

Chan and The Martial Arts

employing the mind

Teachings from

one Zen Master

three Martial Art Masters

one Chan Master



Takuan Soho

- 1573 born into samurai family (Miura Clan)
- 1583 monk Jodo Buddhism
- 1587 Rinazi/Zen Buddhism
- 1608 abbot of Daitokuji
(major Zen temple Kyoto)
- 1629 exile after (purple robe affair)
- 1632 amnesty
- 1645 death

Adviser to 3 shoguns & emperor

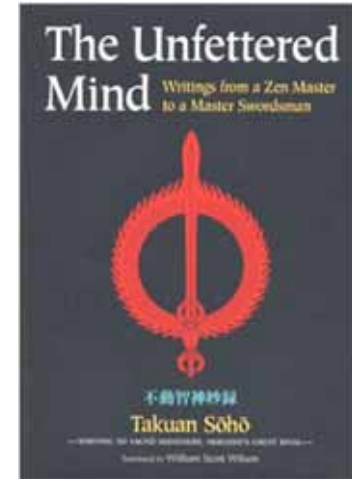
Zen master, calligrapher, painter, poet, gardener, tea master, inventor of takuanzuke (pickled radish)?



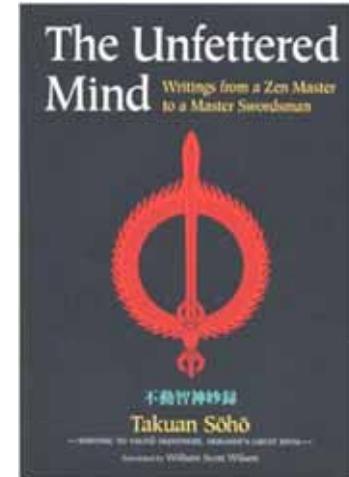
The unfettered mind

3 essays:

- The mysterious record of immovable wisdom (letter to Yagyū Munenori)
- The clear sound of jewels (moral and loyalty)
- Annals of the sword Taira (poem and explanation addressing martial art, to Munenori or Ono Tadaaki)



The unfettered mind



.....the mind should **not stop (abide) anywhere**.....

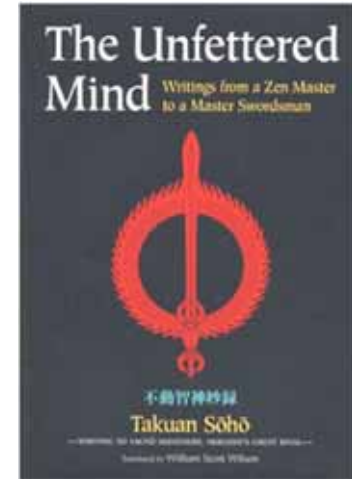
.....stopping means the mind is being detained by some matter, which may be any matter at all.....

.....interval is when two things come one upon another.....
(no stopping)

.....the interval into which not even a hair can be entered.....

.....action of spark and stone: light appears just after striking the stone, there is neither interval nor interstice.....

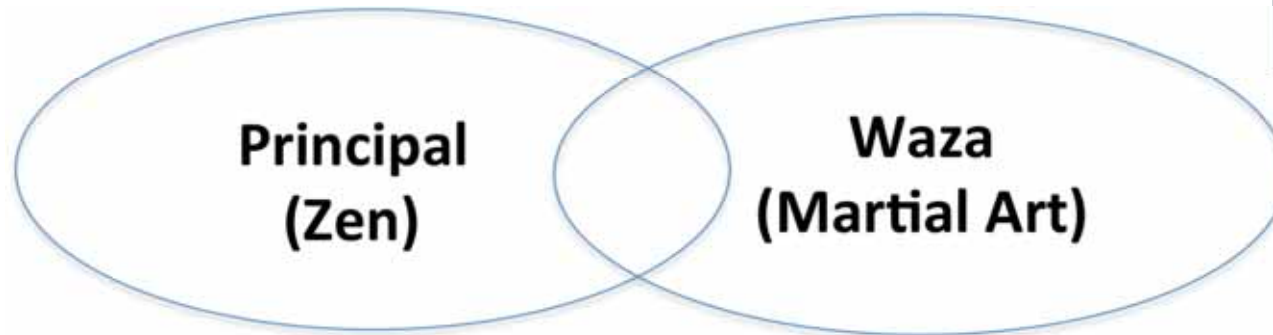
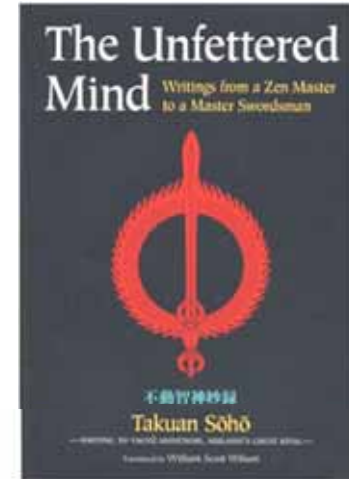
The unfettered mind



.....if you consider putting your mind below your navel and not letting it wander, your mind will be taken by the mind that thinks of this plan.....

*.....well, then, **where does one put his mind** – I answered: if you **don't put in anywhere**, it will go to all parts of your body and extend throughout its entirety.....*

The unfettered mind



- no stopping mind
- as discarded all concentration

- with principal only , body and hand will not function
- perfectly free in use of technique (waza)

principal and technique are like the 2 wheels of a cart



Yagyu Munenori

- 1571 born into samurai family – Sekishusai (his father) refines no- sword technique
- 1594 personal sword instructor to future shogun
Togugawa Ieyasu
- 1615 battle of Osaka – second shogun Togugawa Hideyoshi
- 1623 third shogun Togugawa Iemitsu
- 1632 writing *The Living Sword*
- 1639 became powerful daimyo, closest advisor to shogun
- 1646 Death

The Living Sword

3 essays:

- The shoe-presenting bridge (technique)
- The death-dealing sword (technique, tactics and strategies, morality and philosophy)
- The life-giving sword (no-sword school, mind, philosophy)

Techniques, tactics and strategies are difficult to understand for laymen



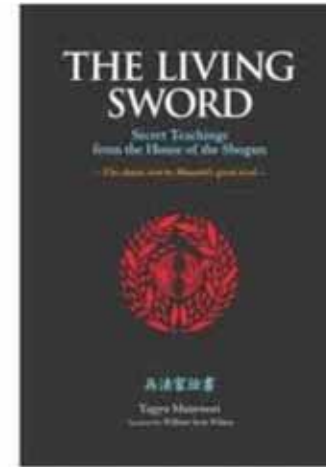
The Living Sword



...in the same way, if you are without negligence within and make great efforts with this practice, mind and body will unify, inside and outside will become one, and you will be without hindrance. Reaching this sphere, you will have obtained the very ultimate.....

...If you can arrive at this Original Mind, you will be a master of the martial arts. All things conform to this principle.....

The Living Sword



.....if attack moves rigorously on the outside, the mind within should remain calm and unaffected by the exterior.....

....The martial arts are in accordance with the Buddhist Dharma, and have many points in common with Zen. These include in particular an aversion to attachment and an aversion to being detained by things.....

The Living Sword



Inside

Outside



Chi

Supernatural Penetration

Supernatural Transformation

Response to Potential of opponent

Following Change

Great Function

Everything

All Events

Ten thousand Hands

A thousand Hands





Kenzo Awa

1880 Born
Kyudo teacher
1939 Death

Eugen Herrigel

1884 Born in Germany
1924 Prof. for philosophy in Sendai Japan,
learning Kyudo under Awa
1929 Return to Germany
1955 Death

ZEN in der Kunst des Bogenschiessens



...Immer nur um die Kunst des Bogenschiessens soll es sich drehen.....ich berichte also von mir selbst nur deshalb, weil ich keinen andern Weg sehe.....ich verzichte bewusst darauf, den Unterrichtsrahmen, Szene, Einrichtung vor allem aber ein Bild des Meisters zu zeichnen – so verlockend dies alles auch immer sein mag.....

Kampfsport versus Kampfkunst:

Die Kunst des Bogenschiessens ist

≠ durch vorwiegend körperliche Übung sportliches Können

= dessen Können in geistigen Übungen zu suchen ist

ZEN in der Kunst des Bogenschiessens



*...der Schütze trotz all seinem Tun unbewegte Mitte wird. Dann stellt das Grösste und Letzte sich ein: die Kunst wird kunstlos, das Schiessen wird zu einem Nichtschiessen....
....der Meister zum Anfänger.....*

*....Sie dürfen zum **Ziehen der Bogensehne** nicht Ihre ganze Körperkraft aufbieten, sondern müssen lernen, nur Ihre beiden Hände die Arbeit tun zu lassen, **während die Arm-und Schultermuskeln locker** bleiben und wie **unbeteiligt zusehen.....***

ZEN in der Kunst des Bogenschiessens



*.....Denken Sie nicht an das, was Sie zu tun haben,
überlegen Sie nicht, wie es auszuführen sei.*

*Der Schuss wird ja nur dann glatt, wenn er den Schützen selbst
überrascht. Es muss sein, wie wenn die Bogensehne den Daumen,
der sie festhält, jählings durchschneidet. Sie dürfen also die rechte
Hand nicht absichtlich öffnen.....*

*.....Eines Tages, nach einem Schuss, verbeugte sich der Meister tief
und brach dann den Unterricht ab. Soeben hat ES geschossen.Wie
es vor sich ging, dass sie (Schüsse) sich ohne mein Zutun wie von selbst
lösten, wie es kam, dass meine fast geschlossene rechte Hand
plötzlich geöffnet zurückschnellte, konnte ich weder damals noch
kann ich es heute erklären.....*

ZEN in der Kunst des Bogenschiessens



.....Ihre Pfeile werden nicht ausgetragen, weil sie geistig nicht weit genug reichen. Sie müssen sich verhalten, als wäre das Ziel unendlich fern.....

.....schlagen Sie sich doch das Treffen aus dem Sinn! Die Treffer sind nur äussere Proben und Bestätigung Ihre Absichtslosigkeit, Ichlosigkeit, Versunkenheit oder wie Sie sonst diesen Stand nennen wollen....., denn ich sehe das Ziel, als sähe ich es nicht.....

Morihei Ueshiba



- 1883 born and having very spiritual youth (Shinto and Shingon Buddhism) with many mystical experiences
- 1901 moved to Tokyo and first bujutsu training and Zen meditation
- 1902 got married with Hatsu Itogawa
- 1903 joined the army, out-standing soldier
- 1905 send to Manchuria in Japanese-Russian war
- 1906 discharged from the army, farming and fishing, martial arts
- 1909 met eccentric scholar Kumagusu Minakata
- 1912 led new settlement on wild Hokkaido
- 1915 student under grand master Sokaku Takeda (Jutsu)

Morihei Ueshiba



- 1919 left Hokkaido upon his father's death turning all his property to Sokaku
- 1920 disciple of enigmatic Onisaburo Deguchi and move to Ayabe
- 1922 Morihei established first dojo in Ayabe, separation from Sokaku
- 1924 the great Mongolian adventure establishing heaven on earth. Back to Japan after complete failure. This changed Morihei completely
- 1925 strong spiritual experience – Morihei: messenger of Miroku Bosatsu, the golden Buddha-to-come, from martial to spiritual warrior

Morihei Ueshiba



1931 open dojo in Tokyo

1932 moved to Iwama to train, pray and farm called his style Aikido
– The Art of Peace/Harmony

1945 After the war, he opened Aikido to a wide public, accepting many students and allowing to film him

Morihei became very famous, propagating peace and harmony

1964 order of the Rising Sun from the emperor

1969 Death from cancer

Morihei Ueshiba

1924: during the great Mongolian adventure



...we were trapped in a valley and showered with bullets. Miraculously, I could sense the direction of the projectiles-beams of light indicated their paths of flight-and I was able to dodge the bullets. The ability to sense an attack is what the ancient masters meant by anticipation. If one's mind is steady and pure, one can instantly perceive an attack and avoid it. That, I realized, is the essence of aiki (the art of harmonization).....

Morihei Ueshiba

1925: after a challenge with a kendo master
(the swordsman gave up in defeat after
failing to land a single blow)

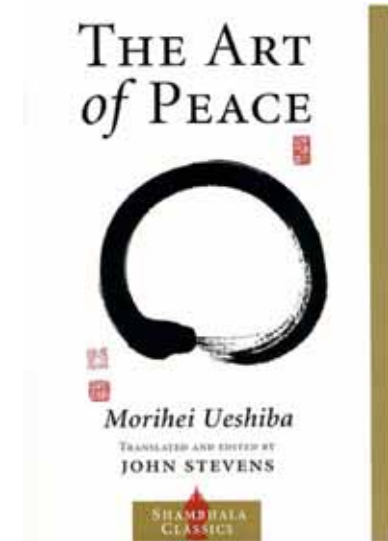


.....suddenly the earth trembled. Golden vapor welled up from the ground and engulfed me. I felt transformed into a golden image, and my body seemed as light as a feather. I could understand the speech of the birds. All at once I understood the nature of creation: the Way of a Warrior is to manifest divine love, a spirit that embraces and nurtures all things. Tears of gratitude and joy streamed down my cheeks. I saw the entire earth as my home, and the sun, moon, and stars as my intimate friends. All attachment to material things vanished.....

The Art of Peace

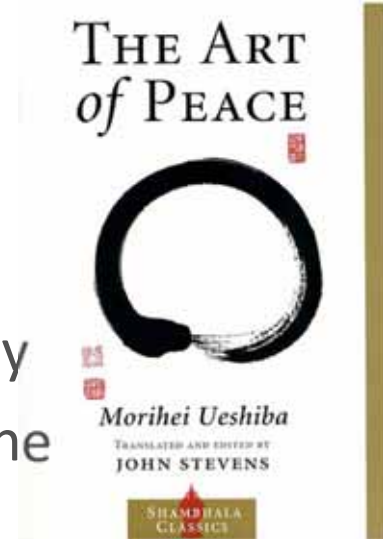
3 parts:

- Morihei Ueshiba's life
- The Art of War versus The Art of Peace (philosophy and stories from Morihei Ueshiba)
- The Art of Peace (citations)



The Art of Peace

Morihei disliked the concept of Bushido interpreted by militarists. He couldn't see anything noble in seizing the land of others using weapons out of sheer greed.



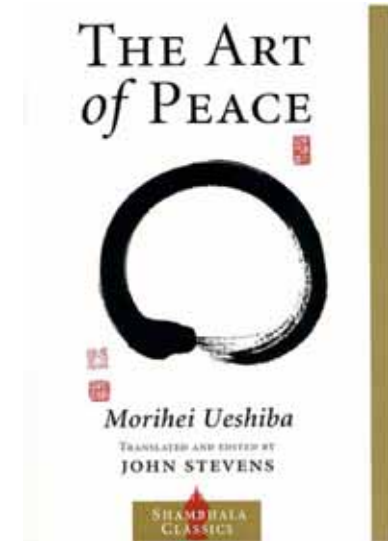
....Bushido is not learning how to die. Bushido is learning how to live, how to protect and foster life.....

Difference between a material and a spiritual martial art:

....Material martial arts fixate on physical objects. That kind of martial art is a source of endless contention because it is based on the opposition of two forces. A spiritual martial art views things on a higher level. It is formless, and never seeks to make enemies.....

The Art of Peace

...If you have not
Linked yourself
To true emptiness,
You will never understand
The Art of Peace.....



...Use your body to create forms; use your spirit to transcend forms;
unify body and spirit to activate the Art of Peace.....

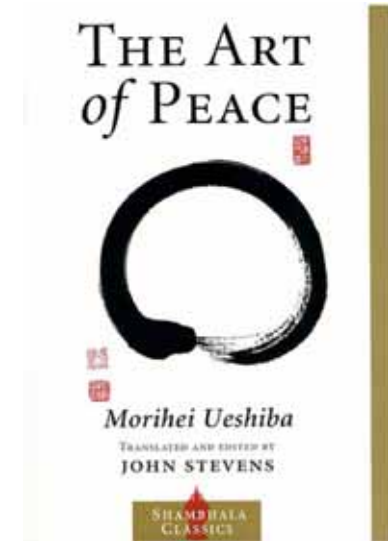
The Art of Peace

...To practice properly the Art of Peace, you must:

- *Calm the spirit and return to the source*
- *Cleanse the body and spirit by removing all malice, selfishness, and desire*
- *Be ever grateful for the gifts received from the universe, your family, Mother Nature, and your fellow human beings*

...No matter how heavily armed your opponent is, you can use the Art of Peace to disarm him/her, When someone comes in anger, greet him with a smile. That is the highest kind of martial art.....

...A good stance and posture reflect a proper state of mind.....





Chan practice

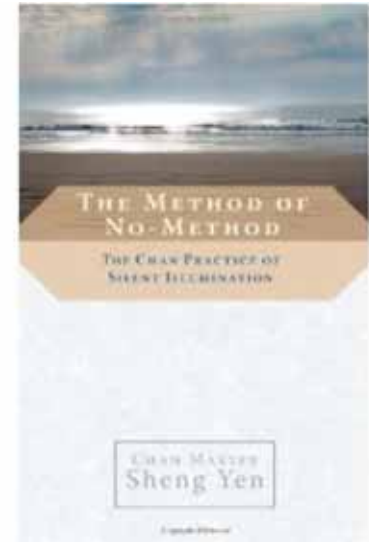


.....The first is *supernatural powers*, through which one can transcend ordinary physical limitations. Examples would be the ability to transport oneself to different places and times, to perform alchemy, or to become invisible.....

.....Huatou, or Silent Illumination. Through these practices one can cultivate a mind that is always in accordance with Chan samadhi. This is a direct way to attain a *calm and stable mind*, one that will *not be affected* by what's going on *in the body or the environment*.....



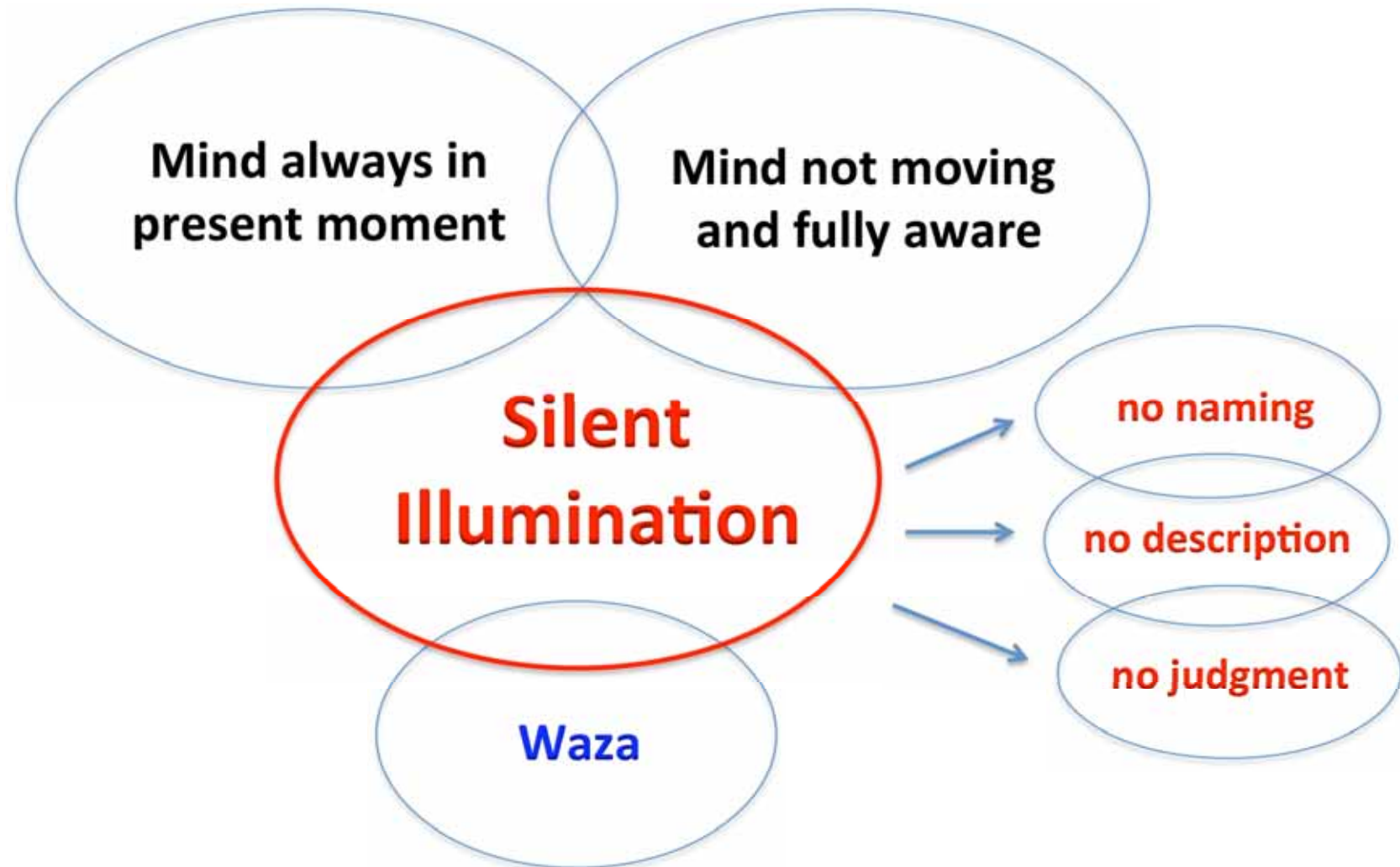
Chan practice



.....When only the method remains and the mind is free from discursive thoughts, free from shifting moods and emotions, one will experience timelessness and spaciousness. We call this unified mind.....

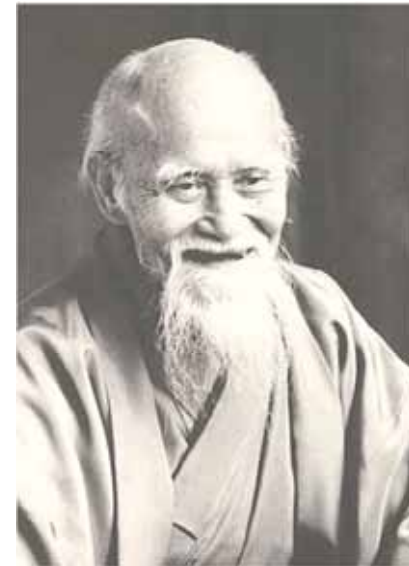
.....In this space where you are contemplating emptiness, your experience of time will alter. A very short period of time can be experienced as very long, or a very long period as an instant. When you experience a short period of time as very long, this is a sign that you are contemplating the emptiness very diligently and are very meticulously on the method (silent illumination).....

Conclusion





Danke !



References

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