

firmly identified with *Shōtōkan*.

My own experiences of training with *Nakayama Sensei* were at the JKA in 1967/68. I trained in the morning class, held each weekday, just prior to the instructors class. The lessons were taken on a rota basis by the senior JKA instructors, but once a week, *Nakayama* himself would take the class. His instruction was superb, and I always felt it a privilege and a great honour just to be in the same room as him.

He always maintained the art was a vehicle for improving the character, and what was most important to understand, was that this seeking of better character was not a temporary or fleeting goal. It was a lifelong process to be pursued everyday through training. (I am reminded of some words spoken by his teacher *Gichin Funakoshi*: “*Make benevolence your lifelong duty. This surely is an important mission. It is a lifelong effort, truly a long journey.*”)”

*Nakayama* recognised a pluralistic *Karate* world and sought an ecumenical-style agreement with it. Certainly in his later years of instruction, his teaching style differed radically from the tough and harshly competitive days of *Takushoku University* — being far more thoughtful and inward looking. In this sense, he was not only leader of the JKA, but the mature restraining factor within it. There was room for extremes of practice providing they did not overwhelm the true meaning of *Karate*.

With the death of *Nakayama Sensei*, the *Karate* world, not only those who practice *Shōtōkan*, have lost a major and magnificent figure — a pioneer and a statesman. *Shōtōkan* practitioners will remember him in their own way. For other *Karateka*, there may be a different view of what were his greatest accomplishments, but there will be unanimous agreement that a great debt was owed to him and that, with his death, a chapter of *Karate*'s history has closed.