

BY THE HONORABLE GREAT GRAND MASTER
JAMES M. MITOSE



TRUE AND PURE
KARATE AND KENPO

This book is the Bible, Scripture, Cannon of the Kosho-Shorei Temple of Peace, True Self-Defense, True and Pure Karate and Kenpo, and Kosho-Shorei Yoga School.

IT TEACHES

RELIGION, PHILISOPHY, PSYCHOLOGY, NATURAL HEALTH,
NATURAL BEAUTY, KOSHO-SHOREI TRUE SELF-DEFENSE,
AND KOSHO-SHOREI YOGA.

**HONORABLE GREAT GRAND MASTER
JAMES M. MITOSE
THE HONORABLE GREAT GRAND MASTER
AND HEAD OF ALL KOSHO-SHOREI TEMPLES
OF PEACE, TRUE SELF-DEFENSE, TRUE AND
PURE KARATE AND KENPO, AND KOSHO-
SHOREI YOGA SCHOOLS**

MOTTO: *Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!!*

ACKNOWLEDGEMENTS

I would like to express my eternal gratitude to Honorable P.J. Lawrence and to Honorable Jodie Lowery, both of whom spent literally hundreds of hours proofreading and typesetting this manuscript. Without their generosity, this book would have been impossible to produce. I am also deeply indebted to Honorable Head Master, Arnold M. Golub, for his commitment to the publication of this book and for all he has done on my behalf.

In addition, I would like to give thanks to Honorable Master Bruce Juchnik for his continued support and encouragement. Without his efforts and dedication, it would have been very difficult to publish this textbook.

I would like to give thanks to Honorable Masters Rick Alemany, Ray Arquilla and Eugene Sedeño, Kosho-Shorei Teachers Honorable Debi Arquilla, Jeffrey Collins, William Grossman, David Kovar, Roland Roemer Jr., and Assistant Teachers Honorable Diane Babcock and Fred Wilcox for their dedication in teaching the Kosho-Shorei system of true self-defense in the the United States. I would also like to express my gratitude to Honorable Daniel P. Murray for his efforts on my behalf.

Finally, I want to thank my son, the Honorable Grand Master, Thomas Barro Mitose, for the support he has given me during the past year, May God bless all of you forever.

Honorable James M. Mitose

INTRODUCTION

When I was assigned the honor of writing an introduction to this book, I did not anticipate that I would encounter any problems in completing my assignment.

There are so **many** good things to say about the Honorable Great Grand Master and his book that I found myself trying to say too much and rambling on and on. I can only say that one must read this book and understand it to know the situation that confronts me now--just what and how much do I say. I don't want to say too much, for the Honorable Great Grand Master says it best in these writings; but I also want to say enough to give this book the just credit it deserves. So, I have decided to restrain myself to telling you only of the importance of this book to its readers and why it is well-worth your reading.

As I once believed, many people think that self-defense is a method that teaches one to defeat an attacker with physical-contact force. However, the Honorable Great Grand Master's explanation of self-defense completely counters this belief. Basically, what we have in the study of martial arts are three planes--the physical, the mental and the spiritual. Many of us have become so entangled in the physical and mental planes that we have completely forgotten about the most important plane--the spiritual.

The Honorable Great Grand Master's text accentuates the importance of this plane not only in relation to the study of martial arts, but in relation to the rituals of our daily lives. We all want knowledge out of life and a better understanding of ourselves. This, the spiritual plane gives us. Honorable Great Grand Master Mitose points out that by gaining an understanding of the spiritual world we can begin to understand truth, acquire knowledge about

ourselves, and gain the ability to utilize that knowledge. In ac we can learn how to deal with conflict, whether it be pl mental or moral, and recognize where our strengths and weak lie. This point (knowing our limitations and our bound very clearly stated by Honorable Great Grand Master Mit being the essence of true self-defense. Therefore, we mus about the spiritual plane in order to truly become a well-ba martial artist and to understand what true self-defense is. If this book by the Honorable Great Grand Master Mitose prov excellent source of learning about the various planes, esp about the less renown spiritual plane.

Many books have been published about the martial arts, b honestly say that none match the caliber of this text. It undo will benefit the student who is seeking enlightenment abo defense and self-knowledge. With these readings the stud grow and prosper in the spiritual world as well as the p world. Hopefully, after reading this book you will then be answer the question of "what is the true meaning of self-c and then be able to abide by the rules and regulations of our in peace.

I hope you will find this book as enjoyable and enlighten have.

HONORABLE BRUCE A. JUCI
MASTER OF KOSHO-SHOREI
SELF-DEFENSE, TRUE AND I
KARATE AND KENPO, AND
SHOREI YOGA

WHAT IS AN AURA?

According to the Dictionary, an aura is something supposed to come from a person or thing and which surrounds him or the atmosphere.
Example: An aura of holiness enveloped a Saint.

WHAT IS A SAINT?

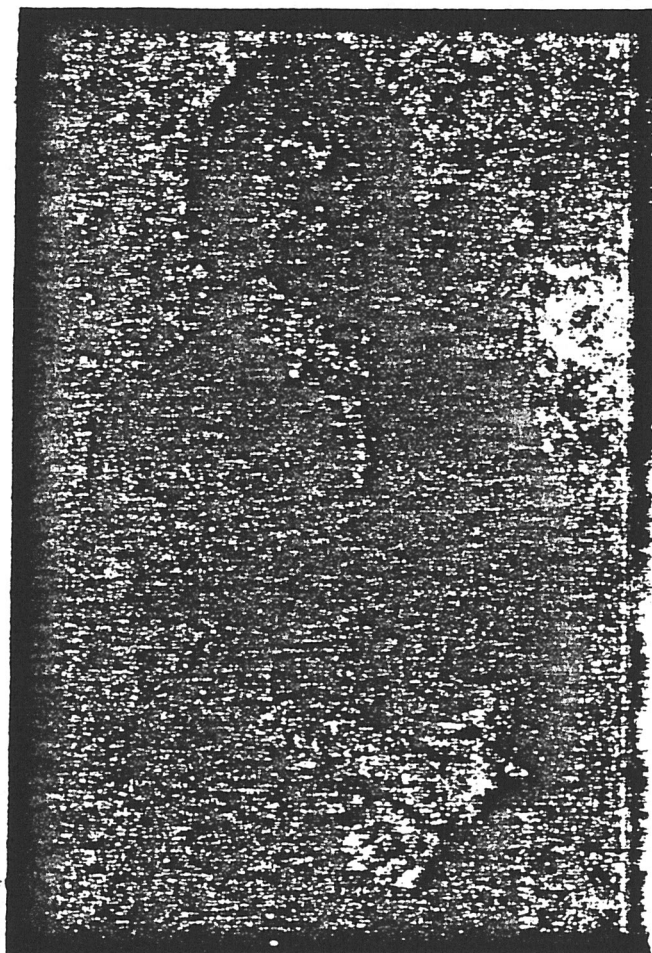
According to the Dictionary, a Saint is a very holy person, one who is pure in heart and upright in life.

THE AUTHOR DOES NOT BELIEVE HE IS A SAINT. PLEASE NOTE THAT MASTERS OF THE INTERNAL MARTIAL SYSTEM WHO PRACTICE MEDITATION AND ENLIGHTENMENT REGULARLY ARE CAPABLE OF GENERATING AURAS.

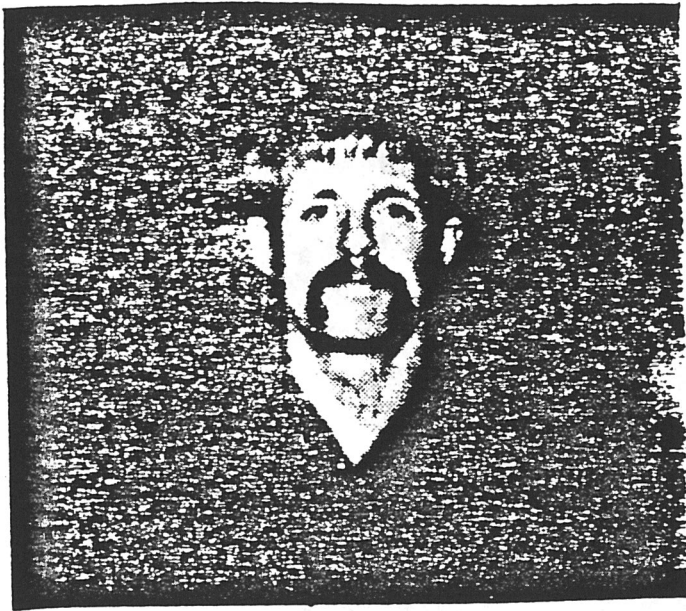


Honorable Arnold M. Golub, Professor of Psychology and
Honorable Head Master of all Kosho-Shorei Temples of Peace,
True Self-Defense, True and Pure Karate and Kenpo, and Kosho-
Shorei Yoga Schools.

Sob,
Enjoy - Arnold M. Golub



Honorable #1 Master
Bruce Juchnick

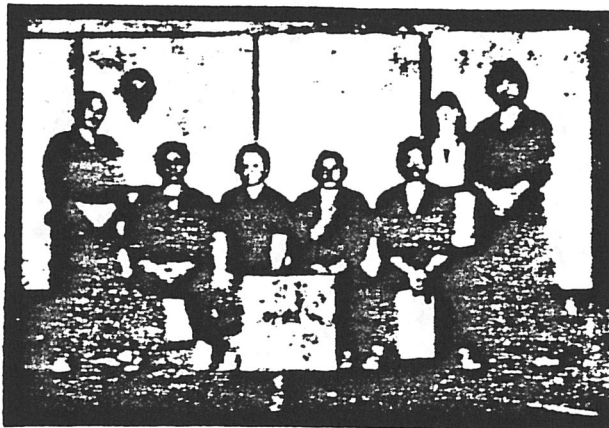


Honorable #3 Master
Raymond Arquilla



Honorable #4 Master
Eugene Sedeño

Honorable #2 Master Rick Alemany not pictured.



Kosho-Shorei Teachers (left to right)
Honorable Head Master Arnold Golub,
Richard Young, Joe Bueno, Ron Cox,
Arthur Smith, Morton Geivett, Nancy
Young, #1 Master Bruce Juchnik.



*Kosho-Shorei Teachers & Assistant
Teachers:* Standing (left to right)
Honorable #1 Master Bruce Juchnik, Joe
Bueno, Ron Cox, Morton Geivett,
Arthur Smith, Nancy Young,
Honorable Head Master Arnold Golub,
Richard Young. Kneeling (left to right)
John Chaffin, Dale Sussdorf, Linda Aja,
Jeff Dobler.

TRUE SELF-DEFENSE SCHOOL SACRAMENTO, CALIFORNIA



Kosho-Shorei Teachers & Assistant Teachers: Standing (left to right) Honorable Lorenzo Smith, David Katz, Dan Pauley, Roland Roemer. Sitting (left to right) Honorable Donald Pork, Mark Freer, John Hughes

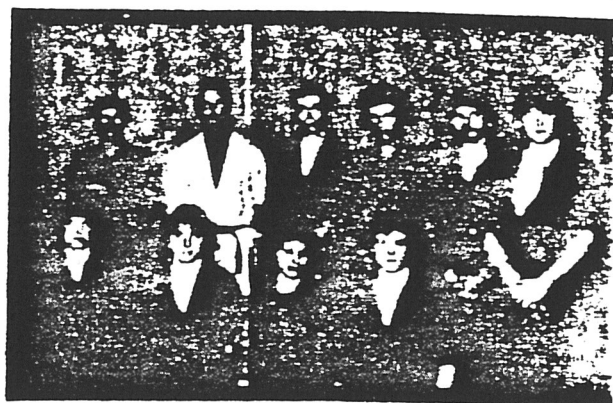


Young Kosho-Shorei Students
Chicago, Illinois

TRUE SELF-DEFENSE SCHOOL CHICAGO, ILLINOIS



Kosho Shorei Teachers: Honorable David Kovar and Debi Arquilla, and Honorable #3 Master Raymond Arquilla



Standing (left to right) Honorable #3 Master Raymond Arquilla, Advanced students Mark Redmond, Tom Jeno, Fred Buck, Mike Svilarich, Honorable Teacher David Kovar. Sitting (left to right) Honorable Teacher Debi Arquilla, Advanced students John Tiemon, Irma Aguilar, Randy Sedwick



TRUE SELF-DEFENSE SCHOOL
NORTH HIGHLANDS, CALIFORNIA



*Back row far left: Assistant Teacher
Honorable Fred Wilcox, Standing far
right third row (wearing black robe)
Honorable Head Master Arnold Golub*

TRUE SELF-DEFENSE SCHOOL
RANCHO CORDOVA, CALIFORNIA

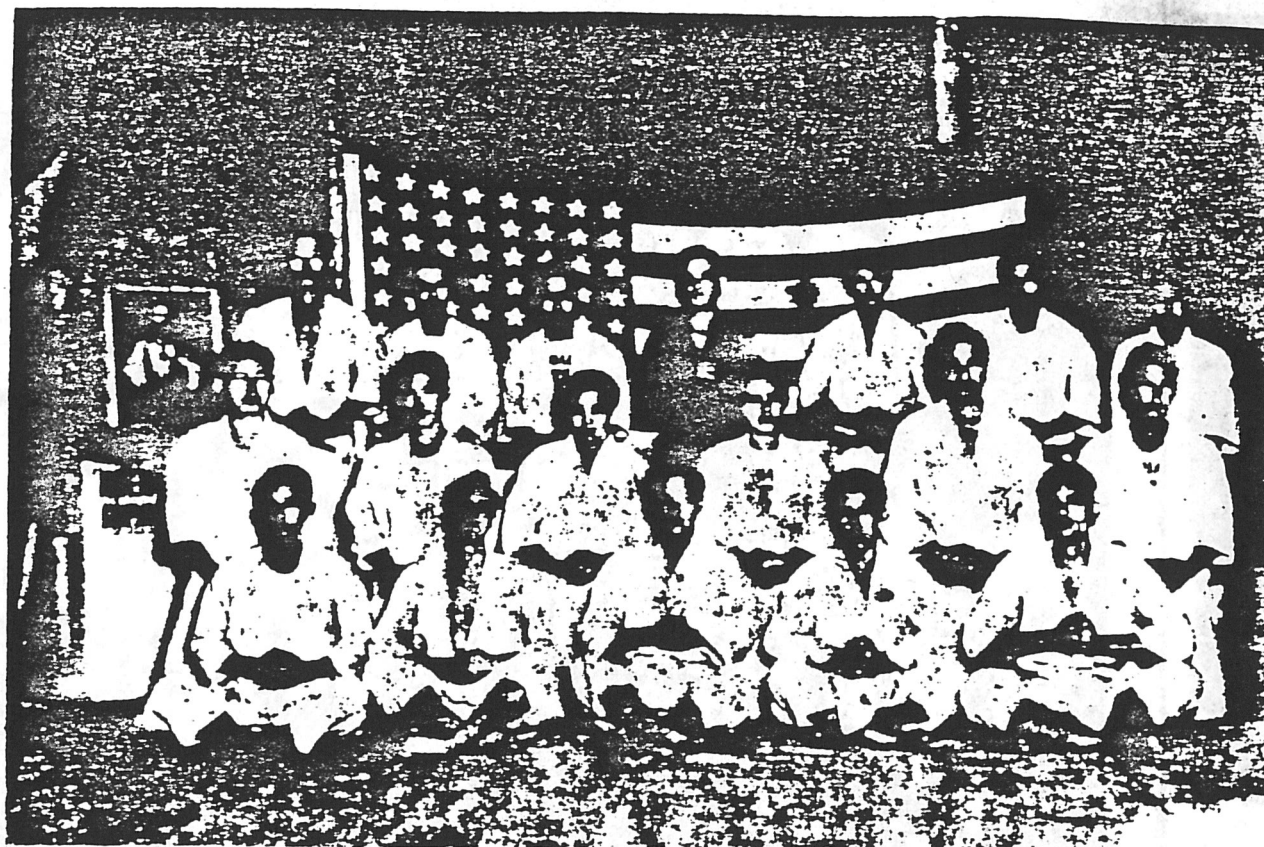
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Original members of Self-Defense Club (1948). Pictured with Great Grand Master Mitose (shown wearing ministerial robe and holding rosary) are black belts William

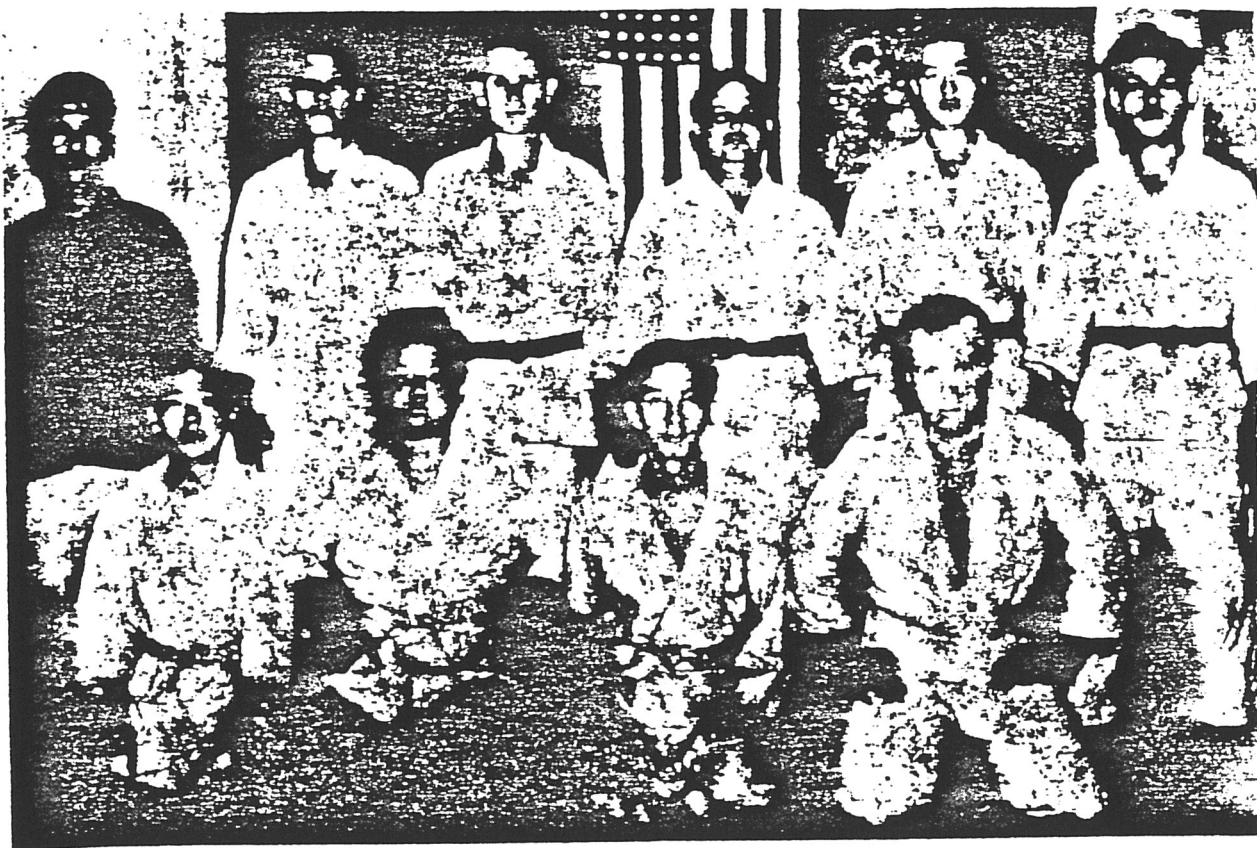
Chow (3rd from left, top row) and Arthur Keawe (2nd from right, middle row).



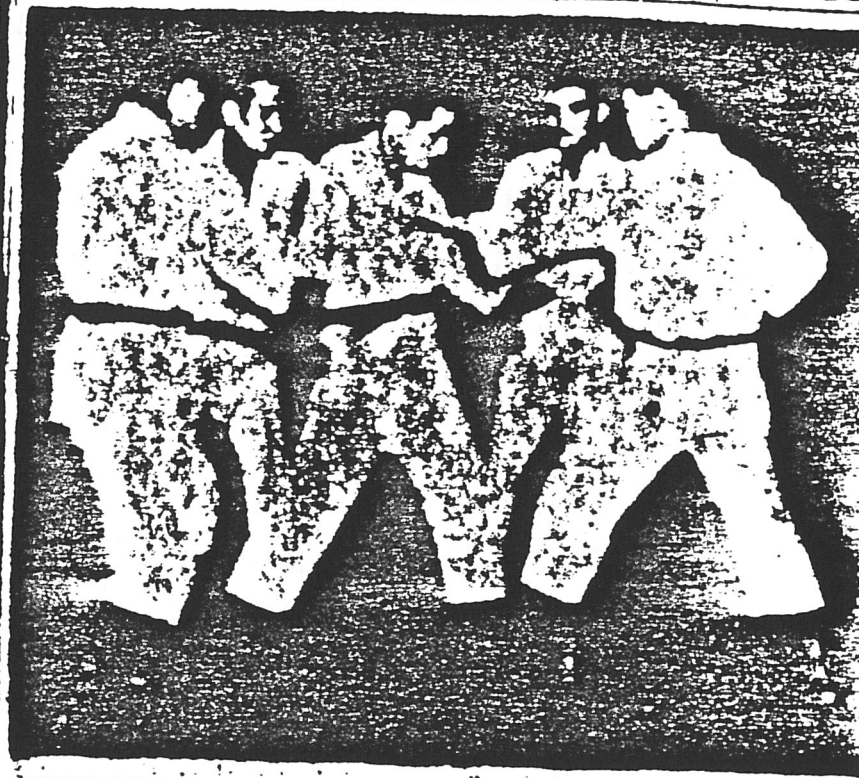
INTERNATIONAL SELF-DEFENSE CLUB

NUUANU, Y.M.C.A.

Early photo (about 1948). Taken to commemorate presentation of the Shodan (black belt) rank to Dr. Arthur Keawe (second from right, middle row). Standing in front of American flag are Honorable Great Grand Master Mitose (center, top row) wearing ministerial robe and holding rosary, and instructor William Chow (third from left, top row).



Official Self-Defense Club at the Chinese Christian Church. (Advanced students) taken about 1946. Honorable Great Grand Master Mitose top row, far right. Instructor William Chow, Top row, far left.



DEMONSTRATING A COUNTER ATTACK against four persons. Professor James M. Mitose. Left to right, the "attackers" are Simeon M. Ell, blue belt holder; Instructor William K. S. Chow, Harry Pan, blue belt holder; and Instructor Thomas S. H. Young. These men and the Self Defense club will give an exhibition on Molekai Friday at the Maunaloa arena and Saturday at the Kaimukahi community center. There will also be a dance Saturday. The exhibitions are under the sponsorship of the Molekai District Latter Day Saints.—Hihiolani photo

An early demonstration by Honorable Great Grandfather Mitose of one use of Kosho-Shorei energy collection. released through the skin to "shock" multiple attackers. [] them to release their grips long enough to permit Mr. [] escape using Kosho-Shorei escape patterns. It is almost impossible to escape from multiple attackers in the above situation by conventional physical contact methods of self-defense. This is the "victim" is restrained from both front and rear, both arms restrained, and "victim" is too close to "attackers" to kick or

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AUTHOR'S NOTE

I (THE AUTHOR) used common English to express my thoughts in the writing of this book. There are many religious terms and philosophical phrases in this book.

Most elementary and Junior High School graduates can read and understand this book.

This is only the first of a series of books to be written in the near future.

ATTENTION

THE MOTTO OF THE KOSHO-SHOREI TEMPLE OF PEACE
TRUE SELF-DEFENSE AND
KOSHO-SHOREI YOGA SCHOOL

MOTTO

*(Please believe in God, respect the law, especially do not use
any violence or break the law for any reason and cooperate with all law
officers. Live in peace and be happy. Thank You!)*

HONORABLE GREAT GRAND MASTER JAMES M. MITO
THE HONORABLE GREAT GRAND MASTER AND HEAD
OF
ALL KOSHO-SHOREI TEMPLES OF PEACE, TRUE SELF-
DEFENSE, TRUE AND PURE KARATE AND KENPO,
AND KOSHO-SHOREI YOGA SCHOOLS

GENERAL OUTLINE

This book, entitled (WHAT IS TRUE SELF-DEFENSE?) is about religion, philosophy, psychology, True Self-Defense, natural health, natural beauty and Kosho-Shorei Yoga. Live to be over 130 years old and work like a young man.

Here are some highlights of this book.

1. How to live long, be healthy and beautiful
2. How to defend yourself, your family, your friends, and all other people against attackers.
3. How to believe in God and respect Him.
4. How to fight crime and respect all laws.
5. The differences between "True Self-Defense" and Self-Defense.
6. Kosho-Shorei Arts compared to other Martial Arts, such as Karate and Kung-Fu.
7. How to understand yourself and keep yourself happy.
8. How to defend yourself against diseases and accidents.
9. How to survive in any society.
10. The Author wishes you to read WHAT IS TRUE SELF-DEFENSE? and the Old and New Testaments of the Bible to get a better understanding of yourself.

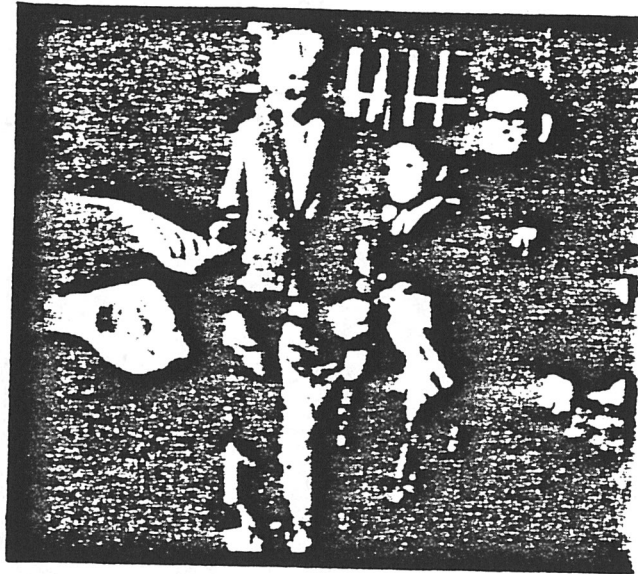
MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

SPECIAL DEDICATION
TO THE LATE HONORABLE PRESIDENT
AND FIVE-STAR GENERAL,
DWIGHT D. EISENHOWER



The above picture, from left to right; Honorable General Dwight D. Eisenhower and Honorable Great Grand Master James M. Mitose.

Honorable General Eisenhower's hand is on his heart as a sign of respect for Honorable James M. Mitose, the Honorable Great Grand Master and Head of all Kosho-Shorei Ministers.



The above picture, from left to right, are: Honorable General Dwight D. Eisenhower, Honorable Alvin M. Mitose (son of Honorable Great Grand Master), and Honorable Great Grand Master James M. Mitose.

Honorable General Eisenhower was the Honorary President of the American and Japanese Goodwill and Friendship Society. The author, Honorable Great Grand Master James M. Mitose, is Head of all Kosho-Shorei Ministers and is the Founder and President of the American and Japanese Goodwill and Friendship Society.

SPECIAL DEDICATION

To the Late President of the United States and Five-Star General, Honorable Dwight D. Eisenhower, Crusader to Europe and Supreme Allied Commander of World War Two

I presented my first book to the Honorable Dwight D. Eisenhower and Vice-President, Honorable Richard M. Nixon, presenting each of them with a copy of the book, and they were highly appreciative and understood my philosophy.

The main reason and purpose for my first book was to avoid another Pearl Harbor, Hiroshima and Nagasaki (Atomic Bomb), and for world peace and the happiness of mankind.

In an introduction of the Japanese Former Prime Minister, who was also a good friend of the General, I asked the General some questions about war, world peace and if he believed in God. His answers were that he did not like war because it cost the lives of millions of people, and now that it (WW II) was over, he hoped there would be world peace to mankind forever. He also stated that he believed in God.

I inquired of his thoughts on the dropping of the Atom Bomb on Hiroshima and Nagasaki, in Japan. He stated that the American people wanted a quick end to the war, and although many died in the dropping of the bomb, millions of Japanese and American lives were saved. His only regret was that many civilians, women and children, were killed. He said that in the future he did not believe in having nuclear war on this earth. He highly praised the 442nd regiment of American born Japanese, which fought under his command during the war. He said they were the most decorated regiment in American army history, and that they gave their lives for Freedom, Democracy and world peace.

When I(the Author) heard this, I was most respectful and thought him to be the greatest man on this earth; he fought for world peace and against the dictatorship of Adolf Hitler. If Hitler had won the war, there would be no freedom for anyone now.

I asked him about the future relations of America and Japan; at that time I was the Founder and President of the Japanese- American and International Good-will Friendship Society. He expressed his hopes that Japan would stay on the side of America and not become another Communist country. I agreed, and asked him to accept the position of Honorary President of the Japanese- American and International Good- will Friendship Society. He accepted and was made Honorary President of the organization.

The members of this organization were: the Emperor's Aunt and daughter, Former Prime Minister, Minister of France, Minister of Foreign Affairs, Ambassador to Russia, Senators, House of Representatives members, Governors, Mayors, Army Surgeon- General, Emperor's family doctor, University Presidents, many Abbot Arch- Bishops, and many business people in Japan. Our influences or connections were about ten million people in Japan and America.

The purpose for forming this organization was to fight against Communism. I almost lost my life to Communist Leftists when they attacked me and thought I was an American spy. I was attacked, especially by University students, while in Japan.

When General Eisenhower had his heart attack, I wanted to save the world's greatest man (I thought the world really needed him for world peace), so I visited the Holy land and asked many Arch- Bishops and spiritual men to pray for the ailing General Eisenhower, for his complete recovery from his heart trouble.

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Now, the Honorable and great General Eisenhower is dead, but what he said to me will never die. I shall continue to carry his message to the Japanese people and to the peoples of the world until I die.

When General Eisenhower accepted the position of Honorary President of our organization, I asked if he would pose for a photograph while holding the flags of Japan and America, to which he readily agreed. I believe this to be the only photograph of a President and Five-Star General holding both the Japanese and American flags.

This great man used up his energies, both mentally and physically, as the Supreme Allied Commander of World War Two and President of the United States of America. He lost his health to heart trouble for America and world peace. Now, I pray for him and may he rest in peace in heaven. God bless his family and may they be happy and healthy.

HONORABLE GREAT GRAND MASTER
JAMES M. MITOSE
THE HONORABLE GREAT GRAND MASTER
AND HEAD OF ALL KOSHO-SHOREI TEMPLES
OF PEACE, TRUE SELF-DEFENSE, TRUE AND
PURE KARATE AND KENPO, AND KOSHO-
SHOREI YOGA SCHOOLS

LETTER OF APPRECIATION: TO HONORABLE HEAD MASTER

My Honorable Head Master, Arnold M. Golub, who is Professor Psychology at the California State University, Sacramento, was introduced to me by Honorable Master Bruce Juchnik. I met with him many times and tested him and his philosophy and found him believe in God and that his philosophy is beautiful. Therefore, appointed him Head Master. He has assisted me in publishing my books. Without his help, publication would have been very difficult. I am grateful to him for his assistance.

I believe that my ancestor's spirits feel the same way about Honorable Head Master Golub. Also, God blesses him because he is assisting me in delivering the message of the true meaning of self-defense. I thank you.

Honorable Great Grand Master
James M. Mitose
The Honorable Great Grand Master and
Head of all Kosho-Shorei Temples of
Peace, True Self-Defense, True and Pure
Karate and Kenpo, and Kosho-Shorei
Yoga Schools

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MOTTO: *Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!!*

Why Kosho-Shorei Should be Practiced

The Honorable Great Grand Master, James M. Mitose, twenty-first descendant of the founder of the Kosho-Shorei Kenpo system, one part of which (Kosho-Ryu Kenpo) he taught Honorable William Chow, the instructor of several well-known martial arts masters including the Honorable Edmund Parker, Father of American Kenpo.

For some reason, the Kenpo philosophy is not always taught together with the Kenpo techniques. As you will see, however, when you go through this book, Kenpo has a very beautiful underlying philosophy.

The Honorable James M. Mitose, the Head of all Kosho-Shorei Temples, is loved and respected by all who know him personally. He has a very positive and beautiful philosophy which he has presented in this book. His unique and profound understanding of the Asian martial arts, gained by his own early training and through personal friendship with several martial arts Grand Masters, including Morihei Ueshiba (Aikido) and Jigoro Kano (Judo), is presented clearly and concisely in the present text.

In the late 1950's when I first began my formal training in Psychology, the Asian Martial Arts were rarely discussed openly in the United States and were practiced by very few caucasians.

Since that time, Martial Art schools have flourished throughout the United States and today virtually everyone knows at least one person who has studied a Martial Art system.

After my own formal training in Martial Arts (Kenpo) began

several years ago, my instructor, the Honorable Master Bruce Juchnik, introduced me to the teachings of the Honorable Great Grand Master, James M. Mitose. Later, when I personally met the him, he explained to me the difference between the self-defense I was studying, and true self-defense. He explained that the psychological Martial Art of Kosho-Shorei True Self-Defense, Pure Karate and Kenpo and Kosho-Shorei Yoga is **true** self-defense in that there is no physical contact involved.

Kosho-Shorei True and Pure Karate and Kenpo consists of Japanese Yoga coupled with self-defense exercises. These exercises include "peace" and "escape" patterns which make extensive use of the jumping arts.

The jumping arts use predominantly the large muscles of the leg, and are therefore very effective in increasing heart rate during their execution. Since the heart is muscle, specialized for pumping blood, regular aerobic exercise will strengthen it. Any aerobic exercise which places enough of a demand on the heart to increase pulse rate to 120-160 beats a minute for at least 15 minutes a day will produce a training effect. This training effect strengthens the heart and it is able to pump more blood per beat. The net effect is that the resting pulse is lowered and recovery after exercise is much more rapid. One of the additional benefits of such aerobic exercise is the development of vessels around the heart. These additional capillaries can provide satisfactory circulation in the event that the major vessels of the heart become blocked. Kosho-Shorei exercises maintain health through efficient aerobic exercise.

Kosho-Shorei, True Self-Defense and Pure Karate, Kenpo and Kosho-Shorei Yoga also includes a system of nutrition and

techniques for increasing and maintaining body flexibility through stretching. Furthermore, the jumping patterns are extremely useful for escaping from dangers. These patterns together with training in applied psychology make Self-Defense possible without physical contact with one's attacker.

In the modern world however, most people are **not** beaten, raped, stabbed, or otherwise physically assaulted. Rather, most of us are injured by accident, disease, or attacked psychologically. In Kosho Shorei, students are trained to become totally aware of all aspects of their environment, to anticipate all psychological or physical assaults, and to take instantaneous action to counter the attack using applied psychology and the Kosho-Shorei escape patterns.

At another level, Kosho-Shorei represents a religious system consistent with the Judeo-Christian tradition and with the teachings of Buddha. All effective paths to self-knowledge contain the same common elements. These elements have been demonstrated as effective for achieving self-understanding. In Kosho-Shorei we use meditation and energy collection as techniques for developing a restful state necessary for achieving inner peace and harmony.

For all the foregoing reasons, I am pleased that I am able to contribute to the growth of Kosho-Shorei True and Pure Karate and Kenpo and Kosho-Shorei Yoga in the United States.

Dr. Arnold M. Golub
Professor of Psychology
California State University, Sacramento
Honorable Head Master of all
Kosho-Shorei Temples of Peace,
True Self-Defense, True and Pure
Karate and Kenpo, and Kosho-Shorei
Yoga Schools

THE KOSHO-SHOREI TEMPLE OF PEACE, TRUE SELF-DEFENSE AND KOSHO-SHOREI YOGA SCHOOL (COAT OF ARMS)



(THE EXPLANATION IS ON THE FOLLOWING PAGE)

THE EXPLANATION OF THE COAT OF ARMS OF
THE KOSHO-SHOREI TEMPLE OF PEACE,
TRUE SELF-DEFENSE AND
KOSHO-SHOREI YOGA SCHOOL
EACH SYMBOL MEANS SOMETHING SPECIAL

1. Symbol one, in Japanese is **Kigan**. Translated into English it means "Praying to God for help when someone attacks me." The true meaning is: "I want only peace and do not want to fight with anyone, so God Please help me!"
2. Symbol Two, in Japanese is **Kaishu**. Translated into English it means "Open Hands". The true meaning is: "I am not carrying any weapons in my hands or in my heart, I am open hearted". Looking through the center hole means: "To see only the good part of man" the 'hand shape' means: "Mountain. My heart is like the mountain" This expresses the feeling one gets when looking at a tall majestic mountain.
3. Symbol Three, in Japanese is **Hoken**. Translated into English it means "Cover or hide the fist". The true meaning is: "I do not want to fight anyone". Also, "The fist is a treasure, so do not show it to the public, but hide it in the pocket".
4. Symbol Four, in Japanese is **Matsuba**. Translated into English it means "Pine needle". The true meaning is: "The evergreens live long, young and healthy lives". The Japanese people use pine needles for ornaments on Christmas and New Year.
5. Symbol Five, in Japanese is **Take**. Translated into English it means "Bamboo". The true meaning is: "Man of Frank, The Honest". I am not evil because when you cut inside of bamboo, it is empty.

6. Symbol Six, in Japanese is **Baika** translated into English it means "Plum Flower". The true meaning is: "The Japanese plum flower stands for beauty, nobility and courage". This is because the plum flower puts forth blossoms while the snow is still on the ground. The Japanese people love the plum fruit very much. They especially eat the plums when they are sick.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

MOTIVE FOR PUBLICATION

Here, briefly, is why I wanted to publish this book;

In 1944, I opened a Self-Defense Club in Hawaii. In 1947, I published a book under the title, "WHAT IS SELF-DEFENSE AND ORIENTAL PHILOSOPHY?". This is a revision of that book.

The purpose was to teach world peace and happiness toward mankind, and especially to assist in the struggle against crime.

You all know what happened on December 7, 1941, when Japan attacked Pearl Harbor, Hawaii. I was living there at that time, and was a citizen of the United States. I volunteered for the Hawaii National Guard and was Honorably Discharged with excellent character.

When I published my book in 1947, it received many endorsements and recommendations from many well known people and organizations.

ENDORSED AND RECOMMENDED BY

City and County Police Departments of Honolulu, Hawaii.

City and County Sheriff Departments of Honolulu, Hawaii.

The President of the Senate of Hawaii.

The Honolulu Stadium of Hawaii.

The President of Hawaii Judo School and the former Middle Weight Wrestling Champion of the World, etc., etc.

I donated some copies of my book to the libraries of Hawaii and it was said that it was most interesting and useful. It would certainly be a popular book. They were very pleased to add it to their collections. I also donated copies to the Los Angeles Library, Los Angeles, California.

They have said they were very appreciative and it was one of the best books they ever had

In my school, I trained men for law enforcement, service men and civilians - regardless of their race, nationality or religion. I have also taught at the Young Men's Christian Association (Y.M.C.A.) and various Christian churches.

During the War, (World War Two) I donated Christmas gifts and food to the National Guard. After the War, I donated funds, twice, to buy uniforms for the police department of Honolulu. I also donated funds to many Christian churches and the Hawaii Mission School. After moving to Los Angeles, I donated funds to a Japanese Christian Church, a Buddhist church and, the Japanese Chamber of Commerce. I also donated typewriters to them. I donated funds to help build a Japanese school in Los Angeles. I donated to many organizations in Japan, including the Helen Keller School for the Blind. I assisted in sponsoring a scholarship fund for the University of California. All of this was made possible by the earnings from my first book and by the monies that I had earned and saved up to that point in my life. I have received letters of appreciation from the Japanese Consulate General, the Chamber of Commerce, the Japanese School, the Japanese Buddhist Temple and, the Japanese Christian Church. All of these organizations are located in Los Angeles.

I have also donated books to President Dwight D. Eisenhower, President John F. Kennedy, President Lyndon B. Johnson, President Richard M. Nixon, and many other world renown people. All have expressed their deep appreciation and have highly praised my book. They understood my book and my philosophy and, wherever I am, I have thousands of students. So, I am grateful to God, Jesus, Buddha - and to everyone in the whole world.

If it is at all possible that this second book is a success, I would like to donate to the same organizations that I have supported in the past, as well as to new, worth-while organizations.

AUTHOR'S NOTE

To prove my love, for each and everyone of you, I propose to teach love, peace and forgiveness - just as Jesus did. For, Jesus died on the cross for our sins, and the Bible tells us so.

FOR GOD SO LOVED THE WORLD THAT HE GAVE
HIS ONLY BEGOTTEN SON, THAT WHOSOEVER
BELIEVETH IN HIM SHOULD NOT PERISH, BUT
HAVE EVERLASTING LIFE.

(St John, Chapter 3, Verse 16)

Should this book be successful, I hope to donate funds for the prevention of crime, for prisoner's reform, juvenile homes, and church social welfare.

This is my last request before I die and, perhaps, it may compensate, if only in part, for my debt to society, for this is True Self-Defense.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

AUTHOR'S NOTE

What is the difference between True Self-Defense and Self-Defense? Many confused people think they are identical, but there is a big difference. In True Self-Defense, there is **no** body contact or violence; (Do not touch the opponent's body in any way.)

In Self-Defense, most people think they have to injure or kill the person who is harming them or their property because they think the law is on their side. If you should happen to get into an argument which leads to a fight - remember, we have no right to injure or kill our enemies. The people of Kosho-Shorei do not believe in violence, or in harming or killing anyone.

Jesus, (THE SON OF GOD) believed and taught that we should love our enemies. Buddha did not believe in violence or wars and taught that we should not injure or kill anything. He taught us not to kill animals and eat them. Kosho-Shorei and Buddhist believers did not eat meat until the white man came to Japan. The white man taught the Japanese people how to cook and eat meat. Buddha also taught us to live in peace and harmony.

Remember, we are all God's creation and have no right to harm or kill anyone. If you have any trouble with anyone, please call the police and ask for their assistance. (Do not take the law into your own hands.)

If you want to learn Kosho-Shorei True Self-Defense, you must respect both God and man-made laws.

What is law? Law is divine commandments of God. The dictionary defines 'law' as, "A system of courts in which such rules are referred to in defending one's rights, securing justice, etc." So, do not break the law for any reason, but always respect it. Be a law-abiding citizen of our society.

I, the Author, wish you to read this book very carefully from the beginning to the end, until you understand the true meaning of True Self-Defense.

AUTHOR'S NOTE

The author's reasons for publishing this book are for world peace, happiness of mankind, and especially, to prevent crime. Everyone desiring peace and happiness must believe in God, obey and respect the laws of their country. To oppose the law means to help crime and those who commit crimes. This in turn leads to a flood of criminals and even the possibility of another World War. I hope to prevent crimes and evils of mankind and to bring about social peace to our various societies.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

DEDICATION

THIS BOOK IS ABOUT KOSHO-SHOREI TRUE SELF-DEFENSE. IT IS DEDICATED TO THE PEACE, HEALTH AND SAFETY OF ALL MANKIND. TRUE SELF-DEFENSE IS A LONG AND HEALTHY LIFE. IT SEEKS TO HELP THOSE WHO WISH TO DO BETTER.

THIS BOOK IS DEDICATED TO LAW ENFORCEMENT OFFICERS, WHO WORK AND SOMETIMES GIVE THEIR LIVES TO PREVENT CRIME, TO DOCTORS, WHO WORK TO PREVENT AND CURE ILLNESS, TO MINISTERS, WHO WORK TO CREATE PEACE, AND TO ALL WHO SEEK PEACE.

BY HONORABLE GREAT GRAND MASTER JAMES M. MITOSE

CHAPTER 1

A LETTER OF INTRODUCTION FROM THE AUTHOR

Dear Reader

Words are a difficult means of communication, even when the same background and language are common factors. Translation from one language to another, one culture to another becomes much more difficult. The symbolic and emotional and double meanings of words are often lost in translation. For example, the word **Cobra** can be taken to mean "A God" in parts of India. Most Americans think of a Cobra as a snake that has two fangs and strikes with speed and without warning. Of course, the bare word means a type of snake. The emotional and double meanings of words are the causes of many misunderstandings. To be logical, one must look to the subjective meaning of words.

I deal with a complex subject in this book, that of religion - my religion. Survival has a place in my religion, just as the stars, the moon, the earth, the sun, the water, the trees and, every other part of nature one can name. This book is easy to understand if one reads it with an open mind.

My religion not only compels me to respect your religion but also compels me to say to anyone who comes to me seeking wisdom that they must first thoroughly understand and respect their own religion. Persons must believe in their God, the laws of their country, their societies, other people, and in themselves. The reasoning and environment of those who might appear to be on a slightly different path are omitted from this book. You will understand nothing if you look for differences. When you seek wisdom, look for similarities and ignore the nit-pickers. It is not wisdom they seek, rather they seek to attract attention away from wisdom and to themselves by creating artificial arguments and disharmony. Most differences are in phraseology.

When one learns to look at the similarities, that person is often amazed to hear people argue while saying exactly the same things. They really argue about how the other person is saying his or her words.

Can you imagine the Holy Ones of this world, the Ones who taught peace, arguing -or fighting with each other? The great philosophers might very well have enjoyed meeting each other and talking. Loyalty is one of mankind's best qualities. If overworked, it can lead to nit-picking and seeming differences of opinion. Be loyal, first to the Universal God and His truth - then be loyal to the Holy Ones, who taught our people about God. This concept allows all humanity to see itself in its proper light. To study Kosho-Shorei, you must continually keep the whole of mankind (Universe and the Universal God) in mind. In this book, I constantly refer you to other sources that may seem unrelated to Buddhism. Christ mentioned that one can tell the quality of a tree by the fruit it bears. Look at the splendid body development of a gymnast, ballet dancer, or practitioner of Indian Yoga. Is this good fruit? What does it say about those who teach these things? Then, know that I greatly admire these teachers and I am always delighted to exchange knowledge with them.

This is a textbook for beginners. Many things are constantly repeated, or said in different ways. It is difficult to arrange a book in this way. It was done, however, for your benefit.

Sometimes, something very important is only said once. It is said where one might least expect to find it, or when you are paying the least attention. This is for the benefit of the serious student. Serious students have a tendency to listen to others. The problem is in determining whether the person speaking really knows what he or she is talking about.

There is a lesson in this book about how to view people. Suppose someone tells you that he or she is a Master of Self-Defense, and says many high-sounding words. If you really study this textbook, you will know if that person is misstating a principal of the True Self-Defense. Remember the way you are instructed to view people.

The study of Kosho-Shorei is not for people interested in fads or instant

wisdom. An interested student must build his or her knowledge on a strong foundation. He will recognize others by their words.

A serious student, studying and practicing from this textbook, will begin to get good ideas about some of the "Secret Arts". I urge you not to be distracted by the things that might be new to you. One does not wisely consider running until one learns to walk. The first things to work on are the lessons in this first textbook.

One is happy when knowing he, or she, has an excellent chance of escaping harm, when having a clear conscience of knowing they have not harmed others and, when building mind and spirit. The true objective is to surround yourself with peace, confidence and harmony. The physical aspects of True Self-Defense are essential to the mental aspects. Mankind is spiritual and physical, so do not deny one in favor of the other!

Is there any higher form of True Self-Defense than that of peace and harmony?

HONORABLE GREAT GRAND MASTER
JAMES M. MITOSE
THE HONORABLE GREAT GRAND MASTER
AND HEAD OF ALL KOSHO-SHOREI TEMPLES
OF PEACE, TRUE SELF-DEFENSE, TRUE AND
PURE KARATE AND KENPO, AND KOSHO-
SHOREI YOGA SCHOOLS

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

CHAPTER 2

THE HISTORY OF THE KOSHO-SHOREI TEMPLE OF PEACE, TRUE SELF-DEFENSE AND KOSHO-SHOREI YOGA SCHOOL

The Dharma or Daruma, which means the '28th Patriarch of Buddhism', went from India to China when he was 130 years old. He trained Monks at True Self-Defense in the Shoalin Temple. The Dharma Buddha became so popular in China that jealous people, from another religious sect, poisoned him when he was 150 years old. Later, war ravaged China. Genghis Khan menaced the area containing the Shoalin Temple. To avoid all of this disharmony, the High Priest migrated to Japan. In Japan, the art of Shoalin Kenpo was translated to Shorin Kenpo. Shorin is Japanese for Shoalin.

Fifteen-hundred years ago, the ancestor (of the Author) was a Shinto priest (Shinto is a Japanese religion). He studied and taught many different martial arts including sword fighting, lance fighting, fighting with bow and arrow, fighting on horseback, and swim fighting. Some arts looked like Kenpo, Karate, Kung-Fu and Ju-Jitsu - but they were different in many ways. He mastered all of these arts and became a Grand Master. Then Grand Master Mitose founded a martial arts school and called his style Mitose's Martial Art School.

About seven hundred years ago, a descendant of Grand Master Mitose changed his religion to Buddhism. He studied the original teachings of Buddha and Japanese Yoga (Japanese Yoga is like Indian Yoga in appearance - but it is not the same.) Buddha's philosophy is: "A human being has no right to kill or injure another human being, for any reason." That, "one must go without weapons to demonstrate his peaceful nature to others."

These, and other, inconsistencies bothered and confused the Grand Master. So, he spent many seasons praying and meditating to God under an old pine tree. Finally, he received a spiritual message from God, concerning True Self-Defense. A spiritual messenger appeared and showed the Grand Master how to escape from attackers with no body contact. He told him, "You

can only use body contact (the pushing and pulling arts) when assisting the law or to assist another from being injured or killed by an attacker. Otherwise only use the True Self Defense escape patterns”

Then the Grand Master founded the Koshō-Shorei Temple of Peace, True Self Defense and Koshō-Shorei Yoga School. At that time, he made up the Coat of Arms and Motto for his Temple. In his Temple, he taught how to escape from being harmed by using the escaping patterns, with God's help.

MEANINGS

Koshō means “Old Pine Tree”; Shorei means “Spiritual Calling”. Together, the names are in memory of the old pine tree and the spiritual enlightenment he received there.

In the 19th century, Japan had to expand in order to feed its population. The other countries refused to help or cooperate with Japan. Japan grew desperate and the central government made loud noises for war. Buddhism taught us to be against war- and Koshō-Shorei taught the same; so, the Grand Master of Koshō-Shorei moved to Hawaii to avoid all this disharmony.

The author, and present Honorable Great Grand Master of Koshō-Shorei, was sent to Japan to learn his ancestral True Self-Defense arts at the age of four years. He grew up being educated in the Koshō-Shorei Temple of Peace, True Self-Defense and Koshō-Shorei Yoga School.

The author, and his many Japanese friends, said good-bye, sadly, and bravely when political relations between Japan and America grew desperate. The author returned to his place of birth, Hawaii. When Japan attacked Pearl Harbor the author volunteered for the Hawaiian National Guard.

After his “Honorable Discharge”, the author volunteered and joined a labor battalion with the Army Engineer. He also was the first person in the Hawaiian Islands to donate blood to the Army Blood Bank.

War is not good. Americans can become emotional and irrational hearing of Japanese wrongs committed during the war. Japanese can also become emotional and irrational when hearing about wrongs committed by the Americans during the war.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

AUTHOR'S NOTE

Kosho-Shorei True Self-Defense should be Christianized, when in a Christian country.

Now, the author has found that true love, peace, and God was taught by Jesus. God and Jesus proved it to us. Jesus died on the cross for our sins, so the author hopes Kosho-Shorei True Self-Defense would be Christianized and practiced in a Christian way.

**FOR GOD SO LOVED THE WORLD THAT HE GAVE
HIS ONLY BEGOTTEN SON, THAT WHOSOEVER
BELIEVETH IN HIM SHOULD NOT PERISH BUT
HAVE EVERLASTING LIFE.**

(St. John, Chapter 3, Verse 16)

(I have repeated this verse because I like it the best and because it carries a very special message to all.)

AUTHOR'S NOTE

Please read this book very carefully in order to understand the correct meaning of True Self-Defense.

Most human beings desire wealth, good health and a long life. If we lose our health, we are not happy - even if we are wealthy. True Self-Defense is health first. Do not let yourself get diseased. Protect yourself from both mental and physical diseases.

Get a complete physical check-up at least twice a year. Ask God's help in following and keeping both His laws and the laws of your state and country. If you do not follow these rules, you will eventually destroy yourself and others. That is not True Self-Defense.

The Koshō-Shōrei Temple of Peace is not against wealth, because most people need money to survive in this world. Some Indian Yogas and religious groups are against wealth, so they quote from the Bible;

"It is easier for a camel to pass through
the eye of a needle, than for a rich man
to enter the Kingdom of God"

(St. Matthew, Chapter 19, Verse 24)

If you work hard, love your work and are honest in whatever you do, God will provide you with all your needs. So, save your money, as much as possible, and with that money help the church, schools, social welfare of the society, and whoever needs help. Especially, help the poor. Love your neighbors and love yourself. Exercise. Keep your mind and body in good mental and physical health. Most important of all is to believe in God and keep your faith, then you can enter the kingdom of God!

Remember that to believe in God, and to respect all man-made laws is **True Self-Defense**. Do not destroy or steal anything - for whatever you sow, you will reap in the end. Respecting and loving yourself is a beginning, but there is so much more mankind can do to help each other.

Many people think self-defense gives them the right to harm, or even worse to kill their attackers. But, remember this, we are all God's children, all of us are His creations, so we do not have the right to harm or kill anyone. Do not take the law into your own hands.

AUTHOR'S NOTE

Remember that Koshō-Shōrei True Self-Defense teaches that we have no body contact (DO NOT TOUCH OPPONENT'S BODY AND USE ONLY THE JUMPING ART TO ESCAPE. REMEMBER KOSHŌ-SHŌREI TRUE SELF-DEFENSE IS NOT A MARTIAL ART.)

AUTHOR'S NOTE

(The Law Is like A Big Fishing Net)

The law is like a big fishing net. If you break the laws of society, the big fishing net will catch you and curtail your freedom. Even if you escape the law of the big fishing net by cutting the net, you will not escape from God and your own conscience. It will bother you forever.

Sooner or later, the law will curtail your freedom and make you pay your debt to society for what you have done. So do not break the law, but always respect the law and obey it. Living peacefully and being happy in society is a True Self-Defense. Also, remember this, always believe in God, read the Bible and master it.

CHAPTER 3
THE ADVANTAGES OF KOSHO-SHOREI TRUE SELF-DEFENSE
OVER KUNG-FU, KARATE, JU-JITSU, JUDO.
AND OTHER MARTIAL ARTS

Kung-Fu, Karate, Ju-Jitsu, Judo, etc., all have their start with the self-defense patterns in Shoringi-Kenpo. They substitute for religion and philosophy a kick, punch, chop, eyeball attack, joint dislocation, neck choke, throw and other things that are injurious to humans. They piece together war systems which the ministers of Kosho-Shorei True Self-Defense would not teach.

Others approach various degrees of barbaric behaviors that are not worth mentioning. If one visits a school, and observes instruction in eyeball attacks, joint dislocations, neck choking, and other dangerous methods of injury or killing being practiced, it is obviously not a religious or philosophical school. Believe what you see - not words to excuse such barbaric practices.

Kosho-Shorei is strictly a natural (philosophical and religious) school of True Self-Defense. Buddha was its foundation. The physical part is much easier than learning Karate or some other form of martial art. We concentrate on the philosophical and mental aspects of True Self-Defense. In Japan, Kosho-Shorei is often used and referred to as a psychological act.

Rape is a crime being brought to the public's attention by the Women's Rights Movements of today. Consider this; Sixty to eighty percent of the women suffering confrontation with a rapist manage to talk him out of it. This percentage is important because the unfortunate women were dealing with a deranged person. Sex is not in short supply. More than the sexual act is involved. A type of bullying and the need to humiliate is involved. Yet, sixty to eighty percent of the unfortunate women manage to talk the rapist out of it. This is True Self-Defense. The study of how the sixty to eighty percent managed to avoid sexual assault, and the development of exercises for women

to practice would require years of research; however, this has already been accomplished through centuries of development of Koshō Shorei True Self Defense.

Such things are a part of the Koshō Shorei Training Method. The author can offer a few tips on the subject. They are his attempts to up-date and adapt pre-war Japanese experience to hypothetical confrontations with a rapist. The reader, who is concerned with this problem, should work with the most modern information and psychology available.

1. The criminal does not like noise. In many cases a loud noise, such as an electric bell, that can be heard inside as well as outside of the house or apartment and cannot be turned off for several minutes after being activated might help.
2. In other cases, a woman yelling for specific people, such as "Mr. Brown or Mr. Jones", might help. (The "Mr." suggests that a full-grown man is nearby.)
3. Distasteful excuses that tend to "turn-off" the idea of sex to most men may help to discourage the rapist. Example: "I am on my period", or "I am just recovering from T.B., syphilis, gonorrhea", and "I'm under a doctor's care". Be sure not to say "no", or go against the criminal because it may only excite him more or make him more angry. So, talk calmly. Be gentle. Say something like, "I like sex very much, but if I make love to you, you will get T.B. (syphilis or gonorrhea), and will then blame me for it. Please wait until I recover from these contagious diseases, then I will gladly make love to you.) Using the psychological method usually works because, most criminals are mentally ill and have weak points. Be smart and get away from the criminal without using violence. Sometimes, this approach will help you; (this principle is usually called 'temporizing'.

the situation); "Look, Mister, I enjoy sex. In fact, that no-good husband of mine is always sneaking around trying to catch me with someone else. I can see you are not afraid of him. That big slob is going on a wrestling tour next Tuesday, and he will be gone for several weeks. How about you and me getting together then? If you come back Tuesday, watch out for that neighbor of mine! The old lady is always peeking out from behind her curtains! There is not a thing that goes on around here that she does not know about. Ever since her kid became a policeman, she thinks she has a right to stick her nose in my business. Why, just last week, the T.V. repairman wasn't here five minutes before she was ringing my bell, pretending that she was out of sugar! We can't do it here, with my husband due home from the gym and the nosey neighbors. Let's go to a hotel. I'll pay for the room. You go first and act like you are fixing the phone. No- you are not dressed right for it. The neighbors know what he looks like. I had better go first. If she is looking, I'll come back in, and we can think of something else. We have to hurry though. If we are lucky, my husband stopped off for a beer."

Remember, this particular act might work perfectly for some types of rapists. It might cause another type to become insane with anger. A woman, talking her way to safety, must watch the facial expressions of the rapist. The psychology is to find the words that cause hesitation, distaste, indecisiveness, confusion and belief.

4. The most important rule is to ignore weapons. Focus his attention on a face-to-face talk. The more you look at a weapon, the more useful it will seem to **him**!

Unless a woman is an **AMAZON**, or unless she has quite a few years of Martial Art training, she should not make a rapist angry by hurting him. Generally, men are much larger and stronger and have more experience at rough stuff than the average woman. In most cases a woman only makes the situation much more difficult and dangerous by fighting. Some rapists are said to be "turned-on" when a woman fights or shows panic and fear.

AUTHOR'S NOTE

(Ask Police For Help First)

The local police department can probably provide the best up-to-date data on rape prevention, or any other type of "Crime Prevention".

The point is, anyone can practice the art of 'acting'. An act has more chance of success than a woman trying to out-fight a man who is depraved enough to enter a home in the first place. **MAKE NO MISTAKE**, any wrestling or Karate type Martial Artist who believes (or claims) a woman can out-fight a determined man should demonstrate his faith by sending his own daughter or his wife into the ring with a welterweight or middle-weight boxer or wrestler.

It should also be remembered that most criminals expect trouble. They have a few fighting tricks in mind in case of the expected physical resistance or trouble. A wise person does not tackle a depraved criminal who is, no doubt, prepared to fight and perhaps even kill if provoked enough - not when there is a better way!

Prepare various acts for a number of different situations. The acts tend to keep the person having to use the act moving around. Mental numbness or indecision (or shock) is thus prevented.

THIS IS VERY IMPORTANT

Have you ever tried to catch a ten-year old child? How about one who is scared? Or one that plays basketball, or has been taught some broken-field running by his father or coach? A ten year-old girl, a full-grown man or woman are equal in this natural way of escaping danger. All it takes is exercise and practice! Kosho-Shorei uses this natural method. Civilized man is the only creature that fights just to prove his 'manhood'. Young lions, tigers, and other predatory animals- associated in the minds of men with bravery- give-up and run when they lack the experience, or when they jump on something that they cannot handle.

The human social structure places trained police with experience to deal with law enforcement and law-breakers in every community.

A citizen does not attempt to do the job for which the police are trained. He runs to, or calls for the police to help or handle any troublesome situation, for which they are trained. This is the natural order of society.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

AUTHOR'S NOTE
THE KOSHO-SHOREI SYSTEM WORKS
ON A PREVENTIVE PRINCIPLE

First, be alert for trouble and avoid trouble spots. Secure your home. Practice acts of psychology. The escape patterns in this book give you the opportunity to get into a position to run. The escape pattern exercises get your legs in shape to run effectively. No breaks for simple 'holds' are shown. They lead to wrestling and fighting. There are hundreds of books on the market showing that sort of thing. Anyone who takes Kosho-Shorei seriously does not get caught in 'holds' or corners. Thus - there is no need to harm an attacker.

AUTHOR'S NOTE
THE MAIN OBJECTIVES OF KOSHO-SHOREI
TRUE SELF-DEFENSE ARE AGAINST
CRIME AND ILL HEALTH

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There is little difference between being injured by high blood pressure, heart attack or an attack by a criminal. In each case, you risk infirmity and even death. Kosho-Shorei is designed to keep one in a natural state of perfect health and safety.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

AUTHOR'S NOTE

(For Crime Prevention)

Knowing, assisting, and loving your neighbors can help reduce or prevent crime.

In Oriental Countries (especially in Japan), they have neighborhood clubs through-out East to West, North to South - these clubs are connected with the police departments. Their main purpose is to help each other as well as working together. If there is a problem in their neighborhood, they report it to the police and ask for help.

The author found out that here in America neighbors usually do not even know one another, and if anything unusual happens to them, others would not know and could not help.

Today, while writing this book, I came across an article in "Know Your World", a weekly newspaper, dated February 11, 1976. Volume 9, Number 18, Dallas, Texas, entitled; "Local police always helping citizens to prevent crime." Subtitle; "Knowing your neighbors can cut crime."

This article had pictures showing a lady how law-breakers break into houses. It also asked questions like, "Do you know who lives next door or across the street from you? If not, find out" Dallas police say "Police here want neighbors to know one another. Why? Because knowing your neighbors can help you identify people that do not belong there. These people might just be law-breakers." Remember also, if you know your neighbors, you can ask them to keep an eye on your house when you are at work and your children are not at home. Let your neighbors meet you. Then, if somebody gets into the house, the neighbors can call the police and the police can check to make sure whether they belong or not.

Thanks to the Dallas police department and the newspaper, "Know Your World" for this article.

Remember always, True Self-Defense is also crime prevention. So, respect and obey the law. We should all cooperate with law enforcement officers and, especially, with local police departments. If not, we will only succeed in destroying ourselves.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

CHAPTER 4

WHAT IS TRUE SELF-DEFENSE? (THE PHILOSOPHY OF PEACE)

The truth is the highest thoughts of mankind developed in parts of the world. One merely has to look past the various languages to the message itself to find that God is universal. God is love. God is truth. God is peace. God lives in the hearts of all mankind.

The ideal concept of True Self-Defense is to live in a world where people act in harmony. That is total peace.

The Greek philosopher, Cicero, in his works on Natural Law spoke of the human race as bound together in the unity of knowledge - that the principles of living right are what make people better.

Moses received the Ten Commandments from God. If we look behind those Ten Commandments, we can see they are all designed to reduce the causes of disharmony within a social group, and promote peace.

One of Buddha's laws is that when one goes to another country that person must accept the laws and customs of that country. (Otherwise, that person would become a cause of disharmony within his or her new group.)

In the Western World, there are sayings such as, "When in Rome, do as the Romans do." "Render unto Caesar those things which are Caesar's and unto God those things which are God's." (The author's beliefs are these: Do not go to Rome, unless you can live there in harmony with them, or leave Rome, if necessary.)

Whatever names the various groups of mankind have given to God, the message has always been the same, "Do not do the things that cause social disharmony. Do only the things that promote harmony."

When a person comes to the Kosho-Shorei Temple of Peace seeking religious enlightenment, that person would be told first to truly learn and respect his or her own original religion.

For example: Christ is called the "Prince of Peace" - therefore, Kosho-Shorei is religious in nature. It would not have moved to a predominately Christian country if unable to accept Christ. Many forms of religious philosophy, including many of the Buddhistic and Christian sects, are closed systems. They pretend to be perfect, to have all the answers, and are chained in dogma. This sort of nonsense is not religion or philosophy, but rather a political establishment. Such inward-looking systems build strong confident egos. A leading Nazi, Saint or Scientist, can spring up from such closed systems. Still, there is a fantastic amount of information and wisdom to be found inside closed systems. Only when one masters and begins to outgrow his or her own system is one ready to be a student of Kosho-Shorei; and there are many systems that cannot be out-grown.

Christ taught that men will always fall short of the Glory of Heaven. In other words, no one can be perfect! No one has all the answers. The word "Perfect" is at worst, an impossible concept. At best, it is a relative concept. The struggle for freedom to grow has always been the cry for release from some other human ideas of a perfect world. This is true physically, morally, mentally, and spiritually.

Buddha taught exactly the same as Christ on this subject, in another way. Buddha taught his works were nothing and should be largely ignored. One who seeks wisdom, should find it inside himself. Thus, one finds Buddha a wise man - expressing the same concepts as Christ, the Son of God, expressed to us. Quantum physics teaches that all information is imperfect and must be treated with tolerance and humility.

The point is best illustrated in this century by the mathematical concept that "nothing can move faster than the speed of light". This concept is nonsense to anyone who experiences true meditation, but rather difficult to explain to the inexperienced.

Dr. Albert Einstein will be historically remembered as one of the greatest mathematical minds. He expanded our knowledge to a point few can completely follow or grasp. With profound humility and respect however, the author points out that when Einstein reached the limit humans impose upon their minds, he proved (mathematically) that nothing can exceed the speed of light. Thus, Einstein reached his limit and called it "Perfect".

Einstein reached a point only one human in millions could hope to reach, which speaks for Einstein's greatness. However, he fell into a trap of a 'closed system'. Mathematically, he may have overlooked the simplest logic. Whatever he overlooked is unimportant. It is not the point. He accomplished much and is greatly respected.

You must master your own religion so you can respect it! There is great wisdom and many lessons in your religion. To obtain the most from life through Kosho-Shorei, the first rule is **Respect**. Respect for all things. First, respect for **God**, the **Laws**, your **Teachers**, your **Parents**, and the wisdom of your **Society**. With respect comes self-discipline. True self-defense is a discipline. Discipline yourself to obey even the smallest traffic laws!

It is the result of experience and reflects hard-earned wisdom that enables one to prevent injury. Discipline builds patience. True Self-Defense in a society is to prevent injury to oneself and to others. Going to school is True Self-Defense. It protects you from the hard knocks of life. It makes for a good life for you and your loved ones in the future.

The early Monks studied nature to improve Self-Defense. Some fish are slippery, and hard shells help others to survive. The Squid

and Octopus use a 'smoke screen' of inky colored fluid, ejected from their body to escape danger. The Monks observed insects such as the praying mantis. They watched such animals as the monkey and the crane. They noticed the fiercest of animals (as the tiger and the bear) to be most timid. All animals must blend into the color and design of their environment to survive.

From small clan groups to huge tribes and nations, the laws and customs of your society are your natural environment. You might wish for another, just as a white rabbit or polar bear might wish for another environment. But it would be difficult for them to survive in another environment. Your natural background is where you are at any given time and place.

So if you live in a society you must blend into that society as much as possible. You may become an outstanding member of that society. This is still blending with the society. Thus, you obey the laws of nature by fitting into your background.

The first rule of respect is to avoid trouble. Blend into your background. Use the 'smoke-screen' of good manners, soft words, and public opinion to subdue potential violence. Do not take the law into your own hands. Settle differences before the proper authority. That is why we, as a society, have given certain people authority. The courts are the places of compromise without injury.

Harmony is the goal of a healthy society and a healthy person. Those who develop harmony within themselves are free from illnesses caused by violent emotions. This is the philosophy of a long and healthy life.

AUTHOR'S NOTE

(Depth of Harmony)

THIS BOOK INTRODUCES YOU TO THE DEPTHS OF HARMONY IN THE KOSHO-SHOREI METHOD OF TRUE SELF-DEFENSE. AT THE START OF BUDDHA'S TEACHINGS, THERE WERE TEMPLE DANCERS DEDICATED TO EVERY ASPECT OF THE HUMAN EXPERIENCE.

THE MONKS WHO FOLLOWED BUDDA'S LAWS STUDIED NATURE. PRACTICE WHAT YOU LEARN IN THIS BOOK YOU WILL RECEIVE THE TRUE SELF-DEFENSE AGAINST ILL HEALTH AND OTHER HUMAN PROBLEMS.

HARMONY WITH ALL THINGS IS THE KEY TO A VERY LONG AND HEALTHY LIFE.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

CHAPTER 5
THE FOLLOWING TRADITIONAL STORIES FROM JAPAN
WILL HELP YOU TO UNDERSTAND
THE MEANING OF TRUE SELF-DEFENSE
STORY 1
LOVE IS MIGHTIER THAN THE SWORD

This is a true story involving the use of life-force energy in War Arts and Peace Arts. It is well known in Kosho-Shorei history.

A general was presented with a beautiful tiger from Korea. He kept it in a large cage, where it was often viewed by the public. The general appreciated his noble beast and desired it to be trained.

Inasmuch as tigers had been extinct in Japan for many years, tiger training was a lost art. So, the Grand Master of Swordsmanship decided to attempt the task.

The use of fierce energy to dominate and train the tiger inspired the public's imagination. People from all parts of Japan came to witness this remarkable event. Some were Master Swordsmen, who could quickly decapitate a tiger. Others were farmers and dwellers of distant villages, who came to see the display of skill and courage, which had provoked the nation's interest.

The day arrived and the crowd became tense and quiet when the Grand Master of Swordsmanship entered the cage. He held his sword up directly in front of him. His body was tense with supercharged energy as he glared savagely at the beast.

The tiger regarded this stranger who had invaded his cage as an enemy. Slowly, it retreated into a corner taking a defensive position. The Grand Master Swordsman advanced and sunlight reflected from his weapon. The tiger knew that death stalked him. He turned

in his corner and tried to claw his way through the cage. Finally, he cowered in the corner trembling

The Grand Master of Swordsmanship knew that this was not good. Being able to kill or intimidate a tiger must not be the way to train it. He backed out of the cage and shut the door. The tiger was disturbed and upset. It paced the cage, roaring with rage, fear and frustration. The general and the other spectators were embarrassed and ashamed that the beautiful beast had been mistreated. The tiger quivered with rage and snarled its indignation. Many people dropped their eyes. Many hung their heads. The Grand Master of Kosho-Shorei True Self-Defense and his disciples stood among the crowd, watching the demonstration. He felt compassion for all the people involved. They had lost the tiger and realized that it was only a cat possessing no qualities or manner of cruelty. A tiger's place in nature is to hunt for food. When not driven by hunger, it presents no danger to others.

Quietly, he entered the cage. The crowd gasped as the tiger turned its rage-filled body, preparing to attack and fight to the death. The Grand Master made the ancient Kosho-Shorei sign; "I have no weapons". His body relaxed, as he formed a thought pattern; "My body is empty of impurity as is the inside of fresh bamboo". "I mean no harm". "I come in love and peace."

The tiger regarded him for a moment, then trotted to the Grand Master and rubbed against him, expressing affection. It licked his hand. The Grand Master tickled its rib-cage. They played together for a while. Finally, the Grand Master left the cage. "Love is mightier than the sword," he explained to the crowd. "When one directs his energies to love, there is no need for the sword". The tiger became so tame the people loved it. It was eventually allowed outside of the cage. There, it behaved and became a well-loved pet, harming no one.

AUTHOR'S NOTE

It is correct, that love is the strongest. Evil is a negative force that cannot overcome the positive force of love. Christ often said this!

STORY 2

CHARACTER DEVELOPMENT BEFORE BEING ACCEPTED INTO APPRENTICESHIP FOR TRUE SELF-DEFENSE TRAINING

An old and respected Master of Kosho- Shorei True- Self- Defense lived in a small house, deep in the mountains of Japan. He had not been known to accept a disciple for many years.

A youth, greatly desiring to learn True Self- Defense, climbed the mountain. He sat before the Master's house for many days. Noticing the youth's quiet persistence, the Master invited the youth to be his servant, in exchange for teaching him True Self- Defense.

Months passed, and the youth was unhappy. "Master, I came to you to learn True Self- Defense, not to be a gardener, cook, wash dishes, and sweep the house."

After much consideration, the Master answered, "In everything that you do, you will think that you did it well. But, that is not enough. You must become a chef, a master gardener, a perfect dishwasher and janitor. Otherwise, even if you tried to learn True Self- Defense, you could not master it."

The youth applied himself with renewed efforts, and became these things. The Master then agreed to teach him True Self- Defense saying "Indeed, you have demonstrated the ability to be a master in whatever you do."

The Master proposed a True Self- Defense contest. The disciple was to do his best to hit the Master. Just as quickly, the Master

slipped out of range. The duel continued throughout the day, with the disciple failing to land a blow. Finally, the youth chased the Master through the garden and up a path, while swinging a broom at him.

"I am winning," the Master laughed gleefully. "You are not hitting me!"

The disciple's eyes were opened. He thus learned the true meaning of True Self-Defense is avoiding harm to both defender and the attacker. The Master had only used an escape art. The disciple practiced and learned the escape art, and the philosophy of True Self-Defense.

The Master then gave the youth a diploma, while saying, "Do not injure anyone for any reason. Do not allow anyone to injure you. Civilized people only use the escaping arts for True Self-Defense."

STORY 3

THE FOOLISH HORSE

One sunny day, a Kosho-Shorei True Self-Defense Master and his disciples were on a ferry boat. A Martial Artist, well known for his strengths and skills, was on the same boat. He boasted of his skills. Seeing the Kosho-Shorei True Self-Defense Master, he challenged him to a fight.

The Kosho-Shorei True Self-Defense Master refused with a friendly laugh. Soon, the people on the boat became disturbed by the Martial Artist's bragging and his bad manners. Seeking someone to fight, so as to prove his boasting, and finding no one willing to fight a professional, the Martial Artist returned to the Kosho-Shorei True Self-Defense Master. He loudly issued a second challenge. Politely, the Kosho-Shorei True Self-Defense Master requested the Captain of the ferry to take the boat to a small island close by.

No sooner did the bow of the ferry touch the shallows of the island than the Martial Artist jumped to it and proclaimed he would beat any person who dared to set foot there!

Politely, the Kosho-Shorei True Self-Defense Master requested the Captain to pull the ferry away from the island. This, the Captain was pleased to do. Many people crowded around the Kosho-Shorei True Self-Defense Master, asking questions. What style of Martial Arts did the Master teach?

The Kosho-Shorei True Self-Defense Master answered that his school was one of philosophy, without the use of body contact arts.

"Which philosophy?", a learned passenger asked. "There is only one true philosophy for all the people of the world," the Kosho-Shorei True Self-Defense Master replied with a smile. "Search where you will, you will never find wise men arguing with Foolish Horses."

The crowd on the ferry boat turned and looked at the Martial Artist. He was waving his fists and making loud noises. One passenger remarked that the Martial Artist did indeed appear to be behaving like a Foolish Horse. The crowd smiled.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

AUTHOR'S NOTE

The author found a very similar tale in stories about the Greek Philosophers.

One day Socrates was walking with his students. A man, envious of Socrates' prestige hit him across the back with a stick. Socrates' students were angry because he did not defend himself. They asked him why he did not hit back.

Socrates replied, "If a donkey kicks you, would you kick back?"

How about you, readers, would you hit back? Meaning, there are many people who act like donkeys. We should not bother with them.

STORY 4 (THE TEST) THE FOLLOWING STORY ILLUSTRATES THE PHILOSOPHICAL CONCEPTS OF TRUE SELF-DEFENSE

Once there was a Master of a Kosho-Shorei Temple of Peace, True Self-Defense and Kosho-Shorei Yoga School, who was getting old and desired to retire. He had a beautiful daughter and decided to have a contest. The winner of the contest would receive his daughter in marriage and would be recommended to the Grand Master to replace the old Master of the Temple. After much consideration, he decided upon four disciples to compete in the contest. Three disciples were once Karate men, but the Master decided to give them an equal chance because they studied the True Self-Defense arts diligently. He would follow each disciple in the contest to judge them and to see if they were worthy.

During this time, in Japan, it was the custom for the community

leaders and citizens to request help from the True Self-Defense schools when trouble developed.

Several months passed quietly. Then a bandit entered the town and robbed a citizen of a sack of gold. A crowd of citizens chased the bandit. He ran into a home. The mayor requested aid in capturing the bandit. The Master sent the first disciple to help.

The first disciple entered the house and requested the bandit to give up. However, the bandit refused and attacked the disciple with a sword. After a most difficult encounter, during which the disciple bravely stayed in close, dodging and blocking, he sidestepped and broke the bandit's arm with a chop.

After seeing this, the Master disqualified the first disciple from marriage to his daughter and from succeeding him as Master. He said, "You are still a Kosho-Shorei disciple, yet when you get excited, you forget to use the True Self-Defense arts and use Karate. You may remain in my Temple, and perhaps you will learn the true meaning of True Self-Defense."

Another bandit invaded the peace of the community. The citizens cried for help again. The Master sent the second disciple to direct the hunt which led into the forest. The bandit circled around behind the disciple and attacked him with a sword. Instantly, the second disciple dodged under the sword and broke the bandit's leg.

The Master became very angry when he saw this. Rather than just disqualify the second disciple from the contest, he banished him from the Temple. He said, "You have studied for many years and totally failed to understand the true meaning of Kosho-Shorei True Self-Defense. You are less than a bandit! You are justified by the sword, but not by the spirit of the law! Begone from my presence!"

... weeks passed before the peace of the community was once again disrupted. The Master sent the third disciple to capture the bandit.

The disciple chased the bandit down a path. He yelled "Stop, and surrender!" The bandit stopped. As the disciple drew close and reached for him, the bandit ran up a hill. At the top, the bandit turned and began throwing rocks at the disciple and at the crowd behind him.

Jumping and dodging, the third disciple charged up the hill. He covered his vital spots. He blocked one rock with a forearm, receiving a bruise and several scratches. He finally captured the bandit, by using the Koshō-Shōrei True Self-Defense arts.

The Master considered all of this, then said, "You captured the bandit, without injuring him. For this, I compliment you. However, you were injured. You need more training in Koshō-Shōrei True Self-Defense arts. I must disqualify you from the contest."

Another problem arose shortly thereafter. A house owner discovered a bandit robbing his house. In desperation, the bandit grabbed the homeowner's baby to use as a hostage to insure his escape. The Master sent the fourth disciple and followed him to see how he would handle the serious situation.

The disciple went to the front of the house. He called to the bandit to be allowed to enter. The bandit allowed the disciple to enter the house. There, the disciple spoke softly to the bandit. He reminded the bandit of the mother, how she would feel to have her baby held hostage by a bandit. He inquired as to how the man became a bandit. The bandit gave him the baby to return to its mother. The disciple was surprised. "I am not really a bandit", the man cried. I could not find work. I have no food! I was desperate and hungry!

The disciple's heart was touched. Sadly, he told the bandit, "The law is like a big fish net. Wherever you go, the fish net will catch you. Even if you cut the net and escape the law, your conscience will bother you forever. You cannot escape your conscience!"

It is better to give yourself up. For what you have done to the peace of this society, you must pay. Otherwise, others might be tempted to disturb the peace.

After the authorities have dealt with you, come to the Temple and we will help you with food, clothes and a job."

The Master and the disciple were returning to the Temple when they heard loud cries and angry voices. The disciple rushed back to where the bandit had given himself up. Angry citizens were beating the bandit and intended to lynch him for his crime. This the disciple prevented.

The Master considered all of this. He said, "One should hate crime, but not the criminal himself. He is God's creation. You have taken steps to reform him. You have given him hope for a new life. You have prevented citizens from taking the law into their own hands in a moment of anger. Therefore, my son, I find you worthy to marry my daughter. I will also recommend you to the Grand Master for the position of Master. If he approves, you can be the Master of my Temple."

STORY 5

THE REFORMING GRAND MASTER

Many years ago, in the land of Japan, roving bands of bandits were causing terror in the hearts of good citizens. There was a need for honest people to learn True Self-Defense.

in the mountain village of Kumamoto lived a Grand Master named Kosho (or Mitose). His specialty was reforming criminals, so all of the people of his village called him the "Reforming Grand Master".

One day he received a message from the city of Fukuoka. It was from some concerned citizens asking for help. They wanted him to teach them Kosho-Shorei True Self-Defense. Those citizens had lived in peace and order for countless generations so they were all ignorant of even the basic principles of True Self-Defense.

Grand Master Mitose enjoyed traveling and dearly loved the mountains and forests. So, he decided to go to Fukuoka and take three disciples with him. There were two disciples in his school who had been Martial Arts experts, (Karate and Kung-Fu Masters). They were sincere and tried very hard to learn Kosho-Shorei True Self-Defense Philosophy and escaping arts. He decided to take these two, and one of his advanced disciples with him. The four of them prayed for God's help, asking Him for a safe and successful journey.

Using a Kosho-Shorei method of walking that allows the body and mind to rest, the Grand Master walked many miles without stopping.

On their way, they came to a small farm where the citizens welcomed them with great warmth and hospitality. A feast was prepared in their honor.

During the feast, the mayor of the town noticed that two of the Grand Master's disciples had enlarged knuckles, as do the Martial Artist. Angrily, he approached the Grand Master saying, "What is this? We welcomed you because Kosho-Shorei Masters have, for generations, been said to have never harmed another living creature. You are said to be men of peace, healing arts and wisdom! Yet, your disciples have made deadly weapons of their hands!"

The Grand Master looked at the mayor with soft, gentle eyes for a long time. The entire village watched, and waited for an answer. Finally, the Grand Master spoke, "So, you have noticed my disciples' knuckles? They were Karate men at one time in the past. Now, they are my disciples. As you know, all Karate men build up their knuckles for fighting!"

Then, he said, "For many centuries, some Monks pounded their fists in stone bowls. They practiced clear thinking while suffering stress and pain. This was one method of learning to think clearly when life's circumstances caused stress and pain.

The hard fists became useful to some who fell away from Buddha's teachings. The founder of Koshō-Shōrei considered this when seeking spiritual enlightenment under the Old Pine Tree. He thought about how Martial Artists' hardened their fists, giving them the appearance of evil. Because of the temptation to use the fists as a weapon if driven into a corner, the practice was changed. It was changed by the founder of the Koshō-Shōrei Temple of Peace and True Self-Defense School, seven-hundred years ago.

There are many honorable men in Japan who have studied the Koshō-Shōrei True Self-Defense Arts. Now, because of a few that have turned evil and have used the arts for evil purposes, you treat all Koshō-Shōrei True Self-Defense men with hostility. You fear them. You suspect us of being enemies, when you notice my disciples' knuckles.

Suppose a good and honorable Koshō-Shōrei True Self-Defense man had such knuckles. Suppose even a reformed criminal had such knuckles! Now that there is hate for violence, such men have problems finding jobs. They are treated as outcasts, even as enemies. Maybe some of them are hungry. Perhaps they are becoming bitter.

You have called them your enemies by your actions. It is natural that some of them will accept this and become your enemies. They will return your hate with interest! By your fears and concern for peace and safety you can create more crime and violence. Kosho-Shorei True Self-Defense is always to take the first step toward friendship and peace."

"How can we do that?", the mayor asked the Grand Master Mitose.

"Treat all visitors to your village as you first welcomed us," he replied. "Buddha taught that a person should be one with the group of people he is with. This means that a group of people should always feel as one with whoever joins their group. God made us to live in harmony!"

The feast continued, and the people of the village asked the Grand Master for help. They told him that there were bandits living in the forests and that these bandits had put terror and fear in them. Grand Master Mitose agreed to help them with the bandits.

In the morning, Grand Master, with his three disciples went to see the mayor. He asked the mayor for the safest way to the bandit's cave. The mayor pointed to a path and said, "This path will lead you to the bandit's cave where they live."

Just then, one of the disciples protested by saying, "But Grand Master, why should we worry about a safe path? With your skills, we need not fear anything."

The Grand Master smiled, and then spoke quietly. "How many times have I told you, we Kosho-Shorei men should avoid possible danger? This is the most important part of True Self-Defense."

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

They traveled up the path into the forest. The Grand Master smiled sadly, knowing that his disciples suffered the weaknesses of youth.

Among these is the desire to prove oneself. Properly used, this desire benefits mankind. It causes humans to try harder. "To prove oneself against fools is a fool disguised as a hero," he muttered. The disciples exchanged amused looks behind the Grand Master's back. The Grand Master often muttered to himself. They assumed it was nonsense, because they often could not understand the meaning of his words.

The Grand Master also smiled in amusement. At age one-hundred and seven, he was still trying to figure out the meaning of the many things the last Grand Master had muttered. A bird suddenly flew from a bush up the trail. A small rabbit ran down the trail toward them. It saw the Grand Master and stopped. Then it ran in a down-hill direction from the trail. The Grand Master turned and spoke to his disciples; "What message have the bird and the rabbit given us?" "The bandits may have been watching the village and set a trap for us up the trail," the disciples said, pointing to where the rabbit had run.

The Grand Master smiled fondly at his disciples. "What should we do now?" "We should go in the direction that the small animals came from," answered one of the disciples.

Grand Master Mitose stared at his disciple in astonishment. He said, "You are indeed a worthy disciple." Then they climbed up a slope and up a cliff, looking for the bandits. On the side of a hill, they heard loud jeers and laughter coming from behind some bushes. Grand Master Mitose and his disciples looked down from the hill and saw the bandits.

One of the bandits looked up and saw the Grand Master and his

disciples he pointed and nollered, "Hey, Look! There are the brave champions who are helping the poor people of the town to defend themselves!"

"Cowards to teach cowards," another bandit yelled at the Grand Master and his three disciples.

As Grand Master Mitose climbed the hill, he observed his disciples. They neither showed fear nor shame and he was proud of them. "Should we go teach them a lesson?" he asked his disciples. "No, Grand Master," one disciple replied.

"They have chosen the time and the place," the advanced disciple added.

"You have taught us, a man who hears the challenge of a rat, does not degrade himself by entering the sewer," the other new disciple said.

"I do not remember saying that," the Grand Master retorted. "Are you sure I said that?" "Well, something to that effect," the disciple answered.

"Yes," the Grand Master agreed, "I thought not! Those bandits are human beings, and God's creations. I would not have spoken so badly about them. To do so is disrespectful of God."

They soon out-distanced the bandits, due to perfect physical conditioning. Climbing a hill, they turned and looked down at the edge of the forest.

A few moments later, the bandits ran from the forest. They were tired and angry. Glaring up at the four, they shouted insults and threats, while making obscene gestures.

"Filth from the sewer", one of the disciples said quietly. "Murderers and thieves," the other disciple agreed. "The world would be better off without them."

"No! No!" Grand Master Mitose told his disciples. "That is the sort of talk that leads men to the war arts! You are good disciples! To

hate evil that men do is correct. To hate men is wrong, it is self-destructive. To the degree that you hate men, to that degree you cut yourself off from God! He made those men down there. A part of God is inside each of them. There is always hope they will reform!"

The disciples looked at their Grand Master, with love and sadness in their eyes.

One of the disciples spoke gently, "Grand Master, the idealists say such things, but it is not practical in this world. We have heard of the evil things that bandits do. They are evil and there is no good in them. Only good strong men with better weapons than those bandits can restore peace."

Grand Master hung his head, for he loved his disciples. He then said, "You are wrong. It is not idealistic. We do not need weapons to reform bandits. With God's love, men can do anything. God said to love your enemies, and I will soon prove it to you!"

The challenges, brags, and insults of the bandits disturbed the tranquility of the lovely countryside. "Come down and fight, brave Grand Master of the Temple of Peace!", the bandits shouted, then roared with laughter.

Then the Grand Master considered what his three disciples had said. He then said to himself, "The unfortunate thing is that man is too busy with making a living and raising a family to handle social problems with patience and wisdom. The use of force to overcome force is an impatient answer. It is merely a socially accepted excuse for violence and destruction."

"I am going down to talk to them. Often, men will reform, if approached properly and treated fairly. Perhaps they will surrender to me. You three disciples stay here and watch from the distance. I will reform those bandits. Do not interfere because God will help

the Grand Master prayed for God's help, and his three disciples prayed with him.

All the bandits became quiet and apprehensive as the Grand Master of the Kosho-Shorei Temple of Peace and True Self-Defense School walked down the hill toward them. Their insults had been made because they felt secure in the belief the Grand Master's faith forbade him to fight. There were stories told of monks who had given their money rather than fight.

Now, other things they had heard about the Kosho-Shorei True Self-Defense followers came to their minds. Those who practice Kosho-Shorei were said to have some source of energy and spiritual power from secret exercises. A few of the top Samurai Warriors had studied True Self-Defense in the Temple of Peace. They had become so skilled they did not even draw their weapons for warfare. They used only their spiritual powers. Now, the Grand Master of Kosho-Shorei stood before them.

Grand Master Mitose smiled politely and bowed. Automatically, the bandits returned the bow. A good sign. They had been raised by good parents. He noticed the fierce expression on some faces and the worried expressions on others - both were signs of fear.

Fear is unhealthy. No real peace is possible when fearful. Communications are restricted by fear. Love and respect are the only really true workable form of law. "Fear not! I do not know what stories you have heard; however, Buddha taught that no harm must be done to others. You have nothing to fear, I come in peace I pray for peace. I pray that no harm will befall any of us." Grand Master Mitose placed the palms of his hands together and prayed to God for peace and harmony.

"Why are you here?", the leader of the bandits demanded. "If you believe in peace, then give us your money," another bandit said. Several of the bandits began laughing as their courage returned.

Grand Master Mitose laughed with them. "I am sorry, I have no money. Some of you look very poor and hungry."

"I bring an offer worth more than money. I know you were once good children. Think of your mothers, your fathers, your friends. No one that loved you told you to be a bandit. Now they are ashamed of you. I offer you an opportunity to redeem yourselves."

"First, I must accompany you to the proper civil authorities. I will speak in your behalf, saying that you came because you are sorry and wish to reform. After they have dealt with you, I will teach you Koshō Shorei if you can learn. If you cannot learn, I will speak to friends. Perhaps I can get you work with farmers or fishermen. Then you can live a natural, respectable life with a family of your own to love and care for."

The bandits shuffled their feet and looked distant. "It is too late for us," one of the bandits decided.

"Perhaps, if we reformed without giving ourselves up to the law?", another bandit suggested hopefully.

Grand Master Mitose shook his head. "I am sorry. Where but in a collective conscience of mankind and our sense of justice do we approach closest to God? You must turn yourselves in and suffer the punishment of the law. Otherwise, your guilty conscience would separate you from other people and God. You would never be happy. You could go to the other side of Japan and work and perhaps never be discovered as a bandit, but you could never be at one with yourself and have true peace. What I offer you is a chance to reform and become respectable. Will you come with me?"

Several bandits showed frustration and anger. Some were shedding tears while shaking their heads to indicate they would not turn themselves in. One bandit drew a sword. "Are you saying bandits are not respectable?", he demanded. "How can you know the hardships that have driven us to fight society?"

"In your heart, you are a good man," Grand Master Mitose replied with concern. "If you did not have a guilty conscience, you would not seek to justify being a bandit. The part of God inside you knows bandits cannot be respectable."

"Ah- hee!", the bandit screamed. He rushed at the Grand Master, and swung the sword at his neck.

The Grand Master bent over and touched the ground. The blade passed harmlessly overhead. Another bandit Karate kicked at his short-ribs. The Grand Master hopped sideways, twice forward, then one more side hop. This placed him behind the bandit with the sword. There, a bandit threw a crude punch at the Grand Master. He cross-stepped, out of its way.

The bandit with the sword turned. He stabbed underhanded with it, just as the Grand Master side-stepped. It drove directly at the crude-punching bandit's heart. The Grand Master's hand flashed out. He pushed the blade aside so it only cut the bandit's clothes.

"You tried to kill me!", the bandit shouted, punching the bandit who had the sword.

Huge arms circled around the Grand Master from behind. Instantly, he squatted like a frog. The huge bandit was surprised to find that he was hugging himself. A foot swung at the Grand Master's face. He hopped backwards, through the huge bandit's legs. The huge bandit spun right. The Grand Master hopped left. The huge bandit looked about. Not seeing the Grand Master, and being a superstitious man, he ran away in terror.

The leader of the bandits charged with a sword. The Grand Master jumped to a spot he had previously noted. The leader raised the sword high, then brought it whipping downward at the top of the Grand Master's head. At the very last instant, the Grand Master hopped sideways, turning his body in mid-air. The sword broke against a tall rock which the Grand Master had been standing directly in front of. "My sword! You have broken my sword! It has been in my family for five generations, and you have broken it!"

The leader rushed to the crude-puncher and the other sword-swinging bandit who were wrestling and snatched the bandit's sword away.

The Grand Master stood watching a man twenty feet away jumping towards him. He watched with admiration as the man rose incredibly high in the air and seemingly flew toward him. At exactly the right instant, the Grand Master made a three foot hop, at a right angle away from the man. He appeared to be in the right position for a snap sidekick. The bandit side-kicked just as the Grand Master hopped again out of the position and landed on his feet. The side-kicking bandit crashed on his backside into the dirt and small rocks.

"You jump very well! I think, perhaps you can learn True Self-Defense," the Grand Master smiled hopefully.

The leader interrupted the Grand Master by swinging the sword at him several times. Reluctant to leave such an excellent jumper without encouragement to study Kosho-Shorei, the Grand Master squatted under the first swordstroke.

"I am sure you can be taught how to land properly." He jumped as the sword flashed under his heels. "You will never know if the authorities will go light on you if you do not seek forgiveness." He was forced to pivot and hop a "Z" pattern as the bandit leader jabbed at him with the sword point. "Break my sword, will you?"

...will teach you true Self-Defense! You do not need a sword! Come and learn the ways of peace," the Grand Master told him. He side-hopped out of the way of another charging bandit. The bandit ran into the leader. They both stumbled and fell.

The back of the leader's head was directly in line with a rock. The Grand Master made a long dive. It was difficult, but he managed to cup the leader's head in the palms of his hands an instant before it struck the rock.

Running footsteps on the ground sounded behind the Grand Master. He rolled aside and into a grasshopper position. As he did a bandit groaned, grasped his ankle with both hands and fell to the ground. "Ah, oh, oh, Ah, I broke my ankle," he yelled.

When the bandits heard all this loud crying and hollering they stopped for a minute and looked at the Grand Master in silence.

Grand Master Mitose first used the escape patterns, but he realized that there were too many bandits, about fifty of them. He would be escaping to no end, so he decided to use his spiritual energy power. Then, his whole body began to shine with an aura around it.

The Grand Master broke the silence by saying, "Do you want to reform, to believe in God, so you can go to heaven? Or do you want to continue doing evil and go to hell?"

One bandit pulled the sword from the leader's hand and broke it, saying, "I will never fight again as long as I live!" Then the bandit leader said, "We all want to give up and reform so we can go to heaven. I will never be a bandit again!"

Smiling with happiness, the Grand Master bowed politely. He walked over to the bandit with the injured ankle. Looking, he saw it was a simple dislocation. He said to the bandit, "I will fix it for you," and he fixed it.

Grand Master Mitose and his disciples led the reformed bandits to the district judge. On the way he said, "Truth is still truth, a fragment of God is in each human being. Therefore, we must never hate human beings, only the wrong that they sometimes do."

"Yes, Grand Master," the three disciples replied: "There can be no higher desire than peace and harmony."

On seeing the District Judge, the reformed bandits gave him all of the money and jewels they had robbed or stolen from the people.

After they gave everything back, Grand Master Mitose asked the judge to show mercy towards the reformed bandits and to pardon them. He said that he would take the responsibility to see that they stayed reformed. So, the judge did what the Grand Master asked.

The Grand Master took the reformed bandits to the mayor of the small farm town. He talked to the mayor and told him that the judge had pardoned them. He then asked the mayor to ask the farmers to teach the reformed bandits how to farm. For the Grand Master knew that there was plenty of land there; they could clear some forest land to farm on. So, the mayor asked the farmers and they agreed to teach the reformed bandits how to farm.

The Grand Master bowed, thanked the mayor and the farmers and said, "Good-bye." He turned to the reformed bandits and said, "I will be coming back this way to check on you when my mission is completed in Fukuoka. When I return, I will take some of you with me to teach you Koshō-Shōrei True Self-Defense. Be good farmers and learn all that is taught to you." He bowed, said "Good-bye", and went on his way with his three disciples.

When Grand Master Mitose reached Fukuoka, he opened a Koshō-Shōrei Temple of Peace and True Self-Defense School. There, he taught the people how to defend themselves in True Self-Defense.

One year passed, when Grand Master Mitose called his advanced

disciple and told him that he was to take charge of this Kosho-Shorei Temple of Peace and True Self-Defense School. He then gave his disciple a diploma, saying "You are now the Master and Minister of the Temple and School. I must return to the head Temple, with the two disciples I came with." So, Grand Master bowed, said good-bye and went on his way.

On his way to the Head Temple, the Grand Master stopped at the small farm town. There, he checked up on the reformed bandits and saw that they were doing well. He was pleased.

Grand Master Mitose then took ten reformed bandits with him to the Head Temple where he taught them Kosho-Shorei True Self-Defense for several years.

After training the reformed bandit disciples, he sent them back to their own town to open a Kosho-Shorei Temple of Peace and True Self-Defense School. They trained reformed bandits and near-by farmers at their Temple.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law-officers. Live in peace and be happy. Thank You!)*

AUTHOR'S NOTE

Kosho-Shorei Ministers meditate while practicing punch exercises. They punch special boards with their bare fists. The purpose of board-punching is to develop spiritual will-power.

The true meaning for this practice is to punch the evils of the world (Earth) and destroy the evil in the mind.

Kosho-Shorei Ministers never use their fists as weapons. In the field of Martial Arts such as Karate and Kung-Fu, fists are developed for one purpose - to use them as weapons.

WHAT IS EVIL?

EVIL IS AN UNGODLY SPIRIT AGAINST TRUTH. It is against God, the laws of mankind and government - also against anything which is true and right.

Evil is being greedy, jealous, and violent against our society. War is also evil.

In Kosho-Shorei, we dislike all evils, so when we practice the punching exercises we are doing so to destroy the evil in the mind. This is done by bringing the evil spirits out of the mind and placing them on the objects you are punching.

STORY 6

THE HONORABLE GREAT GRAND MASTER (THANK YOU. MASA)

In the town of Kumamoto, in Southern Japan, lived a Great Grand Master of Kosho-Shorei True Self-Defense. He was also a master of psychology. When this story happened, he was 120 years old. His real name was Masa-yoshi Kosho, but everyone called him "Thank You-Masa".

Why did they call him that? Let us watch and find out.

Each morning when he awoke, he would blink his eyes and look around. He would nod to the morning sun, and the chirp of the bird would bring a smile to his face. The sounds of his family would make his smile grow wider. He believed that it was the mercy of God and Mother Nature that he did not die during the night. He rejoiced that he had another day to enjoy nature, his family, his neighbors and his friends. This made him so happy he would cry out, "Thank You! Thank You!"

Once when walking with a friend on a rainy day, his foot slipped, but he jumped and escaped from being injured. He cried out, "Thank You! Thank You!"

His friend asked why he cried out "Thank You!". He replied, "I could have been injured. Because of God's mercy, I have not been injured. So, I said my gratitude to God."

On another day, when he was 127 years old, he almost received a bump on the head from a falling tree branch, but again he jumped and escaped from being injured. He again cried out, "Thank You! Thank You!"

One day, when he was 130 years old, one of his good-hearted disciples got sick. Great Grand Master went to visit him. He told his disciple, "There are many people suffering from sickness in this world, many worse than you."

Because of God's help and mercy, you are not suffering much. You should thank God." He then prayed, and cured the disciple by using the Koshō-Shōrei energy healing art. Then he cried out to God, "Thank You! Thank You, for healing my disciple."

When he was 137 years old, he was returning home late, from being at a friend's house. Along the way, a ferocious-looking bandit leaped from behind a bush. The bandit whipped out his sword and demanded his money. He smiled, bowed, and handed the bandit his money. As the bandit turned to go, he cried, "Thank You! Thank You!"

The bandit turned in astonishment, realizing who he had just robbed. He knelt in front of him and returned the money. The bandit said, "I'm sorry. I now know you are the Great Grand Master of Koshō-Shōrei True Self-Defense. I have heard of your skills. You could have escaped easily, but you gave me money and you said, 'Thank You!'. Why?"

Thank-You Masa replied, "I thought you might injure me with that sword. You chose not to. Suppose it had come to a fight, you might have injured me. Fortunately, in God's mercy, this was all avoided. So, I said thank you to God, and also to you."

The simplicity and beauty of this statement so affected the bandit, he gave up his evil ways. He became a disciple of Thank-You Masa's. After years of devotion and study, the ex-bandit became a well-known Minister of Koshō-Shōrei True Self-Defense. People called him "Number Two Thank-You Masa", and they also called him a Saint.

When God finally was calling Thank-You Masa to heaven, at the age of 150 years, he gathered his family, friends and disciples before him. He told them how grateful he was for being born a human being.

...had been born an animal, such as a dog, cat, horse, or cow, he would not have had any control over anything. He was thankful to have been a human so as to have some control over his destiny. He told them that if we forget to give thanks, we are less than the animals. This is because all animals have a sense of thanks.

"So, always remember to give thanks, first to God, then to others." He nodded his head, and cried, "Thank You! Thank You!". Then he smiled and passed away.

AUTHOR'S NOTE

REMEMBER, DO NOT FORGET THANKSGIVING DAY. WE SHOULD THINK THAT EVERY DAY IS THANKSGIVING DAY AND GIVE THANKS TO GOD, JESUS CHRIST, BUDDHA, HUMAN BEINGS AND NATURE, INCLUDING ANIMALS, BIRDS, FISH, PLANTS AND OTHER THINGS.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

STORY 7

EVERY DAY FINE AND HAPPY (DO NOT GRUMBLE)

Near Tokyo, Japan there once lived a Koshō Shorei Minister by the name of **Reisan**. He gave many sermons about the seemingly small faults that actually poison the **human body** and shorten the life-span.

New disciples in the Koshō Shorei Temple tend to go through attitude changes. During the first or second week, they are excited and happy. During the third week, they usually begin to over-exercise, as the feeling of competition develops. The next stage is grumbling. Minister Reisan would then gather the disciples and ask them how they felt about their past and if they were happy. The disciples usually just looked at each other. Minister Reisan would then explain that human beings are always grumbling.

When summer comes, they say it is too hot.

When winter comes, they say it is too cold.

When they must go to school, they grumble.

When they must work for a living, they grumble.

When they break the law and are punished, they grumble.

They forget what they did to society and grumble that the punishment is unfair. Often, they grumble so much that they convince themselves that they are innocent. They begin to blame the police, the judges, and the prisons- saying it is unfair.

Grumbling and anger affect the brain and health. Weak people enjoy nursing their wounds. They find satisfaction in feeling sorry for themselves.

As long as they condemn another, they feel superior. Anyone who can grumble enough to feel unfairly treated can convince

...morally superior to those who did him the real or
imagined injustices

The big wrongs of the world often start from little seeds of
grumbling

Happy people do not end up doing wrong things. The grumbler
does not see the bright and happy today, because his mind is upon
the impossible. The impossible is trying to change yesterday.
Yesterday can be avenged perhaps, but never changed.

Today is the bright and happy day! To be fine and happy today is
to be fine and happy on that today we now refer to as tomorrow.

True Self-Defense gives long life and health. Happiness causes
right living and health. Right living and health do not cause
happiness. We must practice happiness. Shout with joy in the
morning! Smile at people from your heart! God is love. The human
expression of God is happiness in the heart and a smile upon the
face. BE HAPPY!! SMILE!!

AUTHOR'S NOTE

Even if a person has been unfairly treated, or even unfairly put
into prison, that person has the right to appeal the unfairness to the
proper or higher courts. To merely grumble dims life - and shortens
it. Each day should be considered as Christmas and New Years.
with a smile!

CHAPTER 6
THE KOSHO-SHOREI RELIGIOUS BIBLE
OF TRUE SELF-DEFENSE
AND THE
COAT OF ARMS

There is always something you do first, before beginning your exercises. It is known as moving meditation. It can also be referred to as Kosho-Shorei Yoga.

The advanced exercises are not shown in this textbook. So you will first truly master these basic exercises. They resemble Indian Yoga exercises in many respects. The methods of doing these exercises are different.

Kosho-Shorei wants to build the heart, lungs, pulse rate, rise and recovery (endurance), in a way different from Indian Yoga (This is no criticism of the Indian Yoga, just an explanation of the difference.)

These movements are to be thought of as an exercise. The mental parts of meditation will be explained separately. Do not combine the meditation with the exercises other than as instructed in this book. There is a definite way to do full meditation. You would need no instructions if you already knew the way. (There is the full range of meditation, and highly specialized meditations that are a part of the full range. The wise person specializes, if he wishes to, after experiencing the full range.)

For the purpose of this lesson, think of the Coat of Arms movements as exercises.

THE RUSHO SHOREI
COAT OF ARMS
EXERCISES
EXERCISE 1
MEDITATION AND ENERGY COLLECTION

You will start and finish this series of exercises in the praying position. Stand in the praying position, with the feet placed at shoulder width. The toes should be pointed out, at forty-five degree angles and the chin kept in.

Make a covered fist out in front of you and slowly swing it to below the navel. Inhale deeply through the nose. Swallow the air. Using the stomach muscles, push the air below your navel. Hit three times with the covered fist. Exhale.

There are more explanations about this exercise in the breathing exercise section of this book.

(ATTENTION)

Remember, the feet are at shoulder width, and the toes are pointed at forty-five degree angles. The reason for this is that it makes it easy to close the anus opening. When the anus is closed, all the energy (the air) that you swallow stays in the body and below the navel.

In the Oriental countries, those who always stand in this position and breathe through the nose live long healthy lives.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

EXERCISE 1

MEDITATION AND ENERGY COLLECTION



Praying Position
PRAYING TO GOD FOR PEACE)

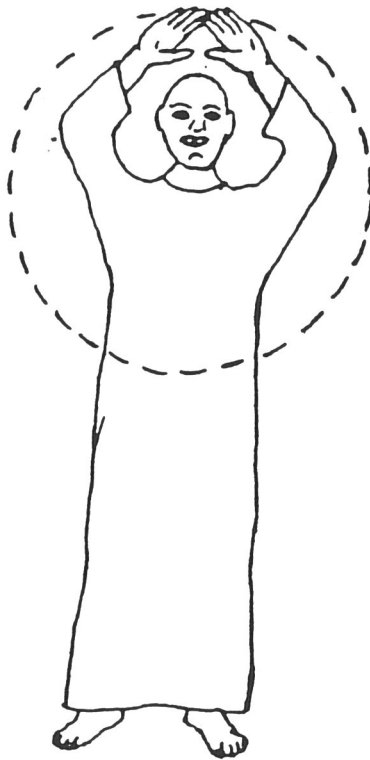


Covered Fist Position
HIT THREE TIMES WITH
COVERED FIST

EXERCISE 2

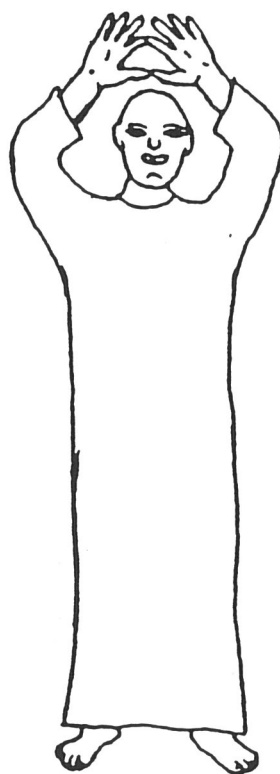
SLOWLY, swing your hands out on each side of you. Bring them up over your head. Touch your fingertips together. The crook of your arm will be at about ear level.

This circle, sweeping upward and over your head, represents the Universe.



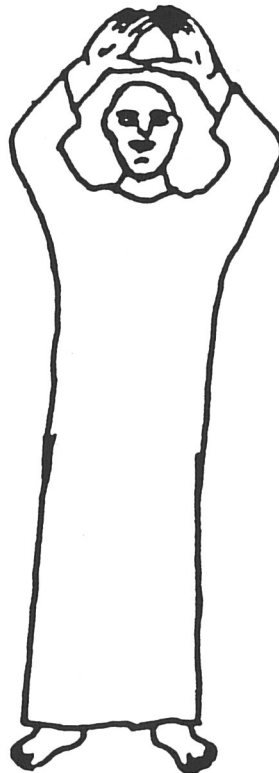
EXERCISE 3

Touch your hands and index fingers together, while spreading your hands wide. This represents the sun. The wide-spread fingers represents the sun's rays.



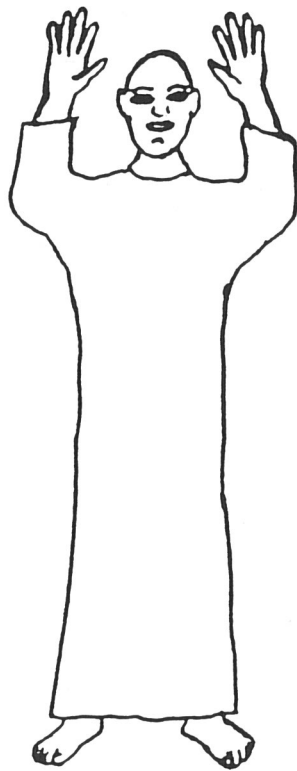
EXERCISE 4

Bring your fingertips in, from the "sun-ray" position, so that all touch at the tips. This represents the moon.



EXERCISE 5

Separate your hands, horizontally, about eight inches. Spread them wide. This represents the stars.



EXERCISE 6

Return to the first position, with the right fist covered by the left palm, below the navel



Covered Fist Position

Exhale and inhale - hit three times with the covered fist

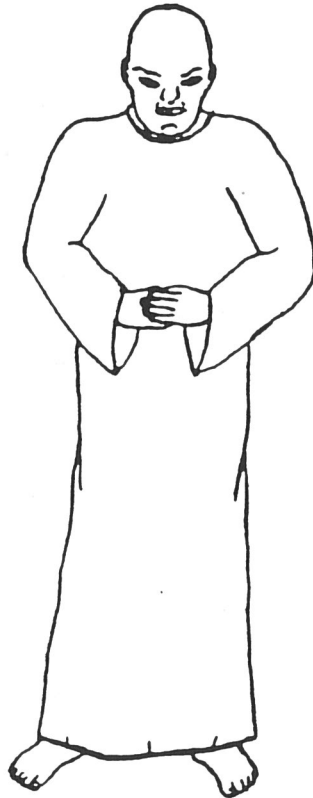
EXERCISE 7

Look upward to the sky. This means heaven.



EXERCISE 8

Look down in front of your feet This means earth



EXERCISE 9

Look straight ahead. This means human being



Exhale and inhale, hit three times with covered fist

EXERCISE 10

With the right fist still covered by the left palm, raise them to the heart level, directly in front of your chest

This meaning is, no harm or violence. Covering the fist also means, "it is a treasure," a treasure to hide in the pocket



KOSHO SHOREI COAT OF ARMS (COVER THE FIST)

EXERCISE 11

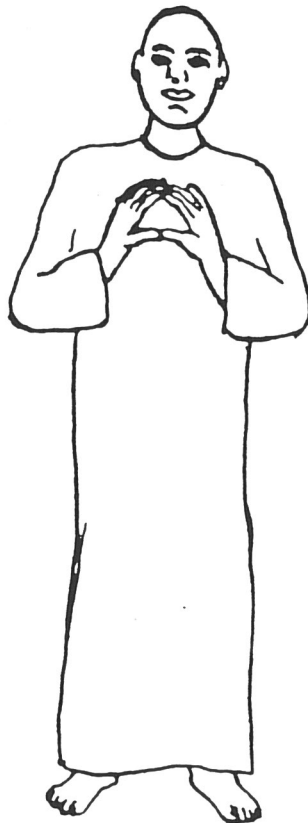
Now, open the hand, palms pointed directly away from you. They would be pointing directly at someone in front of you. Straighten the fingers of each hand. Spread the thumbs back. Touch the tips of the thumbs together. Touch the tips of the index fingers together.

Meaning: I am not carrying any weapons. I have an open heart that wishes harm to no person or thing. Looking through the center hole means, to see only the good part of man.

The hand shape means, mountain. My heart is like a mountain. This expresses the feeling one gets in his or her heart when looking at a tall majestic mountain.

MOTTO: *(Please believe in God, respect the law, especially do not use any violence or break the law for any reason and cooperate with all law officers. Live in peace and be happy. Thank You!)*

EXERCISE 11
KOSHO SHOREI COAT OF ARMS (OPEN HAND)

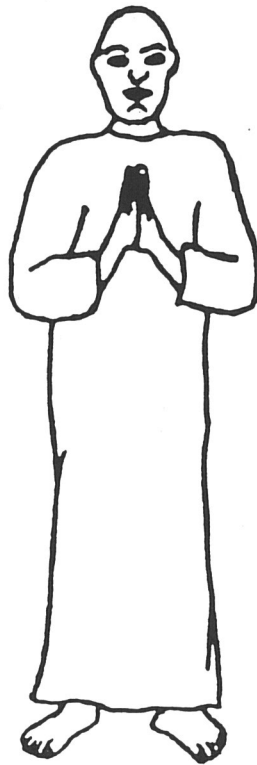


EXERCISE 12

Placing palms and fingers together in a straight line is the prayer position.

Meaning: this is a prayer for divine intervention, "Please God, help me." No violence.

This is the end of the Coat of Arms exercise of Kosho-Shorei.



KOSHO-SHOREI COAT OF ARMS
(PRAYING TO GOD FOR PEACE)

KOSHO SHOREI TRUE SELF-DEFENSE THREE STANCES

Kosho-Shorei uses three stances against opponents. These are the hand positions to the stances, as may be seen in the Coat of Arms.

FIRST HAND AND STANCES POSITION

The fist is covered with the palm of the other hand. This is for standing against a bare-handed attacker. It also refers to the law of the fist.

Meaning: I will not hit you or show the fist to the public.



COVERED FIST
POSITION
USE THE
ESCAPE PATTERNS