body much greater than one might imagine. Among the things we perceive in our mind, a thing called emotion, especially influences us and makes a great difference to the physical body. If one has strong feelings such as anger, sorrow, and fear, the clear effect appears on his body immediately. His face turns red, eyebrows go upward, and some people tremble. At a fierce scene, the skin gets goose bumps, the heart beat increases, tears are shed, and vital force leaves the body due to sorrow.

If the mind is filled with negative emotions such as anger and fear, the peripheral blood vessels contract and blood pressure rises. If the mind is constantly under an unstable, stressful condition, glycogen in the liver will be dissolved excessively, and one becomes more susceptible to diabetes. Also, digestive fluid in the stomach will be secreted abnormally, and that could generate ulcers. As mentioned before, if the mind is filled with negative emotion such as anger, fear and sorrow, it affects not only physical ability but also the autonomic nerve system, causing various illnesses by disturbing the normal function of internal organs.

This is why those who are over sensitive and emotional, who tend to get angry, cowardly and pessimistic easily, are prone to become sick and once ill, the condition will be prolonged. Therefore, we should not surrender to negative emotions such as anger, fear and sorrow as much as possible.

10. **Positive Mind Turns One’s Life for the Better**

As mentioned before, negative emotions such as anger, fear and sorrow ruin one’s health. The mind should be kept cheerful, merry, lively, brave, and positive at all times. The mind has a great impact on one’s life.

(1) The mind controls body movement...A person is walking toward the station with the intention to go to work. The mind is controlling his motion.

(2) The mind controls perception...One feels that the baggage an old lady asks him to carry is heavy. However he does not feel the weight of a beautiful lady’s heavy bag. One’s feeling changes the perception.

(3) The mind controls one’s body...When in deep grief, one’s vital energy is deprived rapidly. Strong negative emotion disturbs bodily conditions and tears one down. How to maintain one’s mind has a big impact on his body.

(4) The mind controls illness...An executive who has financial problems gets stomach pain. If the condition continues, he develops stomach ulcers. On the contrary, a person who has a cheerful, strong mind does not get sick. If he gets sick, he will recover soon. The emotions and thoughts control illness.
(5) The mind controls one’s life...An example shows that one, who had been courageously fighting with stomach ulcers became disappointed, grew weak and passed away soon after he found out he actually had cancer. When one’s mind gets disappointed, he loses his life.

(6) The mind controls one’s business...Three factors for successful business management are people, goods, and money. However what is needed the most is willingness of the management. It is the secret of success for management to have passion for attaining the business purpose and to make efforts. The mind controls business.

(7) The mind controls happiness...When asked what happiness is, people name foods, a mansion, a second house, a car, money, family, business, status, honor and so on. However, these are conditions to be happy, not happiness itself. Happiness is something the mind feels.

(8) The mind controls one’s destiny...There are two categories in destiny. One is Tenmei, Heaven's will, and the other, Shukumei, fate. Whether to be born in this era, in this country, as a male or a female is determined by Tenmei. All other things are determined by Shukumei, and a human being is responsible for the outcome. Whether being successful or failing in business, whether having a present family, are all decided by Shukumei. Heaven helps those who help themselves. The mind molds one's destiny.

Thus, the mind controls physical movement, perception, body, illness, life, work, happiness and destiny. These things are life itself, and in conclusion, one's life could be good or bad depending on how his mind is maintained. That is “Life is how you create in your mind.”

There is a western proverb saying “The mind creates Heaven, and also Hell.” A passive and gloomy mind makes one’s life miserable. A positive, cheerful and merry mind creates a constructive life worth living.

11. **Strengthening “Kanno Seino, Sympathetic Ability” Makes the Positive Mind**

So far, the emphasis has been on the importance of keeping the mind always cheerful, merry, and positive. Then how can you keep the mind strong and positive?

Nakamura Tempu created a concept of Kanno Seino, the sympathetic ability. The navel is located at the center of a human body. And where the navel is, there is an important spot called the solar plexus where the vital force is conserved. It may be easier to understand if you consider that, similarly, there is the sympathetic ability, Kanno Seno, at the center of the mind that controls functions of the mind.

Kanno Seino is the function of the mind that senses stimuli from the outside world and responds to them. If a car approaches while walking (sensibility), you avoid the car (response). The sensibility and the response function at almost the same time. Tempu called the function of the mind that senses stimuli from outside and responds to them Kanno Seino, the sympathetic ability.
This function of the mind, Kanno Seino, forms a habit and shows the tendency of one’s mind. That is to say, that there are two types of people; those who have the strong Kanno Seino and those whose Kanno Seino is weak.

One who has the strong Kanno Seino and positive attitude is not worried about things. He is always calm and self-possessed, cheerful and positive. The following people have the strong Kanno Seino and positive nature:

Cheerful, jolly, bright, bold, resolute, daring, and broad minded people.

One who has the weak Kanno Seino and passive attitude is worried about everything. He has pessimistic views and is startled, cries, and grieves at minute things. The following people have the weak Kanno Seino and passive nature:

Gloomy, sullen, pessimistic, cowardly, timid, nervous, irritable, easily offended, and anxious people.

Whether the mind is strong or weak depends on how positive or passive one’s Kanno Seino is. Whether Kanno Seino is positive or passive makes a big difference in one’s life. Making the Kanno Seino positive is to keep one’s mind cheerful, merry, lively and brave.

We must keep the Kanno Seino active, and live with positive thinking. Now, how can we keep this Kanno Seino positive? Nakamura Tempu Sensei teaches us the concrete methodology, or know-how. Three methods to make Kanno Seino positive are; (1) method to reform the elements of consciousness, (2) method to train a positive mind, and (3) method to regulate neural reflexes.

And there is Anjo Daza Ho, the Tempu method of meditation that is another way to train the absolute positive mind. It is a method to lead us to attain and live in spiritual peace and enlightenment using the sounds of a buzzer or a bell to immerse one’s mind to the state of innocence.

I will give a concrete explanation of these methods in the following chapters.
CHAPTER 2
REFORMATION OF NOTION FACTOR

1. **Consciousness and Subconsciousness**

We recognize things using the senses of sight, scent, and sound etc. In front of a flower shop, a man looks at the flowers, smells them, and recognizes that they are roses. He thinks his girlfriend will be pleased if he presents those (思考-consideration). He decides to buy a bouquet (判断-judgment), he buys it (意思-intention), and goes to see her. In this way, phases of phenomenon in consciousness are observed one after another. The function of the mind, such as sensation (感覚), perception (知覚), cognition (認識), emotion (感情), consideration (思考), and intention (意思) is called conception (観念). We live every day using this conception. And we are conscious of works of this conception ourselves. The domain of mind which is conscious is called consciousness.

We work, study and live utilizing this consciousness that is working incessantly. Even when one process is over, what is done is not eliminated. All the events of working, studying, and living are remembered as experiences in the different domain of the mind. The domain which stores memories is called subconscious mind.

All our memory of past experience is saved in the subconscious mind. The subconscious mind is a warehouse of our experience and memory. The Buddhist doctrine called YUISHIKI (唯識) describes that in the subconscious mind there is an element called Alaya-vijnana. In there, all the memories are stored, not only memories from this life but those from times before birth. The subconscious mind is like a library of memories of activities of consciousness. Therefore, the volume of contents and the capacity of the subconscious mind are far greater than those of the conscious mind. It may be easier to understand the concept if you compare it to an iceberg. A portion of iceberg sunken and hidden underneath the surface of the sea is much larger than what can be seen above the surface level. Similarly, the subconscious mind is much larger then the conscious mind.

It would be much easier if only the conscious mind was inside of one's mind. However, deep inside one's mind is a storage called the subconscious mind. And, when people think about things, they take out materials for consideration from the storage, and then fabricate the thought systematically. Those assembly materials are the elements of consciousness (観念要素). If the elements are negative, negative thought is constructed. On the other hand, if the elements are positive, positive thought is constructed. By making the elements of consciousness lying deep inside of the mind positive, the sympathetic ability (感応性能), which I mentioned before, can be strengthened.

The human being's elements of consciousness will become more and more negative receiving the negative suggestions from surroundings, if nothing is done and left alone. The method to reform the elements of consciousness (観念要素の更改法) is to change the elements existing inside the subconscious mind to be positive, and to make the mind strong.
Next, let us study the method to reform the elements of consciousness in a concrete manner.

2. **Strengthen the Feeble Elements of Consciousness (観念要素) of the Moderns**

In the modern world, in times filled with negative stimuli, people's elements of consciousness become more and more negative without the constant effort to keep the mind strong. It is wrong to think that "because my mind is weak, whatever I think and consider are negative.” One has a negative mind because what he usually thinks is negative, and the negative elements of consciousness in his subconscious mind are fixed.

His subconscious mind is occupied with the negative elements of consciousness such as anger, fear, grief, resentment, envy and hatred. And the negative thoughts whirl in his mind. He thinks, "I am depressed, suffering, have no hope or future, better off to die, etc.” In addition, his conscious mind will also be occupied with negative emotions such as worry, agony, anxiety, impatience, disappointment, and discouragement.

Also, elements in one's subconscious mind determine the direction of this thinking. For example, imagine that one has a pain in his stomach. At this minor incident, one whose elements of consciousness are negative starts to associate his thoughts to negative things one after another. "I may have cancer in the stomach.” “This may cause ...” he thinks. He imagines his own dead body, his face being covered with a white cloth. His funeral scene pops up in front of his eyes. His thoughts are going toward a negative direction. “What will my wife and children do if I die?” His fate will never be a good one if his subconscious mind is filled with negative elements of consciousness.

Then what should we do? Nakamura Tempu clearly instructs: “Instead of the negative elements, fill the mind with positive elements of consciousness.” Until now we have been taking in negative elements without noticing, and in our subconscious mind the elements of consciousness has become negative. Therefore, we should remove the negative elements and change our subconscious mind to be positive.

Since the old days, as a way to make one’s mind strong, scholars, intellectuals, and religious people have been teaching that one must not think negatively. However, it is not the negative thinking that is bad. It is the storing inside one's mind of material that makes one think negatively. If there are no materials that make one think negatively, it will not come out. It is the negative material filling up inside that comes out.

“It is sufficient to inject positive materials into the subconscious mind with a strong passion.” Nakamura Tempu said. And he contrived an ingenious method to effectively input the positive materials into the subconscious mind. He named this the Method to Reform the Elements of Consciousness (観念要素の更改法).
3. **How to Reform the Elements of Subconscious Mind**

How can we change the negative elements of the subconscious mind to positive ones? We cannot deliberately address the elements of the subconscious mind since they do not exist in the domain of our conscious mind. Fortunately, there is a thing called suggestion. We are able to appeal to the subconscious mind using the suggestions with great influence.

Now, what is suggestion? Psychology defines suggestion as a phenomenon in which the mind accepts words and letters, and other outside sensuous stimuli unconditionally and uncritically, is assimilated with them, and as a result certain thoughts or actions are created.

The following have suggestive power over our minds:

1. **Words**...a conversation, radio, television, play, movie, lecture, etc.
2. **Letters**...a book, newspaper, magazine, advertisement, etc.
3. **Behaviors**...an attitude, manner, etc.
4. **Phenomena**...a natural phenomenon, social phenomenon, fashion, etc.

In addition, it can be said that education, politics, economy, religion and all other social phenomena are created and moved by suggestions. Likewise, all the things surrounding us really are factors to form suggestions. However, we do not usually notice that those are suggestions. This is the important characteristic the suggestions have.

A suggestion has a power to assimilate with our mind without being resisted. Human beings have a susceptible nature to suggestions. In the process of growing from infancy to juvenile, and to adolescence, suggestion plays an important role.

Because of this susceptible nature to suggestions, one who has the negative sympathetic ability and feeble mind, feels familiar with negative suggestions, is influenced, and accepts them. If a sick person is told “don’t worry about the sickness. If you worry less the sooner you will recover,” he would not accept this. “That person had the same sickness as mine, and he died with a complication. When he died, his condition was this and that...,” he listens to tales like this and is influenced easily. And he torments himself, “what should I do if the same thing happens to me.” This is because he is directing his susceptible nature to suggestions that move toward a negative direction.

Human beings are not equipped with the susceptible nature to suggestions to be unhappy. The susceptible nature to suggestions must be practically utilized to absorb materials to form human character, and to live one’s life strongly, cheerfully and abundantly. To do so, it is necessary to make the sympathetic ability positive, and to keep one’s mind strong and cheerful.

The method to reform the elements of subconscious mind is to use the suggestions practically and to make one’s mind strong.
4. Utilization of the Suggestions to Strengthen One’s Mind

Since there are all kinds of suggestions in the outside world, and human beings possess a susceptible nature to suggestions, you may think that all suggestions are received equally. However, it does not work in that manner. Depending on the awareness state of those who receive the suggestions, the way in which suggestions are realized differ. Suggestions on the states of a human’s consciousness are classified in three groups.

(1) Suggestions received while awake (覚醒時暗示)

While one is active during the daytime, his consciousness is also active. Even if he receives suggestions during this time, he will not respond to them readily since his attention is directed to other things. In the daytime, the conscious mind is acting on the surface. It repels or rejects the suggestions. Therefore, the suggestions are hard to materialize.

However, even in the daytime, the suggestions are easier to be accepted if one is paying attention to them. Commercial advertisements on televisions are typical examples. They draw people’s attention, throw suggestions, and try to impress.

(2) Suggestions received while asleep (睡眠時暗示)

These are the suggestions that are given while one is asleep. The conscious mind is resting while a human is sleeping, therefore, it does not repel or reject the suggestions. Since the subconscious mind can be directly impressed by the suggestions, the effect is the most evident. However, the person himself is sleeping; he is not able to give himself the suggestions. It is more effective to learn by listening to tapes and receive suggestions while one is sleeping.

(3) Suggestions received under hypnosis (催眠時暗示)

A hypnotic state is when one is half conscious, that is, he is not awake but also not asleep. Hypnosis is a technique which mainly uses words to induce a hypnotic state, then make suggestions. However, we are naturally in the hypnotic state twice a day. Once is just before falling asleep at night, and the other is just after waking up in the morning.

The method to reform one’s subconscious mind takes advantage of this human susceptible nature to suggestions to make his mind strong. There are two ways to do this: one is to make use of autosuggestion (自己暗示法), and the other is to receive suggestions from the environment (他面暗示方).

a) In the way that uses autosuggestions, one makes positive suggestions to himself when falling asleep and when waking up. This method consists of three ways: the way to associate positive suggestions (連想暗示法), the way to use commanding suggestions (命令暗示法), and the way to use decisive suggestions (断定暗示法).

b) The way to receive suggestions from one’s environment is to gather positive suggestions from one’s surroundings.
c) Also, supplementary actions to the method to reform the subconscious mind (観念要素の更改法) are to maintain positive everyday speech and action, to live with gratitude, and practice Sangyo (三行)-three self-disciplines humans should practice, and Sankotsu (三勿)-three things humans should not violate.

Next, I will discuss each method.

5. **The Associating Positive Suggestions (連想暗示法) are Effective Through Regular Practice**

In our minds, all experiences are stored. If one thought arises, memories related to that thought flow out one after another. What is happening here is called 'association.' The way to associate positive suggestions is to take advantage of this ‘association’ to improve peoples’ minds to be stronger, more cheerful and affluent. The most effective suggestion is the one given just before falling asleep. There are three traits of the state of consciousness just before going to sleep:

a) Since one is trying to sleep, his cerebrum also starts to slow down, a function to go into a stationary state.

b) Without rejecting, one accepts his thought unconditionally.

c) The suggestions given are imprinted clearly in the subconscious mind.

Therefore, it is imperative to keep the feelings before going asleep positive. It is important to go to sleep thinking something happy, merry, bright, noble, strong, right and pure. The feeling one has just before falling asleep influences the subconscious mind throughout the night.

There are people who cannot avoid thinking something sad and painful. However, when they are thinking something happy and joyful, they must be forgetting the sad and painful things. The associating positive suggestion makes effective use of this process. Instead of trying to deny negative thoughts, it is better to think about something happy. Two conflicting images cannot exist in one’s mind at the same moment.

If a sick person imagines himself getting better and better, and working energetically, he will recover sooner. Also, a person who is facing a problem at work should only imagine himself already having solved the problem and everything has turned out good. Go to sleep with a beaming smile, and your sleeping face will become beautiful.

If you get angry at or regret something in the daytime, forget those things once you put your head on the pillow. Do not think anything. The sleeping time is a precious moment during which we receive a life activating power from the Creator.

Human beings’ sleep is the time the Creator wills people to be prepared to go into a spiritual state settling the mind. At this moment, what ever the conscious mind thinks goes into the subconscious
mind unconditionally. Sleep is what the Creator intends to lead the spiritual state of human beings to perfect selflessness.

When you sleep well and rest you mind completely, better ideas than ever will come up in your mind. Therefore, on the verge of going to sleep, think something that makes you happier the more you think about it. On the verge of sleep is, philosophically speaking, the time we entrust our living life to the power of the Great Creator.

6. **Fulfill Your Desires by “The Commanding Suggestions” and “The Affirming Suggestions”**

The susceptible nature to suggestion is especially receptive at the time of falling asleep. If our conscious mind is positive, our subconscious mind also becomes positive. This is because the positive feelings in our conscious mind enter into our subconscious mind unconsciously. The way to use commanding suggestions is to apply the operation of the suggestions like this, and try to change elements of the subconscious mind.

If you practice and use the commanding suggestion every night, your subconscious mind becomes more and more positive. The positive perception expels the negative perception from the subconscious mind when the strong positive perception, that is as strong as to assimilate with the subconscious, is fed into the subconscious mind.

1) The Commanding Suggestion Method...This method is performed as follows. For example, if you want to control your temper, then just before you go to sleep, look at your face in a mirror staring just between your eyebrows (where the third eye would be) and give yourself a suggestion with a serious mind “you will not get angry.” Quietly and firmly, command yourself using ‘you’, the second person form, only once a night every day. After practicing every night for one month or two, you will notice that you are no longer getting angry easily. You can apply this method and obtain what you hope or become what you wish to be by making proper suggestions. ‘Be able to speak English well,’ ‘not to be nervous about minute things,’ etc. whatever you wish. But one at a time, and continue until it is realized. After one wish is realized, move on to next one. The suggestion you give to yourself just before going to sleep keeps working throughout the night in your subconscious mind.

2) The Affirming Suggestion Method... The commanding suggestion method itself is very powerful, however, used with the affirming suggestion method, the effect is even greater. A mirror does not have to be used in the affirming suggestion method. The next morning, just after waking up, repeat the commanding suggestion you gave the night before. This is to conclude and confirm the effect of the suggestion. If you said “you will not get angry” the night before, the next morning you tell yourself “I do not get angry anymore” or “I am not angry” with a firm and loud voice. This time, use the first person form ‘I’ with affirmation like the wish is already fulfilled. Repeat this affirmation throughout the day, not only once but many times in your mind. Of course, you do not have to be concerned if you find yourself in the contradictory situation. It is because this
affirmation is a tool to veer from the present situation to the right direction. The suggestions just before sleeping or waking up are the most influential and stay in the mind.

Practicing the commanding suggestion and affirming suggestion methods, along with the associating suggestion method we discussed before. The positive suggestions can travel from the conscious mind to the subconscious mind, and vice versa between sleeping and waking periods. As a result, strong, cheerful and rich elements of consciousness will be developed in the mind. By practicing these suggestion methods, our hopes will be fulfilled one after another.

7. **Acquire Positive Suggestions from the Surroundings**

Tamen Anji Ho (他面暗示法) is a technique to acquire positive suggestions from surroundings and obtain good influences. Phenomena from our modern surroundings intrude as suggestions into our mind. However, there are not many suggestions that we wish to welcome. Most of television and radio commercials are full of suggestions that stimulate and seduce human desires urging them to drink, eat, play, see, and go.

There are more negative suggestions causing humans to be weaker and gloomier than positive suggestions that make people to be encouraged and happier. Among those suggestions we must select and take into our mind positive suggestions that make us strong, happy and grow.

1. Television and radio...When you select programs, give priority to those that generate positive suggestions over those that generate negative suggestions. If you choose programs simply because they look entertaining, the contents may make your mind gloomy later on. Those are the ones you are better off not to watch or listen to.

2. Movies, plays, books and others...Same as the one above, giving priority to their contents that generate positive suggestions. Instead of choosing a movie, etc. uncritically just because it looks good or somebody recommends it; select ones according to the priority standard, looking into contents whether they are positive or negative. Always choose those that encourage your mind. If you make it a custom to choose positive materials, you will no longer be attracted to books, movies and plays with negative contents.

3. Association with other people...On a daily basis we are in contact with many people and live influencing each other. Among those people, try to come into contact especially with those who have a positive attitude. When you interact with those who are more positive than you are, you would become positive also. As like attracts like, negative people gather together and talk about negative topics. Make friends with those who have positive attitudes and do not grumble or complain. When your mind become strong and cheerful enough, even if you interact with those who are nervous and negative, you will not be drawn into their dilemma. Rather, you could give them stronger positive influence. Human mind is essentially pure, virtuous, strong and righteous. It is important to obtain good influence from positive people.
Tamen Anji Ho is a technique to obtain positive materials through the visual and auditory senses, and good influence from positive people or groups. If you keep practicing, your mind will soon be clear, cheerful, vital and courageous.

8. **Positive Life Comes with Positive Words and Positive Behavior**

While we are awake, we are constantly feeling and thinking something. To communicate those feelings and thoughts with others, we use words. Words show the state of one’s mind and express one’s intention. The words uttered by those whose thoughts tend to be weak are also weak and somber. People who have a bright prospect utter happy and joyous words. One’s conduct becomes positive or negative complying with his own positive or negative words he uses. Words and actions of a negative person bring sickness, carnal desire, and unhappiness into his life. Words and actions of a positive person lead him to health, prosperity, and happiness. Words and actions have power to govern the formation of human characters and life.

In the Bible, it says “In the beginning was the Word, and the Word was with God, and the Word was God.” (John 1:1 New International Version) One who is seriously attempting to transform himself should not voice negative words even just for fun. Always use lively, gallant words. Under any circumstances, do not use words as “help me,” “I am beaten,” “I am sad,” or “I cannot bear it.” Part with the negative and passive mind.

Also, avoid saying that you are in pain, or distressed. It is not true that you cannot bear it without saying so. The more you say it, the pain will intensify. If it is painful, it is alright to just simply say it’s painful. It is not right to say “I cannot bear the pain,” “I am dying of the pain,” or “I am done for.” It is fine to express being hot or cold. But do not add any negative comments after the statement. “It is too hot. I cannot bear it.” This is not good. Do you feel comfortable to complain? Try to say “It is hot and I feel better,” instead.

One of the ways to make your mind positive is that even when facing a crisis or adversity, do not give in. Make it a habit not to give up.

Once your thoughts and words become positive, move on to change your actions to be positive. Negative people have a hard time to get up in the morning. A morning for positive people starts with the joy of living. It begins with affirmative words “yes, my belief is firm” with a smile. With appreciation, make bed and go to work gallantly. At work, always handle your business constructively with positive words and actions, work in harmony with others and try to create a cheerful atmosphere.

Exaggerate joy and pleasure. However, never express sorrow, anger, and fear. Positive words and actions make human life joyful and rich, work to progress well; and lead human life to happiness.
9. “Discontent and Dissatisfaction” Bring Unhappiness and “Gratitude” Brings Happiness

While trying to live cheerfully and merrily, there are times discontent and dissatisfaction will emerge and bother you. Never complain about your discontent and dissatisfaction. An old proverb says “Do not compare yourself with those above you. Rather live considering those under you.” You should consider, when facing dissatisfaction, that there are many people who are living under even more unfortunate conditions.

It is the way of world that individual desires and social demands are not met easily. It is one's perception to feel it unfortunate or unsatisfactory. Dissatisfaction or discontent is a negative concept and cannot be a driving force toward improvement and advancement of human beings. Nothing comes from complaint and dissatisfaction.

For example, a colleague, who started working at the same time as you did, gets a promotion and becomes your division manager. For someone who feels discontented with the situation, there is no hope in the future. “Why did he get promotion instead of me?” “I thought I worked harder and achieved better results.” “This personnel change is unfair.” “This is stupid. I cannot stand it.” “I would quit.” And “But, it’s not likely there is better opportunity.” Those are the subjective thoughts of a negative person. Then, his discontent gets worse, and he would become disparate; as a result he selects a path to an unhappy life.

On the contrary, a positive person would think: “There must be a legitimate reason that he got a promotion before me.” “I will compare and contrast his way of working and mine.” “Yes, I will change this and that to improve my work.” “Then, I may have an opportunity to be promoted next time.” Thus, he keeps endeavoring positively. Then as a result, he will be rewarded for his positive effort with creating a happy life himself. It is important, especially when you are still young, not to be afraid of dealing with hardship.

Next, let us discuss gratitude. On the opposite side of discontent is gratitude. Gratitude guides humans to happiness. Saying “he helped me a lot and I am obliged. Therefore, as a token of my gratitude, I am sending him a gift,” people exchange seasonal gifts with each other. Feeling gratitude for something given, either goods or deeds, is a relative reaction. There is another form called absolute gratitude. The absolute gratitude displays itself when one is deeply aware and understands nature, life, human beings and human lives.

It is important to live with gratitude. By doing so, discontent and dissatisfaction will diminish. Always live a life with a smile, and live a joyful life with appreciating anything and everything. And your perception of life and the world will be transformed, as the world is truly bright, joyful, happy and brilliant. It is “life is how you perceive it.”
10. Control Negative Emotions (Anger, Fear, Grief, etc.)

There are people who admit to having negative emotions saying “man is a creature of emotions.” However, nothing will be gained from displaying negative emotions. When negative emotions are formed, the emotions will tremendously deplete a human of the vital force that is essential to maintain his life.

Negative emotions include: Anger, fear, grief, worry, struggle, agony, hatred, resentment, jealousy, revenge, impatience, greed, despair, discouragement, etc. I will discuss three of these emotions: anger, fear, and grief.

1. Anger... Anger is an offensive emotion directed at the other party, when one is not satisfied physiologically or psychologically, or satisfaction is cut short. When one is angry, his sympathetic nerve system gets excited, his heart pulsates, heart beats increase, and his face turns red. His speech stammers, and some people raise their voices. Blood pressure goes up, and sometimes it causes a stroke or heart attack. It also disturbs the secretion of digestive fluid and gastrointestinal movement. Therefore, eating while angry makes food taste bland.

2. Fear... The emotion that shows up when one’s life is threatened, one is overwhelmed, and when one’s comfortable life style or satisfaction of desires is at risk of being lost. When one fears something, instantly his face turns pale, blood vessels contract, and blood circulation decreases. He feels a chill creep over his body like having cold water poured on his back. This is because his sympathetic nerve system is stimulated. When in fear, one’s rational faculty to think does not work in an orderly manner, and one becomes confused. His intellectual power gets frozen, and the brain stops working. All thoughts stop, and some people become absent-minded, or in the worst case, some might die from the shock.

3. Grief... When honor or social status is lost, one grieves. One also grieves when he loses the love of someone for whom he cares. People grieve when they cannot attain their objective or hope. Also they experience great grief when they lose their parents or spouse, brothers or sisters, children, grandchildren, and anyone they love. When in grief, one’s face turns gloomy, and his shoulders drop. He sighs and loses appetite. Grief takes away a human’s vital power and makes him powerless.

Do not be drowned in grief. Let go of the grief, put an end to the miserable condition, and try to turn away from the grief as quickly as possible.

These negative emotions are something human beings acquired in the evolution process. They are not necessary for humans living in modern times. They are called the unnecessary residual emotions that have to be straightened-up. Once the human mind becomes negative, whatever he sees or hears becomes a cause of worry. This is because the negative and fearful elements are stored inside the subconscious mind. Therefore, it is imperative to change your subconscious mind to be positive through practicing the technique to transform elements of the subconscious mind.
11. Practice Sangyo (三行) (Honesty, Kindness, and Cheerfulness) to Make Life Affluent

To improve one’s fate, one should feel more gratitude and gladness. To live a life with gratitude, make it a motto to always live with honesty and kindness and make efforts to keep many cheerful feelings in the mind. This is the practice of Sangyo, the three things humans should practice.

A human has the instinctive mind, rational mind, and spiritual mind. Thought originating from spirituality is a true mind, the conscience. When the true mind rises as a moral sense, it is the conscience. And the action originating from the true mind and the conscience is honesty and kindness.

1. Honesty… Honest action is not an old fashioned behavior. Honesty is a feeling and action rising from the most developed and advanced frontal lobe of the cerebrum, and the most human-like behavior. Accordingly, the joy one feels when acting honestly is the joy from the true mind. Honesty, the action originating from the spiritual mind, has been driving the progress of human beings. Maintaining a high hope for human future, we should make efforts to practice honesty starting with everyday life actions.

2. Kindness… Along with honesty, kindness is one of the spiritual behaviors. Even though people know that being kind is good, many hesitate to act kindly. It is because the understanding is superficial and one does not have courage and passion to act. There are relatively many shy people in Japan. They may not have enough courage to be kind although they know it is good to be kind. Genuine kindness transcends expecting reward or profit, and is invoked from the spiritual mind that resides above the instinctive or rational mind. Work of spirituality is not a thought but a flash. An act of kindness that is done naturally without hesitation and out of genuine mind, leaves a refreshing impression, and gives us indescribable joy.

3. Cheerfulness… We have to overcome hardships, agony, and pain and keep living. Also, we should spend our lives cheerfully, richly and merrily. For that, let us seek pleasure voluntarily and create genuine joy.

When desires and hopes are fulfilled, humans feel exultation. There are many kinds of human desires. They are the instinctive desire, sensory desire, rational desire, and spiritual desire, etc.

Of human minds, the most advanced is the spiritual mind. It is the spiritual desire that one wants to hear good stories that would guide his life, or wish to know a technique to attain enlightenment in life. The delight one feels when the spiritual desire is fulfilled is called Hoetsu (法悦), the heavenly exultation, the spiritual delight. It is the supreme delight one may experience in his life. The delight you experience when you know that your speech and action helped other people is also the spiritual delight. The joy you feel when you are acting honestly and kindly is the spiritual delight. It is important to attempt to arrive at the spiritual delight, the best of all the joys.
CHAPTER 3
CONDITION FOR MAKING OUR MIND POSITIVE

1. **Cultivate the Positive Spirit “The Source of Health, Prosperity, and Happiness”**

Modern humans have a tendency to habitually use the conscious mind passively. Correcting this tendency of the mind and making it a custom to use the mind positively, one can strengthen his mind. Along with the technique to reform elements within the subconscious mind, which I have been discussing, it is also important to take serious measures to reform your conscious mind.

Talking of what is important in one’s life, there is nothing more important than the positive spirit. Everything is determined by this positive spirit; health, longevity, fortune, success. When the attitude of the mind is positive, the entire life of the human being operates positively. On the contrary, if the mind is negative, one’s whole life will become negative and he will be dispirited.

The positive mind is in a state that is bright, cheerful, lively, courageous, cheerful, vigorous, and gallant. On the other hand, the negative mind is in a state that is angry, fearful, sad, worrying, anxious, hateful, resentful, jealous, revengeful, suspicious, excluding, slanderous, impatient, greedy, disappointed, discouraged, dissatisfied, disparate, self-abandoned, and derogatory. In order for a life to be a happy one, we must always reject the negative mind and maintain the state of a positive mind.

If the mind becomes negative, the living power will deteriorate accordingly. While being sick or in ill fortune, it is not surprising to notice that your mind has become negative. Knowing it’s not good to keep the negative mind, still your mind becomes dark. Persevere in the effort to make your mind positive as much as possible in your life.

However hard you try, you may not be able to eliminate the negative thoughts entirely in your mind. It is because the negative suggestions creep into the subconscious mind one after another. Anyone may have a negative thought in his mind once in a while. Whenever it happens, try to earnestly implore one’s self to not have such negative feelings or sensations. Repeat this process over and over again, then, the human’s special ability to form a habit starts to work, and it promotes the growth of our mind to always be in the proper state. Once it becomes a habit, the moment a negative thought should appear, they will vanish as fast as it comes, and the conscious mind becomes consistently positive. Then, the process keeps working on and eventually it will be saved in the subconscious mind. Thus, the functions of mind become entirely positive.

To establish a positive mental state, practice the following five things in a daily life: (1) introspect and examine self acts, (2) analyze mental suggestions, (3) improve attitude toward others to be positive, (4) forbid suffering, and (5) practice righteousness. When these are practiced everyday, it becomes a habit for the conscious mind of positive thinking, words, and actions.

These five methods will be explained in order in the next article.
2. “Naisei Kento” is to Examine One’s Mind All the Time

While you live your daily life, it is important to objectively examine whether your present mind is positive or negative toward your health, fortune, and even trivial matters. If you detect something negative in your mind, you have to expel that negative feeling from your mind. You must try to limit matters and things in your mind to positive ones that make your mind bright and cheerful.

This is to cleanse your mind of filth. A mirror cannot reflect a clear image if there is a blur on it. To get a clear, complete reflection, the blur on the mirror must be wiped off. Similarly, if there are even a few negative elements in one’s mind, they must be wiped off because that means the mirror of the mind is fogged with the negativity. Therefore, it is necessary to objectively examine if what one is thinking now is positive or negative.

In this case, do not have sympathy with yourself and say, “It may be passive, but this is my own problem, not others. It is impossible to think positively about the matter that I am deeply involved with.” As long as you have the wrong kind of sympathy with yourself like this, you will never get rid of negative elements from your mind.

To begin with, stored in the subconscious mind are many negative materials taken in inadvertently in the past. The negative materials that often come up in the conscious mind are created and regenerated, and make one’s feelings and thoughts negative. ‘Naisei Kento’ is the process of examining these states of the mind.

In many cases, most people tend to face matters or phenomena that appear in front of them in a flurry, without distinguishing them. Therefore, they do not even think about observing their own state. Also there are people who are conscious about what they are afraid of, worried or angry about, but never try to change their mind to be positive at all.

‘Naisei Kento’ is when considering something, one needs to objectively observe and criticize whether the thought is in essence truly positive or negative. Assume a strong attitude to sternly monitor and carefully examine the state of your mind whether it is truly good or preferable.

However, in this case, determine whether it is good or bad, not whether the thought or feeling is logically correct or wrong. If the attitude of your mind toward the matter is positive, then it is good or right; if negative, bad or wrong.


In general, people feel low when they see or hear other people’s happy situations and compare it with their own. On the other hand, when one sees or hears that the others are in a miserable or unfortunate situation, he feels somewhat relieved, though unwillingly, in his mind. The one who takes advantage of this psychological reaction of people is the giant industry called the mass communication. Every day, they report miserable or unfortunate human affairs, one after another,
or they report social affairs from negative viewpoints. The viewer’s minds somehow calm down when they hear these reports. Mass media are profit making enterprises, and they have to sell their products. Therefore, they unanimously report unhappy news that makes the viewers’ mind cool down. It is not only the mass media. The same psychology works for verbal communications. People tend to calm down at unhappy rumors of others.

Like this, in our everyday life, there are few suggestions that properly make our minds positive. Therefore, living in the world of negative suggestions, without being properly equipped, people are in contact with and try to cope with negative suggestions. Before they know it, their minds are assimilated and influenced, and as a result become negative. Therefore, let us now change our mental attitude that has been conditioned so far to agree and accept everything, or whatever comes from the outside world. We have to assume a clear and strong attitude to never accept any suggestions that may direct our mind toward the dark side. That is, we must examine the contents of all information coming through our sensory organs, and make selections to adopt ones that are helpful to our mind and reject those that are harmful. This is the analysis of the suggestions.

Suggestions we receive are foods for our mind. Suggestions intrude into our mind and influence our desires, feelings, thoughts, words, actions, etc. The technique to analyze suggestions and adopt only materials that make our mind strong and rich is the “Analysis of Suggestions.”

Everyone analyzes foods ordinarily. Opening a gift box of foods and seeing that the foods are started to rot, nobody eats the food. However, as to the suggestions, nutrients for the mind, many people take in negative suggestions carelessly without analyzing them, causing the mind to weaken and darken. We should actively take in positive suggestions. The positive suggestions are those that strongly, brightly, affluent, and peacefully encourage our lives. The positive suggestions bring our mind feelings of brightness, liveliness, courage, vividness, delight, and gratitude. Therefore, in order for us to live cheerfully, merrily, and positively, we must strive to analyze and take in only good positive suggestions from the outside world.

4. **Develop Positive “Attitude Toward Others”**

Among people in general, there are those who grieve, cry, and get angry together at listening to a story of another’s life, a misfortunate incident or hardship. The party experiencing the event thinks that those people are very thoughtful and understanding. However, this is an absurd mistake. Being sympathetic is good. However, going beyond sympathy and crying together means creating two negative persons, and making the atmosphere negative also. There is no benefit in doing this. Anger, grief, and fear delay one’s recovery from illness, and close the door to good fortune. The door to good fortune does not open for those who possess negative feelings.

If you really care about the person, the right attitude, even if it may sound harsh, is to urge and encourage him to conquer the illness and to overcome the misfortune. The attitude toward others must be always positive.
When associating with others, one’s attitude should always be positive. Whatever is happening, one should not lose but instead maintain the cheerfulness, brightness, and courage of his mind. Let us think about the usage of words in the following cases:

1. Words and actions at the work place ... At work, try to make contact with people with positive and affirmative words and actions. To those who are positive and affirmative, new businesses will come one after another. One would feel that work is more worthwhile if he assumes responsibility on the job. Push forward on the job given with self esteem so that it contributes to the progress and advancement of the world.

2. Attitude toward a patient...The most care should be taken in the use of words when you visit a patient. While you may be sympathetic with the patient who tends to become passive and negative, use bright and cheerful words to guide the patient's feeling toward the bright side.

3. Attitude between a married couple... The more the number of years pass since the wedding, the less conversations are carried on between a husband and a wife. “Dear, the moon is so beautiful. It's the full moon.” The words a wife speaks to her husband imply “I love you.” To this, if the husband replies “The full moon will wane tomorrow,” would not be creating a gentle atmosphere. “Yeah, it really is beautiful. We haven’t seen the moon in fall together for a long time.” He says this and sits with his wife while looking at the beautiful moon. This is the spice of life.

4. Communication between parent and child... There is nothing more influential to a child’s future than the words his parents speak to him. Parents should communicate with their young children with words that can be positive suggestions all the time. The children who are raised listening to positive words will grow up to be a bright, cheerful, lively, courageous, positive humans in the future.

5. “Prohibition of Suffering”: Suffering is an Ineffective Use of the Mind

There are many people in this world who are concerned about almost everything. There are some people who are very good at suffering while they are clumsy at everything else. They are called pessimists. Among those who think they are smart, there are more who are prone to be pessimistic. The most fatuous expression of negative thinking is suffering. Nothing but negative suffering exhausts the energy of one’s mind. There are three types of sufferings: Suffering for Past, Suffering for Present, and Suffering for Future. Let me explain each one.

1. Suffering for Past... There are people who always regret what they have done in the past. “I should have done it this way or that way.” “That was the cause of the mistake.” They regret past events and are so vexed that they grind their teeth. Being too particular about something cannot be helped now anyway, saying “I failed,” or “I made a mistake,” is nothing but a waste of life energy. Repenting is an ineffective way to use one’s mind. The suffering for past will vanish by just noticing how absurd it is to use the mind in this way.
2. **Suffering for Present...** There are people who are engrossed in the worrying about this life only. They worry seriously about everything in front of them. When one leaves home, he suddenly thinks “this may be the last time to see my home.” When he hears a fire engine, he worries “it may be my house.” For those who are natural worriers or pessimists, anything he hears and sees is a source of his worries and suffering. And he keeps accumulating ideas associated with the event in a manner of negative thinking repeatedly. A person like this is wasting the energy of his mind. His conscious mind is completely controlled by the negative thinking. Also suffering takes away one's present pleasures. The mind has to be used cheerfully, positively and creatively.

3. **Suffering for Future...** Suffering for future means unnecessary anxiety about the future. It is the suffering from worrying about the future that has not yet come. Those who are unnecessarily anxious turn their mind only toward the dark side of matters, as; “If I do this, this may happen, and then it may go that way... Oh, I am doomed.” Also, since thoughts of unnecessary anxiety are from a negative conception, the more one keeps thinking, the worse the results become. And meanwhile the energy in one’s mind continues to be wasted. Some lose their appetite or get insomnia. These people are drawing pictures of ghosts on the screens of their mind and being surprised and afraid of them.

Unnecessary anxiety is absurd and not for those who wish to improve and train one's mind. When you think about the future, stop using negative conception and think through the positive mind.

Human beings were born destined to die. That is, “Humans are to die, however, until we die we keep living.” The life worth living is the life lived significantly every current moment by moment as long as we live.

6. **Keep the Invigorating Mind by “Performance of Righteousness”**

Some may think it is too difficult for ordinary people to perform righteously, or that to grasp the true meaning of righteousness requires a great deal of studying or training. However, the performance of righteousness here is just to act setting a standard to conduct oneself according to one's true mind or conscience without any resistance. Every human having an ordinary mind has something called the true mind or conscience. True mind is a mentality that emerges from a human's right mind. True mind is an immaculate, pure, bright, and honest mind. The conscience is the moral manifestation of the true mind. The works of a true mind and conscience are the standard of righteousness.

Even the most atrocious man is concealing the true mind and conscience in the depth of his mind. Only acting on impulse of profit or instinct, he conceals his true mind and conscience and does wrongs. As evidence, he tries to hide his wrong doings from others as much as he can. If he believes he is doing a right thing, he would never try to cover up, but rather he would act openly
and candidly. The reason why a burglar sneaks in covering his face at night is that he has the true mind and conscience. If not, he would show up boldly in the daytime.

Also, after we’ve said something inexcusable to someone, or exhibited improper conduct, we somehow feel guilty and uneasy. It is because we have the true mind and conscience. Therefore, we should attempt to speak and behave in ways that do not offend our own true mind and conscience. By doing so, we would be able to live a life as if in warm and genial spring weather.

The profound Chinese thinker, Mencius, said “having examined myself and still not feeling ashamed, I will keep going the way I trust even if ten million people should oppose me.” Because he maintained this mental attitude, he could arouse courage necessary for performance of righteousness.

It is said in a western proverb, “Righteousness is God mind. Therefore, when a man performs righteousness, God power is poured into him unconditionally.” What a truly significant remark! If you are firmly conscious about yourself being an invaluable human being who is the lord of creatures; you should not neglect to perform righteousness. The above five items (1) examination of the mind, (2) analysis of suggestions, (3) positive attitude toward others, (4) prohibition of suffering, and (5) performance of righteousness are the training methods of the positive mind. One must practice these as a part of everyday function.

Though you may feel awkward and difficult at first, by endeavoring to continue practicing without fail, they will become a habit. Soon, you will notice you are naturally practicing them without paying any special attention.
CHAPTER 4
REGULATION OF NERVOUS SYSTEM REACTIONS

1. **Stress Dissolving Technique**

Taking some measure of the nervous system, one can devise a way to making his sensitivity positive. The nervous system connects to the body going toward the extremities, and toward the center, the brain. Taking proper measurement of the nervous system is an important requisite to make the mind positive.

People do not notice that there are some mistakes in the way they live their present lives. The vital function within the nervous system deteriorates over time from the stimuli of stress. People do not know the proper level of reflex action of the nervous system. When one feels worry, fear, and anger, he gets very excited at the same time. But later on, he realizes that it was not anything worth feeling worry, fear and anger.

In modern times, the amount of stimuli has increased and the quality becomes complicated. Newspapers, magazines, television, advertisement, neon, etc. keep transmitting stimuli through our eyes incessantly. Also, the rush hour commute provides a place to struggle from early in the morning. If you use a car to commute, you get irritated in a traffic jam. Computers you use at work surely improve efficiency, but constantly stimulate your brain. The mind has to cope with situations in complex human relations at work and at home.

Nerves get fatigued when the nervous system is stressed. When nerves get fatigued, their function gets over sensitive. The modern human’s sensory system is excited all the time and the nervous system becomes over-sensitive because of the excessive stimulation.

Emotional instability greatly affects the nervous system. When excited, the heart palpitates, the mouth gets dry, and blood pressure goes up. For those whose arteries are hardened, it may cause a stroke or heart attack. The autonomic nerve system consists of the sympathetic nerve and the parasympathetic nerve. For example, being cold, bleeding copiously from injury, facing a foreign invader, or feeling fear, anger and grief, the sympathetic nerve starts to react immediately; pupils dilate, heart beats increase, bronchial tubes expand, blood vessels contract, blood pressures rise, and blood sugar increases.

On the contrary, the parasympathetic nerve’s role is to restore, to their original state, the changes in every organ caused by the agitation of the sympathetic nerve. Like this, the sympathetic nerve and the parasympathetic nerve work together cooperatively to maintain balance of the body while acting contrary to each other. However, experiencing strong excitement or anger, anxiety or grief, fear or surprise, or experiencing these too often, makes these two nerve systems compromised so that they can no longer work together cooperatively. Thus an abnormality called autonomic ataxia is developed in the body.
To cope with these problems, Nakamura Tempu created a technique to adjust the reflexes of nerves based on Kumbhaka, which he learned while studying yoga, and offers us a technique that we can practice in everyday life.

2. **The Stress Theory of Hans Bruno Selye**

Dr. Hans Selye named a stimulating factor, which causes stress and contortion of the human body, the stressor. The stressor causes contortion of a living body. The living body attempts to recover from contortion giving rise to a self-defense reaction. Combined, the contortion and defense reaction is called stress. Selye enumerates factors that cause stress: drugs, poisons, germs, burns, chills, blows, and psychological tension, etc.

Selye discovered stress in experiments with animals. He gave various stressors to rats such as, pain, exposure to cold, restraining, injecting poisonous substances, exposure to predators, etc. Also, he applied other stimuli like light, sound, and electricity, then he witnessed the common reaction to each stimulus. Some of the reactions were swelling of adrenal glands, contraction of lymph glands and bleeding of digestive organs. Selye was convinced having observed the phenomena that those stimuli affected the living body and caused ulcers of the stomach, high blood pressure, diabetes, etc.

Human beings also experience the constriction of blood vessels, and rising blood pressure when they are surprised, afraid, or angry. At the same time, the endocrine system dissolves glycogen to defend against these reactions, which create high blood pressure. Therefore, those who are normally cowardly or hot-tempered tend to be affected by high blood pressure, arteriosclerosis, diabetes, etc. Also, one whose mental state is constantly insecure or strained tends to get stomach ulcers since the mucous membrane in the stomach has a strong tendency to be congested. One who is pessimistic and tends to be depressed suffers from digestive organ disorders due to diminished digestive function.

The organs which receive stimuli from outside are the eyes and the ears. Therefore, as a way to alleviate tension from stress, Selye recommended wearing black glasses, and ear plugs to lessen the stimuli from noise. However, these are indeed passive tactics and are hard to implement in this complicated modern society. You will clearly notice that this is not a way suitable to our modern social life, and imagine how dangerous it may be if one is wearing black glasses and ear plugs while walking on a busy congested city street. In addition to wearing dark glasses and ear plugs, there is way to use substances such as a nervous sedative or a tranquilizer. However, the usage of drugs carries the risk of increased usage and addiction. Sometimes, it may cause poisoning.

Dr. Selye stated: "There is no way to prevent an impact or a shock we receive through human feelings or senses. If the day comes when human beings find a way to completely protect against stress, the average life span of human beings would be double that of today to at least 150 or 200 years. However, those who are prone to receive stress heavily do not even reach the age of 50. Stress is indeed a dreadful thing."
Nakamura Tempu devised a way to successfully eliminate this stress by arranging one’s posture. Next I will discuss this technique.

3. The Secrets Nakamura Tempu Learned in Practicing Yoga

Nakamura Tempu came across a yoga saint in Egypt and had training in the Himalaya Mountains. There was a secret technique called Kumbhaka, something like a secret way to adjust nerve reactions. Originally, yoga is a practical philosophy. The word yoga means “to connect,” or it is to connect “God and human,” or “mind and body.” That is to unite human mind and body, and elevate its ability to the level of the power of Almighty God.

In yoga philosophy, on one hand, theoretical study is pursued; on the other hand, human vital force is enhanced by practicing asceticism. One with an ordinal body is not able to endure through ascetic training. The secret technique to build the body that can endure the training is kumbhaka. Performing Kumbhaka increases the amount of vital force one receives, the energy from the origin of the universe; and a human’s physical life and spiritual life display tremendous strength. And, as a result, the innate power of the human body is invigorated to its fullest.

It took Nakamura Tempu one year and seven months to comprehend Kumbhaka. However, the saint later praised him saying; “Among those several thousand disciples, you learned in the shortest time.” The first clue to understand Kumbhaka is “between breaths, pretend that you are a sake bottle filled with water, and stop breathing for a moment.” A sake bottle full of water does not break from the pressure all around since the water inside maintains the equilibrium of power. In the United States, there are many yoga schools with teachers from India. They also give the same advice and encourage students to comprehend this by themselves. There is no way that teachers can teach students how to become a spiritual being. It has not been taught by a parent to a child, nor written in a book. It is the secret that one must learn by himself through training.

Nakamura Tempu came to comprehend this secret while he was meditating in flowing water. Every morning in a stream running along the yoga village, the meditation training was done. Water from thawed snow in the Himalayan Mountains was very cold and the sense of one’s limbs was lost in the morning stream, the brain was numbed, thoughts were shut down, and he did not even have the feeling of being in the water. One month, three months, half a year, and one year had passed. One morning the saint looked at Tempu who was sitting at the lowest place in the water among other trainees and said, nodding “Quite good.” After the water meditation was over, Nakamura Tempu stood in front of the saint and thanked him. Then the harsh words were spat out of the saint’s mouth, “No good at all!” Tempu could not understand and kept thinking; why he was good in the water and he was not good once he came out of the water. Then he recognized that “this is an issue of the posture.”
4. **Trinity of “Anus, Shoulders and Abdomen”: the Mysteries of Regulating Neural Reflex**

Nakamura Tempu was told by the saint while he was sitting in the cold water and meditating that he was “well done,” but once he was out of the water, he was told “no good.” However, when another month passed by, now the saint said he was “all right” even when he was out of the water. Then Tempu realized that “it was an issue of the posture.” He examined his posture in the water and noticed (1) his shoulders were relaxed, (2) his strength was concentrated in the abdomen, and (3) his anus was closed tightly.

Nakamura Tempu theorized this technique neurologically after he returned Japan, and taught it in a practical way as a “technique to regulate the neural reflex.”

Then, how is the technique, Kumbhaka, practiced? The following is the actual practice method:

1. Tighten the anus
2. Relax shoulders
3. Strain lower abdomen, and
4. Hold the breath for a moment when stimuli are intense.

When the stimuli are not strong, do 1 through 3 at the same time, and when the stimuli are intense, do 1 though 4 as one action. Form a trinity of the anus, shoulders and lower abdomen, and carry out at the same time.

In this way, disturbances of the nervous system, especially those nerve plexuses that are vital points on the human body (called chakras in yoga) can be instantly soothed and recovered to a normal state. Thus, there is a splendid effect as to recover the balance of the mind and, at the same time, keep the baneful influence to the physical body to a minimum, in addition, limit the loss of living power as little as possible.

Nakamura Tempu, in a lecture, explained as follows: “When you feel anger, fear, worry, anxiety, sorrow, and hatred, the first thing you do is to tighten your anus. The anal sphincter should always be closed except where there is a physiological demand. The light from one’s eye (aura) is different when his anus is not tightened. One whose aura is less strong would be bitten sooner by ferocious animals or poisonous snakes. When a human has the negative emotions, the amount of aura discharged is lessened. The more those emotions escalate, the more the fire of human life burns low. Before anything else, practice tightening the anus. It took me 15 long years to get to the state where my anus is always tightened. Whenever you notice otherwise, tighten your anus. The practice becomes second nature. And, since the anus is always tightened, when you feel stimulation or the impact of senses or emotions, you can relax your shoulders and strain your lower abdomen, and hold the breath instantly. This is Kumbhaka.”

In the next session, the postures to be applied to anus, shoulders and abdomen will be explained physiologically.
5. **Practical Points of the Technique for Regulating Neural Reflex**

In the last article, I explained the points for the technique to regulate the neural reflex. This time, let me explain physiologically the postures to assume for anus, shoulders and abdomen when receiving a strong impact from outside of the body, or psychologically when negative emotions such as anger, sorrow, or fear, arise.

1) Tighten anus...By tightening the anus, the disturbance of the sacral nerve plexus is avoided and the stability of the pelvis can be maintained. The reason why one inclines to release feces or urine when he is psychologically strained is because this nerve plexus is overly excited. Tightening the anus is called “the way of stopping breath” in old Zen teachings, and is to be performed when one faces fear or surprise as a method to prevent Ki, life energy, escaping.

2) Relax shoulders... Relaxing the shoulders is to prevent disturbance of the nerve plexus of the diaphragm. When encountering the unexpected or serious matter, one may lapse into the state of getting excited or losing his composure. At such a time, the diaphragm goes up and the diaphragm nerve plexus gets disturbed. By relaxing the shoulders, the diaphragm is controlled and stability of the autonomic nerve is attained. The nerve plexus is where a human stores the vital energy necessary to maintain life. The part which stores the energy most is the solar plexus. The disturbance of the heart is also repressed by relaxing the shoulders.

3) Concentrate strength in the abdomen...Concentrate strength in the abdomen implies the same thing as the old saying “input Ki at the center of the abdominal region under the navel.” By doing so the diaphragm goes down to prevent the disturbance of the nerve plexus of the abdominal cavity. Because the nerve plexus is disturbed, one feels the entrails are inflamed when he is enraged. To breathe applying pressure to the abdomen is the best breathing technique (abdominal breathing); however there is a risk of causing drooping of internal organs. The drooping is prevented by tightening the anus.

As mentioned above, the technique to regulate the neural reflex is applied to the anus, shoulders and abdomen at the same time. But at first, let’s start from tightening the anus, the most difficult of the three. However, not only tightening at times when you remember; try to keep the anus tightened at all times. In this case, it is not necessary to tighten 100%, but always tighten 70-80%, and when necessary, relax the shoulders while at the same time applying pressure to the abdomen. When you notice, perform Kumbhaka, and make it a habit. By practicing the technique Kumbhaka for regulating the neural reflex, the blood circulation is improved, stomach and intestines work better, and the brain becomes clear all the time.

Further, there are Pranayama breathing exercises, Yodo Ho (meditation method using rhythmic movement), the technique for transporting vital energy (similar to Reiki), and others, as the application of the technique for regulating the neural reflex. I will reserve these for another discussion.
CHAPTER 5
USING MIND CONCENTRATED

1. **Proper Usage of the Mind**

In general, people rarely think about if the way they are using their mind is correct or incorrect. People use their mind sporadically at different times and places. The way they maintain the mind is often negative, and how they use the mind is also not proper. In such a situation, one cannot hope for a healthy and happy life. I will explain about the correct way to use the mind in order for a human to manifest the potential the mind has, and to live a delightful life.

There are principles for using one’s mind. There are principles or rules for using anything, and if something is not used according to the rules, the effect will not be fully manifested. Especially, we must follow the principles to demonstrate the essential qualities of human beings, the lord of creation, to use the mind, the only symbol of being a human. If the mind is not used according to the principle, the results would be worthless, like a mind that becomes withered and inactive. Furthermore, because a human has a mind, he may suffer unnecessarily, or make absurd mistakes.

Then what is the principle for the mind’s use? The answer is the concentration of the mind. That is, use the mind as it is concentrated. The mind should not be used when it is disrupted.

Then why is the mind used when concentrated?

The answer is as follows: As I mentioned earlier, the sympathetic ability of a human is to become strong, and accordingly, the mind also becomes strong by positive maintenance. The works of the mind are effectively realized, and elements of a human are displayed while the mind is concentrated and used in this state.

In fact, even if one has strong power but the power is not used effectively, the power itself will not be displayed fully. On the other hand, when good work is added to strong power, the result will be wonderful.

From old times, superior and extraordinary human beings uniformly had strong minds and superb abilities. If one’s mind is maintained positively and used as being concentrated, according to the degree of concentration the possibility of his spiritual life will be expanded and progress at an astonishing rate. It is not an exaggeration to say that this possibility is without limits. The extraordinary psychological phenomena such as inspiration or divine wisdom of those who are called a philosopher, saint, or true man are valuable facts resulting from the culmination of the concentrated mind.

2. **Technique for Concentrating the Mind**

Now, how can we concentrate and use the mind? Many people think that the concentration of the mind is to pour the mind into affairs and phenomena in front of us, or into one’s job wholeheartedly.
But this is wrong. It is not the concentration that is the requirement, but devotion, attachment, stagnation or abstraction. This is the state of mind where one's mind is absorbed in the object and immobilized. The person not adhering to this technique does not have autonomy to use his own mind by his own will. He may live an inconvenient life full of prejudice and adherence.

For human beings to live in given circumstances, they are provided with an intention as a way to not to be controlled by the stimulation and phenomena received from their surroundings, and to live maintaining their identity. If a person is controlled and abused by outside stimuli and affairs, his subjective attention to observe himself will be lost, his attention will become passive and directed to the outside world. We must subjectively select and pay attention to the object by our own will.

Directing attention at one's will to an object is called voluntary or intentional attention. On the contrary, directing one's attention to the object at stimulation from others is called involuntary or unintentional attention. For example, when walking along a road, a dog suddenly appears from the road side. The attention one directs to it is the unintentional attention. It is a passive attention. It is with the intentional attention that a student selects a subject that he likes and ardently listens to the professor. Human’s primary identity is displayed where one directs his intentional attention by his own will.

In order for us to use the mind properly, we must deal with matters with intentional attention, not the unintentional attention. In other words, when we do anything, we must act with clear and distinct intention. By doing so, some day your mind will no longer be clouded. It is because the potential of your mind is improved by the clear intention. In a lecture, Nakamura Tempu used to say; “Your intention is like a myopic having a hangover and taking a morning bath wearing glasses. Everything is fogged up, and you only see the contours.”

We must give up the custom to do things unintentionally, and confront everything with clear and distinct intention. However, in this case you must be careful not to lose your heart to the object.

Then, in the next article, I will first explain the wrong way to use the mind, and then the correct way.

3. “Absent Minded” is the Wrong Way to Use the Mind

When people use the mind, there are often times the mind is not concentrated. This state of non-concentration is divided into two types: (1) dispersion, and (2) fixation.

1. Dispersion... Do not disperse the mind's attention. Dispersion is divided into scattering, dispersing, splitting and abstracting.

   a. Scattering is to divert the attention to outside stimulation. While listening to a lecture, the scattering type looks in that direction when the side door is opened. One, who is easily sidetracked from the topic when talking with others, is also of this type.
b. Dispersing is to divert the attention by oneself. While listening to a lecture, the dispersing type starts to associate her thoughts looking at a person who is sitting in front of her: “What a beautiful pattern she’s wearing. I wonder where she bought it. I want it, too,” etc.

c. Splitting is to shift the attention to other things. While listening to others, the splitting type is thinking about his work. While studying, he thinks he had rather go bowling.

d. Abstracting is that one’s attention is captured by the object entirely. When the abstracting type has a girl friend, he pays all his attention to her, losing himself.

2. Fixation... This is a wrong way to use the mind in which one’s mind clings to the object very seriously. This type is further divided into devotion, attachment, stagnation, and adherence.

a. Devotion is to devote one’s mind excessively. When one gets sick, he always thinks about the illness, day and night. He even imagines how he dies of the illness. Some get so engrossed in mahjong that they miss work. This is also devotion, not concentration.

b. Attachment is that one’s mind is captured by things or affairs. Managing a business is a way to live happily, not a purpose of one’s life. There are many entrepreneurs whose objective is to gain monetary reward. One will miss happiness if he is attached to money too much. And there are some businessmen who commit suicide when bankrupted.

c. Stagnation is the state where one’s mind is stagnated. Some people keep their anger about something that started on Monday until, say, Saturday. The mind is occupied with the emotion called anger, and independence is being lost.

d. Adherence is the state where the mind adheres to something. Certain thoughts get stuck in one’s head and he cannot shake them off. It is also an adherence where old people stick to old ideas and are not able to catch up with the flow of a new age.

In order to use the mind, dispersion and fixation are not the right way. It is that “The mind is not for being distressed.” We have to utilize our mind properly to realize a happy life.

4. Proper Way for Using the Mind

Concentration of mind means to coordinate and concentrate the mind on the matters that arise in the mind. On the contrary, the state of devotion and attachment mentioned before, in which the mind is captured by matters, concentration or focusing is the state that the mind is reflecting all aspects of the object like a mirror. It can be indicated as follows:

· Devotion, attachment...Mind à Object

· Convergence, concentration...Mind ß Object

In general, we tend to understand that it is convergence and concentration if the mind is absorbed in something. The concentration of the mind is the state where the object is completely the focus in
the mind, not the other way around. Then, how can we transfer our mind to a state of concentration or focus?

At first, to deal with anything, “get in contact with the matter while making the mind clear.” In other words, “when one gets in contact with anything, one’s consciousness must be clear at all times.” The best way to make consciousness clear is not to do anything inadvertently. To keep a clear or uncluttered mind, do things in earnest. Nothing drains one’s mind force more than being indisposed. A man, who has a habit of always doing things earnestly with a clear mind, can deal with any difficulties in a brisk manner. It is important to possess the mental attitude to do anything for oneself or anyone in earnest. It is impossible to concentrate one’s mind without this mental attitude, or when one is too engulfed in things and matters. This is because his consciousness is devoted rather than concentrated.

Next an important thing for using the mind is to “divert one’s attention.” In the state of the mind in adherence, the mind is stuck to the object and cannot move anymore. The secret to improve the mind in adherence is to “divert the attention” to another direction. Here, to divert is to turn one’s attention to another direction intentionally. To turn the attention at one’s own will is called “divert at will.”

The secret in practicing the diverting at will is to make a distinction in the mind in daily life such as to “leave off,” “give a clear cut,” and “change over.” For example, ordinary people cry emotionally at an unfortunate sad event and tend to be drowned in the negative feelings. “How long am I lamenting? I should leave this off,” is something you should tell yourself. By practicing the self suggestion to let go of the negative feelings, the negative emotion will be gradually subside. Also, when one continues to dwell upon a mistake he made at work or something else and cannot divert his mind, he would not be able to attend to the matters presently in front of him. Do not brood over one mistake; give it a clear cut without sentiment and move your feelings to another direction.

Concentrate the attention truly; put an end to it, and changeover the feeling to another way. Repeating this process is the most effective way to use the mind.

5. Practicing the Technique of the Concentration of the Mind

Not only in the field of religion and martial art, but also in entertainment, like Noh, dance, Kabuki, etc., art, such as Japanese calligraphy, painting, or music, etc., and modern sports like baseball, golf, and tennis, the concentration of the mind is sought as an important way for using the mind to master the secrets in these fields. It is understood that it can only be attained after going through almost unbearable hard training.

Nakamura Tempu devised a way to attain the state of the concentration of the mind, which is difficult to learn, easily in daily life. It is to make a habit of dealing with any trivial matters with clear consciousness. The following four situations are to be handled especially carefully:
1. When doing urgent things...When one is in a hurry, his mind is absorbed in what the result would be, and he starts to feel nervous. Then clearness of the mind will be lost.

2. When doing something less interesting... When doing something that one is not interested in, his mind is apt to run away to other things. When one is doing something he is interested in, one's mind tends to be focused; when doing something one is not interested in, his mind tends to be scattered.

3. When doing something valueless...When doing something one thinks is without value, his mind leaves the matter, and tends to be scattered also. In case we feel that the matter is a trifling thing, let's think again that there may be something valuable in the matter.

4. When doing something accustomed to doing... When doing something one is used to doing, he does not need to concentrate his mind and he feels at ease, the consciousness is not alert, and as a result, he may fail.

The above four situations in daily life where one's mind tends to disperse, one must be especially careful to concentrate his mind and deal with the matter facing him at the moment. When this seemingly insignificant tiny effort becomes a habit, he will be less likely to lose himself facing difficulties and hardships. And he will be able to deal with affairs briskly with a clear mind.

In short, it is important to do even trivial things in daily life earnestly and seriously. Some may think it may be very tiring to live straining the mind continuously. However, the mind was originally given to humans for dealing with matters facing them at the moment, and should not be used for other matters at the same time.

6. **The Effect of Mind Concentration**

When one becomes good at using the mind concentrated, various beneficial effects can be expected. Since the usage of the mind becomes efficient, one's efficiency at work will be improved. The time necessary to manage the job will be shortened greatly. Not only at work, but also one can deal with the matters in daily life one after another more briskly. It is because without work or chores to chase after, the mind does not have to be in haste. And by concentrating the mind, (1) memory is improved, (2) ability to convert the mind enhances, and (3) spiritual ability is possible to be revealed.

1. Improve memory... Acquiring the custom to deal with matters in clear consciousness, one understands the matter correctly; the impression is distinctly engraved on one's subconscious mind through the conscious mind. Therefore, a strong impression is made, which is a requirement for constructing memory, and the conscious mind can readily retrieve the memory. The correct memory about the matter or affair is stored abundantly; one's memory can be improved astonishingly.
2. Enhance the ability to convert the mind...When one becomes proficient in concentrating the mind, the ability to convert the mind also becomes easier. One, who practices to concentrate and convert the mind every day, can experience the wonders of this conversion of the mind. He can direct his mind in the direction he wishes automatically without the mind hampered by sensory stimulation, instinct, or emotions. One can live a happy life with abundance in the mind, by always attempting to leave off the negative feelings such as anger, fear or grief and switch to the positive direction.

3. Revealing spiritual ability... We all actually possess the spiritual abilities of telepathy, clairvoyance, and precognition by nature, the abilities which are the sixth sense.

For example, suddenly you start to think about an acquaintance, with whom you do not have any immediate business. Then soon, the person comes to visit or his letter is delivered. There is a proverb saying “Speak of the devil and he will appear.” There are cases when two people are talking about the third person, the third person appears. This phenomenon arises because human beings possess the special ability and telepathy, as part of their spiritual functions. However, it is thought that along with the progress of civilization, the need to use this ability is diminished; and thus it has been lost.

It is understood that the more the degree of exercising telepathy is increased the more its effect on fortune or health improved. Our objective is not to become a master of telepathy, but by improving the ability one can enhance the happiness of his life.
CHAPTER 6
HOW TO USE OUR BODY

1. Make the Best Use of the Body

To maintain one's life properly, it is important to make the mind observe the law of the mind and the law of the body. Only by living with a unified mind and body, life's "length," "strength," "depth," and "width" is completely harmonized. In order for that "observing the law of nature" and "training in positivity" must be taken care of.

1. Adapt the body to "the law of nature"... The earth that we human beings live on is a natural object itself. Human beings who were born on it are one of the natural objects also. Every natural object that exists in this natural world is controlled by the laws of nature. Flowers, plants and trees, birds and insects, germs, and every material in the phenomenal world, whether organic or inorganic, are all strictly controlled by the laws of nature. If we wish to live a worthwhile life, we should comply, more than anything else, with these laws of nature, and should never disregard them.

When a human acts against the laws of nature, he gets sick, cannot maintain his physical existence and finally dies.

2. Not only the mind, but the body becomes positive by proper training... As our mental life lives in the world of suggestions, so our physical life lives with the various pathological stimuli. No matter how much science or medicine progress, it is impossible to make pathological stimuli extinct. As time progresses, new diseases develop. In order to make the body live healthy in this situation, it must possess a strong resistance to disease that shuts off those pathological stimuli. To attain this goal, it becomes necessary to train the body to be positive.

By training the body to be positive, the adaptive function starts to work and the resisting power to pathological stimuli becomes stronger. This adaptive function is given not only to humans but to all other creatures.

By making the training of the body a positive basis of living, one can make the body develop strength to resist pathological stimuli due to the adaptive function. If we want to use our body effectively, and comply with the laws of nature, we must make the training of our bodies be a positive basis of living.

As for human beings, from birth to age 25 is a stage of developing and growing. Between age 25 to around 40 is called adulthood, or maturity. And at around 40, the aging period begins. By training the body to be positive, one can make the developmental period complete, extend the mature age, and slowdown the aging process. Then at the end, one meets his death, but the age depends on the person. Having the body comply with the law of nature and training it to be positive, one may extend and enjoy his natural life span.
2. **Strengthen Skin and Prevent all the Diseases**

Mankind always lives with pathological stimuli. To protect against this pathological stimuli, it becomes necessary to acquire the resisting power to diseases. For that, first of all, one must promote the resisting power of skin.

In the primitive times, people did not wear clothes like the present times. Along with the progress of civilization, human beings started wearing clothes.

Here, we have to pay attention to the relationship between air and skin. The skin, which wraps our human body, requires quite a large amount of air all the time, just like our lungs. The skin also has a respiratory function; it excretes oxide compounds and also absorbs oxygen from the air. To improve the breathing function of skin, one must attempt to expose his skin to air as often as possible. Avoid clothing which adhere closely to skin, but wear cotton shirts or underwear. Animal fibers impair the skin's respiratory function.

It is said that a cold is the source of all diseases, but one does not catch a cold because his body is chilled. One catches a cold because his skin's resisting power is weakened. Women pearl divers, who are always in the cold sea water, do not catch cold. In order to promote the respiratory function of the skin, it is most effective to wear as few clothes as possible. Especially when staying inside a room, it is important to wear thin clothing as much as possible. However, when you go out in the cold weather, you must put on proper clothes to protect against the cold.

One way to strengthen the skin is to expose the skin directly to the air. When you brush your teeth or wash your face after getting up in the morning, do so while still in pajamas.

Next, the measure which gives the most significant effect to improve the skin respiration is a rubdown. A rubdown on the skin improves blood circulation. At the same time it makes the living function of cells and organs inside the physical body more active. However, usually the rubdown is done using palms; it is more effective when a cloth like flannel, a scrubbing brush, or a brush with hard hair is used. Even when one has a slight fever, rubbing down the skin does not hurt. It is also effective to pour cold water over your body when getting out the bath. It is good to pour two or three bucketfuls of cold water, or to take a cold shower at the end of the bath. The cells in the body are loosened by bathing in warm water. If one gets out of the bath into the cold, especially in winter time with a warm body, it may cause chillness or catching a cold. Tightening the loosened cells with cold water prevents catching a cold. If you start the cold water bathing in summer, you will be able to continue throughout the year. Once it becomes a habit, you may no longer stop it, feeling refreshed after taking the bath.

3. **About Foods...Eat Vegetable Based Foods**

In an old proverb, it is said: “A trouble goes out of one’s mouth, and an illness enters in through one’s mouth.” It is more often that a disease enters through the mouth. Food often causes diseases.
Foods are fuel to burn the fire of life. Endurance of physical life depends on whether the foods one eats are good or bad. However, people tend to eat their favorite foods only to satisfy their appetite. It works if one's favorite foods are good for health, but if they are detrimental to health, caution must be taken.

Then what is the right food? Actually, for humans, vegetables are the correct food. In short, the secret for a healthy long life is that the basis of foods should always be vegetables. On the contrary, animal based foods have more harmful side effects than beneficial. On this issue, Nakamura Tempu explains as follows:

Humans eat food to supply fuel to burn life energy. With the foods, blood is created at first. “Blood is life,” it is said. What is immediately necessary to sustain life is blood. Therefore, the blood must be pure to improve the health of a life. Diet on animal based food makes the blood impure. The blood must be weakly alkaline, however, eating animal based food heavily turns blood into something impure called morbid alkalosis. When it progresses it becomes acidosis and harms one’s health. It is caused by ptomaine toxin (toxin that exists in the animal body), or by-products produced when protein is dissolved, such as urea and uric acid and other contaminants. When blood becomes acidic and its resisting power to various pathogens deteriorates, one becomes constitutionally weak, and sometimes dies early.

One who wishes a healthy physical life should eat animal based foods as little as possible, and eat more vegetable based foods. According to the aging process, it is important to increase intake of vegetable based foods in proportion to animal based foods. Please refer to the chart below as a guideline on the ratio of vegetable or animal based food intake at certain ages.

In case one eats too much animal based foods, the following discordances may occur to physical body.

1. Feels tired soon
2. Digestion is impaired and one becomes constipated
3. Easy to catch a cold
4. Get excited easily
5. Prone to neuralgia and rheumatism
6. Increased blood pressure, hardened arteries, and premature aging

<table>
<thead>
<tr>
<th>Age</th>
<th>Ratio of Vegetable and Animal Foods</th>
</tr>
</thead>
<tbody>
<tr>
<td>~40</td>
<td>5:5</td>
</tr>
<tr>
<td>40~60</td>
<td>7:3</td>
</tr>
<tr>
<td>70~80</td>
<td>8:2</td>
</tr>
<tr>
<td>80~</td>
<td>9:1 or 10:0</td>
</tr>
</tbody>
</table>
4. **Why is a Meat Diet Harmful to Health?**

All the animals existing on this earth can be classified into carnivorous (meat eating) and herbivorous (grass eating) animals. The following are the differences between the herbivorous and the carnivorous animals. Human beings originally belong to the frugivorous (fruit eating) animals. The frugivorous animals are closer to the herbivorous animals.

<table>
<thead>
<tr>
<th>Herbivorous Animals</th>
<th>Carnivorous Animals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have molar teeth</td>
<td>Have fangs</td>
</tr>
<tr>
<td>Have long intestinal tracts</td>
<td>Have short intestinal tracts</td>
</tr>
<tr>
<td>Can not see in the dark</td>
<td>Can see in the dark</td>
</tr>
<tr>
<td>Sweat</td>
<td>Do not sweat</td>
</tr>
<tr>
<td>When drinking, suck up water</td>
<td>When drinking, lick water</td>
</tr>
</tbody>
</table>

According to the zoologist Haeckel, “animals are manufacturing factories of toxins.” To begin with, animal bodies are subject to constant metabolism to survive. Due to metabolic function, more or less, some toxins are produced in the body.

Like this, toxins exist always in the blood or other organs all over the body. Of course, not only humans but all animals have toxins in their bodies. If, however, a human kills and eats an animal, the toxins that exist inside the animal body would just go straight into human body. The toxins cannot be removed unfortunately, even if the food is cooked or roasted.

In the first place, the fresh meat is the meat of an animal when it is still alive. When the animal is killed, its blood circulation stops immediately at death. Then the living substance in its body, that composes its body, starts the first stage of decomposition. The meat in this period is not very tasty so people do not want to eat it. Some time later, it goes into the second state of decomposition. In this period, the dead meat is in rigor mortis, and too hard to be eaten. The time people prefer to eat is when the meat begins to soften after having gotten stiff. At this time, it is already in the third decomposition period. Decomposition has already progressed and large quantities of toxins are in the meat.

There are people who favor a diet of animal foods saying that animal foods contain a lot of protein and nutrition. However, eating a large amount of animal foods means adding toxins to those one already has in his body as a result of metabolism, thus creating a bad influence on his health.

Carnivorous animals such as lions, tigers, dogs, and cats have an innate ability to counteract the toxins from dead meat and make them nonpoisonous. However, humans do not have this ability. In spite of this fact, taking dead meat as a meal, containing a large quantity of toxins, has more adverse than beneficial effects on the human body.
5. **Proper Diet is the Key to Health and Long Life**

1. Plain Diet vs. Luxurious Diet... Avoid luxurious foods and processed foodstuffs, and be on a plain diet.

Meals of modern people are prepared for satisfying appetite for pleasure-seeking purposes instead of the original purpose for maintaining the body. Therefore, modern meals lack natural substances and are full of unnatural ingredients. As a result, the nutrients that foods originally have are lost; and people tend to eat too much, being tempted by good tastes. Therefore, gourmets are often times sickly and short-lived rather than healthy and long-lived. As much as possible, meals should be taken in their natural form and based on vegetarian foods.

2. Relationship between One’s Preference and Ingredients

When one eats his favorite food, his nervous system immediately stimulates digestive functions to work; the food is fully digested and nutrients are absorbed. On the other hand, if one eats the food he dislikes, the body will not accept them. Therefore, even if the food is nourishing, do not force one to eat something he does not like. Feed a sickly person the foods he likes as much as possible. However, be careful not to give too much animal based foods, alcohol and sugary foods. The sense of taste that loves these types of foods is an abnormal addictive nature and different from the normal sense of taste.

3. Importance of Mastication

Sending foods to the stomach without chewing will cause the following harm:

   i) Starch is not digested fully because not enough saliva is mixed with the foods.

   ii) Secretion of fluid necessary for digestion in digestive organs is not promoted properly.

   iii) Excessive eating is liable to occur by partial mastication.

   iv) When incomplete mastication becomes a habit, one tends to eat more soft food that does not need chewing, and to not eat vegetables, grains, and fruits that need to be chewed. By doing so, the ratio of fermentation in the intestines rises, and intestinal autointoxication is liable to occur.

   v) Teeth and jaws start to regress since they are not used much, and can become susceptible to pyorrhea.

4. Amount of food intake

The stomach dilates when excessive eating becomes a habit, and it is not satisfied until more than the amount the body truly requires is eaten. It is such an inefficient body. If more than the necessary amount of foods are always eaten, the stomach and intestines expend unnecessary energy and excrete without nutrients being absorbed. And one who eats excessively has less physical power than those who eat a little. The brain also functions less clearly, and one feels exhausted even upon feeling just a little hungry.
On the contrary, once one becomes accustomed to eat a little amount, his brain becomes clear, the body light, and he feels his life is indescribably refreshing and worth living.

6. **Using Four Major Elements (Sunlight, Air, Earth, and Water)**

Every living creature on earth is sustained by the power and function of the four major elements. Our development of true health is dependent on how we use these great natural elements.

1. How to use Sunlight... Within the sun rays, there are infrared and ultraviolet rays in addition to those seven rays; red, orange, yellow, green, blue, indigo, and purple. Most of the effects of the sun’s rays are brought by the chemical action of ultraviolet. Ultraviolet has a strong sterilization power, and natural healing power to heal wounds and boils quickly. And basking in the sun after having surgery helps to heal the scar completely without leaving an ugly trace.

Also, the sun rays contain vitamin D and promote the increase of red blood cells. Other than these, the sun rays have various effects to improve physiological functions such as absorption, breathing, and secretion through the skin. Sun bathing is more effective when it is done for a short time, but frequently.

2. How to use Air... Human beings absorb 85% of living power from the air. In order to consciously commune with this precious air, we must remember to take deep breaths, to be bathed in air and a cold wind.

Take deep breaths often and try to wear fewer clothes in order for the skin to feel the air. Try to increase the opportunities to be bathed in the air in the near nude. When you are staying indoors, ventilate the space often.

3. How to use Earth... We must commune with the earth directly on a daily basis. Human ancestors were walking on the ground with bare feet. As civilization progressed, they started to wear shoes and kept a distance from the ground. By standing on the ground with bare feet, one will notice how good the soil is for his health. When the soles of the feet contact the ground, one has indescribable good feelings. We have the same refreshing feelings when we lie down on the fields of grass, mountains, and river banks.

4. How to use Water... the human body is composed of 70% water. Water is excreted as sweat and urine, as well as used to maintain the functions of systems in the body. Therefore, it is important to replenish the amount of the water lost. If the lost water is not replenished sufficiently, the unwanted substance in foods we eat is not excreted from the body and it causes constipation. Constipation is one of the causes to hamper our health. Therefore, yoga teaches us to drink water as much as possible.

Next, remember to use water externally. Starting cold water rubdowns in the warm seasons makes it possible to continue into the cool seasons. Taking baths has the effect to “enhance the function to decompose protein, stimulate excretion of urea, and promote metabolism.” Especially, remember
to pour cold water over the warm body after taking a warm bath. It prevents feeling chilled after a bath, and increases the resistance to catching a cold.

7. **Summary of Constructing Genuine Health**

For constructing health it is important to have the life style comply with the laws of nature, and at the same time, train the body to be positive. To do so, practice these eight principles:

1. Clean and purify the blood and lymph, and improve their circulation... Humans are frivolous animals. Eat vegetable based foods more, and less animal based foods.

2. Make excretion of waste matter complete... Take sufficient alkali foods, water and fruits; do exercise and skin rubdowns.

3. Get proper amount of sleep... It is not good to sleep too much or too little. Determine the proper amount of sleep for yourself, and adhere to it. The proper things to do for those who cannot sleep well at night are as follows:
   a. Go to bed when you are really sleepy
   b. Do not use any sleeping aid
   c. When you cannot sleep, do not force yourself to sleep

4. Exercise moderately... Too much or no exercise is not good. It is best to feel a little tired. The type of exercise does not need to be limited. It is important that all the limbs are exercised equally.

5. Control sexual desire... Moderate amount of sexual activity are effective to maintain harmony and equilibrium of the secretive functions of the body. It is appropriate that always being ready but having not been released.

6. Prohibit drug abuse... Most western medical drugs are made from petroleum. Since petroleum or oil is an inorganic mineral, it accumulates in the body without being excreted; thus it affects the health adversely. In any case, do not ingest any inorganic minerals as much as possible. This is the same for meals. Chemical seasonings and salts are inorganic minerals extracted from petroleum. Make every effort to avoid them.

7. Train the skin to enhance resistance... To train the skin's resisting power, try a dry cloth, or cold water rubdowns. When you wash your face in the morning, try to wear as fewer clothes as possible, and in the daytime, try to bask in the sun and air and do moderate amount of exercise without slacking off.
8. Keep one’s mind positive... As to maintaining the mind, it is essential to keep a positive mind and adopt it as one’s life attitude. That is, always be bright and cheerful in the mind with lively braveness.

Even if you are currently healthy, you never know when you may become ill. It is unwise to look for a cane after one falls down. We have to live our lives wisely as “get a cane before we fall.”

Even for healthy people, I wish that everyone will live a healthy happy life by continuing to practice the above items.