

Doin-ho

Doin-ho (hereinafter referred to as Doin) was incorporated into the technique system as an auxiliary method of karate training. Currently, I use it as an introduction to my training.

However, I feel that I have been not active enough to use Doin in comparison to other techniques, partly because I have not included it in my technique course.

The reason for this is that Doin is not something that should be forced upon you, but rather something that you should be interested in and work on spontaneously. This is because I believe that there are individual differences.

Now, I would like to briefly summarize the explanation of Doin from my karate point of view, looking back at what I have said in the past.

Origin

Doin has its origins in a yojoyoho. A yojoyoho is defined as a method of circulating qi in the body before illness occurs, in order to achieve a healthy and disease-free state, a state that is consistent with nature.

There are two types of Yojoyo-ho: Seiko-ho (Zen meditation) and Doko-ho (walking meditation / hozen, work / samu). As time went on, several forms of Dōko-ho were created, and to these forms were added ideas from Oriental medicine and yin-yang studies, etc., with "qi, blood, water" and "meridians/keiraku" as the essence, and today they are called "Qigong" or "Doin-ho (Doin-jyutsu).

The Beginning

It all started when Aiki-jyujutsu Sugawara Gesshu sensei recommended practicing Hachidankin as an aid to learning how to develop breathing power (1974).

I had been doing self-taught jikyojutsu (a health exercise created by Fusagoro Nakai, a manual therapist in 1916), so I was able to learn Hachidankin with little discomfort. In the same way, I was able to learn the "Shaolin Isshi-zen", "Rakan-Hachidoko" and "Rakan-Ekkingyo", which I encountered afterwards, with a strange feeling of "I have done this before (in my memory)", and I was able to learn it easily.

I think it was the memory of a short two-week (1973) Zen practice at Ryutaku-temple (Rinzai sect) in Mishima city Shizuoka, and secondly I felt that in Doin there was a world of Zen practice in which "the work of the mind is concentrated, the heart is quiet and unmoved".

Purpose

Doin is based on putting the consciousness on the breath and letting the chi circulate in every part of the body.

- 1) The training of the tanden in order to be able to respond to the sharp and instantaneous movements of karate.
- (2) While releasing the consciousness out of the body, feel the awareness of nature in the trees, flowers, wind, and water flow, and aim for oneness with nature beyond the silence.
- 3) Consider the source of life and health, and explore the philosophy of life.

Practice

Doin has been incorporated as an adjunct to karate training. For this reason, practice is at the discretion of the instructor or the individual.

When I had a Doin class, in addition to the four-dokoho of Hachidankin, Shaolin issai-zen, Hachidoko, and Ekkingyo, in addition, I practiced flexibility and stretching exercises using the Bo, concentration and penetration of the consciousness/i, as well as Bassai and Rohai kata created in the like a style of Taiji.

Doin - The way of the Buddhism

My belief in practicing Doin is that it is a dynamic method that supports physical health along with the diet of a Zen monk practicing the Buddha Way. For this reason, I do not hold the belief that Doin is a qigong method derived from Chinese martial arts.

In addition, I am now practicing walking, which is not "zazen" but a form of basic exercise, as "walking zen/ho-zen. While walking, I am aware of the heat and cold, the flow of clouds, the whisper of the wind, the chirping of birds, the sound of insects, and other aspects of nature around me. In there, it's an interesting experience, different from the feeling of exercise, like walking or training for health.

Reconsider the Doin

The following is an excerpt from "Rethinking Doin," a report I wrote five years ago while witnessing the natural disaster of the Kumamoto earthquake (2016, April 14 and 16).

【 As I began to pursue the principles of the basic techniques and study the koryu six years ago, I became more and more proficient in Sanchin, and as a result, I pushed Doin into the corner. The reason for this was that I thought I could learn about the operation of Doin's chi (life energy) and consciousness through Sanchin practice.

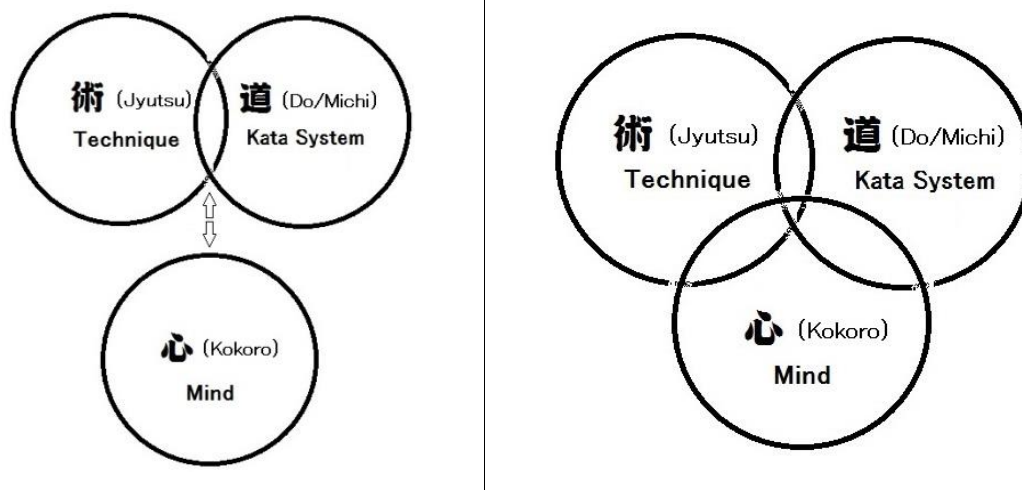
But now I have learned that it was a hasty decision. It is the separation of the technic - way of Kata - mind connection. Without realizing it, I had become so focused on mastering the jutsu

(techniques) that the mind of Zen practice had somehow left the body (left figure below). 】

I saw this natural disaster in Kumamoto as an opportunity to change something.

Now that we are in the season of young leaves, I would like to turn my attention back to Doin, which I have been keeping away from, and to aim for

karate where "Jutsu - Do - Kokoro" (see picture right) are always stimulating each other.



I would like to further explore and practice the art of karate, while asking myself if the "art, the way, and the mind" are incorporated into my current karate training.

In this section, I will list each of the movements of the four Dōkoho and explain the main points of the movements from my karate point of view.

Four Doko-ho

Hachidankin

Body twisting exercises to standing meditation (natural style)

1. Circle / wa; draw a circle in the sky
2. Bow / yumi; to draw and fire a bow
3. Heaven and earth / tenchi; pressing the earth and stretching to the sky
4. Dai-shute ; look at the sole
5. Swaying / yuragi; swaying of the shiko-dachi
6. Whirluzu; make a whirl in the sky
7. Rainbow / niiji; make a rainbow in the sky
8. Falling / raku; landing on the ground

Shourin-naikei-Isshizen

Nesshinho

1. Waterwheel / suisha : the waterwheel turns
2. Bucket / tsurube : pull up the bucket
3. Face wash / kao-arai : cat washes face
4. Grabbing hand / tsukami-te: grabbing the hawk's leg and catching it
5. Two hands / morote: a horse jumps out of a green field
6. Balance / tenbin: Carrying a balance stick
7. Moon viewing / tsukimi: looking up at the moon and playing music
8. Napping / hirune : taking a nap in the meadow
9. Water surface / minamo: caressing the surface of the lake with your palm

Standing zen / Ritsu-zen (Horse riding posture)

Moving fingers are 1.index finger – 2.ring finger – 3.thumb – 4.little finger – 5.middle finger in that order.

Doko

1. Taiho: flapping of wings
2. Crossed hands: crossed crosses
3. Hogyoku: expansion and contraction of jade (qui ball)
4. Single hand: left and right waist
5. Two hands back and forth waist
6. Setsu-un: like a cutting down with sword
7. Scoop: scooping up the moon from the lake
8. Raising the tripod kettle / Kanae-age: raising the fortune

Rakan Hachi-doko

1. Kongo hand / Kongo-te; the hand of the Nioh (the protector of Buddhism)
2. Sink fist / shizumi-ken; to purify evil spirits
3. Oblique cross / naname-jyuji ; flapping of eagle's wings
4. Stretching arm / tyohi; hearing distant thunder
5. Upper elbow / jyohi: looking at fallen leaves
6. Shoulder wave / kata-hado; sending waves
7. Spiral fist / rasen-ken; peristalsis hand
8. Gassho hand/gasshote; Buddha's hand

Rakan Ekkingyo

1. Gassho: holding the qui-ball in front of the chest
2. Open the gates / kaimon : open the gate and get a feel of A-Un



阿
A

吽
Un

3. Sky / tenku: receiving protection from the sky
4. Palm light / sho no te: to let the light into the body
5. Adjusting the fist / ken-sei: bring up courage (look straight)
6. Swaying / yure: feel the rocking of the waves with your whole body
7. Spinal column / sekityu: tree yoga
8. Crouching Tiger / fuuko: listen to the heartbeat of the Earth
9. Sound of water / mizuoto: listening to the sound of the stream
10. Scooping water / mizusukui: scooping up water from the ground
11. Loosen the spinal column/bappai: the soft body (liberation)
12. Worship / shureihai: thankfulness to God and Buddha
13. Walking Zen / hozen

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