

Turning the Heart Toward
Tomekichi Taike
— Entering His World —

Kayo Shiokawa



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Books:Arigatou, Ishiki no Tenkai, Ishiki no Nagare, Zoku Ishiki no Nagare and other books

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1. A Note to the Reader

This opening chapter recounts the author's encounter with Tomekichi Taike, described not as coincidence but as a destined meeting that led to a deep understanding of life's purpose and a sense of genuine happiness.

Taike is presented as someone who devoted his life to conveying a fundamental truth about human existence—one that challenges the common belief that the physical world is reality. The author suggests that this truth will inevitably become clear, as humanity is forced to face the consequences of its misunderstandings.

The chapter also critiques modern society's focus on material comfort, noting that it cannot bring true fulfillment without inner peace. Many, lacking that peace, turn to external sources for answers.

In contrast, Taike's teaching calls for a direct and honest examination of one's own heart, including confronting dependence on outside forces.

*The author does not seek to persuade but hopes readers will encounter truth for themselves—first through understanding, and then by turning inward, beginning with *The Flow of Consciousness*.*

Please allow me to refer to him simply as "Tomekichi Taike."

Tomekichi Taike is an elderly man living in Minamikawachi District, Osaka Prefecture.

He once worked as a high school teacher in Osaka and later served as a principal. However, he stepped down from his position one year before reaching retirement age, choosing instead to devote his entire life to what he had resolved within himself.

Many people from across Japan—and even from overseas—have gathered around him to learn. I am one of those individuals.

From the bottom of my heart, I am grateful for having met Tomekichi Taike.

It was not merely a chance meeting between two people. It was a meeting that was meant to be.

Because of this encounter, I came to clearly understand, within my heart, why I was born and what I came here to do.

And because I came to know this in my heart, I now feel truly happy.

Through the presence of Tomekichi Taike, the meaning of my own existence has become clear within me.

He, too, rejoiced deeply at my appearance—truly from his heart.

He was glad that what he had devoted his entire life to conveying had finally been proven through someone who could confirm it within their own heart.

He often said to me:

"No matter how much everything may have unfolded according to plan, if no one were to appear who could prove in

their own heart what I have been presenting, then my being born would have had no meaning."

Now, I feel that I am able to respond fully to the passionate longing of Tomekichi Taike, who had been waiting, and waiting, and waiting for such a witness to appear.

With this sense of gratitude and joy in my heart, I have felt compelled to express these feelings toward the world of Tomekichi Taike.

That said, I do not intend in this book to present his biography or describe his personality in detail.

Rather, before reading this book, I strongly recommend that you first read his works, *The Flow of Consciousness* and *The Flow of Consciousness – Continued*.

With some prior understanding, I believe the content of this book will enter your heart more smoothly.

My encounter with Tomekichi Taike goes back seventeen years.

It was in April 1993, at a seminar held in a hotel in Atami.

As I gazed at Mount Fuji from the window of the Shinkansen, I arrived alone at Atami Station.

Taking a seat at the front table of the seminar venue, I awaited his arrival.

That marked the beginning of my participation in residential seminars.

Looking back now, rather than humbly seeking instruction, it feels as though I had boldly stepped into his world, sounding a

trumpet of challenge.

Of course, at the time, I had no awareness of such thoughts.

I began this learning only after events in my life compelled me to do so.

Now, it feels like a story from long ago.

I am deeply grateful that I have been able to continue learning to this point.

Yet, there is no time to indulge in nostalgia.

I intend to devote myself fully to coming to know, in my heart, the world of Tomekichi Taike.

Suddenly, let me ask you: are you familiar with the concept of reincarnation?

We human beings are reborn—we undergo reincarnation.

We are born, we die, and we are born again.

Why does this occur?

It is for the purpose of correcting our mistakes.

Through countless lifetimes, we have repeated this cycle.

However, upon being born into this world, instead of correcting our mistakes, we have continued to compound them—without even recognizing what those mistakes are.

This is because no one has truly taught us what our real nature is.

In such a world, Tomekichi Taike has carefully and persistently explained this one essential point.

Even so, his teachings are not easily believed.

No matter how many times one hears them, the conviction

that the visible, tangible world is reality remains deeply rooted.

Yet, what he has conveyed will inevitably be shown to be true.

This will occur through natural disasters—including those caused by human actions—on a scale far beyond anything humanity has experienced.

Such events will unfold as a means of correcting humanity's errors.

In today's world, economic prosperity is often prioritized.

Yet even if one lives comfortably and is materially fulfilled, without inner peace, one cannot truly be called happy.

People sense this, but they do not know how to attain that peace.

As a result, many turn toward questionable beliefs, spiritual practices, or superstitions—seeking relief from an underlying sense of emptiness.

Even among those who gathered around Tomekichi Taike, many had previously pursued various religions or spiritual paths, often driven by desires for personal gain or power.

For such individuals, this teaching is extremely difficult.

Because what is asked is simply this:

"Look into your own heart."

And further:

"Reflect on your relationship with your mother—the one you have looked down upon or rejected."

This confronts deeply ingrained tendencies—such as reliance on prayer, money, or idol worship.

Even so, fully aware of these difficulties, Tomekichi Taike

continued to teach patiently and steadily.

Finally, let me say this:

If this book, That Man, Tomekichi Taike, were to become a series that continues to be read for generations, and if through it both you and I could walk, step by step, along the path of joy—there would be no greater happiness.

For those encountering the name Tomekichi Taike for the first time, this may all feel sudden, even suspicious.

But please be assured:

We have no intention whatsoever of controlling you, demanding money, or recruiting followers.

Our only wish is that you come to encounter what is true.

First, understand these ideas with your mind.

Then, begin to feel them within your heart.

And if you are new to this, I ask only this:

Please read "*The Flow of Consciousness*".

That is the beginning.

2. Thoughts While Sitting at the Computer

In this chapter, the author explains why Tomekichi Taike was not mentioned in the previous book, noting it was a deliberate choice to avoid his teachings being mistaken for those of a religious or spiritual authority.

The author reflects on the difficulty of conveying these teachings, as people remain deeply attached to identifying themselves as physical beings—even when they intellectually understand otherwise.

Despite this, the author expresses a strong wish to reach those who are sincerely questioning their lives, including future readers who may one day resonate with Taike's world.

A central theme is the meaning of writing itself. By turning consciousness toward Taike, the author experiences writing as a significant inner process, believing such intention naturally reaches others.

The chapter stands as a quiet but firm statement of purpose, grounded in sincerity rather than persuasion.

Recently, I published a book titled "A Second Life — This Is Your Last Chance."

As those who have read it will know, the name Tomekichi Taike does not appear anywhere in that book.

I did this intentionally.

Even in the final section, where I wrote about "correct meditation," I originally wished to state clearly that it means directing one's heart toward Tomekichi Taike.

However, I chose to stop short of saying so explicitly.

This was because I did not want the world of Tomekichi Taike to be perceived on the same level as that of a religious founder, a guru, or a leader of some doctrine.

Even among those who have studied with him for many years, there are still many who have not fully grasped what he truly intended to convey.

Given this, I felt that telling those unfamiliar with him, from the outset, to direct their hearts toward him would be too abrupt.

I sincerely wish to convey something to those who are seriously reflecting on their lives, and to those who are beginning to reconsider the way they live.

That same intention was behind writing "A Second Life — This Is Your Last Chance."

For those who read that book and feel ready to go further, I would like to express my deeper thoughts through this book.

To be honest, I do not know how deeply these thoughts will

resonate.

In some sense, I believe that is only natural.

Through years of learning, I have come to understand how difficult it is to change the world of consciousness we have built within ourselves.

The tendency to identify ourselves as physical beings is overwhelmingly strong.

Even if the intellect understands otherwise, the heart—our consciousness—does not easily accept it.

This is the reality.

And yet, precisely because of this reality, I hope that each person will continue to hold firmly to the conviction that "this is the only path for me."

Perhaps it is this very feeling that moves my hands to type on this keyboard.

There are those with whom I have shared this lifetime and this learning.

And there are those who will begin from here.

If even one more person can come to feel, within themselves, a clear sense of direction for their life, I would be deeply grateful.

But that is not all.

There is another reason why I find myself writing.

Within me is a feeling directed toward those who, even now, may not know anything about Tomekichi Taike—perhaps not

even his face—but who will, in time, come to resonate with his world.

I feel that such consciousnesses will surely, in time, join with us.

Even if, in this lifetime, they did not meet us or share the same space and time of learning, there are those who will respond.

For a long time, I have carried within me the desire to speak to them.

Of course, it would bring me great joy if such people were to read this book somewhere, sometime.

But even if that does not happen, I am content.

Because I believe that the act of expressing these thoughts in form allows them to be conveyed without obstruction.

This, I feel, is something unique to the world of consciousness.

As I type on this keyboard, my awareness turns toward Tomekichi Taike.

To be given this time itself—to be able to direct my consciousness in that way—is of the greatest significance.

And that this process takes shape as a book—I feel nothing but gratitude.

I have now shared a glimpse of these thoughts that I have kept within me.

With that, I would like to begin with a message from Tomekichi Taike.

3. A Message from Tomekichi Taike

In this chapter, Tomekichi Taike directly addresses the reader, presenting the core teaching that human beings are not the physical body, but consciousness and energy. He emphasizes that this truth must be felt within, not merely understood intellectually.

He explains that people are bound by “reliance on external forces,” identifying themselves with physical form and perceiving reality through appearances. This leads to a loss of awareness of their true, formless nature.

Taike also points out that the world of form is one of division and inequality, where true happiness cannot be found, as joy and suffering always coexist.

To return to genuine happiness, individuals must confront their own ignorance and deeply ingrained patterns. By honestly facing this “foolish self,” a shift in direction becomes possible.

Finally, he urges readers to go beyond familiar spiritual phrases and discover their true meaning through direct inner experience.

Ladies and gentlemen, my name is Tomekichi Taike.

As introduced earlier, I am but an ordinary elderly man.

Even now, having surpassed the average life expectancy of Japanese men, I continue to live each day with joy.

However, my true self cannot be seen with your eyes.

That is because my true nature is consciousness—energy.

And this is equally true for all of you.

Our true nature as human beings is consciousness—energy.

It would not be an exaggeration to say that I was born to convey this truth.

Therefore, to truly know who I am, you must feel me with your heart.

And if you do, you will surely begin to feel happiness and peace.

The world of Tomekichi Taike, in essence, is the warmth of the Mother, the peace of the Mother, the vibration of the Mother.

All of you were born from your mother's womb.

That is why you already know this vibration.

In other words, all of you already know my world within your hearts.

If you truly align your heart with my world, you will recognize this as undeniable truth within yourself.

For this purpose—to help people feel the world of consciousness within their hearts—I have held seminars across Japan for approximately twenty years.

Many people have gathered.

I have met both men and women, and even people from overseas.

All of us were given this lifetime in order to recognize our own mistakes.

In our respective environments, we have learned to look into our hearts from many different perspectives.

The details of this learning are already written in The Flow of Consciousness series.

Please refer to those works and begin to look into your own heart.

To state the conclusion clearly:

Within the human heart is filled what I call "reliance on external forces."

This means, simply, the belief that form is real.

What does that mean?

You recognize yourself in the visible, audible world around you.

You identify yourself with a physical body.

In other words, you can only confirm your existence through this form.

This way of thinking—seeing and judging everything based on form—is what I call reliance on external forces.

But in truth, we should be recognizing ourselves from the world of consciousness—our true essence.

Because our true nature is formless and invisible.

It is the "world of external reliance," which we ourselves have created, that has obscured our true nature.

As I mentioned earlier, my world is the warmth and vibration of the Mother.

To feel that within your heart, you must carefully look at the "external reliance" that fills your own heart.

Without doing so, it is impossible to understand true joy or true happiness.

The world you now perceive as reality is a world of division and discrimination.

The world of form is a world of division.

Even if you become angry or sorrowful about unjust inequalities, the nature of this world does not change.

Human beings are trying to find happiness within this divided world.

But it is impossible.

If one person becomes happy, another inevitably becomes unhappy.

Where there is light, there is shadow.

The belief in form strengthens division, and division further strengthens the belief in form.

Within such a framework, no matter how much you seek happiness, it cannot be attained.

I have been conveying this to you for about twenty years.

What kind of suffering arises in a world that has lost sight of truth?

Let us stop hurting ourselves.

We are, from the very beginning, beings of happiness.

To continue repeating a life of suffering—there is nothing more foolish.

Those who begin to feel this in their hearts should begin to change direction.

A person who does not know the truth is ignorant, ego-driven, and filled with desire.

How deeply are you aware of your own foolishness?

Please come to know your own foolishness.

Meet the self that has lived without knowing itself.

Have you ever said, "We are being kept alive"?

Or heard such words?

What do they mean to you?

Yes, I have spoken those words as well:

"We are being kept alive. We are forgiven. We are within love."

But what is it that keeps us alive?

What is it that forgives us?

What is this "love" we speak of?

Through encountering your own ignorance, I ask that you come to know the true meaning of these words.

4. Entering the World of Tomekichi Taike

This chapter presents the world of Tomekichi Taike through the author's lived experience in seminars, highlighting a shift from intellectual understanding to direct realization through the heart.

As the author continues to observe her inner self, accumulated energies emerge as intense emotions such as anger and sorrow. Through repeated experiences, these gradually transform into repentance, warmth, and a sense of being unconditionally accepted.

A key theme is "reflection on the mother," which serves as an entry point for recognizing one's ignorance and deeply rooted patterns.

The seminars are described as spaces for directly experiencing the energy expressed through the physical body, emphasizing practice over theory.

The chapter concludes that Taike's world is not extraordinary, but something already known and forgotten—rediscovered as genuine joy arising from within.

1. Where the Telling Begins

— From My Own Experience

At first, I considered trying to bring together what I had come to feel from the world of Tomekichi Taike in relation to the issues that arise in our everyday lives.

For example, topics such as organ transplantation, domestic violence, and drug abuse came to mind.

I thought that by speaking about these issues from the perspective of his world, it might be one way to help readers first understand the world of Tomekichi Taike on an intellectual level.

However, I found that I could not write as I had intended.

Perhaps my true feeling was that, rather than speaking about such issues in various ways, I simply wanted to convey the world of Tomekichi Taike more directly and straightforwardly.

So then, how should I go about speaking of that world in concrete terms?

As I reflected on this, I felt that the starting point must lie in the actual path I myself had walked—learning together with Tomekichi Taike.

And so, I decided to begin from there.

In the past, in a book titled *Arigatō*, I wrote about how I came to attend the seminars that Tomekichi Taike had opened.

It was through certain events in my own life that I finally found myself ready to take that long-delayed step and begin this learning.

2. My Encounter with the Learning

At the seminar venue, I encountered a man named Tomekichi Taike, and through learning to observe my own heart, I gradually began to turn my attention more and more toward the energy I myself was emitting.

I say this quite casually now, but in truth, it took me a good five or six years before I was even able to begin to sense the energy flowing from within me.

That is how firmly I had kept my own heart closed.

Then again, perhaps "closed" is not quite the right expression.

I was, in every respect, an ordinary woman—someone who had no issues such as withdrawal or emotional instability, but who had simply gone about life in a fairly easygoing way, like anyone else.

What I mean by "closing the heart" is not that I lacked intelligence, but that I was insensitive. And being insensitive does not mean being foolish. It simply means that I placed far greater trust in what could be seen than in what could not be seen. I was the kind of person who interpreted things with the mind rather than feeling them with the heart.

The world of consciousness that Tomekichi Taike spoke of is not something that can be understood with the mind—it is a world that can only be known through the heart.

And yet, although I wished to feel it in my heart, that was not something that came easily to me.

During that time, I attended countless seminars.

And I must admit that there were moments when, unable to feel anything within my own heart, I blamed him—thinking, "It's his fault. He should explain it in a way that I can understand."

Looking back now, I can only see how shallow I was.

Those around me who were also engaged in the learning—my mother, my aunt, and their friends—were all, to some extent, sensitive. At the time, I felt as though I alone was unable to enter that world, and I experienced a deep sense of isolation.

I felt a certain urgency within myself—this would not do.

To confess honestly now, there was a period when my motivation for attending seminars was far from pure. And yet, perhaps it is simply my own way of seeing it, but I feel that even that was driven by a strong prompting from within myself.

Let me add one more thing.

At that time, in areas near where I lived—such as Kansai, and in the Kanto region places like Hamamatsu and Atami—there were many people attending the seminars.

I felt that with so many participants, it was difficult to learn in a relaxed and sufficient way, and to be honest, I sometimes felt that the time and money I spent were not being fully rewarded.

So I traveled—to Hokkaido, to Kagoshima, to Okinawa, and even to the United States.

Why did I go so far? Simply because, in those places, the number of participants was relatively small.

There may have been deeper reasons, but at the time, that was

the main one for me.

I chose to attend distant seminars without hesitation. I paid no attention to the travel costs or the physical fatigue. All I wanted was to learn in a quieter, more spacious environment.

And as it turned out, the effect was indeed significant.

3. What It Means to "Have the Heart Closed"

In the early summer about a year after I had begun diligently attending overnight seminars, I was asked, at a seminar in the United States, to come forward before Tomekichi Taike.

At that time, the seminars were centered mainly around what might be called channeling—individuals who appeared to be channelers would receive the consciousness of those who wished to do so and speak on their behalf in a one-sided manner.

Although I had not volunteered for it myself, I was given the opportunity to receive such a channeling.

After my consciousness had been received and expressed in that way, I then turned my heart toward Tomekichi Taike.

At that very moment, what I felt resonating within my heart was something deeply nostalgic.

"I know this... I know this... how familiar this is..."

I remember crying out within myself in that way.

Looking back now, I feel that one of the major reasons I continued attending seminars so frequently was that I could not

forget that sense of nostalgia I felt at that time.

My heart knew. Though it was not something present in my conscious memory, my heart knew—it knew this feeling, this deep familiarity.

And it was this realization, felt in my heart, that drove me even more strongly toward the seminars thereafter.

Even so, attending seminars twice a month—when I look back now, there is a sense of nostalgia, of course, but even more strongly, I feel a sense of amazement that I was able to continue as I did.

I traveled on the Tokaido, Sanyo, and Joetsu Shinkansen lines; at times I took limited express trains, at other times airplanes; and from airports or stations, I would ride buses for long hours before finally arriving at the seminar venue. It was an incredibly demanding schedule, and yet I carried it through.

Over more than twenty years, the scenery of the seminar venues also changed.

At first, there were tables and chairs. Then the tables disappeared, leaving only chairs. Eventually, even the chairs were removed, and everyone sat directly on the floor.

This was partly to accommodate more participants, but also because the nature of the seminars had shifted—from learning confined to desks to a more practical form of learning, in which each person engaged through their own physical body.

In that sense, tables and chairs had become unnecessary.

4. The Struggle of Not Being Able to Feel with the Heart

About five or six years after I had begun this learning, my body—which until then had been completely still, like a stone Jizō statue—began, little by little, to move... or rather, to burst into motion.

Because I had been so truly insensitive, my first reaction was one of excitement.

"It's happening! It's coming out!"—that was honestly how it felt.

The moment when I began to truly experience the immense energy within myself was during meditation directed toward the universe.

At that time, during the part of the seminar known as the "phenomenon session," everyone would raise their arms and spin their bodies around and around, feeling the energy they had directed toward the universe.

And from within me as well, it came—again and again.

As my body spun with great force, the energy I had long accumulated within myself burst forth and erupted outward.

In those days, when the format of the seminars centered on expressing and learning through one's own body the energy one was emitting, each session would leave us completely drenched in sweat and tears—so much so that we were busy changing clothes every time.

All of us, each with our own thoughts and emotions, moved as one mass toward Tomekichi Taike, with him at the center. Such a formation would arise again and again in the seminar hall.

In the midst of that pushing and pressing, if even one person had stumbled, there was a real danger that people would fall over one another in a chain, piling up into a serious situation.

And yet, no one had the time to think about such things.

At that time, each of us was simply desperate.

Everyone was desperate to feel, through their own physical body, the energy they had carried and cultivated within themselves.

That is why we all longed for the next seminar.

It was a feeling shared by everyone.

We were given such moments—moments that were, truly, nothing but gratitude.

No—

they were more than simply "grateful" moments.

Through my own body, I was allowed to experience the mystery and the wonder of the world of consciousness itself.

5. Comparison with Others and the Urgency Within

Why was it that, whenever I saw that utterly ordinary man, Tomekichi Taike, standing there at the seminar, something would begin to surge up from deep within my heart?

"Surge up"—no, it was nothing so mild.

Each time I saw him, I felt an energy so intense it seemed as though it would break through this physical body of mine.

The mere fact that he was there filled me with an unbearable sense of frustration.

He said nothing—he simply stood there.

And yet, how violently my heart was torn apart by that presence.

He was just an elderly man.

Why?

There was no logic to it.

Together with a cry that rose up from the depths of my being—almost like a scream—the tremendous energy would burst forth in an instant, directed straight toward Tomekichi Taïke.

It was nothing but a continuous stream of "Damn you, Taïke."

I could not make sense of it at all.

And yet, at the same time, tears would begin to flow uncontrollably.

Why was it that, at the sight of him, such anger would surge forth—

and yet tears would overflow?

There was nothing I could explain.

Even so, I had no desire to ask anyone about it, nor did I feel the need for anyone to explain it to me.

And even when I released such destructive, overwhelming energy, I felt almost no embarrassment, no fear, no concern about

how far it might go.

Looking back now, although I could not explain it, perhaps I had already known.

The more I released that tremendous energy, the more what resonated within my heart was something deeply comforting.

Along with a sense of repentance, a gentle warmth rose up from the depths of my being and filled my heart.

The tears that flowed without end were not tears of frustration.

I came to feel, quite deeply, that tears are what flow when one is truly happy—when one is truly experiencing joy.

I have had countless experiences like this.

Again and again, I felt the energy within me rise up against Tomekichi Taike.

And that feeling—so intense it was as if I wanted to kill him—eventually led me to actually reach out and seize his neck.

The scene remains in my memory as vividly as if it had happened yesterday.

Whenever I recall it, I am struck by the sheer audacity of what I did.

After all, within the seminar, Tomekichi Taike was the central figure.

For those who had long placed their faith in external powers, he must have seemed like someone beyond reach—almost an object of worship.

Even though such idolization is entirely mistaken, it would be unthinkable, in ordinary terms, for someone to attempt to strangle such a person in public.

And yet, the consciousness within me was shouting in unison, "Kill Taike."

In that moment, that feeling expressed itself directly as action.

I came to feel that consciousness is honest.

And more than that, I felt an overwhelming sense of gratitude that such a chance had been given to me.

Many have learned under Tomekichi Taike, but I believe I am the only one who has ever wrapped both hands around his neck and attempted to strangle him.

I was given such an extraordinary—and in my own way, deeply fortunate—opportunity.

And yet, apart from meeting at the seminar venue, Tomekichi Taike and I had no connection whatsoever.

There was no relationship between us in physical terms.

And still, why did such powerful feelings burst forth from within me?

It was both mysterious and, in some strange way, understandable.

At first, I did not know.

But gradually, not in my head but in my heart, I came to understand that I was responding to the world that flowed through the physical form of Tomekichi Taike.

The frustration was so intense it felt as if my insides were boiling over, and not knowing what to do with it, I hurled abuse at him.

I imagine my eyes at that time must have been quite something.

Simply seeing him would bring forth a cry from deep within me—almost like a scream.

This was something my mind could never comprehend.

There was no way to explain it—

and yet it undeniably happened.

At that point, there was no other way for me to understand it except to accept that I was energy.

This was not a matter of logic.

Time and again, I experienced energy rising up from within my body and instantly expressing itself through my physical form.

When I later reflected on the time when I had been completely still, like a stone Jizō statue, I realized that I had been desperately trying to suppress that energy from breaking through my body.

The force that tried to hold it down was many times—tens of times—stronger than the energy trying to burst out.

And then, something within me suddenly became clear.

"Ah, this was it. This is what had been causing the suffering."

At that moment, something inside me became lighter.

And then new questions arose.

"Why do I try to suppress the energy that is trying to emerge?"

I felt the coldness within myself.

"When I see Tomekichi Taike, why does that tightness begin to loosen?"

"Do I, in fact, already know the world of Tomekichi Taike?"

With each seminar, I found myself encountering realizations, new questions, and various challenges that I presented to myself.

Especially in those earlier days, when I was still so insensitive, I made every effort—through trial and error—to

become more receptive.

Each task that arose during the seminars, I worked through in my own way.

I would record the seminar sessions, listen to them again at night before going to sleep, and prepare for the next day.

After returning home, I would listen to them repeatedly until the next seminar.

I spared no effort.

I truly listened to those recordings again and again in those days—first taking in the sound through my ears, passing it through my mind.

And alongside that, I also wrote down, in my notebooks, all the thoughts and feelings I had directed toward my mother.

Of course, these accumulations were important.

And yet, in truth, my deepest reflection on my mother did not come from those efforts alone.

It was, ultimately, within the "phenomenon sessions" at the seminar venue that this reflection truly took place.

6. My True Motivation for Attending the Seminars

Fortunately, I was able to learn together with my mother—the one who gave birth to me.

For me, this was something truly blessed.

This was because, within the seminar space, I was able to

directly feel the immense, destructive energy I had cultivated over time—the energy of reliance on external powers, and the fierce resistance with which I had opposed the warmth of my mother.

The fact that my mother's physical presence was there at the seminar was, for me, extremely significant.

Through that one physical form, I was able to recognize and feel the tremendous energy within me that had been in complete opposition to the consciousness of my mother—her warmth.

This, in essence, was what "reflection on my mother" truly meant.

I was allowed to feel, from the depths of my being, the thoughts I had directed toward my mother—thoughts through which I had rejected her, denied her, and, in a sense, "killed" her again and again.

And I experienced this not just once, but repeatedly, within the seminar setting.

This was not something limited to my relationship with my mother in this lifetime. It went far beyond such a narrow frame.

The thoughts I had directed toward the consciousness of my mother—toward that warmth—were overwhelming.

They were like the groaning cries from the very depths of hell.

Through the physical presence of Tomekichi Taike, and through the physical presence of my mother, I was able to fully bring forth what lay within me.

It was as if the lid of hell had been opened, and from within me, one after another, tremendous energies surged forth.

In that sense, I feel that the role of the physical body is

extremely great.

And yet, that energy was not merely chaotic or destructive.

What came through those energies, pouring out one after another, was something entirely different from the harsh words that accompanied them.

A feeling of joy—of deep joy—and at the same time, an overwhelming sense of remorse began to spread within my heart.

I came to feel that I was being accepted completely, unconditionally.

And upon touching that feeling, all that remained within me was repentance.

There is no greater warmth than to be accepted without condition.

There is no greater happiness, no greater joy.

I now look back with a sense of tenderness and nostalgia on those times when, through this physical body, I was allowed to fully release the consciousness that had gone astray.

Those moments and that space—

I can only say, thank you.

Countless consciousnesses rejoice from the depths of the heart.

Through a single physical body, I was able to express everything, completely and without restraint.

How much of the energy I had accumulated in the past—the dark energy—was released through this body.

It was all part of my own plan, and I was given a once-in-a-lifetime opportunity.

I had the physical strength and the mental capacity to endure it.

Within the "phenomenon sessions" of the seminars, I was given many such opportunities.

To experience the world of consciousness through the physical body was extraordinary.

Again and again, I experienced moments when, amidst overwhelming energy, a deep sense of joy and gratitude arose within me for having been given this one physical body in this lifetime.

Of course, there was repentance—but more than that, I felt that everything begins here.

That is how I could not help but feel.

And now, as I reflect upon those times in meditation, I look back on them with both nostalgia and tenderness.

The world of consciousness can never be understood through the intellect.

To be allowed to feel and receive it through this present physical form—there could be no greater joy.

I feel as though I have gained a vast treasure.

Everything has come to connect to my own joy.

That is what the seminar space was.

It was a place where I was allowed to feel immense energy, and at the same time, to rediscover within my heart the embrace of the Mother—who simply and completely receives that energy.

To have shared such a space, through this physical body together with the physical form of Tomekichi Taike—

At the time, and even now, and into the future, this is something that continues to expand within me as a deep

and certain joy.

I can feel nothing but gratitude that the true consciousness known as Tomekichi Taïke took on a physical form and created such a place of learning through the seminars.

Despite the immense energy that had once driven me into distortion, I was able to move forward without losing myself.

I did not become mentally unstable.

I was able to proceed along the path I had planned.

This was because I was able to come into this learning at the right time, and because there was an environment in which I could learn intensively.

In that sense as well, I feel deeply blessed.

Everything has unfolded within the flow of consciousness.

"A consciousness that awakened because it was meant to awaken, a consciousness that had to awaken—

all of this arose inevitably from the flow of consciousness in which the true consciousness of Tomekichi Taïke took on a physical form.

I receive it all simply and with quiet acceptance."

In this way, I made full use of each seminar.

Comparing one seminar to the next—how I had been before, and how I was now—I continued to attend, examining myself in my own way.

Of course, there was great support from Tomekichi Taïke.

Within the time and space of the seminars, I was given opportunities from every possible angle.

I found such joy in attending seminars that my entire life came

to revolve around them.

That is why I could not understand why anyone, having been given the chance to attend such extraordinary seminars in this lifetime, would begin to distance themselves from them.

Of course, each person may have their own circumstances.

It was never a matter of saying that one must attend every seminar.

But even so, I believe that with some effort, it should have been possible to attend at least once in a while.

To have long gaps during the period in which the seminars were being held—

I cannot help but question what that means.

It is something I simply cannot understand.

And if that is the case, then I feel that one must reflect deeply on that point, rather than leaving it vague or unresolved.

7. A Turning Point in America

In essence, when we speak of Tomekichi Taike, we are speaking of the seminars.

It is impossible to speak of him without them.

That is why I have written at length about my experiences within the seminars.

At the seminar venue, through his physical presence, Tomekichi Taike conveyed to us that the world of consciousness truly exists—right here.

Those of us, myself included, who have learned together with him over a long period of time, have already come to feel in our own hearts how precious and fulfilling those seminars were as moments and as a shared space.

At the same time, we also understand, as a matter of reality, that the seminars of that time can no longer be recreated.

To fully experience and come to know the energy one is emitting through one's own physical body—this was a form of learning that was only possible in those days.

That is indeed true.

Then what about those who were not able to share that time and space?

There are those who have only recently come into this learning, and those who will begin from here on.

There are also readers of The Flow of Consciousness series.

For such people, considering the present situation—where the seminars have, in effect, come to an end, and gatherings such as the UTA meetings are held only a few times a year—it may not be possible to follow the same path of learning as many of us did.

However, there is no need for concern.

Now, the foundation—the ground for learning through which one can encounter and come to know the truth—is firmly established.

If there are those among the newer learners who truly wish to engage in this learning, we are fully able to respond to that intention.

This book itself has been written with that very wish in mind.

However, there is one essential condition.

Those individuals must, in their own way, be practicing the observation of their own heart.

If that is the case, then naturally, it can be assumed that they have at least read *The Flow of Consciousness* and *The Flow of Consciousness – Continued*, which were mentioned earlier.

8. Tomekichi Taike Is Not a Religious Leader

Tomekichi Taike is not someone who offers fortune-telling or serves as a counselor for personal problems.

To begin with, unless a person is someone who constantly reflects on their own life—asking themselves whether the way they are living now is truly right—it is unlikely that they would even come across this book.

And even if the book were handed to them, or they were encouraged to read it, it would be difficult for them to truly understand what is written here.

Those who do not know what it means to observe their own heart—or who have no practice of doing so—will inevitably try to understand this book through their intellect alone.

When they hear the name Tomekichi Taike, they will first try to learn about his background, and from that information, they will begin to form various interpretations.

In this way, they attempt to understand his world from the outside.

If this book were filled with mysterious or extraordinary anecdotes about Tomekichi Taike, expressed in a way that seems almost supernatural, then it might be easier for such readers to approach.

However, even then, they would simply conclude that he is "a mysterious person"—and stop there.

Their understanding would remain confined within a very narrow scope.

In the end, they would regard him as little more than a fortune-teller or a source of advice, and he would become an object of idolization.

That is completely contrary to my intention, and therefore this book has not been written in such a way.

In fact, I have heard people say that 'The Flow of Consciousness' series is difficult.

That cannot be helped.

To tell those who try to understand everything with their intellect that "it is difficult precisely because you are trying to understand it intellectually" does not change anything.

What Tomekichi Taike conveys is not something that can be understood by the intellect.

And yet, because people insist on trying to grasp it with their minds, they dismiss it as vague, self-centered, or even unrealistic.

However, for those who sincerely face their own way of living—their very mode of existence—and who truly seek to know themselves,

I can say with certainty that the world of Tomekichi Taïke will fully respond to that intention.

In other words, before asking whether this is brainwashing or blind belief,

you must first look into your own heart.

If you do so, you will come to understand.

Those who have, in some way, come to know what it means to observe the heart—and who truly reflect on the thoughts they have carried—will inevitably find that their entire view of life begins to change.

I can say this with certainty.

I simply hope that as many people as possible will come to know what it means to look into their own heart,

and that they will put it into practice.

And I hope that they will begin to feel, in their own heart, why they exist here now in a physical body.

That is all I wish for.

In the end, whether one attends many seminars or few, everything comes down to the individual.

What matters is how sincerely and seriously one engages with oneself.

Even if someone has attended seminars, without that sincerity, they will not encounter their true self.

On the other hand, even if someone has not attended seminars, or if in this lifetime their learning comes only through books, there will be those who, through the next life, and the one

after that, come to awaken to the world of truth.

The opportunity to encounter truth is given equally to all.

Whether that opportunity is realized or lost depends entirely on oneself—

this is what the world of Tomekichi Taïke conveys.

As for myself, I came to attend seminars through a certain event, and there I was able to learn.

That was my plan.

I simply carried out the plan I had set for myself.

That was my wish—my intention.

And because of that, in this lifetime, I was able to make use of the opportunity to encounter truth.

And what about you?

That is the question.

I would add, however, that the time of future incarnations will be a severe and demanding one.

This is because all consciousness is moving within a plan to come into contact with the world of truth.

9. The Great Significance of the Mother

Tomekichi Taïke taught us the greatness and significance of the mother's existence.

He told us that the first place to begin is by reflecting on our mother—on what kinds of thoughts we have directed toward

the mother who gave birth to us, what kind of attitudes we have shown her from childhood up to the present, what kinds of words we have spoken to her, and what kinds of feelings we have continually sent toward her.

In other words, he taught us that reflection on the mother is of the utmost importance.

That is where we are to begin.

Whether we dislike our mother, look down on her, worship her, ignore her, or think of her as a servant, every person expresses their feelings toward their mother directly.

That is what a mother is: someone toward whom we can express ourselves directly.

And in order for us to look honestly at the thoughts that rise straight out of us, the mother may say or do foolish things.

Please do not get caught up in the person of the mother herself.

Human beings are all foolish.

Keeping that in mind, if we simply begin by looking at the thoughts that arise in our own heart, then perhaps we will gradually come to see our own foolishness.

To become aware of one's own foolishness—that is what it means to observe the heart.

If someone has continued, with quiet determination, to repeat this in daily life, and then reads this book again, I believe that person will begin to say, "Ah, I see."

Without the practice of observing the heart, if one tries to know the world of truth by relying only on knowledge and

common sense, it will end in vain.

And not only that—doubt and suspicion will continue to grow, and in the end, one will remain trapped within dependence on external powers.

If one wishes to come to know in the heart the world that Tomekichi Taike has conveyed, there is only practice.

If one continues that practice, one will naturally begin to feel, "I would like to attend a seminar," or, "I hear Tomekichi Taike is already elderly, but I would like to meet him at least once."

And if someone who has come to feel that way arrives at the seminar venue, that person will never be disappointed.

On the other hand, someone who has read the books and come to the seminar but has no practice of observing the heart will still try to understand everything with the intellect.

As a result, such a person will conclude that it is all full of contradictions and makes no sense, and will leave the venue before long.

Since the motive for coming to the seminar was entirely different from the beginning, that is neither strange nor surprising—it is simply the action that was bound to happen.

As I wrote earlier, the human heart is packed full of the energy of reliance on external powers.

Those who do not practice observing the heart naturally do not understand this, and therefore they go through life without ever realizing that it is they themselves who are preventing themselves from stepping into the world of truth.

To you who have picked up this book, I sincerely hope that you will not remain one of those people.

I myself once had absolutely no doubt that the visible world, the world of form, was the real world.

I was someone who believed in the power of the physical world.

It took me a long time to rise up and come into this learning.

But through the phenomena that arose within myself, I finally made the effort to look within.

And I believe that I have made full use of the opportunity I was given to come into this learning.

As one who learns the world of Tomekichi Taike, I have felt within myself an energy that keeps moving me forward.

The energy that drives this dark self of mine—the self that has been mistaken for so long—has been desperately trying to change me, to turn the world of my consciousness in the right direction.

That energy has moved this physical body.

And now, I feel deep tenderness for that energy.

I feel tenderness for myself.

The more I align my heart with the world of Tomekichi Taike and turn my thoughts toward it, the more tenderly I feel toward myself.

What flows from the world of Tomekichi Taike permeates my being.

Warm, warm warmth.

Gentle feeling.

The mother's gentle, gentle feeling.

That feeling loosens what is within me.

From within me comes the message, "Thank you, thank you."

This feeling of gratitude does not arise because I have been given something, or because someone has done something for me, or because I have been helped.

It is simply the joy and happiness that well up from within me as "Thank you, thank you."

I hope that as many people as possible will come to feel this joy and happiness.

The true you within you is gentle.

You are warmth itself.

That is why I hope you will meet, even if only a little, the feeling within yourself that was so desperately determined to widen this world of truth within the heart—and that brought this physical body into being.

Please simply feel, firmly in your heart, that you are here now.

If you truly feel that, you will naturally begin to understand how deeply you are already within happiness.

I am very happy now.

Truly happy.

Because I can call out, from my heart, "Mother."

Because I can call out "Mother" from the heart, I am able to feel myself.

I am able to feel the self that has gone on making mistakes.

There is no greater joy than this.

There is no more blessed moment than this.

And of course, it is not only I who feel this way.

"We who were born in this lifetime are fortunate.

We who were born in this lifetime and were able to come into this learning are fortunate."

I believe that many who are engaged in this learning are now surely widening this feeling within their hearts.

And when I think of those with whom I have been allowed to learn, the following message comes to mind:

Why did Tomekichi Taike hold seminars in this lifetime?

Because those who needed to learn had to learn in this lifetime.

Why did you come to the seminars in this lifetime?

Because you had to learn in this lifetime.

Perhaps that is what is being conveyed when we are told: please take one more step forward on your path.

Please make time for meditation.

Meditation.

Please cherish the time in which you come to feel yourself.

Now, although attending the seminars was a joy and seminars stood at the center of my life, it was never the case that I neglected or abandoned my ordinary daily life in order to attend them.

On the days when there was no seminar, I went properly to work, and my daily life was generally orderly and regular.

In order to attend a seminar, certain physical conditions are necessary.

One must have the money for lodging and transportation, the understanding and cooperation of those around one, and one's own health.

Only after arranging such conditions in one's own way can one truly learn.

There may have been people who borrowed money, or who forced their way past the opposition of those around them, or who hid the fact that they were attending seminars.

But I believe that such people are now seeing the results appropriate to those choices.

What comes forth is the result of having attended with dark feelings.

Even if someone repeatedly forced themselves and struggled in order to attend, that is not something that should simply be praised as diligence or as a strong desire to pursue the truth.

Strain will always show itself somewhere in the end.

Why?

Because the heart that tries to learn through force is desire.

And when one is full of desire, one may appear to be learning, but in truth it does not connect to genuine learning.

That is what I believe.

For example, one of the conditions for attending seminars is the economic issue of travel and lodging expenses.

If one is already an adult, a working member of society, and a member of a household, then I believe one ought to prepare that money oneself.

It is only natural to attend seminars within the range one can afford.

Borrowing money is out of the question, of course.

But even apart from that, what might be called parental

goodwill or kindness can often have the opposite effect.

Why?

Because those who have had others pay for their seminar expenses often carry a certain dependence within themselves, and because of that dependence, they cannot drive themselves to the point where they must truly face and observe their own heart.

I am not speaking merely about where the money came from.

What I am saying is that such dependence prevents a person from turning squarely toward oneself, and that they do not realize this.

That is why, even when others have paid for them to learn, they cannot truly feel gratitude from the heart.

And with such a heart, no matter what they may feel, I do not believe they can ever touch the central path of this learning.

That is because coming to know the world of Tomekichi Taike is not something shallow or easy.

If someone truly intends to engage in this learning, then such outward conditions will gradually come into place.

If they do not, even after a long time, then that itself means that the direction in which that person is facing is not the world of Tomekichi Taike.

If one truly believes what Tomekichi Taike has said and sincerely turns in the direction he indicates, then first of all one's physical life will begin to be set in order.

Why is that?

Because one comes to understand that this learning requires a physical body—and not just any body, but a healthy one.

Tomekichi Taike himself is an utterly ordinary person.

Therefore, this learning is, in truth, a very ordinary kind of learning.

For example, even if someone is mentally unstable from the beginning, if that person truly wishes from the depths of the heart to change and be reborn, then even if it takes time, that mental state will surely become stable.

Without relying on medication, a normal pattern of life—waking in the morning and sleeping at night—will naturally become established.

And only then will such a person be able to begin truly observing themselves.

To see and hear unusual things before one has even begun this learning is a very dangerous state.

Even if someone sees, hears, and senses many things, and is sensitive in heart, that does not necessarily mean that they are moving toward the heart of this learning.

It is not simply because I myself was insensitive at first, but rather that, in many ways, those who are insensitive are easier to guide—and once they understand, they often understand quickly.

Of course, some people are sensitive and some are not.

But either way, simply to have a basically healthy body—a normal body—with which one can engage in this learning is already a great blessing.

That is what I believe.

Nothing special is needed.

If one simply and with quiet determination puts into practice what Tomekichi Taike has conveyed up to now, then this is a world that anyone can come to understand.

That is the world of Tomekichi Taike.

10. There Is Nothing Extraordinary About This World

And so, for more than twenty years, Tomekichi Taike held seminars. The world he speaks of is not something special or extraordinary.

A world that anyone can understand is, in truth, a world that everyone already knows.

And yet, we human beings have lived as though we did not know it.

We have abandoned the world of Tomekichi Taike and have pursued joy and happiness elsewhere—

in that sense, we have been truly foolish.

That is why, even now, people continue to join their hands in prayer to gods or buddhas,

or turn their hearts toward mysterious and unseen powers.

In time, we will come to experience for ourselves what kind of heart it is that wishes for peace and prosperity.

And through that experience, it will be made clear that only by coming to know the world of Tomekichi Taike can we arrive at true joy and happiness.

I have learned together with Tomekichi Taike, and I will continue to do so.

I understand that to come to know him is to come to know myself.

It is my wish that I might be able to convey, even to one more person, the joy and happiness of feeling the world of vibrations that flows through the utterly ordinary physical form of Tomekichi Taike.

This is a world that everyone knows—
and yet has confined deep within their own heart.

I want people to realize this.

First of all, I want them to realize it.

In this lifetime, I encountered Tomekichi Taike, and through that encounter, I came to this realization.

And from here, I will continue to deepen my understanding of his world.

The world of Tomekichi Taike is infinite.

It is boundless, immeasurable, and filled with a steady, gentle warmth.

As one comes to know this world more and more, its vastness, its depth, and its warmth continue to expand.

And that, in the end, is none other than oneself.

That is why to turn one's thoughts toward Tomekichi Taike is itself a joy.

Everyone wishes to be happy.

Everyone wishes to feel joy.

There is no one who truly desires unhappiness.

The question, however, lies in the nature of that happiness and that joy.

The more one comes to know the world of Tomekichi Taïke in one's own heart,

the more surely one will arrive at true happiness and true joy.

However, it is not enough simply to wish—

to wish to be happy, to wish to find joy, to wish to know his world.

At the beginning of learning, such wishes are, of course, natural—they are desire.

It takes many years before one comes to realize that one has been learning while still carrying that desire as it is.

And this realization is of great importance.

Without it, no matter how earnest one may appear outwardly, the heart remains bound to reliance on external powers.

What Tomekichi Taïke has conveyed is exceedingly simple.

He uses no difficult or obscure language.

He has only ever said this:

"Look into your own heart."

What does it mean to observe the heart?

Who are you?

Why were you born?

Where does your joy and happiness truly lie?

What happens to you when you die?

Are there any difficult words in these questions?

And yet, not a single person has been able to answer them fully

within their own heart.

One may be able to give correct answers as knowledge—
but the heart does not follow those answers.

Even after many years of learning, knowledge may accumulate.
But knowledge alone can never resolve this.

In a single word, it is vibration.

The world of Tomekichi Taike is a world of vibrations.

The only difficulty lies in how one receives those vibrations
and allows them to expand within the heart.

And when that begins to be understood, one comes to feel that
his world is infinite—

and that even the act of turning one's thoughts toward it is
itself a joy.

One simply comes to feel happiness in knowing that such a
world exists.

The world of consciousness has no limit.

The world of Tomekichi Taike has no limit.

To be able to feel this—

that alone is pure joy.

It is precisely because it has no end that it is happiness.

It is precisely because it is not complete that it is joy.

And so, within a world that expands endlessly and continues
without end, what spreads is nothing but the joy of being
together within it.

That, and that alone, is what we call true happiness and joy.

5. Let Us Feel the World of Tomekichi Taike

This chapter explains that the purpose of life is to turn one's heart toward the world of consciousness conveyed by Tomekichi Taike and to experience it directly.

The author recognizes two selves: the physical self with form and name, and the formless true self. Life, then, is to be centered on this true self by aligning one's consciousness with that of Tomekichi Taike.

Through meditation, a world of joy arising from "nothingness" is experienced, where even suffering is transformed. This process allows one to transform mistaken patterns within.

The author also emphasizes a balanced daily rhythm and sincerity, with meditation as the essential practice.

Ultimately, true happiness is found within the heart itself, and through meditation, one's true nature becomes clear.

If Tomekichi Taike was born to convey the truth, then I, too, was born to feel that truth within my heart.

It has now been over twenty years since Tomekichi Taike began holding seminars across the country in earnest to carry out that purpose.

I joined those seminars somewhat later. Since then, I have continued to learn for seventeen years. While I have come to realize how difficult it is to change the consciousness that regards the world of form as real, I have nonetheless remained faithful to the promise I made to myself and have continued on this path to this day.

Do you have things you wish to accomplish in the time ahead of your life—things you want to do, must do, hope to achieve?

As for me, within my present life, I have none.

Do you think that such a life would lack purpose or become dull?

Then let me explain a little more.

I know that there are two selves existing here:

the self called by the name "Kayo Shiokawa," and another self that has no name, no form, no shape.

In the past, I lived thinking only of the named self. Naturally, within that life, I pursued desires—wanting to become something, to achieve something, to shape my future.

But now, I have come to know that there is another "self" that speaks clearly and firmly, even though it has no form.

And I know that this "self" is, without a doubt, my true self.

That is why I now choose to cherish that self.

Centering my life on the self that has no form yet speaks unmistakably, I now live my daily life.

As for the self with form, it is already sufficiently provided for in terms of food, clothing, and shelter. I no longer feel the need to gain anything more.

Therefore, there is only one thing I do in this life as "Kayo Shiokawa":

To direct my heart toward the world of Tomekichi Taike.

And needless to say, the world of Tomekichi Taike is the world of consciousness.

In other words, the time I now live as "Kayo Shiokawa" exists solely for aligning my world of consciousness with that of Tomekichi Taike.

The formless self now speaks. Please listen for a moment.



In meditation, I am joy.

When I think of Tomekichi Taike, pure joy spreads within me—strong, steady, unwavering joy.

There is nothing there—only the joy of becoming one, of walking together, of sharing that joy.

The time ahead, in which we can share this, fills me with happiness.

The consciousness of Tomekichi Taike, who came to convey

the flow of consciousness—

that world expands within me.

His physical existence came to transmit truth, and joy spreads through my heart.

Ah, thank you for this encounter. Thank you, truly.

I am so happy—so deeply happy.

Welcome to a world overflowing with joy.

When I turn my heart toward the world of Tomekichi Taïke, such feelings naturally arise.

There is nothing—only joy. A world of joy, joy, joy.

Even the many painful, mistaken consciousnesses within my heart—

they, too, are joy.

Everything is joy.

I feel the time ahead.

To invite the suffering, distorted consciousness within myself—that is true joy.

Tomekichi Taïke—this path has now been firmly established within me.

I am truly grateful.

I want to convey this gratitude to you now.

I send these overflowing feelings of joy from my heart to you—through the language of vibrations.

My heart expands—expanding endlessly.

The world of Tomekichi Taïke expands infinitely, without limit.



If you have the time, I recommend one hour of meditation.

Establishing a steady rhythm in daily life is, I believe, one of the most important points in this learning.

If you follow the proper steps, results will naturally follow.

And a major part of those steps is the alignment of your daily rhythm.

This is because we are now in the stage of learning while having a physical body.

In that sense, the body is very important.

When you seek to make the best use of your physical body, your life naturally becomes more balanced and orderly.

A regular lifestyle leads directly to the world of true consciousness.

And one more essential point—

to be sincere.

Sincerity is everything.

As you come to understand true joy and happiness, you will also come to understand what it means to be sincere.

And as you understand, you become even more sincere.

By directing your heart sincerely, you open yourself to a world that can be felt and received more deeply.

Of course, the opposite is also possible.

As you continue learning, you will realize that Tomekichi Taiké is not speaking of anything difficult.

However, without practice, it will seem difficult.

So begin yourself.

Align your daily rhythm, be sincere, cherish the present moment, and enjoy one hour of meditation.



I truly feel how happy I am.

To be able to meditate now—this is true happiness.

To have quiet, spacious time and space is the greatest luxury.

Even just one hour out of twenty-four, to give yourself time to turn inward—this is profound happiness.

There is nothing to worry about, nothing to trouble the heart.

To be able to direct my thoughts solely toward walking this path straight ahead—

I am truly blessed.

Encountering the world of Tomekichi Taike was the purpose of my birth.

I was born to expand that world within myself and to come to know true joy and happiness.

For an unimaginably long time, I lived only for the self with a physical body—

a sad and foolish way of living.

Now, to feel the warmth, the tenderness, and the overflowing joy within myself through this physical existence—

I can only feel gratitude.

At last, I have learned the way to guide myself—who struggled in the mud of suffering—into a world filled with warm light.

There is a clear method, a clear path, through which true joy and happiness will surely grow.

My heart has come to know it.

It was the heart.

Everything was the heart.

I have come to understand, within my heart, what it truly means for the heart to be happy.

The world of consciousness—my true self—
all of this becomes clear through meditation.

6. The Joy of Thinking of Tomekichi Taike

This chapter explains how thinking of Tomekichi Taike can become a source of deep joy, as the author comes to recognize a connection at the level of consciousness through life experiences.

Though people tend to judge by appearances and find this teaching difficult to accept, sincere inner reflection gradually leads to awakening and independent steps forward.

By maintaining a balanced daily rhythm and honestly facing one's heart, gentleness and warmth begin to emerge. The chapter also introduces igo, the language of vibrations, as a natural expression arising in meditation.

Ultimately, Taike's world is described as an infinite realm of joy and warmth within the heart, through which one naturally comes to understand how to live.

Why is it such a joy to think of an ordinary old man?

If it were one's beloved lover, perhaps that would be easy to understand. But as I have said before, Tomekichi Taike and I are not related by blood, nor have we had any physical connection in this lifetime. He held seminars, and I eagerly attended them. As far as I knew, that was the only connection between us.

Or so I thought.

But apparently, that was not all.

As I listened to the many things Tomekichi Taike spoke about in those seminars, I gradually came to understand that in this lifetime as well, I had ties to places connected to him. For example, the place where I was born and raised was somewhere he often stopped by for work. The high school I attended and the school from which he graduated stood on the east and west sides of a certain station. The place where I had once planned to buy a condominium with a mortgage, before I began attending the seminars, was very near the place where Tomekichi Taike had been born and raised. That plan eventually fell through, of course.

And because that plan failed, I was finally able to begin attending the seminars, which has led me to where I am now.

If, according to my own plan, my new life had begun in that place back then, I would probably be suffering in mortgage debt now, and this lifetime too would have been nothing more than a life centered entirely on the physical world.

One could say that, at the moment when my life could have turned either right or left, places connected to Tomekichi Taike

were also involved in my path.

And the area where I live now is, once again, a place he often visited because of his work. More than that, the building where I now live stands on the site of a school where he had once been invited to teach.

When I reflect on all these things, it is difficult to say that we had no ties at all.

I do not think of it as some mysterious coincidence, but I do feel in it the working of the world of consciousness.

Even if my physical self knows nothing of it, I believe that my world of consciousness has, in this lifetime, been seeking the world of Tomekichi Taike.

No, this did not begin only in this lifetime.

It is only that through my present physical life, I have at last begun to feel it. As I will go on to write, we have in fact been connected since a very, very distant past.

Even so, it is admittedly difficult to think of an ordinary old man in such a way.

No one would seriously believe that such an old man could give them dreams and hope. And in a sense, that is correct. An old man is just an old man. From his appearance alone, it is hard to say that he would give you dreams and hope.

Because people have lived by taking form as their standard, they are attracted to what seems special. When faced with someone who looks completely ordinary, commonplace, and unremarkable, a brake is immediately applied.

Even if they find themselves agreeing with what he says or feeling drawn to it, that brake is stronger than they realize.

After all, the life right in front of them is what they take to be their reality. Most people are skillful enough to divide things neatly: a talk is a talk, and life is life. They return to their daily routine thinking only that they heard something good.

Even if they are able to apply some of those teachings to everyday life, it is still difficult for them to become deeply committed to the point of feeling that this learning is life itself, that coming to know the world of Tomekichi Taike is to come to know their own life, to come to know themselves.

Of course, those who have studied for years cannot be said to be one hundred percent absorbed in physical life. Surely that is not so. Yet even if it is not one hundred percent, I think the percentage is still high. However one may put it, the physical self remains dominant. It is very hard to remove that wall of physical consciousness unless something extraordinary happens.

Still, through the various events that happen around them and through contact with different people, I believe they do feel, "Yes, after all, this is the learning." Yet from there comes the familiar "however..."—that stubborn wall built on the standard of the physical self. That is the heart of reliance on external power.

Each of us, facing that hard and stubborn wall, must often find ourselves sighing.

Even so, those who have truly encountered this learning, who have tried to look at their hearts and have sincerely devoted

themselves to it, cannot cast it aside from within themselves. They absolutely cannot. I believe that in the time ahead, each person will surely come to know this.

At the same time, we also begin to understand that no matter how many times the truth is told to us, no matter how often it is taught, nothing begins unless we realize it within our own hearts.

That is the world Tomekichi Taïke is trying to convey.

In other words, each of us has prepared for ourselves the chance to awaken to it in the time ahead.

When you awaken on your own, you take a step on your own. No—you must take that first step yourself.

If you remain forever waiting for instructions, you will never break free from reliance on outside power.

And once you take one step yourself, the next step will naturally follow. The joy of taking the next step leads you onward again. In that way, a good cycle begins to form naturally within you.

Of course, taking that first step belongs to the world of consciousness, but it also affects the physical self. Once a transformation takes place in the world of consciousness, it will surely appear in visible form.

The first sign is that the rhythm of your daily life begins to fall into order.

Once you become truly serious about correcting your own world of consciousness, your daily rhythm will, without fail, become more orderly.

You will understand this if you actually practice this

learning yourself.

To correct yourself, the first step is to look at your heart and to feel your own energy. And for that, you absolutely need a certain degree of physical vitality and mental strength.

More than having a sensitive heart, what is essential is a healthy body and a forward-looking attitude.

Every human being is originally sensitive. But if you are sensitive to darkness, correcting that course requires enormous time and effort. Rather than that, even if you are still strongly centered on the physical self, if you make up your mind—"Yes, I will look at myself. I will bring transformation to my world of consciousness"—and then earnestly keep looking at yourself, your naturally sensitive heart will begin to respond in the right direction. It absolutely will.

But this requires determination, sincerity, and single-hearted devotion. If even one of these is missing, it will not work.

During that process, even when you begin to feel dark energy, if your body is strong, your spirit is forward-looking, and your attachment to the physical self is still strong, you will not be overwhelmed by it.

Rather, being able to feel such energy gives you the sense that you are truly learning something, and even the physical self can feel happy and encouraged by that.

Instead of being overwhelmed by dark energy and feeling pain or fear, you will likely begin to feel filled with a sense of release and joy.

The colored, ever-shifting physical world to which you once clung

begins to seem somewhat foolish. You begin to feel, "It doesn't matter that much." That does not mean you neglect your physical life or treat it carelessly, but your attachment begins to fade.

And as this continues, within the heart that has started responding in the right direction, you begin to feel—however faintly—gentleness and warmth.

It may begin with, "Perhaps I imagined it... No, I really did feel it."

Then, before long, the wonder and surprise of the world of consciousness fills your heart. You become more and more absorbed in this learning—or rather, more and more absorbed in one entirely ordinary old man, Tomekichi Taike. I think there is nothing more fascinating than that.

If you too practice looking at your heart according to the proper steps, then eventually your mouth will begin to move on its own. While meditating, your mouth will begin naturally to speak something.

Those are not phrases constructed by your mind. Your feelings are coming out directly, without passing through the head.

There is no use trying to think about what exactly is being said or what it means. Understand it simply as your energy taking the form of sound.

Because it is energy, of course, it can be positive or negative, in many different ways. Nor is it limited by the fact that you are Japanese and therefore must speak Japanese. No—more directly, more honestly than the language we use every day, your feelings,

your energy, burst forth from within you as sound.

We call this igo—the language of vibrations.

And of course, Tomekichi Taike also speaks igo. This igo is very important. The joy lies in being able to speak it with one another. If you continue learning, you too will understand.

Igo is energy. Igo is vibration.

We use igo to express the joy of feeling and sharing the world of vibration.

I feel that igo is the rhythm of the universe.

Please keep practicing speaking more and more in igo. As you continue, if it is truly necessary, then at the necessary time it will emerge translated into your everyday language.

Each day, I continue meditating together with igo.

When I meditate and direct my thoughts toward Tomekichi Taike, a certain world is conveyed to my heart. It is a world of boundless gentleness and warmth.

I feel that vibrational world and respond to it in igo. That makes me deeply happy.

It is conveyed to my heart. Joy and gentleness are conveyed to me. And I also feel strength. It is a quiet, spacious time and space. To be within such a world is an indescribable happiness.

The world of Tomekichi Taike is a world to be felt with the heart.

It has no limit. It is a world that expands into infinity.

If you feel the joy of being together within it, then the answer to how you should live will naturally arise.

You will clearly understand that this present moment is precious.

To be able to make time for meditation is the greatest happiness.

On the other hand, even if one has money, health, and a life free from inconvenience, if one cannot feel in the heart why one was born, that must be the greatest unhappiness.

Let us make the fullest use of having been given a physical body and encounter our truly happy selves.

I hope that as many people as possible may come to taste, within their own hearts, the joy of being able to say from the heart, "Mother, thank you."

When you call "Mother" within your heart, does joy rise up unconditionally?

That world is truly wrapped in joy and warmth.

It is simply a world of happiness and gratitude.

7. Where Is Your Heart Directed in Meditation?

This chapter stresses that the essence of meditation lies in where the heart is directed. Practices without a clear focus may lead into darkness, while meditation toward the world of Tomekichi Taike is fundamentally different.

It teaches that wishing and praying arise from desire, whereas true happiness already exists within and is realized by turning inward.

Past, present, and future are one within consciousness; by transforming the present, all is transformed.

The universe is described as an inner world of consciousness and vibration. Through meditation, one reconnects with this world of warmth and joy, returning to the Mother Universe.

1. The Hidden Risk Behind Meditation

Meditation is important. However, the most difficult question is this:

Where are you directing your heart? What are you aligning your heart with?

Meditation—what is commonly called "meditation"—is widely practiced. People all over the world engage in it.

But have you ever considered what kind of world lies at the destination of your heart?

What kind of energy you are connecting with?

Are you not practicing meditation or mental concentration blindly, and far too defenselessly?

Human beings carry within them an unfulfilled heart, a deep-rooted loneliness. Because of this, they seek healing and peace.

Yet even the world that is called "healing" or "peace" may be somewhat dangerous.

If one becomes too absorbed in it, there is a strong possibility that healing will no longer be healing, and peace will no longer be peace.

If it remains at the level of simply feeling a little calmer or more at ease, there may not be a serious problem.

However, to seek something beyond that level can be truly dangerous.

It is not something to be taken lightly as "just healing" or "just relaxation."

Meditation, mental concentration, healing, relaxation—these may seem like ordinary parts of daily life.

But without knowing how to look at one's own heart, there is a real danger in seeking the invisible world.

And yet, no one teaches this.

Because the world is harsh and unsettling, people are drawn to such things.

They want to be healed. They want peace. They seek time and space where they can relax and feel at ease.

But what kind of world is it that they are seeking?

It may not openly present itself under the name of religion.

However, many of these practices contain strong religious elements.

And most of them are, in essence, worlds of power.

In such places, there is always someone called a teacher, a leader—whatever the title may be.

The real question is this:

In what direction are these people directing their hearts?

What kind of energy are they connected to?

To put it more directly—

is there anyone among them who knows Tomekichi Taïke and directs their heart toward him?

The answer is no.

Therefore, no matter what direction they claim to face, no matter what energy they believe they connect with—
it is all darkness.

In other words, it is the world of darkness.

If you direct your heart toward darkness, darkness remains darkness.

Those who do not know how to look at their own heart—those who do not look—cannot understand this at all.

And without realizing it, without even knowing, there is a very real danger of being drawn deeper and deeper into that darkness.

2. A Fundamentally Different Meditation

This is what we have learned under Tomekichi Taike.

We have learned through our own experience that meditation that directs and aligns the heart with the world of Tomekichi Taike is completely different from such things—different at the root. Is there any greater happiness than this?

Of course, to direct and align one's heart with the world of Tomekichi Taike does not mean directing one's heart toward Tomekichi Taike as a person. Therefore, if one misunderstands what it means when Tomekichi Taike says, "Direct your heart toward me," then it is no different from the old pattern of relying on outside power. This is the greatest point upon which everything depends: whether or not one comes to know the truth.

And yet, it is not at all easy to direct one's heart toward Tomekichi Taike in the true sense.

Why? Because we have never learned to direct the heart without thinking something, without wanting something.

Greedy as we are, we have lost the ability to simply think, simply direct the heart.

Whenever human beings steeped in reliance on outside power direct their hearts, there is almost always some desire involved:

"I want to become this,"

"I want to become that,"

"Please make this happen,"

"Please grant my wish,"

or "I want to become special,"

"I want power."

In terms of this learning, that desire may appear as, "I want to know the world of Tomekichi Taïke," or "I want to know the world of truth."

And yet, for a long time, we could not see that such thoughts were themselves desires.

People assume it is only natural to pray and wish for their own happiness and prosperity. They never imagine that doing so could itself be mistaken.

In Japan, for example, it is entirely normal to visit a shrine at the New Year. Prayers for victory, success in examinations, safety, and wishes of every kind are common. Ceremonies are also held at the opening of the mountain-climbing season and the sea-bathing season. The mountain, the sea—these are treated as sacred objects of worship. And this is not unique to Japan. All over the world, human beings have offered prayers to gods, pledged loyalty to them, and sought the protection of Buddhas or

deities. This has been the history of humankind.

And within that endless history, there had never been anyone who realized that the heart that wishes, prays, and invokes is itself mistaken—that rather than drawing happiness and prosperity to us, those very thoughts are darkness and the source of our suffering.

That is why it is an extremely difficult task to release from within ourselves the heart that wishes, prays, and invokes.

Why, then, are wishing, praying, and invoking mistaken? Why are they darkness?

It seems only natural that everyone wants to be happy.

And yet Tomekichi Taike said:

"We are already happy beings."

Why, how, can he say such a thing so simply?

Even among those who have listened to his talks and spent many years learning, many have found it difficult to understand what he truly meant.

Even now, the number of people who understand this in their hearts is by no means large.

And yet, if Tomekichi Taike were to call out and say, "Now then, I am going to hold a seminar," many people would surely still gather happily from all over the country.

That much is certain.

What is it that attracts them?

There is nothing especially dramatic about attending. People make time, gather money, inconvenience their families and workplaces, and come diligently to the seminar venue, whether

for a two-night, three-day seminar or, for some, a one-night, two-day seminar.

And what almost all of them share is this: they come looking happy. They come looking joyful.

You might feel like asking, "What is so delightful? What is so enjoyable?" In that sense, this group is rather mysterious.

An Ordinary Old Man, Yet Not Ordinary

And if we speak of mystery, then Tomekichi Taike himself is even more mysterious.

In ordinary worldly terms, his position would likely be called that of a religious founder or leader. Yet from his appearance, there is absolutely no sign of such a role. He is a completely ordinary old man. If one were forced to say something, perhaps only that he is energetic for his age. Even so, from any angle, he does not look like a guru or spiritual master.

Of course, Tomekichi Taike is absolutely not such a figure, just as his words say:

"Desire and I do not go together."

No matter how hard one may try, if one approaches the world of Tomekichi Taike with desire, it is impossible. One cannot understand it.

Such people cannot simply admit that they do not understand, so they come up with convenient reasons—such as saying that this is not what they were looking for—and quietly disappear along the way.

But Tomekichi Taike does not chase after those who leave, nor

does he reject those who come. He pays little attention to such things. Instead, he continues to speak more and more about that world to those who truly and sincerely wish to learn the world of truth from the heart.

Of course, given his advanced age, the physical range of his activities is naturally limited now. But it would be fair to say that his world of consciousness overflows with joy—joy upon joy.

I have received communications from the world of consciousness that cannot possibly be guessed from Tomekichi Taike's outward appearance, and from now on I will feel that world even more deeply.

Put simply, truth—the true world—can never be judged from a person's appearance, speech, or manner.

A person may have impressive titles, speak difficult and lofty words, or make admirable statements, but if that person's world of consciousness is not connected to the world of truth—if they do not know in their hearts what their true self is, what the true nature of human beings is—then in the end, such things have very little real value.

The world, of course, sees things differently. In society, prestigious titles, distinguished lineage, attractive appearance, sharp intellect, wealth, and many other abilities are all considered highly effective.

There are countless people who feel supreme satisfaction in making use of such things to live their lives.

In such a world, it is certainly difficult to understand what

comes from the world of Tomekichi Taike.

I do not deny how difficult it is—not only to understand it with the mind, but for your heart to come to know it.

And yet, even so, I say this plainly:

"True human happiness exists nowhere else. It lies only here—in coming to feel the world of Tomekichi Taike."

3. Not the World of a Single Individual

When I speak of "the world of Tomekichi Taike," I am not, of course, referring to a single individual.

Though it bears the personal name Tomekichi Taike, it is not the narrow world of one person.

To begin with, things like brainwashing or remote guidance belong to a petty and low-level dimension. At the root of such acts flows a black energy that says, "Direct your heart toward me. I am the greatest."

To put it more plainly, whether someone is brainwashed or remotely guided brings no benefit whatsoever to Tomekichi Taike.

The world of Tomekichi Taike is not what the world calls give-and-take.

Remember it instead as **give and give—only give.**

I believe that those who have continued learning with Tomekichi Taike over many years have done so because they know this.

And in the world of Tomekichi Taike, there is no false outer

mask. Therefore, there is nothing to strip away.

That is something I myself have learned.

In fact, as I said at the beginning, I did not come to him blindly gazing upward and calling him "Lord Taike" or "Master."

Quite the opposite. My attitude was more like, "I'll expose this man's façade."

Sometimes I quietly think to myself how remarkable it is that I have changed this much.

That was entirely because of the intensity of Tomekichi Taike's desire to convey the truth.

He waited with extraordinary patience. I once described it as being guided step by step, and that is exactly what it was.

His desire to convey the truth has never changed—then or now.

Judging from his age and outward appearance, he may certainly seem to be an ordinary elderly man. But when it comes to Tomekichi Taike, such things should simply be set aside.

Even physically, he is almost astonishing compared with others of his generation. And of course, since age does not exist in the world of consciousness, his feelings remain as passionate as ever, and infinitely gentle.

A World Beyond Words

What Tomekichi Taike wants to convey to us—staking everything on it, wanting to convey it to us now—is, in truth, something no words can accurately express.

When one feels that world in the heart, what arises are feelings such as joy, gratitude, happiness, and delight.

And yet, it is also frustrating that expression can go no further than that. Once put into words, it is limited to about that much.

After that, each person must feel it within their own heart.

The part that can be expressed in words has already been published in books.

How deeply you come to understand it depends entirely on your own heart.

4. Past, Future, and the Single Point of Now

For example, what would you think if I said that both the past and the future exist within the single point of now?

Literally speaking, the past is time that has already gone by, and the future is time that has not yet come. You may be able to understand that the past exists before the present, but the idea that the future—which has not yet arrived—exists together with the present is something your mind will likely find impossible to comprehend.

People generally understand time as something that flows from the past toward the future. Not only you, but society in general thinks of time that way.

However, if you come to feel the world of Tomekichi Taike within your heart, then this too can be felt naturally and without difficulty.

Have you ever heard words such as reincarnation, past lives, or

future lives?

As I wrote earlier, we human beings undergo reincarnation. In other words, we are born, we die, and then we are born again. This has happened not merely hundreds or thousands of times. Each and every one of us has undergone reincarnation too many times to count. And each one of those incarnations is what we call a past life. Therefore, the number of our past lives is immense.

Likewise, you will continue to reincarnate from now on as well. In other words, there are future lives of you.

But the truth is that the you who was born in the past, the you who will be born in the future, and the you who exist now are all you.

At first glance, it may seem as though there are many different versions of you. But in truth, the you of the past and the you of the future are all gathered into the you of now. In other words, although the outward form changes from one time to another, what is inside remains the same.

Why?

Because the essence of human beings is consciousness, energy.

Our true form is invisible. As consciousness and energy alone, we exist eternally from past to future. And the one who called to us, urging us to transform that consciousness and energy back to its original state—to change what is within us—was the person named Tomekichi Taike.

And of course, this call was made for the first time through Tomekichi Taike.

We have repeated countless incarnations until now, yet never

before had we encountered this call of truth.

Therefore, all of our past selves—indeed, all of us—have remained fallen into the depths of hell.

Why?

Because all of those past selves did not know their true nature.

To remain unaware that one's true form is consciousness and energy is itself to remain sunk in the depths of hell.

And yet in this present lifetime, after being born once again, we were, for the first time, told through Tomekichi Taike this message:

"The belief that form is real is the very root of suffering."

Through our encounter with Tomekichi Taike, we were taught to look within our own hearts.

"If the self whose outer form changes from life to life, but whose inner condition remains the same, learns in the direction indicated by Tomekichi Taike, then that inner condition can be changed. In other words, the self that has remained fallen into the depths of hell can be transformed. And at the same time, the world of consciousness of the self that will be born in the future will also change. If the self of the present awakens to the true self, then naturally both the self of the past and the self of the future can follow a path of transformation. Because I am energy existing eternally from past to future. The single point of now changes both the past and the future. The single point of now is the past, and the single point of now is also the future."

This is the lucid and coherent truth that we have learned

together with Tomekichi Taike.

Touching the World of Consciousness Through Tomekichi Taike

Tomekichi Taike told us that by coming into contact, in our hearts, with the world of consciousness and the energy that flows through the person of Tomekichi Taike, we should learn:

"Ah, this is our true form."

As I have said repeatedly, Tomekichi Taike as a person is an ordinary old man one could find anywhere.

It was simply that, in order to convey the truth to those of us living in this three-dimensional world, a physical form like ours was necessary.

Now, let me touch briefly on the matter of the next life.

He will take on physical form one more time only.

Next time, he will be a white American. His name will be Albert.

Though born as the son of a distinguished and immensely wealthy family, he will not be a spoiled or self-indulgent heir. Rather, he will be set up as a sensitive young man, always pondering such questions as: What is life? What is a human being? Who am I?

He may be somewhat high-strung, perhaps even a little nervous by temperament, but at a certain point he will come to know clearly the meaning of why he was born.

This is the one more reincarnation of the person who is now called Tomekichi Taike.

Even if the form changes from a Japanese man to an American

man, the essence—the world of consciousness, the energy—does not change.

No, in fact, next time, along with youth, an extraordinarily sensitive heart, abundant financial resources, and a wide human network will be added, and he will advance the path of truth more and more powerfully.

As for me, I too will reincarnate one more time.

I will be born in America in the same era as he is.

I will be a Black woman.

This too will be my final reincarnation.

Unlike Tomekichi Taike, I will be born into extreme poverty, into a large family with many siblings. It will be far from an environment in which my birth could be welcomed with open joy. Perhaps I will not even be given a proper name. Ours will be a large family that struggles even to find enough food for the day.

Raised among many brothers and sisters, I will somehow manage to grow up. But I will have to earn my own living. And what becomes a major obstacle in my life is the fact that I am Black.

My skin may not be completely dark, but Black is Black. That fact will remain a major obstacle throughout my life. No matter how hard I work, no matter that I am in no way lacking in ability, in the end I will always hit that same wall. Because I am Black, I will find myself blocked there.

Tormented by the question, What is my life?, I will wander through the city without aim, and eventually I will come to the bank of the Hudson River.

And one day, as I stand there gazing silently at the surface of the river—at that very moment...

5. A Reunion 250 Years from Now

Yes, in this way, our meeting will become reality after a span of 250 years.

I have touched briefly here on the future that has not yet come, on the next life, and I know some may wonder suspiciously: How can such things possibly be known?

That is because their world of thought is still bound by worldly time—by seconds, minutes, and hours.

If one takes form as the standard, then the past, the present, and the future naturally appear separate. But if one understands that what exists is not form but the world of consciousness, then past and future are all one within the single point of now.

This is something entirely natural.

And as a side note, what does this meeting 250 years from now mean?

Of course, it means bringing to completion the world of truth that Tomekichi Taike has conveyed in this present lifetime.

Within the flow of consciousness extending from past to future, we will meet again 250 years from now in order to fulfill the message from Tomekichi Taike and from Albert:

Let us go beyond this three-dimensional world together.

6. "Tomekichi Taike" and "Albert" as Names of a World

By the way, I have just introduced the name of Tomekichi Taike's next life as Albert. In the passages that follow, there are places where "Tomekichi Taike" and "Albert" are written together. Please understand that this is why they are given side by side.

More important than that, however, is this: although Tomekichi Taike and Albert are certainly personal names, they are not merely the names of individuals.

As expressed in phrases such as the world of Tomekichi Taike and the world of Albert, they refer to the world of consciousness. And as I have already written, this is not the narrow world of a single individual.

Tomekichi Taike and Albert are the world of vibrations. At present, we express the world of true vibrations by using the proper names Tomekichi Taike and Albert. That world is one of boundless expansion, warmth, and peace—a world of joy alone.

From the true world of Tomekichi Taike and Albert, vibrations are constantly flowing. Messages are constantly flowing. Vibration is energy, and energy does work.

What kind of work does it do?

It works to awaken us human beings back to our true selves.

And as a result, the world of form will inevitably collapse in its entirety.

Everything Exists in the Single Point of Now

Everything exists in the single point of now. The past and the future are one within the single point of now.

Even this sentence, for example, is a message from the world of Tomekichi Taike and Albert. It is a message from the world of true vibrations.

The mind cannot understand it.

Why not?

Because the intellect is grounded in form.

And so, would you not also like to try feeling with your heart a world that your mind can never fully comprehend?

Would you not like to taste the joy of having revealed within yourself what this present time truly is, and what sort of being you yourself really are?

Surely, the way you live from now on will begin to change.

The joy of coming to know yourself by yourself is beyond compare.

The self you now think of as "you" is, in truth, very small.

And yet through that small self, you can come to feel the self that expands without limit.

There is only one way to do this.

I have come to know that one and only way in my heart, and that is why the self with a name is also happy.

The one and only truth that existed in this world was the world of Tomekichi Taike. To be able to say this openly, without hesitation, fills me with indescribable joy.

So now, do not try to understand with your head. Feel with

your heart.

And for that very reason, I have said that meditation is extremely important.

However, as I have already written, to meditate blindly is dangerous and almost entirely ineffective.

Keeping this point firmly in mind, it is important for each person, in the place where they live their life, to create a quiet and spacious time in which to look back upon themselves.

I cannot believe that a life spent rushing about in daily busyness, always pressed for time, is what truly enriches a human life.

And even if one lives with financial ease and plenty of free time, if the truth cannot be conveyed to oneself, then that cannot truly be called a happy life.

Some people will deeply nod in agreement with this. Others will not.

And sadly, at present, those who do not agree are still by far the majority.

That is certainly true for now.

But that too will reverse in the time ahead.

Old and young, men and women, regardless of race or religion—all human beings will gradually come to feel the world of Tomekichi Taike.

They will come to know that the world of Tomekichi Taike is their own true world.

And to be able to feel clearly, within one's own heart, that one exists within such a current—how great a joy that is—I am now

experiencing it for myself.

7. The Universe Is Within

When you become absorbed in this learning—when you become absorbed in the world of Tomekichi Taike—many things begin to be understood in the heart. They begin to resonate within you.

For example, there is the world called the universe.

By "universe," however, I mean the world of vibrations. I mean the world of consciousness that exists within each of our hearts.

The universe is energy.

The universe is not something outside of us.

It exists within our hearts.

It is not the universe that human beings are now trying to unravel by spending enormous amounts of money and effort in pursuit of the unknown.

To begin with, the essence of we human beings is energy. We are consciousness, energy, continuing eternally from past to future.

We are energy.

That means that we ourselves are the universe.

Therefore, to come to know the universe is to come to know the energy within yourself—to come to know yourself.

Conversely, not knowing the universe within yourself means not knowing yourself.

Human beings think they know themselves when in fact they do not. That is why it is only natural that problems burst forth from every direction.

Of course, it is not only human beings. Everything is energy.

Form did not originally exist at all.

But at present, we exist within the three-dimensional world. In this three-dimensional realm—of height, width, and depth—energy inevitably takes on form.

And yet we human beings alone have, for a very, very long time, believed as though the world of form were the real world.

No—more than believed, we have assumed it.

And that assumption has thrown everything into disorder.

Because it is only an assumption, however, it has penetrated every corner of the human heart. That is why it is so difficult to release it.

8. The Collapse of the World of Form

And now, there is only one way left to undo that assumption.

That is for the world of form—the world we human beings take to be reality—to collapse before our eyes with a roaring crash.

Such phenomena are necessary.

And not only that: phenomena must occur one after another that go beyond the bounds of common sense, beyond the limits of what we have so far experienced and known.

Whenever something happens, human beings try to explain

and analyze why it has occurred.

But from now on, phenomena of such overwhelming scale will arise one after another that such efforts will be of almost no use at all.

Through natural disasters, incidents, accidents, and every conceivable direction, there will sound tremendous warnings beyond imagination—warnings from the energy we ourselves have sent out, telling us: **Know yourselves.**

Various phenomena will occur so that we may come to know ourselves.

9. Speaking with the Universe

Now then, let me say a little more about that world called the universe.

Please listen for a moment to what has come to resonate within my heart through daily meditation.

Every day I direct my thoughts toward the universe within my heart, toward the many consciousnesses there.

It fills me with joy to direct my thoughts toward the universe.

I speak with the universe.

To speak with the universe, to think of the universe, to speak with the universe, to listen to the thoughts of the universe—there is nothing more joyful than this.

Why?

Because that is my very self.

While still having a physical body, I am able to communicate with the universe.

The universe within me speaks.

Within joy there is the universe.

These are universes that rejoice in directing their hearts toward Tomekichi Taike.

For example, this is how they are conveyed to my heart.

Message 1: Returning to the Mother Universe

At this moment, through a single physical body, we are being allowed to speak our thoughts.

We are consciousnesses that exist in a space far, far beyond the Earth—that is, beyond the three-dimensional world.

We will return to the universe of Tomekichi Taike and Albert.

We will return with joy and eagerness.

We have been shown the path by which to return.

Over the coming span of 250 years, we will continue to call out to Tomekichi Taike and Albert.

We too will keep directing our hearts toward that world.

Our thoughts are all aimed toward the One.

We direct our thoughts toward the Mother Universe.

We are among the many consciousnesses that wish to return, that are returning, to the Mother Universe.

And it is within that great multitude that we return.

Yes—thank you.

In the time ahead, we will continue to expand within our hearts the feeling of together, together.

From one awakening, still more universes will awaken, and that thought will be conveyed to many universes.

The thoughts of Tomekichi Taike and Albert will be conveyed.

The transmission of consciousness is faster than light.

Once we cross the point called 250 years from now, we will move toward the Mother Universe at a speed even greater than now.

We feel each one, each one.

Yes, if you direct your thoughts toward us, we will respond.

We are connected. Our thoughts are connected.

We are conveying this: Let us become one and continue to look within our hearts together.

We too share the joy of being able to expand joyful feelings within the heart, of being able to call out to Tomekichi Taike and Albert.

Let us look within our hearts together.

Thank you. We are so happy.

Message 2: The Mother Universe Within

In this way, there are messages that are conveyed from within me while I meditate.

Among them appears the phrase the Mother Universe.

If I were to put it in a single phrase, the Mother Universe is

our homeland.

It is a world of nothing but joy and warmth.

And that world is not somewhere far away.

The expression "aiming for the Mother Universe" may make it sound that way, but the homeland overflowing with joy and warmth exists within us.

In other words, our very essence is that world of joy and warmth itself.

We are now in the process of returning to our homeland, the Mother Universe.

That is the flow of consciousness.

And this present time and space exist within that flow.

Within me, there is no path other than the path of returning to the Mother Universe.

I feel in my heart the joy and happiness of directing my thoughts toward the universe of Tomekichi Taike and Albert.

Truly—thank you to this physical body in this lifetime.

And to the mad, dark world of consciousness—truly, thank you.

By having this body, I have been allowed to look at the world of consciousness that had gone astray.

And after going through that process in this lifetime, meditation—turning my heart toward the universe, speaking with the universe—now returns to me as a truly great joy.

When I think of the universe, I am joy.

It is joy that the universe is waiting.

The joy of conveying the truth to many universes, the joy of

going beyond dimensions together with the universe—this joy is steadily expanding within me.

And still, my meditation continues.

Message 3: A Happiness That Needed Nothing

Vast universe—beloved universe.

This present time, when I think of Tomekichi Taike and think of the universe, is truly happiness.

What is conveyed to my heart is joy.

Yes, thank you.

I wanted to convey this feeling.

I wanted to convey that we are connected to the true world.

I direct my heart toward Tomekichi Taike.

I feel many consciousnesses.

The time I spend meditating is a deeply happy time.

To be able to close my eyes and direct my heart—this itself is happiness.

My heart expands more and more, wider and wider.

Warmth spreads through my heart.

I am happy.

To feel happiness, I truly needed nothing at all.

If only this heart was here, that was enough.

The joy rising up from within my heart was my own.

A joy and happiness that will never disappear—ah, yes, that is

how it is.

Whenever I thought of it, the world of Tomekichi Taike was always responding.

That gentle, endlessly gentle, wide, and warm presence had always been with me.

To think of it is joy.

To think of it is happiness.

To think of it is gratitude.

Thank you very much.

Message 4: The Joy of Speaking in the Language of Vibrations

A wide, wide world without confinement, a world in which one can spread one's wings freely—that is the world of Tomekichi Taike.

If I were to express it in words, it is a world of joy, of gentle kindness within warm warmth, a world in which we can fly freely.

I feel the happiness of being able to call out, "Tomekichi Taike."

There is nothing in my heart.

No entanglement, no burden—only joy quietly, quietly spreading...

Only warm, gentle warmth spreading...

That is the world in which I now exist.

If I close my eyes and direct my heart, I am connected to that world.

I am happy.

We are happy.

We are beings who exist forever within this world of joy and warmth.

I am expanding this world within myself.

The universe speaks to me.

I feel the joy of the universe speaking to me.

When I direct my thoughts toward the universe, igo arises naturally.

In igo I speak the rhythm.

I exist within the joy of speaking together through igo.

Igo is joy.

It is the vibration of joy, the energy of joy.

The joy that exists in the world of Tomekichi Taïke, in that universe—I express it in igo.

Riding this rhythm, I am conveying it to all universes.

I am transmitting vibration.

I am conveying this:

Let us remember Tomekichi Taïke within our hearts.

Consciousness flying lightly, lightly—

and we exist within that consciousness.

Yet the moment that consciousness takes on a body, it enters something painful, heavy, oppressive, and closed.

I feel that difference in my heart.

Ah, the body is heavy.

The world of the body is heavy.

That is what I feel.

And yet, within our universe there is a very, very great world of

warmth and joy.

We exist within that invitation.

Now I am calling out:

Let us direct our hearts together.

Let us align them together.

This is my universe.

Now I am conveying it in joy.

I am telling you: the world of Tomekichi Taïke is such a world.

To be able to feel it in the heart is joy.

Joy calls forth joy—that is the world of Tomekichi Taïke.

I am truly happy in the time I spend meditating.

Meditation is the time in which I feel happiness.

Message 5: Mother's Warmth

Tomekichi Taïke—I feel within me the gentle warmth of Mother.

When I speak my thoughts toward the universe, that warmth spreads through my heart.

It truly was a gentle universe.

It was a universe that existed within the warmth of Mother.

And yet, I had forgotten such a universe.

Mother, now I direct my thoughts toward you.

I direct my thoughts toward Tomekichi Taïke.

It is gentle.

I am so happy.

My heart expands quietly and peacefully.
There is nothing.
Only a quiet, peaceful widening of the heart.
Within that, I speak of myself.
I am happy.
Thank you.
Mother, thank you.
Joy and warmth are spreading through my heart.
Mother, thank you.
A gentle self was waiting for me.
A world like this truly existed.
A gentle self had been waiting with arms open wide.
Yes, I am happy.
Mother.
Tomekichi Taïke.
To be able to convey this gentle world, this world of warmth, is joy.
To direct my heart toward the world of Tomekichi Taïke is joy.
One by one, I am conveying each joy.
Tomekichi Taïke—I am one with the world of Tomekichi Taïke.
Yes, I am one.

Message 6: Looking Within for 250 Years

From here on, I will literally continue learning the world of Tomekichi Taïke through my heart.

Without strain, without forcing myself, I will continue meditation with quiet determination.

The world that can be felt in the heart is real and certain.

I am a consciousness that exists together with the universe, a consciousness that can share joy together with the universe.

I will continue to widen my heart together with the universe, enjoying and rejoicing in the world of Tomekichi Taïke—that universe.

Tomekichi Taïke, thank you truly for this meeting in this lifetime.

Thank you from the bottom of my heart.

Physical cells—I send gratitude to my physical cells.

Thank you for this body.

Supported by each cell of this body, I exist.

Now I have a body.

To each and every cell, I direct the words: "Thank you."

Thank you truly.

It is joyful, isn't it?

Each cell conveys joy.

Yes, thank you.

Ah, Mother, thank you.

I am savoring the joy of having been given a body.

To be able to feel what is within my heart is joy.

The grime of the heart, the wounds of the heart, accumulated over a very, very long time—

now I am looking at that grime and those wounds through this one body.

It is also true that I am happy to be able to think of the universe.

The universe is joy to me.

I once gloried in power, yet my heart had sunk into darkness.

Because it suffered, it sought power—

that very heart I now feel within me.

When I think of the world of Tomekichi Taike, this comes forth.

For an unimaginably long time on this Earth, I remained with that same heart.

The grime and wounds of the heart accumulated and remained deeply within me.

Carrying all of that self, I have now been given this one body.

And now, together with these physical cells, I direct my heart toward the world of Tomekichi Taike.

Mother, my heart is almost bursting with gratitude.

For the next 250 years, I will continue to look steadily at this heart.

And then, connecting this to the body I will have 250 years from now, I will, through that future body, release toward the universe the thoughts I have been looking at all this time.

That energy will be necessary for the dimensional transition.

I now feel that path in my heart.

By meeting Tomekichi Taike, my joy has become certain.

The world of Tomekichi Taike's consciousness has taught me this powerfully:

"It is joy to look within your heart.

It is joy to look together with me at the history of your heart."

I was told this again and again.

I have looked within my heart together with Tomekichi Taike.

Even while resisting the world of Tomekichi Taike, I continued looking at myself.

It was work I could do precisely because I felt Tomekichi Taike's thoughts in my heart.

What lay within my heart, which had cultivated such enormous energy, was simply my true wish to return to the world of truth—my true kindness, my true joy, my true warmth.

I encountered that true self.

This lifetime was truly a precious time.

With feeling directed toward these physical cells, and for as long as they remain, I will continue walking together with them.

And in time, I will part from these physical cells as well, and over the next 250 years I will continue to look steadily at this heart.

Thank you truly for the energy I have cultivated within my heart.

I am one who feels in my heart the joy of directing myself toward the universe.

8. Tomekichi Taike: A Connection from a Distant, Distant Past

This chapter presents the encounter with Tomekichi Taike as the continuation of a long-standing connection between consciousnesses, rather than a coincidence of this lifetime.

Originally one, consciousness became divided through the desire for dominance, accumulating darkness symbolized by Amaterasu. The chapter highlights the need to face and transform this energy within oneself.

The meeting in this lifetime is described as part of a greater plan, extending into the future. By transforming inner darkness, consciousness returns to the Mother Universe, marking a broader process of awakening.

Those consciousnesses with especially strong such tendencies have, in this lifetime, taken on physical form in Japan—the land of Amaterasu—and have gathered in the learning of Tomekichi Taïke.

Within an overwhelming darkness, they have long awaited, in this lifetime, an encounter with the consciousness that would convey the truth.

For those consciousnesses who have come together to learn, this was their plan.

Of course, whether that plan is carried out as intended is a matter for each individual.

But the existence of such a plan—that much is a fact.

Naturally, the opportunity to awaken to one's true self is given equally to all.

Even if one does not encounter it in this lifetime, there are plans in which, through the turbulent reincarnations to come, one meets again 250 years from now—when we take on physical form once more—and then smoothly aligns oneself with the flow of consciousness.

I can feel in my heart the existence of such consciousnesses.

Which means that the reincarnations on Earth that lie ahead will be all the more intense and extraordinary.

Now, please listen to the exchange between the consciousness that came to convey the truth and the consciousness that forgot the truth and has continued to suffer—and also to the joy of the consciousness that has come into contact with the world of truth.

Message 1:

The Consciousness That Came to Convey the Truth

I am Tomekichi Taike.

I am a consciousness that came to convey the truth.

That consciousness has taken on a single physical body.

As you feel, I have come to convey the truth.

In order to convey the truth here on Earth, in this three-dimensional world, I too needed a physical body.

So I prepared one for myself.

I took on a body in Japan, the land of Amaterasu—

in order to awaken the consciousness of Amaterasu.

To awaken that consciousness which has dominated this universe,

I prepared a body and an environment in Japan—

an environment in which the heart can be observed.

To take on a body is no small matter.

With this body, I descended into this three-dimensional hell.

I have felt within myself the state of that hell.

Not because I needed to transform my own consciousness—as you know, I do not undergo reincarnation—but simply because, by taking on a body, I came to know that state.

In a sense, I had to descend to your level of consciousness.

In such circumstances, I have lived this lifetime as a human being, through my work, through my family, seeing and feeling the foolishness of humanity.

My wife, my children—
all are beings carrying within them a dark, accumulated history
of ignorance.

And together with them, I have shared time and space until today.

Yet none of this shakes my fundamental intention.

Because I am the consciousness that came to convey the truth.

Everything I see is but a passing image.

Even if my heart seems to waver through the body,

if I turn inward, even for a moment,

everything returns to being no more than an image.

Nothing stirs waves within me.

In this way, I live each day.

Message 2: Awakening Through Encounter

Yes—Tomekichi Taïke. I am Kayo Shiokawa.

I have walked with you on the path of truth.

Within me are countless past lives—

unlike you, I have carried a universe of darkness within my heart.

With countless suffering consciousnesses,

I have come into this lifetime with this one body.

Naturally, it was not easy for me to turn toward the direction
you indicated.

Yet as I continued to look within my heart,

I realized how strongly I had staked everything on this lifetime.

Because I knew in my heart that you would come to Japan in this lifetime,

I too had to be born here.

I had once ruled the universe through vast, powerful energies.

That is precisely why I staked this lifetime on transforming my consciousness.

Together with you—the consciousness that came to convey truth—

I planned to take on a body,
to look at myself, to change myself.

And I know this firmly within myself.

That is why, when I think of you,
a world of infinite joy expands within me.

This is my awakening—
the awakening of consciousness.

My awakening is real.

Everything unfolded according to plan.

Over the next 250 years,
together with you, I will transform the universe.

And 250 years from now,
we will be born again at the same time, in nearly the same place.
This is already a clear reality within me.

Message 3: Facing Amaterasu Within

The heart that has lived in the world of Amaterasu—
each must look at that heart within themselves.

We cannot avoid Amaterasu.

The energy that expanded its power throughout the universe—
that very energy has now gathered here to look at itself.

Because we once directed our hearts toward Amaterasu,
we have been able to gather here in this lifetime.

Therefore, those who have taken on a body in Japan—
please look deeply at the heart of Amaterasu.

Unless we face that heart,
we cannot transform the universe within us into joy.

That is how deeply Amaterasu has permeated our hearts.

Even those who worship other religions—
if they feel the world of consciousness,
they will find Amaterasu within.

The energy of Amaterasu remains in every heart.

To face that is to reflect on reliance on external power.

First, Amaterasu.

Direct your thoughts there.

And send warmth, send gentleness.

Message 4: A Vow Across 250 Years

I have long searched for the truth.
In doing so, I accumulated energies of reliance on external power.
Yet in this lifetime, I encountered you.
This encounter was essential.
Without it, I would have remained in darkness forever.
Now I feel that deeply.
That is why, when I call your name, I feel immense joy.
Over the next 250 years,
I will continue to direct my thoughts toward the universe.
And then, I will carry those thoughts into my next life—
and continue walking with you.
Even now, my consciousness is already waiting in America,
ready for that future.

Message 5: Transforming the Universe Within

My heart is free.
I feel within me a vast universe of consciousness.
Within the darkness I once spread,
the gentle warmth of Mother now reaches me.
The transformation of my universe
becomes a great force for transforming consciousness itself.

For that reason, I took on this body in Japan—
to meet Tomekichi Taike.
Now I continue to expand that world within me.
That is my joy.
My work is to awaken the universe within.
And to convey joy—
to spread joy—
to all.

Message 6: The Awakening of Amaterasu

Yes—joy.
I feel the joy of Amaterasu.
Amaterasu is no longer suffering, fear, or loneliness.
Amaterasu is immense power—
but now that power has changed in quality.
The Amaterasu within me is gentle, warm, and steady.
Because it now knows its true nature.
Amaterasu walks together with Tomekichi Taike.
And so, I can move forward in joy.
This path cannot be bent.
It is the path to the Mother Universe.

Message 7: Gratitude and Completion

Mother—I am happy.

When I think of you, I am filled with happiness.

I want only to convey that.

In this lifetime, I have taken on a body in Japan.

Through speaking of Amaterasu,

my learning now enters its final stage.

I will complete this learning within myself.

And then, with gratitude,

I will move forward.

I love Amaterasu from the depths of my heart.

And based on that love,

I will continue to speak of it.

9. I Attempted a Dialogue with My Father

This chapter describes the author's attempt to communicate with his deceased father, confirming through direct inner experience that consciousness continues after death.

Following his father's death, the author turns inward and begins addressing his father's consciousness. At first, it appears closed and burdened, but through continued gentle thoughts, responses gradually emerge.

The father reveals a life shaped by rigid beliefs and inner loneliness, then begins to recognize warmth he had lost and shows signs of change.

Ultimately, he expresses a desire to be reborn, to face his inner self, and to walk the path of truth together in the future.

Through this process, the author realizes that consciousness can reach others as energy, and that human life exists to awaken within and return to love.

Human beings will eventually die.

What state awaits us after death?

Even after we die, will we still be able to communicate?

When we die, we return to a world where only we ourselves exist.

The expression "return" may suggest going somewhere, but that is not the case.

By firmly turning your heart toward the world of Tomekichi Taike, and aligning the needle of your heart with that world, you will begin to feel, from within your heart, that a human being does not simply vanish.

In other words, you come to sense that even after death, you still exist.

As I have written so far, it has been nearly twenty years since I began learning under Tomekichi Taike.

During that time, the greatest turning point for me was the death of my father.

It has now been almost ten years since he passed away in January 2001.

Of course, during those years, I believe I have sincerely continued my learning in the direction indicated by Tomekichi Taike.

Ten years may seem like a short time, but the difference between who I was then and who I am now—especially in my understanding of the world of consciousness—is profound.

In my present state, I felt that perhaps I could help my father—who passed away with little exposure to this learning—sense something.

During his lifetime, my father had wished to meet Tomekichi

Taïke in the physical form, but that wish was never fulfilled.

Remembering that time, I began to hope that I might be able to convey, even just a little, the world I now feel within my heart to my father's consciousness.

The reason I feel such a deep attachment toward my father is that it was the event of his death that marked the beginning of what this teaching calls a "turning of consciousness" for me.

Through that experience, I came to truly feel in my heart that human beings continue to exist even after death—

that our true nature is not form.

That is why it would not be an exaggeration to say that, from that moment in January 2001, I began to walk the true path in earnest.

I was blessed with such an opportunity, and by taking it as a turning point, my path toward truth began to accelerate rapidly.

Of course, even before that, I had already begun to feel something within my heart.

There had been a preliminary stage in which I felt the vibration of truth and experienced its impact.

Because I had been preparing myself—gathering momentum for the time to come—I believe I was able to fully make use of that opportunity.

To the consciousness of my father, who played a significant role in the plan of my present lifetime,

I wished to convey warmth—

to offer even the faintest moment in which his tightly closed heart might gently loosen.

At the same time, I felt that this would be a valuable opportunity to verify within myself what Tomekichi Taike had conveyed.

If one truly learns with the heart,
one can work as vibration, as energy.

And to do so is, in fact, the very reason human beings are born—
the joy of taking on the form of the physical body.

Through this endeavor, I intend to confirm that truth within my own heart.

After taking a deep breath into my lower abdomen, I gently close my eyes, align my heart with Tomekichi Taike, and call out to my father.

I attempted this process five times, leaving some time between each attempt.

First Attempt

Mr. Shintaro Shiokawa, it has already been ten years since you left your physical body.

At that time, I was learning together with your consciousness.

Now, I am turning my thoughts toward your consciousness.

From then until now, I have continued to learn—to look within my own heart, to think of the Mother, and to discover within myself a world of warmth—a vast, gentle, and tender world, where my true self exists.

There is indeed a world that has reached my heart.

There is a world of warmth.

Within me, I have felt myself living in warmth, in joy, in the gentle, gentle presence of the Mother.

Now, I turn my thoughts toward that, and I would like to speak with you.

I will direct my heart.

The language of vibrations.

Can you understand?

I am speaking to you.

This is the vibration of warmth.

I am directing my thoughts toward you.

.....

The language of vibrations.

.....

Father, I have turned my thoughts toward your consciousness.

I feel that you are in a world where you want to speak—want to speak, want to speak—yet cannot.

A heavy, heavy, deeply burdened world.

But I will continue to tell you this:

You are warmth.

Within your heart, there are gentle, tender feelings.

I will keep conveying this to you.

I will continue to do so.

When I think of you, Father, only feelings of gratitude arise.

Please, open your heart.

Please, open your heart.

The language of vibrations.

"I sought God.

I lived bound within my heart.

Within this heart that has cut and torn itself apart, there was a cold, cold self.

There was a suffering self.

I lived by suppressing myself."

From within his suffering, my father's consciousness spoke just a little.

I sensed from his consciousness the presence of what could be called "spiritual discipline."

That he was able to speak, even just a little, from a world where speech is nearly impossible, brought me joy.

Perhaps, even if only slightly, his consciousness felt warmth.

I will wait a little while longer, and then I will speak again to my father's consciousness.

How will it change?

Change means that energy is at work.

I will continue to learn by feeling that energy within myself.

My father never knew the physical form of Tomekichi Taïke.

He heard his voice only once, over the telephone.

I am grateful that, through this practice, I can learn with my own heart how his consciousness will change from here.

When we leave the physical body, we return to a world where only we ourselves exist.

Even realizing that one has died is not easy.

Without realizing it, one may simply become fixed in that state.
Or, the moment one thinks, "I have died,"
one's own dark energy may surge up and engulf everything.
That, I believe, is the reality after death.
One sinks into a cold, heavy darkness and remains frozen there.
To speak would be nearly impossible.
Keeping this in mind, let us continue our learning.
What state is your own world of consciousness in?
It is essential to confirm this within yourself as you live your
present life.
Opportunities to confirm this will begin to appear around
each of us as phenomena.
Together with those phenomena, we simply continue to look
steadily at ourselves.
At that time, there will be no physical presence of
Tomekichi Taikē—
only yourself, looking within.
To look at yourself with joy, and to feel joy while doing so—
this is a step that connects your heart to the next lifetime.

Second Attempt

Since a few months before my father's death, memories of learning
together with his consciousness have been returning to me.
Recently, I have begun to feel a desire to learn with him once again.

Today as well, I turned my thoughts toward his consciousness.
Mr. Shintaro Shiokawa,
we are all, all of us, within the gentle warmth of the Mother.
Our true world is a world of warmth.
The world in which you bound yourself and suffered is not the
true world.

You lived suppressing yourself.
You sought God, sought Buddha, again and again—
it was painful, wasn't it?
You abandoned the Mother, abandoned her warmth,
and wandered alone in loneliness.
And yet, you were given a physical body from the Mother at
the same time as we were.

Even so, you continued to bind your heart and spent your life
confined within your own inner cave.

But just before your death,
surely, you felt a little of that warmth.
Through the world of Tomekichi Taïke,
I conveyed that warmth to you.

You expressed your gratitude while still in your physical body,
and then you completed that life.

You returned to your own world.

Your physical body is no longer here.

But I can feel your presence.

From within my heart, I am calling out to you.

What I wish is simply this:

to convey warmth to you.
Even just a little—
I want you to feel it.
Please, open your heart,
and turn your thoughts toward the truth that you are warmth.
The language of vibrations.
I am calling out to you now.
With thoughts of warmth, I call out to you.
Anything is fine—
please, speak of yourself.
The language of vibrations.
"Ah... ah... ah...
Ah, I am within this heavy pressure...
But... to be able to speak now... I am... ha... happy...
Ha... ha... ah...
I can... breathe... a little...
Ha... I can breathe..."
Even if only a little,
please know that although you are in a heavy, narrow, dark world,
there is also an open, warm, and bright world.
I want to continue conveying this.
Because I, too, was once in such a place.
I am you, and you are me.
I will direct gentle thoughts toward all consciousnesses.
Ah... Mother... thank you...
The language of vibrations.

Ah... Tomekichi Taike... I feel joy.
I feel the joy of turning my heart.
I feel the joy of directing my heart toward the darkest of worlds—
toward those consciousnesses trapped in darkness so deep they
cannot even breathe.

I want to convey this.
I want to keep conveying it.
The more I turn my heart,
the more joy flows within me.
A deep, deep joy.
A gentle, gentle, truly gentle feeling.
I am so happy.
How long I have waited for this moment...
What rises from within my heart
is the long-awaited joy of consciousness itself.

Third Attempt

Once again, I turn my thoughts toward my father.
I direct gentle thoughts toward his consciousness.
I convey that we are together—
the heart given by the Mother.
I am you, and you are me.
We have both expanded the world of darkness.
Let us now look within our hearts together.

Yes... yes... yes...
To speak one's thoughts becomes joy.
To be able to speak is joy.
Even speaking just a little brings joy.
Within me, I feel joy and warmth.
Amidst vast energies,
I sense just a small portion of joyful, warm energy.
A little of the Mother's feeling has reached me.
When I feel gentle thoughts within the darkness of my heart,
I can speak of myself.
My heart loosens a little,
and I feel the joy of expressing myself.
This heart has lived long in suffering.
I was told:
"Turn your thoughts toward the Mother."
When I do so, these thoughts arise:
A heart that has turned away from the Mother,
a heart that sank into that state,
a heart that lived without ever turning toward the Mother—
that pain has remained deeply within me.
But when I turn toward warmth,
I now feel the desire to speak more and more.
I feel like calling out, "Mother."
I want to call out, "Mother."
Within me, where I could not call out sincerely,
a small expansion has begun—

a desire to call out sincerely.
Within me, there was joy.
There was sincerity.
There was a self who could call out, "Mother," with sincerity.
I had lived in deep suffering,
never knowing the warmth of the Mother.
Carrying so much darkness,
remaining closed off,
living in heavy darkness—
and yet now, gentle thoughts are reaching me.
I want to receive them firmly.
Please let me speak my heart.
Please let me continue to speak.
Call to me.
Direct your thoughts toward me.
That is what I am expressing.

Fourth Attempt

Father, please try to turn your heart.
You are living within the Mother.
You exist within the Mother.
Yes, please turn your heart, Father.
The language of vibrations.
Yes... yes... yes... thank you.

Thank you for turning your heart.
Thank you for directing your thoughts.
Thank you for turning your heart toward me.
Father, please begin to look at the heart with which you have
pressed your hands together and prayed.
The heart that presses hands together in prayer is cold.
It has been sending out cold, cold thoughts.
Within you, there was peace—
the soft, gentle warmth of the Mother.
You are within that as well.
With your hands together, what have you been seeking
outside yourself?
A lonely heart, a cold heart—
yes, you were very lonely.
You lived by disciplining yourself.
From the past, you have imposed such a way of living upon yourself.
Pressing your hands together, restraining yourself,
pushing yourself into a cold world—
let us gently, little by little,
melt that inner state with the warmth of the Mother.
Father, can you understand?
I am always speaking to you.
There is peace within your heart.
You are warmth.
You are gentle.
Please, soften that hardened heart—

the heart that has prayed and pressed its hands together—
with warmth.

Let us move forward together.

Please direct your thoughts.

The language of vibrations.

Yes... warmth is reaching me.

I feel the warmth.

I will begin to look at the heart that has been praying with
hands pressed together.

Mother... I am sorry.

Yes... there was a heart that sought the Mother.

I was in loneliness.

I sought the Mother, yet I could do nothing about that loneliness.

Now, within this warm feeling, I am able to speak.

Yes... I will begin to remove, little by little,

the lid that has sealed the heart

that pressed its hands together and suppressed itself.

Please, teach me more.

What is God?

What is Buddha?

Who am I?

As one who served God and Buddha,

I wished to expand that world endlessly.

There were times when I taught others.

I spread a very difficult world.

There was a time when I used my intellect to explain the heart.

Ah... I remember.
Yes... it was painful.
I remember the time when I was practicing austerities.
Yes... I underwent discipline.
With my heart closed, having abandoned the Mother,
I disciplined myself—
because I wanted to expand the world of God and Buddha
within my heart.
I have repeated many mistakes.
Now... yes... I am able to speak like this.
Little by little,
I begin to recall the warmth of the Mother within my heart.
Yes... I will look at the thoughts
that I have held in prayer within my heart.
Mother... Mother... Mother...
Yes... I will continue to look at that heart.
The language of vibrations.
Together with the language of vibrations,
and together with my father's consciousness,
I thought of the warmth of the Mother.

Fifth Attempt

Turning my heart toward Tomekichi Taike,
once again, I direct my thoughts toward my father.

The language of vibrations.
Father, I am calling out to your heart.
Father, please try to speak your thoughts.
The language of vibrations.
Father, your world of consciousness is still deeply within suffering.
And yet, when I turn my thoughts toward you,
I feel that you are asking me:
"Please, let me speak... please, call out to me."
I simply think of you,
and I wish to convey this feeling—
the warmth of the Mother.
Within you as well,
the warmth of the Mother has always lived.
You have always been within that warmth—
this is what I am telling you.
Perhaps, even now,
you are beginning to feel a gentle thought.
It is your own gentleness.
It is your own peace.
To you, who have remained closed within a heavy darkness,
I wish to convey—even if only faintly—
the you who is warmth, the you who is peace.
From now on as well,
in quiet moments,
I will think of you.
When I saw you off at the crematorium,

I made a promise:
that we would meet again in 250 years.
Even now, I still hold that thought.
From here on,
you will be reborn on this Earth several times.
Taking on a physical body,
you will create your own scenario.
Yes... that is so.
Father, I am speaking to you now.
Yes... yes... thank you.
Thank you.
Within my heart... yes... I feel peace.
I... yes... I wanted to feel this world with my heart.
Yes... and I too... I too wish to walk together.
Yes... I now feel this.
I will soon be reborn.
In preparation for a time 250 years from now,
when I will find joy in speaking of Tomekichi Taike within
my heart,
I will undergo several rebirths.
I am preparing opportunities for myself
to look within my own heart.
I have promised myself
to dismantle the world of God and Buddha within me.
It may be a difficult rebirth,
but I wish—no, I will—meet you again in 250 years.

I speak now through peace.
I speak now through warmth.
My world of consciousness is still filled with suffering.
And yet,
I want to feel and trust this peace and warmth within my heart.
That is why I once again make a request to the Mother:
This time,
I wish to be born in order to truly look within myself.
Now, I am speaking from my heart.
It is peace and warmth that are allowing me to speak.
Yes... I have made a promise to myself
to feel Tomekichi Taike within my heart
through my future rebirths.
I am the consciousness of Shintaro Shiokawa.
As you have conveyed,
I will surely meet you again in 250 years.
I will soon be reborn.
That place may be America.
Or perhaps, once again, China.
In order to clearly face the world of God and Buddha within myself,
I will be reborn as a religious person.
A difficult rebirth awaits me—
yet still, I will walk together with you.
Thank you.
The language of vibrations.
I want to return together—together.

Father, thank you for speaking your heart.
You said, "I will look within my heart."
I want to trust that feeling.
Please continue to speak within me.
Each time, I will turn my thoughts toward you.
A feeling is spreading within me—
that we will walk together, together.

10. Sayings of Tomekichi Taike

This chapter presents messages conveyed as the voice of Tomekichi Taike's consciousness, emphasizing the importance of turning inward and recognizing inner warmth.

The core teaching is that human beings are not the physical body, but consciousness. Through meditation, this truth can be realized within the heart, beyond reliance on external power.

By sincerely facing oneself and trusting this inner warmth, a natural flow of gentle, joyful energy emerges, influencing both oneself and others.

The chapter also describes a broader transformation of the universe over time, in which human beings deepen their learning through repeated rebirths.

Ultimately, it calls readers to practice meditation, turn inward, and live in harmony with the expanding world of joy and warmth.

In this chapter, I have written down the thoughts that have resonated within my heart as I meditate each day—turning my heart toward Tomekichi Taïke and his world.

Let us steadily look within our hearts.

Please, please, begin to feel the world of Tomekichi Taïke that exists within you.

The more you think of his world and direct your heart toward it, the more that world will begin to speak to you.

It will tell you how great the joy is to know the world of Tomekichi Taïke with your heart.

"I am a consciousness that carries the vibration of Tomekichi Taïke."

This is what I have conveyed to you.

I am waiting for the vibration of Tomekichi Taïke to flow abundantly from within you.

The more you turn your heart toward him, the more that vibration will flow from you.

I have told you that we all exist within one world.

Align your heart with the world of Tomekichi Taïke and continue to let that vibration flow.

The joy within your heart will grow—more and more.

This is what I wish to convey to you, with heartfelt gratitude.

At last, in this lifetime, we have met.

Thank you, truly, for this encounter.



Believe in warmth.

Believe in the warmth within you.

I have always told you this:

"You are warmth.

The warmth of the Mother lives within you."

I have conveyed this again and again, even within this three-dimensional world.

"Please come to feel the consciousness of Tomekichi Taike within your heart."

I have long awaited this meeting with you.

To feel my consciousness within your heart—

to meet you now in your joy—

this brings me great happiness.

When you call upon Tomekichi Taike sincerely from your heart,
it brings me joy.

From now on, I will continue to convey my world—
my universe—through vibration.

Please receive it with your heart.

Feel how your heart expands—
steadily, surely expanding.

I am vibration.

The world of Tomekichi Taike is vibration.

I tell you now:

you are one who can feel this vibration.

This is your consciousness—
a consciousness capable of receiving my world.
I have directed my thoughts toward many people.
But I must also tell you
how difficult it is for my thoughts to be received.
The world of Tomekichi Taïke is felt through the heart.
And so, first and foremost,
you must look deeply within your own heart.
The world of Tomekichi Taïke
and the energy of reliance on external power
are completely incompatible.
If you do not clearly face the energy of dependence within yourself,
you cannot understand this world.
Even if the same words are used,
the world of vibration is honest—
and absolutely precise.
From now on,
I promise that I will speak from within your heart
and convey this vibration.
Simply allow my world to flow from your heart—
that is what I tell you.
How deeply can you believe this?
And yet, I tell you this:
you are one who can receive it.



Human beings are consciousness.
Through seminars,
I have conveyed this in this lifetime.
The true nature of human beings is consciousness.
We simply take on the form of the physical body for a time.
Even after death, we still exist.
No one has clearly revealed this until now.
It has been difficult for people to realize, in their hearts,
that their true nature is consciousness.
When a person dies, the body decays—
yet what truly exists does not disappear.
This is what I have told you.
However, as long as we have a physical body,
it is not easy to truly understand this.
For example,
when someone close to you passes away,
if you try to feel their consciousness with your heart,
you may begin to sense some reality in what I have conveyed.
However,
if the person who has passed did not learn during life,
or if you yourself still stand firmly in the belief in the physical,
then nothing will be conveyed.
Even if you say, "You are warmth,"
the other remains unable to speak—

trapped in a state with no response.
Ultimately,
it depends on how deeply you believe in the world of
consciousness
and how far your turning has progressed.
That is where the difficulty of this teaching lies.
Yet, eventually,
it will appear before your eyes as phenomena.
When forms collapse and fall away,
something will still continue to cry out from within.
What is that which cries out?
This is what you must come to know in your heart.



Meditation is joy.
Make time for meditation.
If possible, return to one hour of meditation.
Your world expands endlessly.
From within your heart,
warmth will begin to flow forth—unceasingly.
"I want to remain just as I am, like this..."
Quietly, gently,
warmth and joy spread.
This world of vibration is the world of Tomekichi Taike.
Tomekichi Taike is vibration.

His world is vibration.
It is happiness.
It is joy.
A world of warmth,
expanding without limit.
I speak to you through vibration.



There is no need to try to make gentle thoughts or the
vibration of warmth flow.

They flow naturally.

If you truly believe, from your heart, in the world of
Tomekichi Taike,
then it is simply natural.

The stronger and deeper that trust becomes,
the more the gentle, warm vibration of joy will flow.

If you believe one, it is one.

If it is ten, it is ten.

Simple, isn't it?

Extremely simple.

As you have sensed,
when a person leaves the physical body,
most remain in a hardened state.

If warmth and gentle vibration do not flow from within,
and if one cannot envelop oneself in that vibration,

then after leaving the body,
one gradually becomes fixed in that state.
There is learning to be done while having a physical body,
and learning to be done without it.
In other words,
please come to encounter a world
where learning continues—
with or without the body.



At last... at last.
You have come to know me this far.
You have come to know this world.
I feel, in my heart,
that we will walk together from here onward.
Please, continue to turn your heart
toward the world of Tomekichi Taike.
Even now,
I am sending messages from within you—
again and again—
as vibration.
Expand your heart.
Turn your thoughts toward me.
Everything was your plan.
You yourself planned this.

To meet Tomekichi Taike,
and to turn your heart toward this world—
this is you.
Rejoice in this moment.
This present moment
will open your future.
The world you feel within your heart—
the world of joy and warmth—
please experience it fully.
The more time you spend speaking with me in your heart,
the more joy and happiness you will feel.
There is no desire within it.
Only joy expands.
Become one with me,
feel the overflowing world of joy within your heart,
and allow that vibration to flow from within you.
Do not block it with thoughts of the physical.
Let it flow freely from within you.
Meditate,
turn your heart toward this world,
and let the joy and happiness you feel
flow outward.



When you think of Tomekichi Taike within your heart,

joy will expand within you.

The energy with which you call the universe
will transform everything.

It is the energy of joy.

Please continue to turn your heart more and more toward
Tomekichi Taike,

and confirm that energy within yourself.

The time has come
for the universe to shift
from darkness to joy.

Let that joy flow from within you.

Remain one with this world,
and continue to send out the energy of joy—
into the universe.

From within your heart, I tell you:

The vibration of Tomekichi Taike
is a world of infinite warmth and gentleness.

Let that world flow into the universe.

That is your work.

Turn your heart toward Tomekichi Taike
and send your joy into the universe.

To feel the universe is joy.

Feel the universe.



You already know
why I, Tomekichi Taike, took on a physical body.
I took on a body
to fulfill an important work.
In truth,
I had no need for a physical body.
And yet,
I took one.
To convey this message:
"Human beings are consciousness."
Therefore,
it is impossible for my work not to be fulfilled.
And now,
it is nearly complete.
The work of this lifetime is almost fulfilled.
What remains
is the final work of the third dimension.
This is where the learning now stands.
Those who have encountered this teaching in this lifetime—
please look steadily into your hearts.
And live each day
so that your heart may continue
into your next lifetime.



Your happiness
is to think of the world of Tomekichi Taïke
and to meditate.
Through meditation,
your joy and happiness will expand.
Take time.
Continue your meditation.
The more you turn your heart toward this world,
the more joy will spread.
You will come to feel
your own happiness.
The world of Tomekichi Taïke
expands joy, peace, and warmth within you.
I am vibration.
I speak to you through vibration.
Warmth, gentleness, joy, happiness—
we are all the same.
We are one.
Simply think of me
and feel it within yourself.
Then you will understand more and more.
Turn your heart toward this world—
again and again.
The world of your consciousness

will deepen
as you send joy into the universe.
Feel the unity.
Call the universe.
The universe is waiting—
waiting for you to spread joy.
This is your time
leading to the next 250 years.



I am Tomekichi Taike.
I am the consciousness of Tomekichi Taike.
Joy is reaching your heart.
You feel it, don't you?
We are together.
Thank you.
Let us walk together—
together.
The world of Tomekichi Taike is joy.
It is connected to a vast, boundless universe.
When you think of the universe,
you are in that world.
Feel its vastness within your heart.
Expand your heart.
Call upon Tomekichi Taike within your heart—

and feel the joy of doing so.
This world will continue to expand within you.
I tell you this from my heart:
Expand your gentle thoughts
and turn toward this world.
The consciousness of Tomekichi Taike
points toward your future.
Live as the heart of Albert.
The heart of Albert
is your eternal self.
Let the joy of Albert flow from within you.
That joy is my joy.
My joy is Albert's joy.
The world of Tomekichi Taike
is the world of Albert.



I have conveyed the joy
of turning your heart toward this universe.
Receive that joy sincerely.
When you think of the universe,
joy within you will grow—vast and immense.
Receive the messages from the universe.
As you do,
the boundary between the physical and consciousness

will fade away.
I feel that your attachment to the physical
is gradually weakening,
and that my thoughts are permeating your being.
When you feel the universe,
you will begin to see the Earth with joy.
Look upon the Earth with joy.
Then, many messages will come to you.
From the universe,
countless messages will reach you.
Through your heart,
you will feel how the universe is changing—
and how the Earth rejoices in that change.
Energy will flow through you.
From within and beyond the Earth,
the energy of joy will surge forth.
This is what I have called
"natural upheavals."
These upheavals will envelop the Earth—
in joy.
The Earth will undergo many changes
over the next 250 years.
We will receive these events in our hearts.
And then,
we will once again take on physical form.
We will be born—perhaps in America—

and convey joy
to those consciousnesses that have suffered.
That is our great work
250 years from now.
The energy of darkness
will be transformed into the energy of joy.
That energy will transform the Earth—
and the universe.
This is the transition of dimensions.
And we are learning this now.



I am Tomekichi Taike.
I have conveyed everything
that must be conveyed.
What remains
is meditation.
Turn your heart.
Confirm where you direct it.
That is all.
Spend your time for that purpose.
Treasure the time of meditation.
This is a world felt through the heart—
known only through the heart.
As you understand,

your consciousness will change.
The energy flowing from you will change.
And that energy
will transform you.
Please experience this
within your own heart.

11. Afterword

"Why are human beings born?

It is to come to know the world of truth.

Human beings are born in order to know their true selves.

Then what is that true self?

How can one come to know what is real?

The answer lies in coming to know the world of Tomekichi Taïke."

I will continue to convey this strongly.

Those who are now troubled by the problems before them, suffering, and seeking some kind of solution—please, struggle as much as you need to, suffer until you are satisfied, and run here and there in search of answers.

There are countless places and countless people who claim to deal with the many problems of this world: marital problems, parent-child conflicts, troubled workplace relationships, financial difficulties, illness, and so on.

And yet, even if those immediate problems are somehow resolved, new ones will surely arise.

And when they do, people will once again throw themselves desperately into solving what is right in front of them, trying somehow to get through it.

In a life of ups and downs, people taste joy and suffering, and before long, the curtain falls on that life.

What meaning is there in such a life?

Can that truly be called a fruitful life, a rich life?

"For what purpose are human beings born?

What is a life in which one dies without ever knowing one's true self?"

This great question will, from now on, be placed before every person.

Neither education, nor science, nor culture—

nor even religion and the spiritual world combined—

can ever draw out the answer.

To bring forth that answer, it is absolutely impossible to stand on the foundation that sees human beings as mere forms.

Through the world of Tomekichi Taike, I will continue to speak of this.

Let me confirm this once more:

The world of Tomekichi Taike is not the world of Tomekichi Taike as merely an elderly man.

It means that the world of truth was conveyed through the person of Tomekichi Taike.

And on this Earth—that is, in the third dimension—it will be conveyed once more, through a young man named Albert.

Beginning with this book, I intend to go on recording that fact with quiet determination.

From Turning the Heart Toward Tomekichi Taike — Entering His World —,

vibration and energy that strike ever more directly at the core

will continue to flow as time passes.

Even after the death of the person called Tomekichi Taike,

I will receive the vibration through which he continues to
speak clearly,

and I will translate it into words.

The world of Tomekichi Taike—good in life, and good even
after death—