

## Modern Budo, Ancient Wisdom

### An overview

In my book set, the focus is a balance between ancient values and modern perceptions, with Budo a familiar focus. The following is a brief outline of the explored themes. Essentially, the position taken is that advances in commerce and technologies place the individual at a blind bend on the path through life, a position where they are unable to see beyond immediate physical needs. To remedy this, I offer a psychological model with a simple foundation - all complexes arise from a fundamental conflict between the psyche and the organism. In Freudian terms, the conflict is between the Id, the Ego, and the Super Ego. In Jungian terms, the conflict is between the conscious and the collective unconscious. In my terms, it is conflict between the psyche conscious and unresolved issues. Although explained in detail and greater clarity in the books, all words arc back to ancient origins. For example, many English words arc back to the Greek and Latin languages. The word psyche derives from the Greek word for soul. In these terms, the psyche is distinct from the physical organism with the potential to work with it to achieve higher goals for the overall personality.

The words psyche, divine, and similar words band about over millennia and change in meaning to a point where they lose their distinctiveness. For some scholars, the psyche is the culminating essence of a complex personality, or a collective outcome of interconnecting personality parts. Other scholars use the same word in different ways. I choose the original Greek meaning, the soul, that which survives the organism.

This meaning implies that the psyche existed before the birth of the organism, and survives its death; failure to understand this is due to post-birth amnesia. Post-birth amnesia applies to the organism and begins during the infant stages, a time when the organism is too fragile to experience the full import of the psyche. Through conditioning, the organism overrides the psyche to pursue active organic or corporeal goals. The psyche aims to work in tandem with the organism, but the self-centred organism draws excessively on

psyche energies to fulfil its own needs. This forces the psyche to withdraw to preserve its life force and this, consequentially, induces a condition similar to slumber, hence the sleeping psyche. As the organism sleeps to recoup its energies, so the psyche does something similar to self-preserve. Whereas physical sleep regulates, psyche sleep persists.

The essential withdrawing of the psyche leaves the organism in a perpetual state of existential crisis. To avoid deep depressions, it indulges in all forms of distractions revolving around primal drives, each time reinventing the same experiences in *déjà vu* fashion. The psyche has knowledge of life before the birth and after the death of the organism. Its aim is to balance its needs with those of the organism, and thereby achieve internal harmony. Unfortunately, the conditioning processes the organism passes through in early life predispose it to imbalance; hence the origin of personality dysfunction. As a result, complexes of all sorts plague the brain of the organism and spill into daily life. To combat the rift between the life-quality of the psyche and the life-needs of the organism, the organism develops a unique identity that operates within a specified framework of reference. I call this the intersection leading to an ever-distancing pseudo-consciousness that later separates almost irretrievably from the psyche.

For this reason, the adorable and divine psyche of the baby is visible for a short period, then fades from physical sight as it layers over by conditioning and ensuing experience. Using its organic needs and ambitions, the organism uses its pseudo-conscious to take centre stage. This induces complexes that further suppress the psyche. The complexes have the capacity to influence the personality, and lead to dysfunction that eventually manifests in physical behaviours and interaction difficulties.

Another glimpse of the psyche emerges when people find love. However, biological needs hold sway, followed by domestic necessities, and eventual emotional strife as the various personality complexes clash.

The divine psyche glimpses yet again when those who find love have a child. When it is first born, they look directly into the eyes of the psyche and for duration feel absorbed by its beauty. However, the cycle continues as the organism again takes centre stage and the child follows suit. The entire personality revolves around the needs of the organism, its looks, social standing, and the satisfying of primal needs in sophisticated ways. Pre-birth promise, and post-death expectations, falters. The entire organism knows only corporeal or empirical experience.

The downside of this separating of body and psyche is ignorance of the vast amount of information outside the confines of organic logic and reasoning at the intersection. The intersection of life between the point of birth and death forces a narrowing of attention based on compatible experience. It permits only certain types of information and experience, everything else falls conveniently to either side of the focussed personality with everyone falling into a pattern of life. Social agreements regarding standards of conduct predominate. Pre-birth and post-death knowledge and experience is exempt.

The formulation of an intersection within the personality relies on physics. Unfortunately, this ignorance leaves pseudo-consciousness open to all previous experiences good and bad, with the bad always encroaching in disguised forms. This is exemplified by looking at history, and this oversimplified and bitty story offers clues.

In Greek mythology, in prophesy, Acrisius, the king of Argos, is warned that if his daughter, Danae, gave birth, the offspring would grow up to kill him. To avoid this, and not wanting blood on his hands, he locked his daughter in a tower where he hoped she would perish. Unknown to him, the king of the gods filtered into the tower in the form of a shower of gold and impregnated Danae. The offspring, Perseus, was a demigod, half god and half man. His father, who entered Danae as a shower of gold, was the powerful Zeus.

In a further effort to avoid his death at the hands of his son, Acrisius put Danae and Perseus in a boat and pushed them into unknown waters, hoping they would not return. Some years later, when Perseus grew up and his mother had returned, a ruler forced his mother into

marriage, and to save her, Perseus promised to bring back the head of Medusa. The ruler, knowing that anyone who looked at Medusa instantly turned to stone, was confident Perseus would not return.

However, Perseus prayed, and his prayers were heard, he received special abilities and a sword. He successfully negotiated his way towards Medusa, and instead of looking at her and turning into stone, he walked backwards while seeing her reflection in his shield. At an opportune moment, he cut off the head of Medusa and returned before the ruler could marry his mother. He won the favour of the gods and the king, and freed his mother. This is a ridiculously sketchy and sparse description of a legendary story, but why am I relating this story?

The answer is that the story exists. Everything in the human made world manifests from within the internal world, therefore, the story, although seemingly fictional, exists in the internal world. This is true of all the Greek myths, and those of other cultures through time. They exist, and this provides a heavily laden clue to what resides within the psychological environment hanging over from pre-birth times. Gods, goddesses, Gorgons, and many other considered fanciful creatures, remain active. They would not be part of history if they did not exist.

A rebuff to this idea is that they are unreal. However, this brings into question what is real. This is a slope too slippery for most people because they live in that area of reality dependent on common agreements, the intersection. What is true or false depends on mutual public opinion, and the real and the unreal form the basic fodder of abounding and supportive philosophies.

When hearing the story of Perseus, by a better storyteller than me, it somehow magically comes together in the imagination with a reconstructing of the events. It comes to life, but how can that be if it is unreal. How can something not existing impinge on the senses? Such reasoning leads to a conclusion that the external and internal world exist independently, each one having the capacity to influence the other in unforeseeable ways.

This separation is emphasised in modern perceptions. People look towards physics and reliable conclusions to rationalise the real world, reliable in the sense that people have to agree on what is real and unreal, a majority decision. The outer world is reasonably easier to define as it forms a common and predictable experience for everyone. The inner world is subject to independent and individual interpretations.

The internal world often presents as fictional, as if made up. The premise here is that is only partially true. Each individual manipulates inherited traits that through crypt-transference (unknowingly) carry over the generations. The story of Perseus is as true and real today as millennia ago, but less evident in the public consciousness. The details may change according to individual perspectives, but the themes remain.

The premise is that many psychological dysfunctions derive from those crypt-transferences, and instead of interpreting precisely according to history, morph into something different, something harmful, as well as fascinating; they form unresolved issues. Every hour of every day, such ideas, as in history, push remorselessly into a deprived area of the personality generally made off limits to the rational thinking of the intersection. To speak of such stories invites ridicule.

There are other considerations, evidence, for example. However, when dealing with issues of the mind, evidence is a defunct word. For example, there is no proof of hate. What are provable are the visible behaviours ensuing from hate, but these are processes of analyses, not evidence of hate. This is true of other personality features such as anxiety, and at an extreme, posttraumatic stress. The causes evade proof while the processes involved in related behavioural analyses remain actively acceptable.

From this, it follows that each individual lives within an intersection of sharable thinking, and dissuaded from investigating anything outside that intersection for fear of ridicule, or instability. However, if the story of Perseus remains active today as it did millennia ago, then over such long periods a phenomenal amount of crypt-transferred

activity takes place outside awareness of the preferred intersection. For protection, the sociable aspects of physical life provide a degree of comfort regarding the status of sanity. To believe that Perseus is active today risks reports of mental instability and a need for psychological or psychiatric intervention.

Unfortunately, the processes involve physical and observational analyses that omit any metaphysical content, the actual causes. That the word metaphysical exists indicates that metaphysical experiences also exist - the term 'meta' meaning transcending original limitations. Such experiences are more common than people might believe. For example, there is no way to put love in the lab, dissect it, and name all its parts; it is invisible, untouchable, yet a vitally important part of human life, it transcends the limitations of the organism.

To understand love we need to go beyond the processes of analyses; it is metaphysical and understood only by the individual. People say they know what love is, but they refer to the rational processes of understanding how love affects people. Love is not an object of the physical world and therefore unavailable to scientific scrutiny.

Pain also is not available to scrutiny, only the physical processes resulting from pain. Because the organism sees only itself, the excuse here is that the processes of pain are the pain, the processes of love are love, and the processes of hate are hate, there is no independently identifiable entity.

The reason for this conclusion is that people seek to answer metaphysical questions using physics. This is a contradiction. No one evaluates badness using the processes of goodness; the principles of goodness and badness differ entirely with one negating the other. This applies to physical and metaphysical problems; they counteract as one uses the defined principles of the other. To use physics to answer metaphysical questions involves inherent bias. As physics persuades public opinion, and the public expects physics to answer all metaphysical problems, a false perspective leaves unresolved issues of the past in precarious limbo.

Because of persuaded public opinion, fewer people learn to think independently of the intersection, and consequently fail to grasp the

significance of their metaphysical psyche experiences. Consequently, the concept of a psyche independent of the physical organism relegates to fanciful thinking due to lack of evidence.

Observations of an expiring person reveal no additional entity leaving the body when it ceases to function. This is so because the observations are physical. Thereafter, all the aspects of the person evading physical analyses confine to myth, or a diabolical means of evading an existential crisis.

The idea that life continues in some non-corporeal form offers comfort to the opposing notion that all life ceases at a terminal point. However, death makes a mockery of life achievements. Beautiful people grow old and lose their beauty, people reaching their peak of physical fitness start to decline, and the baby, beautiful, innocent, and vulnerable usually, but not always, grows up to become old and expire. These realities of physical life commonly induce an existential crisis, meaning that each person, at some point, questions their existence, what is the meaning of life, and its purpose.

Placing importance on present pleasures and achievements puts off depression, but eventually, the questions reassert. The battle against depression leads to overly emphasised physical activities, living in the moment, and searching only to improve the quality of life between the point of birth and expiration. Only in modern times does the depression of an existential crisis have a critical focus. In ancient times, people had a strong and active belief in the next life; their psyche was awake. In modern times, the psyche sleeps. People, who are spiritually awake, see in other people two entities, one physical,



The sleeping psyche swamped by brain algorithms

the other the psyche. The physical person is mostly active, while the psyche endures a deep sleep resembling coma. They see the physical body as a mass of swirling biological activity, and the psyche trapped inside awaiting a prompt. A mass of brain algorithms prevent access.

Pseudo-consciousness, produced by high functioning algorithms, makes the brain the important feature of the person and the psyche a myth entertained by those unable to face the finality of life. The fact that physical life really is terminal supports that viewpoint, a viewpoint profoundly disagreeable to the psyche.

Pre-birth existence has the capacity to annihilate the existential crisis by the sheer number of reincarnation cases. Pre-birth existence, and post birth amnesia, finds support in psychiatrists and psychologists researching this phenomenon, and need to present as facts. The analytical processes used at the intersection of reasoning bar these facts from public consciousness to maintain the status quo. Individuals with the capacity to think independently have the opportunity to awaken their psyche and bring to the fore the higher qualities that form the substance of spiritual life.

The downside is that each person is unaware of, and activates, the historic side of their personality, a deprived area. Conversely, the psyche seeks the upside, the future of the individual at a vantage point. Presently, only a tiny fraction of the entire personality is active, the intersection; a locked point of reference that denies the beneficial influences of an otherwise sleeping psyche.

### Summary

This short piece of writing gives clues to the contents of the book set. It serves only as an introduction with criticism regarding its brevity aside. Crucial to understanding the work is acknowledging a difference between the psyche, as defined, and the organism. Essential also is accepting that personality problems arise from the conflict between needs of the psyche and those of the organism. These form unresolved issues that need addressing for the personality to achieve its potential.

Choices for awakening the psyche are personal. My way is the philosophy of Budo and the practice of martial arts. Budo arcs back to ancient wisdom, and without it, modern systems lack substance. There is no universal path to awakening the psyche. Of significant help on my journey is using modern Budo and ancient wisdom. Throughout, I have gained tremendous insight to the constitution of



the personality, and sharing my experiences may prompt readers to reconsider their life prospects. Settling into this life, taking out life insurance and funeral policies is incidental to the realisation of continued life. The psyche needs to wake up, and wake up now.

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