

SMAA JOURNAL



Shudokan Martial Arts Association • PO Box 6022, Ann Arbor, MI 48106-6022
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ANNOUNCEMENTS

2016 SMAA DUES

Membership fees were due on January 1, 2016. Please be sure to pay your SMAA dues on time. You can either send a check to our headquarters or pay online at <http://www.smaa-hq.com/payments.php>. We accept Visa, MasterCard, and PayPal. This is a quick and safe way to make your annual SMAA membership payment.

We appreciate our members paying dues promptly. It makes life easier for the SMAA staff of volunteers, and it is representative of the type of self-discipline we are cultivating through the study of traditional Japanese martial arts.

DONATIONS & TAX DEDUCTIONS

The SMAA is a federally tax-exempt, nonprofit corporation. As such, your donations to our association are tax deductible. Send your donations, in the form of a check or money order (made out to SMAA), to our headquarters in Michigan. We'll send you a letter back acknowledging your contribution, which you can then use for tax purposes. We hope you'll support the SMAA in our goal to preserve and promote traditional budo and koryu bujutsu.

E-MAIL

Please make sure we have your correct e-mail address. Without this address, we can't e-mail you the *SMAA Journal*.

OBJECTIVES OF THE SMAA

1. To promote and aid in the growth of Japan's traditional arts and ways.
2. To assist the public in achieving spiritual growth and physical development through budo/bujutsu.
3. To further friendship and understanding between Asian and Western martial artists.
4. To establish goodwill and harmony among martial artists of various systems.
5. To offer Western martial artists access to legitimate budo/bujutsu organizations and teachers in Japan.
6. To give practitioners of authentic budo/bujutsu recognition for their years of devotion to these arts.

BOARD OF DIRECTORS

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修道館武道会

Do you have a new e-mail address? Have you sent it to hedavey@aol.com? If not, we also won't be able to send you SMAA publications, so please be sure to let us know if your e-mail address changes.

SMAA PATCHES

The SMAA HQ is selling official SMAA patches for your gi. They're great looking patches that embody the spirit and honor instilled in members of our group. They won't fade or bleed when you bleach them, and yet we've been able to keep the cost down. Each patch is basically a 3 ½ inch circle featuring our logo below:



Our patches were produced using state of the art digitizing and ultra-modern technology to create an accurate and attractive embroidered emblem. They feature tight stitches, sharp detail, clean lettering, and top quality craftsmanship. There's no jagged stitching, but we've still got plenty of stitches so that the background doesn't show through.

The patch should be worn on the left side of your gi jacket near your heart. SMAA policy mandates only one patch per uniform to maintain the sense of dignity associated with traditional budo.

These new patches are a great way to show your respect and enthusiasm for our group; we hope all of our members will order at least one. *And the best part is the patches are only \$5.00 (US) each!* (E-mail shudokan@smaa-hq.com about special shipping for international orders.)

To order, go to the "Payments" section of www.smaa-hq.com or send a check or money order made out to "SMAA" to:

SMAA HQ
PO Box 6022
Ann Arbor, MI 48106-6022
USA

FACEBOOK PAGE



Have you been to the SMAA Facebook page? If not, you're missing out on the latest SMAA news, features, videos, photos, and information. It's easy and safe to join Facebook, and all you need to do is click the "Like" button to become a follower of our Facebook page. This is the fastest way to get SMAA news and updates, and we hope you'll drop by <http://www.facebook.com/ShudokanMartialArtsAssociation> and check it out. Once you're on Facebook, we hope you'll share our page with your friends and help us promote the SMAA.

SMAA ONLINE PAYMENTS

Did you know you can pay for your annual dues at our website using PayPal or a major credit card? You can, and you can also pay for gi patches and promotions in the same way. This is a much faster, and in some ways more secure, means of sending money to our headquarters. We hope more of our members will make use of this feature. Just drop by <http://smaa-hq.com/payments.php> for more information.

THE BEST OF THE SMAA JOURNAL CD-ROM

To celebrate its 15th anniversary in 2009, the SMAA created a special CD-ROM that contained a sampling of some of the best stories and articles to appear in the *SMAA Journal* since 1994. We mailed this free of charge to everyone in the SMAA as a way of showing our appreciation to our members.

Although our anniversary has past, it's still not too late to get a copy of this CD-ROM, which is packed with hard to find information about budo and koryu bujutsu. For \$8.95, plus \$3.00 shipping and handling (\$5.00 outside the USA), we'll send you *The Best of the SMAA Journal*.

Send your check or money order to the SMAA HQ. Supplies are limited to the number of CDs remaining.

SMAA YOUTUBE CHANNEL

修道館武道会

Shudokan Martial Arts Association

Want to see some great videos of SMAA teachers, officials, and members? Now you can by visiting our YouTube channel. We're Shudokan1994, because 1994 is the year the SMAA was founded.

To see video of SMAA teachers and members, go to:

https://www.youtube.com/watch?v=gq5Nika6Ge0&list=PLS11_XCH8RkI868tRKZ0fdJFSeFGyNZ0o

To see video of the amazing experts that trained leading SMAA officials and teachers, go to:

https://www.youtube.com/watch?v=zcE7zBhv9Hs&list=PLS11_XCH8RkIV8liNZoXI93WI79BLe1NZ

OTSUKA SOKE NEWS

Otsuka Yasuyuki Sensei, the current Soke (Headmaster) of Meifu-Shinkage Ryu, is a member of the SMAA Board of Advisors. Meifu-Shinkage Ryu is based on Katori Shinto Ryu, one of Japan's oldest forms of koryu bujutsu. Meifu-Shinkage Ryu specializes in the use of shuriken (throwing stars and darts) and the fundo kusari, a weighted chain. Otsuka Sensei is one of the highest-ranking martial artists in Japan and one of very few people in the



Otsuka Soke in the Kansai area of Japan

world teaching an authentic system of shuriken-jutsu.

The SMAA is active around the world and lead by both Western and Japanese martial arts experts. Otsuka Sensei is just one of a number of prominent martial arts teachers in Japan, who actively support our association and validate the ranks issued by the SMAA.

On July 23 and 24, Otsuka Soke taught two seminars in the Kansai area, specifically in Osaka. Early in July, he visited the Netherlands for a seminar over



Otsuka Soke (center) teaching in Finland this September

明府真影流手裏剣術 秋期合宿稽古会



と き：平成28年9月30日（金）～10月2日（日）
 ところ：千葉県香取郡東庄町「土善旅館」
 指 導：大塚宗家以下、明府真影流有段者一同
二泊三日の合宿形式で明府真影流の手裏剣術を基礎から学ぶことができます。
 手裏剣術の他に、分銅頭術／掌刺術なども併せて学べます。
 武道経験は問いません。どなたでも参加できます。途中参加も歓迎します。

Otsuka Soke will lead a camp in Japan at the end of September

several days. He lives in Ichikawa-Shi, Chiba, Japan and teaches throughout Japan, Europe, and the USA.

In early September, Otsuka Soke visited Finland. He taught Meifu-Shinkage Ryu and exposed European students to traditional Japanese culture. The event lasted for three days.

Otsuka Soke will lead his annual Meifu-Shinkage Ryu Autumn Camp in Japan again in 2016. The dates are September 30 through October 2.

In October 2016, Otsuka Soke travels to Chile. He'll teach at a special two-day Meifu-Shinkage Ryu seminar in Santiago. The dates are October 22-23.



Otsuka Soke will visit Chile in October

SUINO SENSEI NEWS

Nicklaus Suino Sensei's Japanese Martial Arts Center (JMAC) will be moving to a new location in October. Their new and improved dojo will be at:

Japanese Martial Arts Center
 2875 Boardwalk Drive
 Ann Arbor, MI 48104
 USA

In August, Suino Sensei hosted a special Kodokan judo and Tomiki-style aikido seminar with his friend Satoh Tadayuki Sensei of Japan. The event took place on August 23 and 24 at JMAC.



Satoh Sensei in teaching in Michigan

Satoh Sensei is one of the world's leading Shodokan aikido experts. He was taught by Tomiki Kenji Sensei, founder of Shodokan aikido, in the living room of his house every Sunday. He has an in-depth knowledge of Tomiki Sensei's aikido system, and he is also an accomplished judoka. Satoh Sensei, sixth dan, was granted the position of Shihan of Waseda University Aikido club in 2007. This position had been vacant since Professor Tomiki's death in 1979. He is an expert in his field, and in particular, the link between Kodokan judo and Tomiki-style aikido. He also teaches aikido at the Japan Police University.

The seminar focused on classical Kodokan judo and Shodokan aikido as well as how these two disciplines

can be integrated. Classes for adults and children were offered.

2016 SMAA KENTUCKY SEMINAR

Thanks to everyone that participated in the SMAA Kentucky Seminar in August! Thanks as well to Stephen Fabian Sensei and Cyna Khalily Sensei for providing excellent instruction in iaijutsu, bojutsu, jujutsu, and karate-do!



Fabian Sensei teaching Hontai Yoshin Ryu bojutsu

It was a great opportunity to study Hontai Yoshin Ryu and Chito Ryu with two leading experts and certified SMAA teachers. We're working on setting up more world class training opportunities. Of course, these seminars will be reasonably priced and discounts will be offered to SMAA members.

These low-cost special events are just one of the many benefits associated with being part of our

international nonprofit association. Please make a point of referring your budo friends to www.smaa-hq.com. We appreciate your support of the SMAA and our ongoing series of seminars in traditional budo and koryu bujutsu.



Iaijutsu at the SMAA Kentucky Seminar



Jujutsu at the SMAA Kentucky Seminar

TURNING 60: A RETROSPECTIVE ON 40 YEARS IN THE MARTIAL

By Stephen M. Fabian

We moved across the polished and sweat-dappled floor kicking and swinging at each other, while nearby a body slammed to the ground with an audible thud. This was not a wild melee, however,

but rather the controlled mayhem of a martial arts class. You may ask why we risk injuring ourselves, why we train so hard that perspiration pours from us like water and our breath comes in gulping

gasps, why we cut and thrust with ancient weapons when knives and guns abound on the streets. Well, training in the martial arts can provide self-defense skill, but so much more: the exuberance of robust health, self-esteem, and confidence; rich cultural heritage; strong camaraderie; and the unity of mind, body, and spirit. Training in the martial arts helps me with schoolwork, chores – anything I do. So I’m happy when my training partner thumps me: he’s helping me be a better person!

I originally wrote this description of a typical martial arts class as an example of a short essay focused on a favorite activity for a writing class I was teaching in which students were crafting college application essays. While it had the utility of “showing” as well as telling in order to grab reader attention—and was exactly the requisite 150 words—it also accurately expressed my sincere thoughts about one of my favorite activities, an activity that has developed into an avocation of 40 years’ duration. Now, having turned 60 in January and in good Japanese fashion celebrating my kanreki (or honke gaeri—second life or rebirth), I’m reassessing and reflecting on my years of martial training: why did I start training? Why did I stick with it for four decades? And, where do I go from here?

WHY I STARTED TRAINING

I’m not sure I even knew there was a category of activity known as “martial arts” until I was entering my teen years –there were certainly no training halls or programs anywhere near my semi-rural home in upstate New York in the 1960s. Though I eventually saw some martial arts movies, my most memorable episode of martial arts viewing came with the 1972 pilot movie to the television series *Kung Fu*, starring David Carradine and under the technical direction of David Chow. With its depiction of martial and personal mastery as displayed by Shaolin monks, the film and series profoundly impacted me as a somewhat philosophically-oriented high school scholar athlete, providing a glimpse into



Fabian Sensei

possibilities of physical, mental, and spiritual development. But I was only able to formally take up the martial way after hanging up my football cleats and track spikes in college.

What attracted me to East Asian martial arts when I was 20 years old was partly their promise of continuing physical fitness after leaving the coached regimen of interscholastic athletics, partly the opportunity to remain competitive (especially while in my 20s) in an athletic activity, partly the practicality of self defense skills, and partly or even mostly the exotic, even esoteric or mystical promise of expertise and mastery in a system of movement and behavior unlike anything I had experienced before and which tugged at and promised to assuage some deep inner yearning. What this deep inner yearning was or might be remains somewhat unclear to me still today. Ideally, I was seeking some way to more fully develop and integrate my outer and inner abilities, to calm a somewhat nervous

personality, and to cultivate skills that would help me defend myself and my loved ones and give me the health, strength, and confidence to do what I could for others and be the best person I could be. That all sounds pretty idealistic and even fanciful, but it's fairly accurate as far as I can understand and express it now. The motivations behind those aims were complex, a blend of my religious and morals-focused upbringing, my sensitive nature, my athletic interests, my dad's ill health despite his terrific power packed into a small frame (he died of cardiovascular complications at the age of 60 on the very day I left for college as an 18 year-old), and even my encounter while out on a Boy Scout hike with a cat that had been tortured and hung up to die --I couldn't understand such cruelty: it sickened me. Yet I knew to prevent it or protect the weak effectively required one to be very strong. The film *Kung Fu* revealed a world and a system that seemed to hold out the promise of fulfillment on all of these motivations, and so as soon as it was practical --beginning with a college gym class—I did what I could to embark on this Way.

My early martial involvement was pretty serendipitous and eclectic. A college classmate with a black belt asked several of us if we wanted to train with him, which I did around the same time that I enrolled in the gym class in Goju Ryu karate--do taught by an ex-military guy. The new movements and demands on my body and mind enthralled me, and I began reading whatever I could find on Asian martial arts, religion, and philosophy. Though some of this early training was intense, I still felt I was only dabbling or swishing my foot in the water rather than being fully immersed. So when I graduated from college and went on to graduate school I sought out a context in which my training, despite the demands of my Ph.D. program, could take on new form and fullness. And it did. Within a year after beginning grad school I was the live-in caretaker of a Korean dojang and training several hours each day in the intensive kicking and punching regimen of a traditionalist immigrant taekwondo instructor. I would clean the place each

day, scrub my dobok ("uniform") after practice, and in the evenings after putting aside my school work I would burn some incense, sip ginseng tea, and meditate. Shaolin temple life had come alive for me--admittedly in a very modified and crude form--and I was utterly sincere in the effort I made to commit to this Way. (More details of my martial training and the precepts gleaned from it are shared in my book, *Clearing Away Clouds: Nine Lessons for Life from the Martial Arts.*)

WHY I STAYED WITH TRAINING

Despite my intended commitment to the martial Way, I couldn't live in the dojang forever. There was my graduate anthropological fieldwork that took me out of the country and eventually my graduation and progression into new phases of life. I had to leave the "temple" behind, but at another level I knew that actually I was the temple, not the Spartan abode in a cinder block building in the Midwest.

Clearly one's surroundings and life context can and do significantly affect one's life and development. While I bow humbly, respectfully, and gratefully to my teachers for their skillful instruction and help along the Way--especially Nam Kwon Hyong and Namsoo Hyong; the 18th soke or head of the Hontai Yoshin Ryu Inoue Tsuyoshi Munetoshi, who opened his heart, his house, and his private dojo to me; other menkyokaidensha or masters of the Hontai Yoshin Ryu system: Inoue Kyoichi Munenori (currently the 19th soke of the system), Mitsuyasu Yoshihiro (currently head of the Yogi Juku system), and Yasumoto Akiyoshi (currently head of Moto Ha Ryu)--ultimately we are our own temples, our own founts of wisdom and inspiration, our own mentors and guides.

Still, staying on the martial Way throughout one's life can be very challenging. Injuries may sideline you and discourage or even limit you indefinitely from further involvement. Personal and professional responsibilities and demands may make it almost impossible to maintain a regular training regimen,

especially if your job or access to your training hall requires considerable time traveling. Expenses may force you to reconsider your priorities, as many commercial schools or rental space can be quite expensive and as the cost of living may increase with your student loan bills, car and house payments, the financial needs of a growing family, or unexpected medical bills or natural disaster repairs. The aging process itself may discourage you as you struggle—ultimately unsuccessfully—to retain the flexibility, speed, and power of your youth. And your chosen style may hinder or facilitate your longevity of active training in the martial Way. But whether you need the external stimulation of motivational writings, speakers, and activity, or rely more on your own intrinsic interests and drives to keep moving you forward, it is very much worthwhile staying with martial training for the long haul. So try to find a system that works for you.

There is enough diversity of styles of martial arts and martial arts teachers to offer something for just about everyone. While shopping around is discouraged within the more traditional martial systems, the vicissitudes of life, moving around during phases of one's life course, and the coincidence of what styles are available where and when, may mean an interested individual may try any number of systems in a lifetime. I've trained or dabbled or participated in seminars in Philippine sikaran, American-adapted Goju Ryu karate-do, Chito Ryu karate-do, Brazilian capoeira, Korean taekwondo, Chinese wing chun and tai chi chuan, and Japanese jujutsu, bojutsu, iaijutsu, kendo, naginata-do, judo, and aikido. My main systems, what I train regularly on an ongoing basis, are the basic foot and hand techniques and poomsae, or "forms," of taekwondo, Japanese sword training of Yamaguchi-ha Toyama Ryu batto-do or iaido, and the full weapons and unarmed jujutsu curriculum of the Hontai Yoshin Ryu bujutsu.

Although this advice may not please the ardent traditionalists or purists who prefer the total dedication of their students to their style and system

of training, for real longevity and fulfillment in martial training, I suggest that while adhering strictly to your main style's patterns and details, you personalize and enhance your training by bringing in or emphasizing elements that appeal to you and fit your body type and ultimate training and life goals. So, I add elbow and knee strikes and boxing moves to my kick-punch workouts, and cross train throughout the week in a combination of weight training, calisthenics, running, and various stretching, limbering up, and breathing drills, in addition to sessions focused on traditional Japanese weaponry and the locks, holds, take downs, and throws of jujutsu. And I strive to build in whenever possible the practice of seated Zen meditation and its non-thinking mind of simple and pure existence (which, of course, is anything but simple). This latter emphasis on what might be called intuitive cognitive patterns is also a good complement to the intellectual emphasis accompanying my professional career in education, first as a college professor and more recently in a private high school. In the Zen story, whose moral is a reminder to empty one's cup, it's not insignificant that the one whose cup is too full to permit anything else to enter is a professor. Working at cultivating the Zen mind helps keep me as a professional educator from egotistical complacency and the unfortunate and false notion that I already have all the answers.

This eclectic and personalized mix fits my body, personality, available time, and training objectives. I also find the variety to be therapeutic and restorative for past injuries—between football, other sports, and martial arts I've suffered some broken bones, massive contusions, abrasions, torn tissues, minor corrective surgeries, and various strains and sprains—and the wear and tear of daily life and aging. Together, the mix serves to cultivate my physical, mental, and spiritual capacities (and by spiritual I refer to inner qualities not exactly mental that connect with an essence and power beyond ourselves and currently not measurable or explicable by science). And since our various capacities continue to develop and change as we

course through life, there can always be some freshness to how our training affects us and what we get out of it.

I also continued my training because just doing the activities felt pleasing and fulfilling, and frankly, because I was good at it. I captained a sparring team and began a university club as part of my taekwondo involvement, and then after 10 years along the martial Way our family moved to Japan for three years. That was when my martial training really matured under the effective tutelage of the head and master instructors of the Hontai Yoshin Ryu system of bujutsu, or “traditional martial arts.” Formal sessions in jujutsu, iaijutsu (sword training), and staff training (bojutsu) dotted the weekly schedule in the traditional Japanese dojo. In between these classes I worked out in solo sessions in the park near our apartment, lifted light weights and did calisthenics in our tiny abode, and often ran to and from the training hall. At the same time I became an assistant professor in a Japanese women’s college, we delivered our second daughter into the world and had her blessed in the local Shinto shrine, I studied the shakuhachi, or “bamboo flute,” we practiced Zen meditation in and out of formal training sessions, engaged in traditional cultural practices such as New Year’s rice pounding and local matsuri, or “festivals,” and tried to enter as fully as possible into Japanese life to experience their world empathetically, or as anthropology’s founding father Bronislaw Malinowski put it, trying to see the world through the native’s eyes.

Of course, not everyone with an interest in the martial Way can take up life in the Orient, and even if doing so, may not be fortunate enough to benefit from some of the opportunities that came my way, opportunities for which I am profoundly grateful to the powers that be. There were martial arts workshops explicitly for foreigners as recommended by their Japanese instructors, meditation sessions, and countless opportunities to observe and display martial activities, especially associated with New Years celebrations, or kagami biraki, when I was

typically the only gaijin (“foreigner”) demonstrating classical Japanese martial arts to an audience of contemporary Japanese. My most memorable overt success in the martial arts came at the 4th All Japan (and functionally, international) Toyama Ryu Iaido Championship held in Hyogo prefecture, where we lived and trained. A series of duels in demonstrating kata (sword “forms”) before judges, this championship hosted practitioners from around the world as well as from different Japanese prefectures, and at the end of the day I had become the first foreigner to ever win first place, having defeated all my competitors in the adult male first- and second-degree black belt division. Our time in Japan came to an end, and we returned to the US for new personal and professional challenges. I continued to train and share the Japanese arts I’d practiced in Japan, and in 1997 I was officially recognized and honored as the USA branch head of the Hontai Yoshin Ryu.

Training martial arts differs in the US from what it’s like in Japan, but we have to work with what we’ve got. What is fundamentally needed is one’s own inner commitment to the Way. What this looks and feels like for each person is likely as diverse as all of us who pursue this Way. So find what you can and do what you can where and when you can. I know how hard that can be, but at times the martial artist needs to slice through all of the complications, difficulties, challenges, and excuses—cutting asunder with a metaphorically massive dai shomen giri (“great front cut”) all encumbrances to training. Period.

For in the end, the training is worth all you put into it. In addition to the physical fitness and proficient self-defense abilities, the heightened awareness and mental acuity, the refined intuition and blossoming inner self, and the integration of these facets of one’s being, there is the moral/ethical/values component of the martial Way, as well. No, a sound set of moral precepts and laudable social values do not come automatically by swinging a sword, punching a makiwara, or

grappling with a training partner on the mats. But at their core, the traditional martial systems of East Asia are deeply embedded in sets of moral codes that were the ethical guideposts for their respective societies. This is classically detailed for Japanese bushido—the warrior code of the samurai—in Nitobe Inazo's *Bushido: The Soul of Japan*, but also found expression in Korea's hwarang, Silla dynasty (57 BCE– 935 CE) knights known for their chivalrous values as well as their fighting ability, and may also be associated with the ideal man, or junzi in Confucian ideology. When taught and trained properly, today's systems of East Asian martial arts continue to transmit this tradition.

Right from the start when entering a traditional dojo, dojang, or kwoon, one can immediately sense an aura of respect—respect for the teacher and senior students, respect for one's training partner, respect for the training space itself and the weapons and other artifacts within it, and respect for oneself as a practicing member within that honored space. This respect is visibly demonstrated by bows, deferential responses and demeanor, but is more subtle and pervasive, not merely limited to these outward manifestations. It is both a reflection of the respect emanating from the instructor, and a response to his/her example of strength (inner and outer), benevolence, and compassion, qualities usually evident even in the most demanding taskmaster and disciplinarian if cut from the proper traditional cloth. In addition to these, other core values associated with the traditional martial Way include courage, tenacity, or grit; a well-formed sense of justice, duty, loyalty, and honor; all complemented by humility, honesty, and wisdom. Unfortunately, examples abound of martial artists who exemplify values and ethical codes in stark contrast to these—famous battles lost due to disloyal generals betraying their sworn allegiance, or martial instructors who prey upon their students' gullibility and physical or financial resources—but these lapses in living the morals and uprightness of the traditional cultures and their martial systems do not

negate their ideal relevance and significance. And these revered traditional values are still important today, perhaps more so than ever, as 21st century society struggles with its materialism and violence, need for immediate gratification and personal recognition, and confused and distracted anomie with its tendency toward drug use or other perception-altering stimuli and general moral turpitude. The significance of the cultivation and reinforcement of the traditional positive values embedded in genuine East Asian martial systems and worn like a dignified and protective cloak by those walking the true martial Way is a very powerful personal motivation for my continuing martial training and teaching.

And then there's the social aspect of martial training. Whether your class size is large or small, there is an energy that comes from training with others that you contribute to and can be empowered from, at times helping you get more from yourself than you thought you had in you. While training with others you also have the opportunity to learn from them and in turn contribute to their learning. More often than not, you should feel exhilaration about going to class, and despite the fatigue after a good session, also an inner exhilaration following it. And since you're sharing a voluntary and somewhat self-selective activity, there is bound to be at least someone with whom a strong and meaningful personal relationship can develop based on shared interests and companionable temperaments. The more integrated into your life your martial activities can be, the more you're likely to get out of them, and sharing your martial activities with good friends or family members can really enhance the quality of your training and your life. It can be an opportunity for family members to bond and share more than an occasional "Hi" and "Bye" as you whiz off to different time demands and activities, and of course the advantages for helping younger children develop crucial physical coordination as well as self-confidence and self-esteem from a well-designed martial arts program are well known. The right

training group can itself also become family-like in its closeness, often there for emotional support and other forms of collaboration and sharing, especially if some social time in addition to training can be structured in for the group.

On the other hand, while positive social aspects of martial training are important and desirable, I can feel the most fulfilled and energized with solo training, especially outdoors in the freshness of dawn. Whether training sword or other traditional weapons or moving through patterns of unarmed techniques, I've often experienced something magical and deeply spiritual while training as the dimness of dawn begins to brighten into the fullness of day. Birds flutter and sing, daylight filters through tendrils of mist, and the trees, grass and shrubs seem to nod, approve, and support my movements. While the camaraderie of group training helps us to apply our techniques, learn with and from others, and tap into group energy and synergy, solo training is essential for refining your technique and polishing your spirit. It allows you to dig deeper into your self, while at the same time merging this self with the cosmos that is around you and touching you and within you. Perhaps if you have felt something like this you can understand what I mean when I mention the spiritual aspects of martial training, possibly the most significant influence on why I've stuck with my training for 40 years.

WHY I WILL CONTINUE TO TRAIN

No mortal human can escape death. Perhaps we can extend our lives a few years by taking proper care of ourselves, and training in martial arts can contribute to that care. But more than the length of our lives, it seems to me, is the quality with which we live our lives that is important. And in my experience I've found that training in the martial arts can definitely contribute to that. While I may not have fully developed and integrated my inner and outer abilities and potentials, or saved and protected all of the weak, the martial Way as I am experiencing it has

contributed positively to all of the areas that originally motivated me to begin training in the first place. And it has enhanced everything else I've done in my life, from cleaning toilets and driving a bus, to being a caring son, brother, husband, and father, and to teaching and coaching adolescents and young adults. And that as much as anything else explains why I will continue to train.

Have I managed to completely calm the nervousness of my youth? No, not completely, though the confidence, breath control, and mental focusing techniques I've learned through martial training have helped me confront the rigors of anthropological fieldwork as a Fulbright scholar in the hinterland of Brazil, complete a Ph.D. program despite being a first generation college student, raise a family, and venture into new locales and professional roles—quite an improvement over the youth who needed treatment for what was diagnosed then as a “nervous stomach.” And while I haven't developed the spectacular abilities associated with qi or ki—“inner energy”—as depicted in Chinese martial arts films, I have put hands and feet through various boards and blocks in ways that at times seemed to surpass mere physical strength and technique, and I've pushed my mind-body through a training regimen that went beyond my purely cardio-vascular conditioning at the time. By describing these successes I'm not claiming “mastery” of any sort—indeed, while it sounds trite, for as much as I may have accomplished in and through martial training, there is so much more to the Way that I have not yet experienced. Rather, I'm simply recognizing attributes and attainments I very likely would not have had without my martial training. This inner strength that has come along with decades of martial training is perhaps one of the most enduring and significant contributions to personal development and one of the most important reasons to continue training into one's senior or sunset years. One of the maxims of the Hontai Yoshin Ryu is to be soft on the outside but hard on the inside. I take this to mean at least in part to develop the heart of a warrior, the ferocity of

a tiger, the intensity of the snarling visage of Fudo Myo-o, who guards the Buddhist Way. With this inner fire we can continue to move ourselves forward even when our outer strength ebbs and our steps physically falter.

In addition to wanting to continue to travel the martial Way because of the positive contributions it has made to my life already, I also hope to still learn and apply more from this holistic path. My understanding and application of the physical techniques of the styles I train and share continue to grow and mature—not only are there still new techniques to learn, but better proficiency and depth awaits in techniques I've already trained for years. Beyond this, the inner mental and spiritual dimensions of the Way are still only marginally developed in my training and teaching, and I hope to enrich that aspect as I move forward. Also, many of the traditional martial systems include healing arts as a natural concomitant to their pugilistic activities, yet this aspect has been sadly minimal in my previous training, begs for greater attention, and is ultimately also partly related to the inner facets of training and the proper cultivation, stimulation, and control of our ki/qi. This I hope to redress as I move forward following this, my year of “rebirth.” In part to facilitate exploration of deeper, inner, and healing facets of the martial Way that may take me farther afield from my core styles, as part of my rebirth and effort to move forward along the martial Way I have been granted the right to pass my position of Hontai Yoshin Ryu Branch Head to my senior student, Brian Barnes, an SMAA certified teacher, and have moved into an advisory capacity in the Japanese tradition of “retired” leaders, who maintain an active presence related to their former roles.

Awareness of the martial Way's contributions to my life, and also the recognition that there's still more to be learned from it, keeps me on it. After striving to follow its winding course for 40 years, it's not

only become part of who I am, but I recognize how much more I need it the farther I move along my life's trajectory. Understandable by the laws of nature, but somewhat ironic, is that as we age and arguably need to be in better shape to stand up to the challenges of time, the easier it is to fall out of shape and the harder it is to get it back. And that reality is in itself another motivation to continue training: at 60 I can no longer rely on youthful vigor to get me over the next hill or mountain. I know I have to work at actively staying in shape or more quickly become winded and feel feeble, sensations that are inevitable but worth staving off as long and as much as possible. We also know that as we age various systems in the body begin to work less effectively, even break down, and medical science now assures us that regular exercise can help keep these systems healthier, from our cardio-vascular health and other inner and glandular processes through musculo-skeletal capacities and even to mental stimulation and function. Indeed, regular exercise may be the closest we'll ever come to a true fountain of youth, and martial training can certainly be a core part of your personal exercise and fitness regimen at any age and stage of your life.

The martial Way may not be for everyone, but it has something powerful to offer anyone sincerely willing to put genuine effort into it. To borrow a concept from Carlos Castaneda's Yaqui mentor, don Juan, I have found the martial Way to be a true “path with heart,” and I intend to stay on it as long as I am able to continue putting one foot in front of the other along it.

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YOUR GUIDE TO BUDO AND KORYU BUJUTSU—PART TWO

By H. E. Davey

SO, KORYU BUJUTSU IS FOR ANCIENT BATTLEFIELD COMBAT, AND BUDO IS FOR SPIRITUAL GROWTH. NEITHER ONE WORKS FOR SELF-DEFENSE.

Nope. Still too simplistic. Like most facets of life, gray areas abound in the koryu arts and modern budo.

Donn F. Draeger Sensei (1922–1982), perhaps history's most influential Western authority on koryu bujutsu and budo, was one of the first authors to clearly delineate the differences between these two broad categories of Japanese combat. These are still not always clearly understood by some martial arts enthusiasts in Japan, to say nothing of Western countries.

Draeger Sensei, starting in the 1970s, clearly demarcated what constitutes koryu bujutsu and what should be termed budo. Because he was establishing a precedent, he had an inclination to write in somewhat black and white terms, which was necessary since his audience was largely unfamiliar with the topics he was addressing. While most authorities in Japan have always distinguished modern budo from koryu bujutsu, they haven't always given precise, clear definitions of the two entities. Due to this fact, Mr. Draeger was forced to partially create his own terminology of delineation. Complicating matters further, some of his readers weren't well versed in the Japanese martial arts and Ways, and probably misunderstood aspects of his writings, while others read into his works what they wanted to see.

Since Mr. Draeger's works were without precedent, most subsequent English language books and magazine articles on koryu bujutsu/budo were based, directly or indirectly, on his writings. Unfortunately, through no fault of Draeger Sensei's, some of these authors didn't get it and printed

distorted descriptions and definitions. Over time these distortions built upon themselves, causing misunderstandings, which affect the way Westerners practice as well as view the Japanese martial arts/Ways.

Before Mr. Draeger's works appeared, few martial artists could distinguish between koryu bujutsu and budo, yet at present some teachers and authors have gone to the opposite extreme and indicate that koryu bujutsu and budo are as different as day and night. Nevertheless, even day and night are linked by dawn and dusk. Likewise, koryu bujutsu and budo share commonalities, and most people that have spent time in Japan realize that many Japanese martial artists acknowledge the numerous technical and philosophical gray areas that exist between them. Actually, a number of Japanese associations are less disturbed by this overlap than are some Western martial arts groups and experts.

BUT I HEARD KORYU BUJUTSU IS WHAT YOU WANT FOR REAL COMBAT.

Yes, lots of people have heard or read this. And if you could magically transport yourself back to old Japan, the koryu would be the way to go for combat purposes, but even this would be in a military context. The average farmer or merchant wasn't studying koryu bujutsu for self-defense.

Despite this fact, some martial arts fans keep hoping to "do a real jutsu," such as jujutsu, instead of training in the more common systems of budo. Then, they conclude, they'll be able to practice "something that's really designed for street self defense." These would-be koryu bujutsu devotees have misinterpreted Mr. Draeger's statement that only koryu forms, as opposed to budo, are effective for combative purposes, and they often incorrectly assume that koryu bujutsu doesn't concern itself with matters of a spiritual nature.

While it's true that budo arts are not as effective as the classical bujutsu methods in classical combat, this represents *combat in an ancient Japanese feudal context*. It doesn't always correlate with civilian self-protection today. In truth, some forms of budo, having originated more recently, may be more effective for modern, non-military self-defense than certain forms of koryu bujutsu. To quote Wayne Muromoto, a koryu bujutsu expert and a member of the Shudokan Martial Arts Association Board of Advisors:

Now then, I suppose there are those koryu tough guys out there who would sneer, "Yeah, that's why we're doing a jutsu style. Do styles (like judo, kendo, aikido) are for wimps. We're doing real aikijujutsu (or kenjutsu, or fork-jutsu, etc.)."

Right. You go talk to actual honest-to-God bujutsu masters and if they're nice they won't slap you upside your head for such an arrogant attitude. Sure, they would think that whatever they're doing is best for themselves, but most master instructors are really pretty open fellows. They're wise enough to know that not everyone can or should be part of the koryu bujutsu, and that modern budo offers much for the modern practitioner.

In a video interview and a public lecture I saw of Otake Risuke, the current head of instruction of the Tenshin Shoden Katori Shinto-ryu—one of the oldest extant bujutsu schools in Japan—he explicitly stated that all martial arts, including bujutsu, should be for the purpose of budo; bu meaning the "halting of hostilities," not of learning how to fight, and Do meaning a spiritual path to enlightenment.

If classical bujutsu practitioners don't engage in classical combat or in tournaments, they must be practicing koryu bujutsu because they enjoy it, or because it maintains their physical and mental health—inasmuch as they're interested in it and are

getting something out of the practice. At least in some respects koryu bujutsu practiced for personal cultivation is budo, and while various aspects of koryu bujutsu and budo are quite distinct, today they are possibly as similar as they're different.

The koryu are martial arts, which means something employed in the past by a military group. They were designed by military men for martial use in old Japan. But then (and now), most armies aren't concerned with self-defense. Modern budo evolved from these martial arts, but strictly speaking none of the varied forms of budo are truly martial arts, because they weren't designed to be used in armed military conflict.

That said, both modern budo and koryu martial arts contain techniques that can be utilized, sometimes very effectively, for self-protection. In certain cases, a bit of modification may be required, but regardless of this, neither budo or koryu bujutsu were created exclusively for self-defense. Again, these are multidimensional arts. Properly taught they include aspects relating to Japanese history, philosophy, aesthetics, health maintenance, strategy, and yes, techniques that could be used for protecting yourself from danger. If you're part of a bona fide group devoted to authentic koryu bujutsu and budo, like the SMAA, you'll be exposed to all these elements in a positive and life-changing way.

I GET IT. BUDO ISN'T EXCLUSIVELY FOR SELF-DEFENSE. BUT DOESN'T BUDO MEAN "MARTIAL ARTS" OR "FIGHTING ARTS?"

Actually, it does not. Sento (戦闘) is one of the Japanese words for "fighting;" senso (戦争) means "war." Bu (武) is something different. It's composed of two written elements; one suggests, "stopping," which can (in this sense) infer ceasing or laying aside. The second component represents a weapon, and bu can suggest the ceasing of conflict. And you already know that Do means a Way. The term "martial art," although commonly used (even in my writing above), may not be the most accurate way to

translate budo, especially due to the lack of actual military connection for the majority of budo forms. Budo is really concerned with self-protection and self-perfection more than fighting, and self-protection in genuine budo means much more than what Western people typically think of as “self-defense.” Let me explain . . .

In 2012, according to the Federal Bureau of Investigation (FBI), there were 14,827 murders in the United States. This, of course, says nothing about the number of people “merely” injured or raped in violent crimes, but it also doesn’t indicate how the people in 2012 were murdered. If someone was, for example, poisoned or killed at a distance using a weapon, the kind of training one receives in most martial arts studios would have been of little use.

Certainly over 14,000 people being murdered is cause for concern, but let’s put this figure in perspective. As of 2014, the Centers for Disease Control and Prevention (CDC) indicate 600,000 people die annually in the USA from heart disease. According to the National Institute of Mental Health (NIMH), 34,598 people died in the United States from suicide in 2007, with untreated depression being the leading cause. If we include the number of people injured via suicide attempts, the number grows larger still. And this is to say nothing about other health related deaths.

When many folks decide they want to study “practical self-defense,” they’re concerned about being killed or injured in a violent attack by another person. This is a reasonable concern, but it needs to be kept in perspective. In the U. S. (and several other nations), we’re more likely to die by our own hand than to be killed by someone else, and far more likely to die from frequently preventable health problems. From a purely practical standpoint, we should look at the factors that are most likely to kill or injure us when we consider the idea of self-defense. And the statistics do not indicate that a violent attack by another person causes the greatest number of deaths—not even close.

In this context, if we’re really worried about protecting ourselves from harm, we should embark upon a program of training to improve our health and uplift our minds, while avoiding unnatural physical stress and reducing anxiety, paranoia, and psychological ailments. This isn’t always what people get in a martial arts class, but it can be found in several forms of Japanese budo practiced traditionally.

One of the most influential figures in modern budo is Kano Jigoro Sensei, the founder of Kodokan judo. Kano Sensei was a leading educator in Japan, who created one of the most popular and instrumental forms of budo. He invented the judo uniform (keiko gi), which was adopted in varying ways by practitioners of aikido, karate-do, and other arts. He created the kyu and dan ranking system, along with the black belt, which is so ubiquitous today in budo and even some styles of koryu bujutsu. And he got judo into the Japanese school system, by emphasizing its practice as a means of health improvement and mental training as well as self-protection. So successful was this direction that several other forms of budo, and even some versions of koryu bujutsu, followed this general orientation, too.

Yet, Kano Sensei envisioned his budo as a means for improving the whole person—mentally and physically—which would, in turn, result in self-protection on a much larger scale than is found when one focuses primarily on hand to hand combat. He even sought to create a society based on his two central maxims:

- * Maximum efficiency of mind and body
- * Mutual welfare and benefit

Through this uplifting of society as a whole, he expected an overall improvement in people’s health, a strengthening of their spirit, and a greater sense of harmony, all of which would lead to less crime, less violence, and longer life. Like many of the



Kano Jigoro Sensei teaching classic judo

founders of budo, Kano Sensei was an idealist. His budo aimed at rational ways of training the body, which avoided unnecessary injuries, and a profound philosophy for enriching the psyche. Certainly defenses against armed and unarmed attacks were included in his judo (especially in prearranged forms called kata), and judo could be practiced as a sport, but he always thought of it as a multidimensional study. (Unfortunately, much of judo has lost this idea today, but classic Kodokan judo instruction can still be found within the SMAA Judo Division.)

Quite a few other founders of budo have held views similar to those of Kano Sensei. This makes what

they taught much bigger than a form of combat, as it originally included artistic, philosophical, and meditative aspects. The same can be said, at least today, for some types of koryu bujutsu. Real budo takes a much broader and more pragmatic view of what the concept of self-defense truly entails: healthful and natural exercise, a positive philosophy and worldview, training for profound calmness in action, and techniques that can also be used if we're assaulted in daily life. But the last element is only one of numerous beneficial byproducts of budo. The goal of budo is not fighting, and in the strictest sense it isn't "martial," although it is an art. The genuine aim of budo is the enhancement of human life and society in numerous different ways.

(To be continued . . .)

About the Author: H. E. Davey has been practicing jujutsu for over 50 years. He is one of the founding members of the SMAA, a Shihan and eighth dan in the SMAA Jujutsu Division, and the author of multiple books on Japanese culture, spirituality, and traditional art forms. He has studied Japanese yoga, martial arts, healing arts, and fine arts in Japan and the USA for several decades.

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