

" KYUSHINDO--THE SPECIAL THEORY OF ABBE KENSHIRO DOCHO "

Kyushindo theory and philosophy, is taught in many parts of the world, and is regarded as one of the famous styles of BUDO, so much so, it remains as the only valid alternative to challenge the KODOKAN theory of judo.

Despite the fact that hundreds of teachers purport to transmit KYUSHINDO, very few understand even the very basic principles of this system. To date, the sole legacy of KYUSHINDO revolves about original translations produced by myself, despite close co-operation between Abbe Docho, and O'Tani Matsutaro Sensei (both Deceased) these writings leave much to be desired, and in any case meant only to deal with the basic fundamentals.

It is to fill the desperate need for a fuller explanation of KYUSHINDO that I have attempted this new translation.

The theory of Kyushindo does not apply to judo alone, but to all martial arts, and to all aspects of life. Anyone familiar with the latest developments in the field of Quanta Mechanics will at once realise the Metaphysical implications behind the basic precepts of Kyushindo as they relate to our most modern concepts of the nature of matter.

To attempt a view of Kyushindo merely as a series of superior judo techniques, or Budo techniques, can be mastered without assimilating the mental and spiritual attitudes of the philosophy, would be to entirely miss the point. A human being comprises both a spiritual as well as a physical aspect, and that separation of these two is what we term DEATH. So closely is the mental and spiritual aspect of Kyushindo intertwined with the physical that it is impossible to produce one without the other. Kyushindo is not so much a technical system as a state of mind.

Abbe, was greatly concerned about the modern trend towards materialism, it was as a spiritual alternative to this that he saw the great value of Kyushindo.

Kyushindo as a philosophy was not the pure invention of Abbe Docho, what he did was to take this very old Japanese religious philosophy and directly apply it in the creation of an entirely new concept of BUDO. In essence, Kyushindo is very simple, perhaps too simple to comprehend without a good deal of effort.

The foundation of Kyushindo rests on the idea that the Universe was first created by a great principle which we understand as GOD. The intention and expression of this great principle is LOVE, so our first requirement is to love all things, not only for the good things in life, but also for the bad and harmful things. It does not matter whether we believe this or not, the great principle of love will operate regardless.

The mind is not at all as simple and straightforward as it appears to be. Many models of the mind in operation have been created, such as the conscious and subconscious. The Ego and super Ego. Such ideas express particular theories and in fact we can construct as many divisions as we wish, in order to demonstrate various principles. In BUDO this is necessary, to avoid constructing a complete theory

Of psychology.

If we regard all the complex workings of mind, emotion and instinct as simply mechanical functions, designed to assist in the survival of the ORGANISM, the various ways they act, they become very clear. These conceptions are dealt with in greater detail, in companion volumes of Kyushindo philosophy.

For an organism to survive, it must be able to carry out all its basic functions, without supervision. This includes breathing, blood circulation, glandular function and transmigration and replacement of cell structure. All these functions carry on even when the organism is asleep, or unconscious and whilst they are not controlled on a conscious level, their operation is modified by the various emotions the organism finds itself experiencing. The organism must be able to distinguish between that which is helpful, and that which is harmful, and this is purely a function of mind and instinct working together.

As human beings we have a body which conveys physical sensations to the brain, which considers these sensations and makes decisions according to the strength of feeling, or emotion arising from its thoughts.

An organism has a variety of functions entirely aimed at maintaining its survival. The most sophisticated function is that of ANALYTICAL

thought or mind. Our perception of events is conveyed to the analytical function of mind by the physical senses. We consider that we experience things as they actually happen, but this is not true. Even materially speaking, a sound takes a certain time to reach us and so does light. There is then a time interval whilst these sensations are projected into the mind, and therefore we perceive things by remembering what has just occurred. Most of us are familiar with the 'dejavue' experience of feeling that a sequence of events has happened before and this is simply because the spirit in fact experiences events before the mind remembers them, and if the mind receives direct sensational experience from the spirit it will have a slight foreknowledge of events. This is what we term 'SENKEN', or seeing before, in BUDO and the only difference is that this knowledge of what is to occur is a natural sense that becomes present during combat, rather than an isolated accidental experience.

In BUDO we say that we see first with the spirit, second with the mind, and finally with the body. If we rely on seeing first with the body, that is by seeing our opponent's action, or feeling his movement, then we will be too late to act, at least in KENDO AND THE FASTER DISCIPLINES.

We must learn to detect the psychological change that occurs in an opponent, as he switches from passive to active thoughts, just prior to attacking.

Our physical existence consists of a heterogeneous mixture of bodily functions, circulation, breath and the complex tasks of various organs combined with cell renewal and other happenings. It should not therefore surprise us to discover that mind is equally as complex, and that we do not have a single brain function, but many.

Alfred Bates, Kudan, Kyushindo.