

## **Zen and Far Eastern Philosophy The Hans Gym Experiment by PBK**

Martial art-self-defense classes taught as just another gym class.

During my early black belt years our Dojo, the Bushidokan, started an experiment at a body builder gym called Hans Gym in Reno, Nevada USA. Sensei Herb's idea was to have a commercial martial art school to introduce the public to our martial arts dressed up as self-defense without the foreign names of arts and without the bowing or other traditional protocols.

### **We then stopped enrolment at the Dojo.**

We were to operate like another gym class in an American gym. The Idea was to find students that were of good character from the gym class (and make a little money for Dojo upkeep) and invite them to study at the Traditional Esoteric Dojo the Bushidokan.

We found that something was missing in the gym class. Although the same arts were taught people came and went on and off the workout area and they did not appear to respect the arts or each other. It was an overly aggressive and competitive environment. Some gym members were careless and harmful to other students during the work out.

Sensei Herb closed down the Hans Gym class as it was unethical to continue, and we went on to teach with the courtesies, protocol, and traditional teaching methods at the Bushidokan Dojo.

### **As another teacher said, "Jujitsu without morality is just so much bad wrestling."**

A complete system of traditional, philosophical instruction is needed with physical training. In western society we tend to want to be stoic individuals to think and be responsible only for ourselves so for a martial art instructor teaching about ethics and socially responsible behavior is at odds with them.

As in the military, the police, and the fire department they are responsible for the lives of others and to benefit and to protect society so following the chain of command and rules of conduct is essential for all in those jobs or callings as well as in tradition martial art instruction.

This is why they call what we do a Martial Art. It has a military structure, and it teaches deadly arts as a last resort, escape or restraining arts, but it is used by the civilians for the art of conflict resolution.

Western Philosophy, Eastern Philosophy, Social Psychology, Art, and the humanities are as important to study as self-defense and Budo (the art of war). First we must understand ourself before we can understand anyone else (or to anticipate their intentions or motives).

The study of western abnormal psychology, social psychology is free on you tube is extremely helpful to educate yourself. One example Personality disorders | Behavior | MCAT | Khan Academy <https://www.youtube.com/watch?v=-Xv593jgyJ4> Mnemonic for remembering the clusters: A, B, and C → Weird, Wild, and Worried. Notice that each of these W words are in alphabetical order!

***"Do not disdain or regard lightly either literary or military art; each is important and deserves equal cultivation and respect."***

**The Esoteric Principles  
Prof. Henry S. Okazaki  
Master DanZan Ryu**

## Zen and Far Eastern Philosophy for Peaceful Warriors

### Shoshin Beginner's mind

**Shoshin** (初心) is a word from Zen Buddhism meaning “beginner's mind.” It refers to having an attitude of openness, eagerness, and lack of preconceptions when studying a subject, even when studying at an advanced level, just as a beginner would. The term is used in the study of Zen Buddhism and Japanese martial arts.

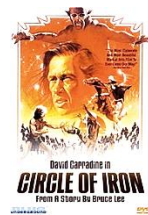
### The Teacup

A learned man once went to visit a Zen teacher to inquire about Zen. As the Zen teacher talked, the learned man frequently interrupted to express his own opinion about this or that. Finally, the Zen teacher stopped talking and began to serve tea to the learned man. He poured the cup full, then kept pouring until the cup overflowed. “Stop,” said the learned man. “The cup is full, no more can be poured in.” “Like this cup, you are full of your own opinions,” replied the Zen teacher. “If you do not first empty your cup, how can you taste my cup of tea?”

### From the Movie Circle of Iron

Cord (the student): You know it. You seem to know everything.

Blind Man (the teacher): Each morning when I awake like a scholar at his first class. I prepare a blank mind for the day, to write upon.



### From the book Zen Mind, Beginner's Mind by Shunryu Suzuki

“If your mind is empty, it is always ready for anything, it is open to everything. In the beginner's mind there are many possibilities, but in the expert's mind there are few”.



### Isshin Mushin Zanshin

### The mind of training

The Before, During, and After

Martial Arts Philosophy - Isshin Mushin Zanshin Three Stages of Conflict

[www.youtube.com/watch?v=ucVq80\\_21x0](http://www.youtube.com/watch?v=ucVq80_21x0)

**Isshin** 一心 as defined, one heart, one mind or one spirit. **Before the conflict.** At the same time, I observe the situation, I connect with the opponent, how many are there? I get into a stance or ready position. I use my voice to stop the conflict. (*I call this defensive stance and situational awareness PBK*).

**Mushin** 無心 as defined, clarity of mind, unobscured by mental activity. During the conflict I do not imagine the outcome of the confrontation, I let go of all preconceptions. For those who do not train this becomes their weak point. When you train physically in the martial arts you will find the technique sometimes does itself. No thought, no preconceived ideas.

(Without this you are only doing the physical and nothing more PBK).

**Zanshin** 残心 is defined as a continued, relaxed alertness after the technique being on guard **After the conflict.** Lingering spirit. Translation: After victory, tighten your helmet strap. Meaning: Keep your guard up until the very end. Reassess the situation, your opponent may get up or you may face more opponents. Remain connected mentally and with energy.

In Nage we use **Kazushi** (off balancing), **Tsukuri** (fitting in), **Kake** (Completion of the art), and **Zanshin** (PBK)

## Zen and Eastern Philosophy for Peaceful Warriors

### Fudoshin

Fudōshin (Japanese: 不動心) is a state of equanimity or imperturbability. (Literally and metaphorically, "immovable mind", "immovable heart" or "unmoving heart").

(While working at the psychiatric hospital I called it **detached compassion** PBK)

Excerpts from <https://www.zenlightenment.net/fudoshin/>

From a Western viewpoint, the concept of a Warrior (Samurai, Bushi) without anger or rage, a peaceful warrior, can be quite difficult to understand and accept. Being exceedingly dualistic, we can hardly reconcile the ideas of violence with a peaceful and calm mind, but this state of mind was the essence of the Samurai and is today the essence of martial arts like kendo, judo, karate, or aikido.

Fudoshin, the 'immovable mind', is the mind that has met all challenges of life and has attained a state of complete composure and fearlessness. This state of equanimity is essential in the practice of Zazen and Budo.

Fudoshin represents a peaceful state of total determination and unshakable will. It is the state of a spirit that is determined to win, and that is filled with courage, endurance, and determination to surmount every obstacle that comes in its way. Fudoshin is associated with a feeling of invincibility, of a mind that cannot be disturbed by confusion, hesitation, doubt, or fear.

In Feudal Japan, Fudoshin was manifested in the Samurai's unquestionable demonstration of courage and determination to face difficulty, danger, pain, and even death. Without fear, as the great Japanese swordsman, Tsukahara Bokuden said: "Mental calmness, not the skill is the sign of a matured samurai".

*(You will not be fearless, but you control your fear to have a calm and resolute determination. I used this to survive working at several dangerous locked psychiatric ICU units as we (Mental Health Technicians MHT) had to stay on the unit to protect ourselves and others. Many times, I could not leave the unit and as the only MHT I endured hours of mental abuse while drawing from my "zen practice" and DZR to remain calm, professional, and non-shakable. Along with meditation at home, studying and using the other zen conditions on the previous page, I was able to remain calm and I was able to act or not act to help create a therapeutic positive outcome. All the front line workers endured threats, assaults, and attempted intimidation by criminally disordered offenders, by patients with severe psychosis, or with several anti-social, personality disorder patients wore on me for over the 15 years of my employment). PBK*

In this era of random acts of violence, road rage, domestic violence, and other losses of self-control, it is not hard to see how the development of Fudoshin can make everyone's life better.

## Zen and Eastern Philosophy for Peaceful Warriors

Excerpts from Black Belt Judo by George R. Parulski, JR.

Chapter 2 Advanced Theory

### The Art of Zen in Judo

In Short, many are seeking but few are finding. Some say that few westerners understand Zen because of the culture in which they are reared, but eminent Zen scholars, like D.T. Suzuki, disagree with that. The reason that few are enlightened by Zen is not cultural; rather, they lack the fundamental understanding and proper instruction.

The judoka (and all DZR martial artist PBK) who wishes to progress beyond physical technique should familiarize himself with several key concepts of Zen training. **A good beginning book PBK,**

**Introduction to Zen Buddhism Jan 13, 1994**

**by DT Suzuki (Author), Carl Jung (Preface)**



### Ri and Ji

**Ji** is a concrete thing such as a particular technique or movement—it is a manifestation of **Ri**. Principles (Ri) of combat distilled from engagements and experience are transformed into concrete things such as the Kata you study, a particular technique, or stance. Both Principle (Ri) and Practice (Ji) are indispensable.

**Ri** means to do something with inspired movement; it signifies an insightful feeling into the true nature of Judo, the space-time relationship, and the moral situation.

**Ji** refers to techniques of the master Ji and Ri are inspirations of the past. If they are mere imitations, they lose touch with Ri; situations change constantly and so should technique.

(from Prof. Browne relating to only being a carbon copy of your instructors arts

“That is why they call it a Martial Art not martial xeroxing.)

To help our younger students ....Xeroxing is a copy (a document) by the Xerox process. PBK

### Shin and Ki

**Shin** is the Japanese term for heart, including all we attribute to the mind. When executing a throw, (or when doing healing arts PBK) shin is the motion of doing it, including the emotional coloring behind it; **Ki** is the feeling inhabiting the movement and making the sure the movement conforms to proper distance and timing.

When shin is pure (from no-mind), thoughts do not arise from selfishness or passion, and inspiration passes through it. Without the condition of no-mind shin becomes distorted and dark.

When ki is pure (with no-mind) it adapts.

### Ukemi (falling)

**Ukemi**, in this context, does not refer to Ukemi Waza methods to prevent the body from being injured when hitting the mat. Falling has both a mental and a physical meaning. **Physically**, When a drunk falls, he is not hurt because he is relaxed, and his mind is calm. By remaining in no-mind the body and the spirit are less likely to be hurt when sustaining an attack. When your defenses fail, no-mind can still keep you out of trouble. **Mentally**, Falling refers to falls in life. To be able to take failure with the whole personality and then leave it behind is a mark of a master.

**The Zen adage says, “Fall seven times get up eight.”**

**Zen and Eastern Philosophy for Peaceful Warriors**  
**More excerpts from Black Belt Judo by George R. Parulski, JR.**  
**The Calm Mind: Meditation and Judo (Martial Arts PBK)**

Those nearing the level of black belt, as well as beginners interested in philosophy, have probably heard the expression “Empty your mind so it will reflect.” Yet few understand the meaning of the words, and fewer still fewer know how to make the words a reality. The “Calm mind” is a collection of philosophical ideas, is an attempt at explaining relaxation, harmony, reflection, and unity of the mind, body, and spirit.

Success in acquiring a calm mind is based on 1) an understanding of the philosophy of Zen and Mushin, 2) the techniques of meditation, and 3) a complete understanding of the complete technique. You also must be able to:

**Look** in a detached manner, using the senses to greatest sensitivity.

**See** without intellectual analysis of what is going on but with intuition and feeling and,

**Feel** an opponent’s move without actually seeing it coming.

(You do not need to live in a Zen monastery. Just train the physical arts with dedication and study the concepts of Zen and do your meditation to train your mind. PBK)

**Stories from books like Zen Flesh, Zen Bones and Koans are ways to gain insights.**

**A Zen Story**

Everyone assumed that Shen-hsiu the masters oldest pupil would become the next patriarch. When his master Hung-jen asked him to show his insight to what he learned he wrote:

The body is the bodhi-tree [wisdom tree],  
The soul a mirror bright;  
Take heed to keep it clean,  
And let no dust collect upon it.

All who read these lines were sure that Shen-hsiu was to be the next master . However, the next day in the meditation hall , this poem appeared:

There is no Bodhi-tree,  
Nor a mirror bright;  
Since all is calm [void],  
Where can the dust alight.

When the master Hung-jen read these words, he knew that the author had matched his insight into the concept of Zen. He passed the patriarchy to the author Hui-neng.

In walking, just walk.  
In sitting, just sit.  
Above all don’t wobble.  
YUN- MEN

## More Zen Stories

In ancient tradition many teachings were conveyed through storytelling.

A senior monk and a junior monk were traveling together. At one point, they came to a river with a strong current. As the monks were preparing to cross the river, they saw a very young and beautiful woman also attempting to cross. The young woman asked if they could help her cross to the other side.

The two monks glanced at one another because they had taken vows not to touch a woman.

Then, without a word, the older monk picked up the woman, carried her across the river, placed her gently on the other side, and carried on his journey.

The younger monk could not believe what had just happened. After rejoining his companion, he was speechless, and an hour passed without a word between them.

Two more hours passed, then three, finally the younger monk could contain himself any longer, and blurted out "As monks, we are not permitted a woman, how could you then carry that woman on your shoulders?"

The older monk looked at him and replied, "Brother, I set her down on the other side of the river, why are you still carrying her?"

"Before enlightenment, chop wood, carry water.  
After enlightenment, chop wood, carry water."

A monk told Joshu: "I have just entered the monastery. Please teach me."

Joshu asked: "Have you eaten your rice porridge?"

The monk replied: "I have eaten."

Joshu said: "Then you had better wash your bowl."

At that moment the monk was enlightened.

## Is That So?

A beautiful girl in the village was pregnant. Her angry parents demanded to know who the father was. At first resistant to confess, the anxious and embarrassed girl finally pointed to Hakuin, the Zen master whom everyone previously revered for living such a pure life. When the outraged parents confronted Hakuin with their daughter's accusation, he simply replied "Is that so?"

When the child was born, the parents brought it to the Hakuin, who now was viewed as a pariah by the whole village. They demanded that he take care of the child since it was his responsibility. "Is that so?" Hakuin said calmly as he accepted the child.

For many months he took very good care of the child until the daughter could no longer withstand the lie she had told. She confessed that the real father was a young man in the village whom she had tried to protect. The parents immediately went to Hakuin to see if he would return the baby. With profuse apologies they explained what had happened. "Is that so?" Hakuin said as he handed them the child.

**Make no judgements, make no comparisons, delete the need to understand.**

## More Zen Stories

The Following is a Zen story that explains how long it takes to achieve mastery:

### Time to Learn

A young but earnest Zen student approached his teacher, and asked the Zen Master: If I work very hard and diligently, how long will it take for me to find Zen? The Master thought about this, then replied, ten years. The student then said, but what if I work very, very hard and really apply myself to learn fast, how long then? Replied the Master, well, twenty years. But, if I really, really work at it, how long then? asked the student. Thirty years, replied the Master. But I do not understand, said the disappointed student. Each time that I say I will work harder; you say it will take me longer. Why did you say that?

Replied the Master, "When you have one eye on the goal, you only have one eye on the path."

### Koan

A Koan is a riddle meant to inspire the student to sincerely and with enduring eagerness to solve it. And one must face it without thinking about it. The koan is designed to be a kind of explosive to break through the rational mind. Koan: koans are meant to be directly experienced.

In Judo the technique is a koan and its application is likened to the riddle. You use the technique to unite yourself with yourself, you will go beyond the physical into the realm of harmony.

Helping the mind to act intuitively. Maybe experiencing your true self?

Koan example.. "If my own true being has nothing to do with birth or death, what am I?"

As the roof was leaking, a Zen master told two monks to bring something to catch the water. One brought a tub, the other a basket. The first was severely reprimanded, the second highly praised.

Zen Koan

### Haiku

From the book The little Zen Compilation

Haiku is the shortest form of poetry, but its three little lines are capable of expressing deep feeling and sudden flashes of intuition. There is no symbolism in haiku. It catches life as it flows.

The butterfly

Resting upon the temple bell,

Asleep.

Buson

### Enlightenment

From the book The little Zen Compilation

Enlightenment is like the moon reflected on the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide.

The whole moon and the entire sky are reflected in one dewdrop in the grass.

Dogen

To see the world in a  
grain of sand,  
And a heaven in a wild  
flower,  
Hold infinity in the  
palm of your hand,  
And eternity in an hour.  
William Blake

The bottom of a pail  
Is broken through.  
A Zen Master  
on enlightenment

**Wisdom is found around the world**

As is the human body,  
So is the cosmic body.  
As is the human mind,  
So in the cosmic mind,  
As is the microcosm,  
So is the macrocosm.  
As is the atom,  
So is the universe.  
The UPANISHADS