

KYUSHINDO PHILOSOPHY

ITS ORIGIN AND FUNDAMENTAL PRECEPTS

Kyushindo was an ancient and defunct Japanese religious philosophy which Abbe Kenshiro, Docho, came across during his academic studies whilst at the famous Budo Senmon Gakko, or 'Special Teacher Training College'. Upon his experience of Satori, or enlightenment, at the age of eighteen, he found this revelation to coincide with the old writings. From this idea he developed a new style of Judo, and two years later he became Grand Champion. Upon graduating from the College, he spent the next twenty years in research and development of the principles, before declaring a new system. During this time he became a master, not only of Judo, but also Aikido, Kendo, Jukendo and various other traditional martial disciplines.

Because of his fame as a Budo master, people have very naturally assumed Kyushindo to be a theory of martial discipline, but in fact, martial discipline is only one application of Kyushindo. The essence of Kyushindo cannot be understood by study of Budo alone, and this application is properly regarded as the first basic step in the progress of the student. The various techniques of traditional Budo create the ideal opportunity for study of Kyushindo principles in a basic form which is to be applied in everyday life. Extension of the various principles involved, and understanding of their numerous and varied applications, is the means whereby they are properly grasped. With total understanding of these principles, in the widest possible sense, the highest levels of Budo technique are achieved as a byproduct of progress.

The very limited field of martial disciplines is too narrow an application to make the principles of Kyushindo dear and can be no more than the means employed to attain a far higher goal. The theory of Kyushindo has application in any study or activity that can be named, simply because it does not deal with the 'form' and 'technique' of anything, but rather, with the **fundamental principles** which such forms' and 'techniques' represent. The principle may be likened to the hub of a wheel from which an infinite number of spokes or 'forms' radiate. The task of perfecting an art by the laborious process of studying each 'form' is doomed to failure because the possible variations are endless. By discovering the central principle, it can then be applied in any direction at will. This is the meaning of Kyushindo, which is evident in its name

- KYU** To desire, or to search after something. The translation of 'Study' is partially correct, but it lacks the stronger spirit of very deeply yearning towards a thing.
- SHIN** Heart, mind, spirit, the essential essence of anything. In Kyushindo, the meaning of Shin is the true and fundamental nature, as opposed to the superficial appearance.
- DO** A Way, or a path. Do is never used as the 'way' a thing is done but as a far reaching and all inclusive direction. Buddhism is thus termed Butsu Do, or the 'Way' of the Buddha.

Kyushindo means in simple terms, 'The Way of longing for knowledge of the fundamental nature of anything'.

It is this longing and desire to penetrate to the very heart of a thing which results in perfection of action due to complete unity with its underlying principle. Under this principle, to know any one thing in its absolute entirety is automatically to know all things, for everything stems from the same source and exists under the same order of behaviour. The more one properly understands the workings of this principle in one application, so they more one is awakened to the nature of other things. This is the concept that formerly made the Japanese master of Budo automatically accepted as a Sage, for the study of martial discipline was reckoned to be one with deep study of life in all its various aspects.

THE PRECEPTS OF KYUSHINDO PHILOSOPHY

Kyushindo philosophy, morality and practical application, all stem from principles derived from the implications contained within the three fundamental precepts. These three precepts illustrate the manner in which the universe operates. They are expressed in the purest form, which is modified and altered by the interaction of its various parts. Because these precepts must be abstracted in order to state them clearly, the novice may consider that there are many cases in which they do not apply. As the full implication of each concept is more completely understood, so its various manifestations become very clear. We therefore say that this universe has but one single governing principle which manifests in many different forms.

BAMBUTSU RUTEN

"All things existent in the universe are in a state of perpetual motion"

Bambutsu Ruten expresses the principle of universal flux, of constant change and of the transmigration of forms. The way that this precept is worded defines the principle of relativity and of infinity.

RITSU DO

"Universal motion is rhythmic and flowing"

Ritsu Do" expresses the principle of universal proportion in motion, of oscillation and of repetition. This precept illustrates the fundamental cyclic nature of universal motion which takes its form from the circle.

CHOWA

"All things interact in perfect harmony and accord"

Cho WA expresses the principle of universal harmonics, of reciprocation and of opposition and agreement. This, the 'double-sided' principle which gives rise to the confusions that come about because of duality. For instance, because all things are in a constant state of motion, they must also be, by definition, in a constant state of rest. Without an understanding of philosophy, this statement appears a nonsense.

The universe revolves and therefore maintains perfect balance because the accumulation of effort is a steady circle about its own centre. Under the principle of Cho Wa, this motion is mirrored in the motion of the galaxies and planetary systems within the universe. In modified form, this same principle governs the very structure of matter itself and the interaction of all things.

Modern quantum theory describes the structure of matter as the various conditions brought about by spinning charges, and the basic notion of eternal vibration and interaction is completely in accord with modern science, as well as in accord with Eastern religious concepts. The moral order of the universe is expressed in the Kyushindo Kyo-Ryo, and the metaphysical aspects are discussed in the Kyushindo Keiji-Jo Gaku. The various ideas and concepts expressed, all stem from the three precepts as stated above.

KYUSHIN-BUDO KENSHO: THE GRAND CHARTER OF KYUSHINDO

1. The attainments made possible by true study of Budo are the real and natural heritage of all human beings. No person is to be barred from such studies, unless acting to the detriment of Budo. Kyushin-Budo therefore recognises no distinction of age, sex, colour, creed, or previous affiliation, within the ranks of its adherents.
2. Aiming at education and development of the individual to the highest level of human attainment, Budo, under the Kyushindo principle, shares many aspects with religion, although having no principle of worship, or dogmatised belief, its ideas need not conflict with any faith held by the student. Achievement in Kyushindo serves to increase and illuminate our understanding of religion.
3. Budo moulds human character by principles of equality, and by both the study and realisation of the true purpose of life.
4. Study of Budo creates a greater understanding of our fellow human beings, of fundamental principles of nature and of the spiritual aspects of universal law.
5. As the object of Kyushin-Budo is to attain to the highest spheres of human existence, the students sense of respect, modesty and affection, must always overcome the instinct to fight.
6. Study of Budo within our group shall be the deepest study of *our* complete way of life, by means of Kyushindo philosophy. This concept is vital since Budo in itself means to study life.
7. All students of Kyushindo have the responsibility of adhering to this charter.

COMMENTARY: BY OTANI TOMIO

The highest purpose of Budo is to awaken mankind's spirit to the direct realisation of our true nature. This 'true nature' cannot be claimed as the monopoly of Budo, any more than it may be claimed as the special privilege of any one system or belief. This realisation is not something which a teacher may give, or a method can be guaranteed to induce, neither is it a thing which may be bought and sold. Every sentient being encloses this true nature within itself and each creature must enlighten itself; a teacher or a system, can only serve to help. Every person has a fundamental right to this self-knowledge, in the way that each individual has the right to free speech and freedom of belief and action.

Knowledge of others comes from knowledge of self, and it is the self which is the object of Budo training. The idea of overcoming others is a wrong motive for the undertaking of such studies. The truly skilled student of Budo overcomes others merely as an incidental result of performing correct techniques, the real achievements lying far beyond such trivialities. The true student of Budo never needs to fight others, except within the disciplined and formal process of training.

Perfect technique can only be performed by the perfect individual and the most unpleasant fact we have to face is that our apparent progress in Budo is only as real as the effect it has upon our everyday Life.

BUDO KYO-RYO: GENERAL PRINCIPLES OF JAPANESE MARTIAL DISCIPLINES

1. Budo evolved over many centuries as a method for moral training and spiritual education of the complete human being. The Samurai of the feudal Japanese warrior class was required, by the circumstances of his birth, to strive for the highest level of skill in martial arts. Through the deepest penetration of serious studies the following principles soon became clear. The purpose of Budo in modern times is to awaken all peoples to an awareness of the inner nature which they embody; thus allowing them to take steps which will lead towards permanent peace and happiness for all mankind.
2. Such training has for many centuries been regarded as the best means of human education. It is the only such system involving co-ordination of body, mind and spirit, in both subjective and objective terms. Budo training is concerned with development of the complete individual and bearing this fact constantly in mind, all students should strive for mutual understanding, reciprocation and prosperity; not only among themselves, but with all peoples.
3. Budo should be a continuous process of the educational life, cultivating mutual respect between teacher and pupil - one of the most important human relationships. The greatest foundation for correct study is when the teacher is not only a skilled instructor, but also a faithful and valued friend. This principle is of paramount importance in the practice of Budo.
4. The simple physical manifestation of morality in Budo finds expression in the fundamental posture and attitude maintained in every act, belief in the importance of propriety, plus upholding of one's personal faith. Despite the stress of direct physical conflict in the midst of the most immediate and aggressive situation, the student must never allow the rules of etiquette to be forgotten, the fundamental spirit of Budo to be broken, or permit the mind to be led astray by others. It is strict adherence to these principles which develops strong moral power and builds virtue in human character.
5. The morality of Budo develops the condition of mind required for the leading of a life which is both pure and simple. Such a life of simplicity and cleanliness is most likely to foster correct study of Budo and eventual attainment to the highest orders of knowledge.
6. This morality has been mankind's way of study from time immemorial, and Budo pursued under this principle is literally unlimited in its scope.
7. It is vital that every student make a deep study of this morality and philosophy of Budo; not merely seeking the shallow attainment of physical fighting techniques. If such right attitude is held with persistence and sincerity, the basic operation of universal laws will reveal themselves; evolving not only into more effective techniques, but a more effective and meaningful life for the individual.
8. The student should never forget these principles, nor ever avoid those duties, aims and personal responsibilities, which go hand in hand with such studies.

It is upon these general principles that the theory of Kyushin-Budo is based.

KYUSHIN-BUDO REISHIKI: RULES OF ETIQUETTE

The training hall, or Dojo, is a place of special study and should at all times be treated with utmost respect. The name 'Dojo' originated with the meditation hall of Zen Buddhism. It is a place of the deepest concentration and highest discipline. It is normally the practice for teachers and pupils to bow upon entering and exiting from the training hall.

If the following simple rules are observed inside the Dojo, both teachers and pupils will progress together in harmony, according to the spirit of Kyushindo.

1. Respect your teacher, or Sensei. Always seek to follow the advice and directions given.
2. Be considerate and friendly towards other students.
3. Be kindly and helpful to lower grades, never rough.
4. Move quietly and behave with dignity when inside the Dojo.
5. Bad language and loose talk must be strictly avoided.
6. Keep your body and training costume clean and neat.
7. Keep your finger and toe nails short and well trimmed.
8. Be moderate in your daily eating and drinking.
9. Ensure that the hall and changing rooms are always clean and tidy.
10. Never employ Budo techniques outside the Dojo, other than in the extreme need for self defence, or protection of the weak.

COMMENTARY: BY OTANI TOMIO

Many people consider that to be a teacher is to be in charge, or to give orders. The Japanese word Sensei means simply, 'One who has gone before', and the word for disciple is Deshi, which means, 'Younger brother or sister'. There should be no 'orders' in a well run Dojo, but rather, mutual respect and co-operation between teacher and pupils. If the more experienced lead by example and assist with affection, then those below will follow naturally - this is the ancient way. The high esteem accorded teachers of Budo was due solely to their devotion to 'the way' and their kindly aid to those who followed. Respect is not a right determined by rank or grade, but a privilege which is earned by the wisdom of the teacher and the diligence of the pupil.

The purpose of Reishiki is to cultivate an atmosphere which is most likely to foster correct study. Discipline is more strict in a properly run Dojo than in almost any other situation, yet the atmosphere is not repressive because this discipline is self-imposed. There are times when one may converse freely, or even joke and laugh inside the Dojo, without breaking etiquette; the result of etiquette is to do that which is appropriate to the occasion. Etiquette should not be confused with ceremony and form, which are expressions of the principle. Each Dojo has its own forms and ceremonies so the newcomer need only behave politely to be in accord with the spirit of etiquette.

Lastly it should be born in mind that any area, or space, in which Budo takes place, becomes in spirit, a Dojo. This is especially true of public contests and demonstrations in which feelings often run high and students are under the eye of the general public.