

suffering – dukkha

- suffering or pain (dukkha-dukkha)
- impermanence or change (viparinama-dukkha)
- conditioned states (samkhara-dukkha)

understanding dukkha, however, is critical to understanding the four noble truths, and the four noble truths are the foundation of Buddhism.

suffering or pain: Ordinary suffering, as defined by the English word, is one form of dukkha. This includes physical, emotional and mental pain.

impermanence or change: Anything that is not permanent, that is subject to change, is dukkha. Thus, happiness is dukkha, because it is not permanent. Great success, which fades with the passing of time, is dukkha. Even the purest state of bliss experienced in spiritual practice is dukkha.

conditioned states: To be conditioned is to be dependent on or affected by something else. According to the teaching of dependent origination, all phenomena are conditioned. Everything affects everything else. This is the most difficult part of the teachings on dukkha to understand, but it is critical to understanding Buddhism.

four noble truths

- the truth of suffering (dukkha)
- the truth of the cause of suffering (samudaya)
- the truth of the end of suffering (nirhodha)
- the truth of the path that frees us from suffering (magga)

eightfold path – wisdom / conduct / discipline

1. right view
2. right intention
3. right speech
4. right action
5. right livelihood
6. right effort
7. right mindfulness
8. right concentration

wisdom: Right View and Right Intention are the wisdom path. Right View is not about believing in doctrine, but in perceiving the true nature of ourselves and the world around us. Right Intention refers to the energy and commitment one needs to be fully engaged in Buddhist practice.

ethical conduct: Right Speech, Right Action and Right Livelihood are the ethical conduct path. This calls us to take care in our speech, our actions, and our daily lives to do no harm to others and to cultivate wholesomeness in ourselves.

mental discipline: Through Right Effort, Right Mindfulness, and Right Concentration we develop the mental discipline to cut through delusion. Many schools of Buddhism encourage seekers to meditate to achieve clarity and focus of mind.

spiritual

Buddhist spirituality is concerned with the end of suffering through the enlightened understanding of reality. The spiritual practices of the Buddhist tradition vary significantly among its several major varieties, but all of them are oriented toward ultimate freedom from suffering and the cultivation of wisdom and compassion. The spiritual life—or what the Buddha called the noble or holy life (brahmacarya)—is the life lived in pursuit of these ideals.

becoming who we truly are: In the Buddhist view, wisdom and compassion are intrinsically linked together. One cannot be truly compassionate without wisdom. Wisdom—seeing the world as it really is—reveals the deep interrelatedness and impermanency of all things. When we genuinely recognize this, compassion is our natural response. When we have wisdom, we cannot help but feel compassion. By the same token, practicing compassion helps us to realize our fundamentally wise natures. Living compassionately means to think and act without putting ourselves at the center of the universe, without believing that "It's all about me." To recognize that the whole of existence does not revolve around these little entities we call our selves is the beginning of wisdom. Thus wisdom and compassion arise together. As we become more compassionate, we gain wisdom; as we become wiser, our compassionate natures are more fully revealed.

kongo zen

... from the Zen name for the Nioson (Deva Kings who originated the art of Arahan no Ken in ancient India) ... / ... main purpose of kongo zen practice is to discipline the mind and body. It is particularly designed to benefit the practitioner in three areas of life: self defense, spiritual development, and improved health ... / ... shorinji kempo, the discipline of kongo zen to develop the people who will help others ... bravery, motivation, intelligence, and a sense of what is right ...

history & founding of shorinji kempo

1928: Kaiso travelled to China and learned a great variety of techniques of the masters he met during his work.

1945: After the defeat, Kaiso witnesses the cruelty of human actions, and

1946: returning to Japan, he decided to revive his country by nurturing its people, and in

1947: Kaiso started teaching the techniques he had learned in China in the place of Tadotsu, a small harbor town, in Kagawa Prefecture.

- 1951: Kongo Zen Sohonzan Shorinji
- 1952: Nihon Shorinji Bugei Semmon Gakko
- 1957: Zen Nihon Shorinji Kempo Zemmei
- 1963: Shorinji Kempo Federation of Japan

shorinji kempo – foundation(s)

1. ken zen ichinyo – body and mind are the same
2. riki ai funi – strength and love stand together
3. shushu koju – defend first, attack after
4. fusatsu katsujin ken – protect people without injury
5. goju ittai – hard and soft work only together
6. kumite shutai – pair work is fundamental

system(s) of training

- kihon – foundational body movements
- hokei – mastering the true significance
- randori – learning how to apply hokei
- embu – responding to changes in opponent's attack

principle(s) in shorinji kempo

- keimyaky no ri – kyusho / pressure point(s)
- kagite no ri – protection method(s)
- teko no ri – lever(s)
- kuruma no ri – rotational motion(s)
- hazumi no ri – momentum
- other(s) – nerve / motor reflex, psychological

essential(s) – goal(s) / means / action(s)

- gi – (technique) – acquire proper techniques
- jitsu – (skill) – application of techniques
- ryaku – (strategy) – effective use of skill

teaching(s) of ken

- shu – copy
- ha – apply
- ri – improve

atemi – opponent: kyo, attacker: jitsu

1. location of kyusho – striking accurately
2. ma'ai for atemi – appropriate distance
3. angle of atemi – striking effectively
4. speed of atemi – with great effect
5. kyojitsu in atemi – proper moment

attitude(s) toward training

- establish goal(s) – why train?
- follow the sequence – internal order
- learn the kihon – foundation(s)
- know the principle(s) – path to improvement(s)
- practice movement(s) – repeatedly
- balance your training – weak & strong
- train in accord with your condition – enjoy!
- never give up – continuity = strength

hokei – technique(s)

- nio ken - single counter attack
- sango ken - hand as guard, counter kick
- tenno ken – defence/counter at punch
- byakuren ken – guarding hand/ counter
- kakuritsu ken – against kicks, counter kick
- chio ken – defence/counter at kick
- kongo ken – lock and hold opponent
- ryuo ken – for escaping from holds
- ryuka ken – ryuo ken for throwing
- rakan ken – based on traditional juho forms
- goka ken – throwing, against goho

activities – respect for life & community

- kaiso commemoration day – work for society
- taikai – study & solidarity
 - present fruits of training (to encourage)
 - deepen sense of fellowship & solidarity
 - expand understanding & cooperation

shorinji kempo – symbol(s)

- new symbol – so-en (paired circles) – ultimate form of manji
- manji – from ancient India – auspicious beginnings / root of life / the flowing universe & harmony
- representation(s)
 - double circles in center – harmony of yin & yang, strength & love (riki ai funi)
 - surrounding shields – protection of truth, correct teaching, justice
 - four dots – heaven & earth, yin & yang