

POWER PRECEPTS

Chapter 2 - *The Karate Consciousness*

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Man was not created to dominate his fellow man. He was created to live in the fullness of the Light and to radiate that Light throughout the corridors of the universe.

The karate consciousness of today is not centered in the fullness of the Light—divine illumination and understanding as characterized by life, love, peace, perfection, purity, prosperity, health, harmony, strength and wisdom. Rather, and quite noticeably, it is centered in a consciousness of dominance and what shall be referred to herein as the *Power in the Flock Syndrome*.

POWER

For purposes of discussion, this chapter concerns itself with two specific kinds of power: *intrinsic* and *extrinsic*. The former is the ideal, the goal of all serious karatekas who choose to follow the ascending path of the mystical master. The latter, *extrinsic power*, is anathematic. It is inimical to the well-being of the student and his growth because it ties and binds his mind to a worldly focus only and, therefore, should be avoided if a higher consciousness is to be achieved.

Intrinsic power is true power. It originates from *within* the individual being, and there is only one way to tap it and that is to go *within* and seek it. Once found, it can be brought forth and utilized to increase the student's functional understanding and expression of life.

Intrinsic power, sometimes referred to as *internal* power, is the only force which can lead to self-mastery. Thus, it needs to be cultivated and cared for as a farmer cares for and cultivates his crops.

The source of this power is the Creator of all things. This "Creator" is often referred to as God, the Great White Father, the Father Within, etc. The label attached to this omnipresent, omniscient and omnipotent force is not as important as knowing that it exists. It is real. It is.

In order to generate intrinsic power the student must begin by realizing that it is not so much created as it is tapped into and subsequently utilized by the individual. It already exists. It simply needs to be brought forth.

The technique of "bringing forth" this power is to align oneself with the Creator of all things, its supreme intelligence and force. Karate serves the student in helping him to effectuate this alignment so he can manifest this power from within his own being and move forward toward a state of self-mastery.

This is, most assuredly, not an easy task even when consciously realized. Bringing forth this power requires labor—mental, spiritual and physical work. But when viewed in the proper perspective it is a labor of love and its results are pure artistry.

Intrinsic power is free for all men. It cannot be purchased, sold or traded. Nor can it be hoarded as a miser hoards his money. It must be used to be realized. If it is not used, the concept of it dissipates from the consciousness and it, therefore, slips into a status of non-realization. It still remains a universal fact, but if man does not utilize it, he cannot realize or acknowledge it as a part of his being.

As a student learns to bring forth this power from within the depths of his own soul, he becomes one with the power. In that oneness he realizes true freedom. He becomes strong, solid, not because he, in his finite self, is powerful, but because he has allowed the power from his Creator to flow through him and, thus, empower him, just as electricity flowing through a magnet empowers it.

Students who desire to express mastery must, therefore, learn to become channels for this flow of divine power. This is a great art. It is the way to true accomplishment, and it is the only way to divine self-realization.

THE COIN REVERSED

Extrinsic power, on the other hand, is totally different. It is not true power because it cannot exist without the corroborative support of other people. In other words, it needs other individuals to take form. Extrinsic power can't exist by itself because it is nothing. It may appear to have substance but, like a mirage, it is only an illusion which vanishes with the onset of a discerning mind.

Unlike intrinsic power, the extrinsic form is totally separate from the individual being. It does not come from within but exists in the without—hence, extrinsic. The individual doesn't need it for vertical growth. In fact, becoming adept in the usage of extrinsic power can markedly inhibit and even halt the growth process. The student should learn to recognize it only so he can avoid it. It is this kind of power which is the basis of the *Power in the Flock Syndrome* and, as implied, this syndrome is antithetical to the student's well-being.

To elucidate further, extrinsic power exists only when one individual or individuals dominate or are dominated by another or others. He who claims power only when he can render another person subservient really has no power, at least not the kind which is meaningful. Remove all individuals capable of being dominated or manipulated from his environment and he becomes powerless.

An individual who manifests intrinsic power may also appear to be dominant. However, the difference lies in the manner in which the power is used. He who uses the extrinsic form seeks only to dominate, control and make subservient another while he who is intrinsically powerful seeks only personal growth and enlightenment for all. He has no need to dominate and control others in order to realize power because he is, indeed, already powerful. For others he desires only that they realize the power within themselves, as he realizes the same power within himself.

Extrinsic power is a denotation of a lack of security, intellect or love. Knowing that he is void of true power, the extrinsically oriented individual tries to achieve it by being imperious. The power he really seeks, however, is not to be found without. It lies within his own divine being, and the obvious solution for him is to begin exploring the depths of his own soul. He can never be free as long as he utilizes extrinsic power because the forces he uses to dominate others will dominate him. As his bread is "cast upon the water," so his concepts and actions of dominance will return to chain him to the ground, strengthening the shackles of his captivity.

THE POWER IN THE FLOCK SYNDROME DEPICTED

To give greater understanding to this concept of extrinsic power let us use the following examples.

First, the training of a karateka involves many aspects, one of which is controlled combat or sparring. The technical term is "kumite" (pronounced *koo muh tey*). This is done to facilitate the development of control, poise, execution of movement, focus and so forth. It should always be done in an atmosphere of respect and concern for the sparring partner with the goal of learning held in paramount position. It should not be an exercise in which are expressed vibrations of hate, revenge, malevolence or dominance. Yet, such is the case in many instances. This is especially true of karate tournaments where many aspiring martial artists come to prove their physical ability to accentuate their power in the flock. They attend the social combative festivities to prove one thing generally—their ability to dominate all others. In the karate world of today the trend is to physically knock out the opponent. Such are the machinations of extrinsic power.

It is questionable whether these events are in the highest good of the student. Even if there is no malevolence among opponents, there still exists the condition of extrinsic power and the dominance theme, which is contrary to man's higher ideals. Man, however, should not be so disposed. He needs to grow out of his propensity toward animal prowess because he is greater than such manifestations. But as long as he sows the seeds of such concepts, he shall reap them. That is the universal law.

To reiterate, the purpose of karate is not to perpetuate animal prowess and promote personal, evolutionary stagnation, but to assist each individual in the fulfillment of his Divine Perfection. To promote divinity, not animal personality; to elevate, not degrade; to enlighten, not darken—this is the true purpose of karate, the goal of sentient karatekas and serious martial artists.

The Power in the Flock Syndrome manifests itself in other ways than simply through physical prowess. In situations of material wealth, prestige or position where a substantial level of enlightenment is scarce or absent, it is quite prevalent.

For example, a salesman has an appointment to give a sales presentation of his product to a customer. The salesman arrives in time for the appointment and is told to wait for a few minutes. Finally, when gaining entrance to his customer's office, the customer, trying to exercise dominance, as if it were really needed, carries on the entirety of the conversation sitting with his back to the salesman. This is one variation of

the non-recognition technique for obtaining power in the flock. If the customer were intrinsically powerful, as he is in his rightful state, he wouldn't have to engage in such menial behavior. However, because he lacks in personal security, intellect or love, he does. Thus, he perpetuates the flock-power syndrome.

Another example. The manager of a retail store arrives at work one morning. His assistant managers have already arrived and are sitting together at a table. He would like to speak to them. However, rather than join his assistants where they are sitting, he motions them to another table where he conducts his business. He does this for no other reason than to exercise his degree of power in the flock. His actions say, "I am boss. I direct. You follow." This is a dominance technique, an expression of extrinsic power.

The flock-power syndrome is not in keeping with man's highest good. Perhaps, however, there may be times when it is justified because in order for it to be non-existent there must be enlightenment on both sides. All people must share a mutual respect for each other. All must do their work and perform to the best of their ability.

To create harmonious conditions there must be reciprocity. If, in the above example, the manager joined his assistants where they were sitting, the latter should still recognize his position and responsibility and acknowledge it rather than undermine it by thinking of him as "just one of the boys." If the manager took this action, they should see it as a non-expression of the flock-power syndrome and reciprocate by not playing power games, i.e., not allowing their familiarity with the manager to hinder their work performance.

From the higher point of view, if the manager exhibits a large degree of intrinsic power, his position of responsibility cannot be undermined by any action. However, in an elevated state of affairs there would never be any reason to discuss such circumstances anyway. Each person would understand his role in the business, be it leader or follower, and do it while respecting everyone else and the job they must do, whether it is mopping floors or managing the entire operation. Simply because one individual may have more responsibility than another does not preclude nor obviate the principle of man's inherent and divine state of equality.

The following statement will always be valid: *Intrinsic power will obviate extrinsic power every time.* It will do so because the former lies in a higher state of consciousness than is obtainable by the latter. Whereas an individual desiring to be externally powerful will attempt to play power games, the one who

is internally powerful will not. He is an expression of individual solidarity and integration, while the other is an expression of individual non-solidarity and disintegration. One is whole; the other, incomplete.

It is this concept of disintegration and incompleteness which creates the Power in the Flock Syndrome. Because an individual has not realized his wholeness nor expressed a functional level of intrinsic power, he consciously or unconsciously feels weakness and tries to overcome it, which is the right thing to do from a developmental standpoint. However, he often does so by using other people to create it. If he can get someone to act in accordance with his will, either by position, money, deceit, physical prowess or obtrusiveness, he feels powerful. He's made someone move. But his power is extrinsic. What he fails to realize is that the person who moved in accordance with his will may not always be around to create his power. When the person is gone, the power is gone and he's back to the starting point—how to acquire true power and express personal integration, completeness, solidarity.

THE RADIANT IMAGE

In order to gain intrinsic power the student must begin with the correct concept of himself and all mankind. This concept is that, in his true form, each individual is a beautiful, resplendent and magnificently unique expression of the life force. He is one of the most powerful ideas in all of the universe because it is through him that divine intelligence is expressed and given form. He is the manifestation of the great dynamic "I AM," the hallmark of spiritual illumination. He is one grand, majestic, indivisible whole—a complete, harmonious expression of divine principle.

Each person is, by design, separate from other entities. He possesses his own identity and, therefore, there is absolutely no need for him to relinquish or subordinate himself to another. He is by divine right free, autonomous and sovereign.

In his spiritually enlightened form man is perfect, for he was created in the image and likeness of perfection, not imperfection. His true image is the manifestation of life, light and love. It is unassailable, it is impregnable, it radiates illumination, and it edifies and inspires all living things.

Man is master of life and destiny. He has only to act upon this truth to corroborate its validity. He is, to be sure, a creator, and he has only to monitor the effects of his thoughts and actions to realize this fact of his existence.

Man is separate, unique, distinct. When the student functionally realizes that these traits are part of his divinity, or divine identity, he will be well on the way to higher levels of enlightenment. With this understanding he will become more intrinsically powerful because it is this kind of understanding which assists him in consciously realizing his atonement, or at-one-ment, the place from which divine power flows.

As man lives in the fullness of this power, he realizes that it is *through* him that the great deeds of the earth are accomplished. It is *through* him that other people are uplifted and motivated. It is *through* him that the whole world is prospered. It is *through* him that all people are loved—not *because* of him but *through* him.

By natural right man is heir to the rich kingdom of divine creation. He is wealthy, healthy, holy, harmonious, pure and perfect—the manifestation of living light and love. He is beautiful. He is effulgent. He is free.

As the student sees himself in this manner, he must learn to see all men in the same way. As he is a creation of divine principle, so they are a creation of divine principle. As he is divinely perfect, so they are divinely perfect. As he is whole, so they are whole. As he is free, so they are free. As he is unique and individually separate, so they are likewise.

Arriving at this understanding, the student will realize he has no need to dominate anyone else, nor will he possess any desire to do so. Because he sees freedom in all people, he does not want to suppress it but allow it greater expression. He doesn't need someone else to realize a feeling of power. He is power.

Thus, having started with the correct understanding of himself and those around him, the student will make noticeable progress in his personal development. He will be an expression of intrinsic power, not extrinsic power, and relegate any expression of the Power in the Flock Syndrome to the isles of oblivion where it belongs and thus move forward and upward into the glorious splendor of the Light.

A helping hand,
A sincere smile,
An appreciative understanding
May win a man's love,
But what will be gained
Through his defeat?

THE MYTH

Karate has often been used as a tool for the promotion of flock power. That this is the main purpose of karate is a myth, a false belief. Karate exists to promote life, to help the student along in his growth until he can move on and beyond to greater plateaus of existence.

The karate consciousness of today is centered in the Power in the Flock Syndrome. Movies, magazines and books have exploited the more violent interpretations of the art. The more popular belief is practically the reverse of what it should be. Life, not death; love, not hate; peace, not violence; spiritual growth, not manifestations of extrinsic power—these are the more meaningful concepts which should be emulated.

Another facet of the myth is the propensity toward fighting, the expression of animal prowess and consciousness. It would seem that physical combat and karate go hand-in-hand because when most people think of the art they regard it in combative terms. This is the substance of the mass consciousness. And this is not to say that such an observation is incorrect. In today's world it is, indeed, valid, sadly.

The higher interpretation, however, would be for karate to be instantly associated with personal growth and development. For this to occur the karate world will have to elevate its own functional concept of itself. This means that it must have a large number of its students, and preferably a majority, actively centered in studying karate for its more ethereal contributions, not its animal manifestations. Such a cause not only requires enlightenment but courage. Students must be willing to say, "No," to the constant perpetuation of fighting skills and take an unequivocal stand for higher learning and its manifestation.

What good is fighting anyway? What long term, positive good has ever occurred as the result of destructive combat? What problems have been definitely solved through warfare? Our world has temporarily solved some of its disagreements through warfare, but what has this led to except a civilization of paranoid power groups who, for fear of their lives and ideologies, have amassed systems of weaponry capable of annihilating the human race. Is this a positive good? Is this a reflection of beauty, peace, harmony, love?

The preceding passage deals with the macro, the big picture. But the same is also true of the micro, the smaller parts which combine to form the whole. Karate is part of the whole and it mirrors it as well. If a man will use the animal skills of karate to solve a problem, i.e., if he will engage in needless physical combat, he will probably also use nuclear weaponry in a like manner. The only difference between hand-

to-hand combat and atomic energy is the sophistication and degree of fire power. The principles are the same. A problem arises and it is solved with fighting. This is the way of the unenlightened flock, the seekers of extrinsic power.

One of the most inimical conditions of utilizing animal combat to solve problems, which generally goes unnoticed, is the relationship of effect to cause. If it is true that every action has an equal and opposite reaction and that every cause has an effect, it is worth considering that any action involving violence, malevolence, animosity, etc., will generate a like effect in the opposite direction.

For example: if an individual maliciously inflicts bodily damage on another, or even mental suffering, he will, through the operation of this law of cause and effect, receive a commensurate amount of suffering. This is not a pleasant thing to think about but as a truth it should certainly warrant consideration from the student. In other words, if a person hurts someone else, he is going to be hurt somehow, sometime, some place, pursuant to the law of cause and effect. But by the same token, if an individual creates only actions of love, peace, harmony, etc., he will, in effect, cause the same conditions to be manifested in his experience. The student should, therefore, be made to understand that if he fights unjustifiably he will bring upon himself the results of such action.

From the foregoing argument it should be relatively clear that fighting is not an intelligent endeavor to engage in. He who fights and lives in the consciousness of animal combat—mental or physical—will only create non-edifying conditions in his experiences. In such a situation he will never be free but will remain trapped in a mire of animal consciousness and suffer from all the manifestations thereof.

The student, therefore, is strongly admonished to consider his desire to learn karate strictly for its combative techniques. He is exhorted to center his studies on growth, self-development, and the expressions of ethereality as exemplified by life, love, peace, prosperity, harmony, truth, understanding, wisdom, health, holiness and enlightenment. This is the basis for obtaining higher levels of consciousness—the end result of all learning. And it is, too, the beginning of the end of the myth of karate being merely a tool for the perpetuation of power in the flock.

This is not to say that karate skills and knowledge should not be used to protect oneself from harm. They should be used where appropriate. The germane point is that karate power shouldn't be utilized to the exclusion of higher truths and behaviors. Use karate power where appropriate—to defend yourself—but not to expand your ego to the point of egocentricity and abusive flock power.

There exists another false belief within the structure of the contemporary karate consciousness. It is the theory of man versus man; that each individual must compare himself to another and be better than the other.

This generally takes form in the arena, the habitat for the seekers of extrinsic power. In order to substantiate who is the better fighter the individuals enter the ring to spar, i.e., fight. The victor emerges clothed in the garments of animal prowess and temporal self-satisfaction. But, unbeknownst to him, he remains trapped in the dungeon of darkness, a slave to his mortal propensities.

Why does the thought of one individual being better than another have to exist? Man does not have to compare himself with other men in such a manner. It is not important who is better than whom. It is only important for each person to seek the Light and live in the fullness of its radiation. It is far more ethereal for one person to love another, to be actively concerned about his well-being, his freedom, his functional enlightenment than it is to subordinate himself to another's will. As people, we should not live to compare. We should live simply to enjoy the experience of living and being.

Too, trying to be better than another individual can be a limiting thought. In the first place it detracts the person from living in and appreciating his own identity. No man or woman can be another. Each is himself, as basic as this may seem, and each must learn to accept himself individually and function individually, not as others would accept him or expect him to function.

This idea is referred to by psychologists and educators as peer pressure—doing what the group (flock) wants to do regardless of its effect on the individual.

For example, a group of individuals desire to commit a crime. One member of the group doesn't want to participate. However, in order to fulfill the desire of the group, he goes along with them. Such an action is obviously a result of peer pressure because if the person had been individually isolated from the group or personally stronger, his actions would have been different. He would not have succumbed to the desire of the flock and in so doing would have maintained his personal identity, avoiding criminal activity and its negative effects of prosecution and possible incarceration.

Peer pressure is flock pressure. The student must learn to recognize it and, if need be, guard against it. He can do this by isolating himself from the flock or having enough strength of character to nullify its

pressure. He must know that because he is an individual he has free will—the ability to choose for himself, and he also has the prerogative to exercise it as he wishes.

The group may not always be right. In fact, a group decision may be quite antithetical and deleterious to any person in it. Therefore, the student must be prepared to sequester himself from it. Personal integrity is more important than popularity or likeability.

In such a separation the student will obviously stand alone. And if there is to be greater enlightenment in the karate world, it will take individuals who can see the light to stand alone, to be separate, to express their opinion by such actions and, therefore, effectuate some salutary changes in the mass consciousness.

As 19th Century Norwegian playwright, theater director, and poet Henrik Ibsen so powerfully acknowledged:

The strongest man in the world is he who stands most alone.

Perhaps one of the only instances in which one student should compare himself with another is contrasting his own degree of enlightenment and understanding with another. If someone else's is higher, the student should consider discovering why it is so and emulate, not the individual, but the ideal he expresses. Thus, the student will be benefited and his growth enhanced.

As he learns from one person, the student will eventually discover that all people are his teachers. Each individual has something to offer which will be of value to the student's developmental process. And, when he begins to learn from all people, he will not want to dominate any of them because dominance suppresses, and in a state of suppression man is not free to live, breathe, create and share experiences, which would be beneficial to all men.

The enlightened student will never seek to dominate. Even if he perceives a weakness in an individual which would allow that individual to be dominated, he avoids the utilization of extrinsic power. Regarding a weak or insecure person, intrinsically powerful individuals will strive to strengthen that weakness because they know that as long as it exists the entire race is hampered, its growth stunted. Never dominance of any but enlightenment for all—this is the consciousness which edifies and assists all men in the quest to realize their divine heritage.

IN CONCLUSION

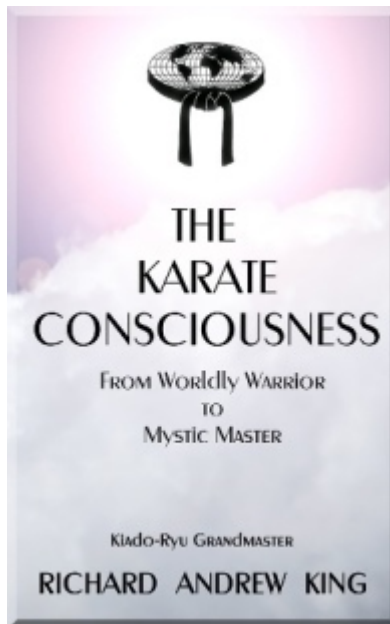
The karate consciousness of today needs to be edified, uplifted. Students should center their lessons in enlightenment and avoid this deleterious nectar, this psychic potion called extrinsic power. They must learn to live in the fullness of their own divinity and express that divinity in such a manner that it reaches out and helps all mankind. They must extricate themselves from the Power in the Flock Syndrome—that pattern of thought which attempts to dominate in order to realize completeness, and, contrastingly, seek that intrinsic power which flows from within. In doing this they will assist in raising the karate consciousness to a level where it is expressive of love, life and light—the garments of immortality—and they, in manifesting such enlightenment, will move forever higher in their own consciousness as they traverse the uncharted frontiers of infinity.

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Chapter 2, THE KARATE CONSCIOUSNESS

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