

# SMAA JOURNAL



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## ANNOUNCEMENTS

### 2018 SMAA DUES

Membership fees were due on January 1, 2018. 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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- Nicklaus Suino Sensei
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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](mailto: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](mailto:shudokan@smaa-hq.com) about special shipping for international orders.)

To order, go to the "Payments" section of [www.smaa-hq.com](http://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=gg5Nika6Ge0&list=PLS11\\_XCH8RkI868tRKZ0fdJFSeFGyNZ0o](https://www.youtube.com/watch?v=gg5Nika6Ge0&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](https://www.youtube.com/watch?v=zcE7zBhv9Hs&list=PLS11_XCH8RkIV8liNZoXI93WI79BLe1NZ)

### NEW DOJO FOR KOSSLOW SENSEI

Tom Kosslow Sensei's Newnan Karate Center has a new dojo and location. If you're interested in classic Wado Ryu karate-do, check out the dojo:

[www.newnankaratecenter.com/Home\\_Page.html](http://www.newnankaratecenter.com/Home_Page.html)

Kosslow Sensei, a member of the SMAA Board of Advisors, is a seventh dan in Wado Ryu, with over 50 years of experience in the martial arts. Mr. Kosslow began his practice of Wado Ryu in 1968 at the age



*Newnan Karate Center*

of 18 while attending George Peabody College for Teachers, Vanderbilt University, Nashville, Tennessee, where he earned a BS Degree in Elementary Education. His first instructor was the late Cecil Patterson Sensei, President and founder of the U.S. Eastern Wado Ryu Federation. Kosslow Sensei trained in Nashville until his college graduation in 1970 when he enlisted in the U. S. Air Force. He continued his training during his military years, and upon his honorable discharge, he relocated to Lakeland, Florida where he trained under the direction of Charles Parrish Sensei. Parrish Sensei promoted him to shodan in 1974.



*Kosslow Sensei and his teacher Suzuki Sensei*



In 1976, he moved to Newnan, Georgia, so that he might attend graduate school at the University of Georgia. From 1978 to 1983, he earned a Masters Degree, Specialist Degree, and Doctors Degree in Educational Administration and Supervision. He worked for the Fulton County Board of Education as an elementary school teacher for nine years and then as an elementary school principal for 17 years. Dr. Kosslow retired from that school system in 2000.

In 1969, Kosslow Sensei attended classes taught by the late Ohtsuka Hironori Sensei, founder of Wado Ryu. In 1975, he again was able to attend a seminar taught by Ohtsuka Sensei. In 1985, Kosslow Sensei traveled to Tokyo for the 50th Anniversary of Wado Ryu World Championship as a member and captain of one of two U.S. Eastern Wado Ryu teams.

In the early 1980's, he began training under the supervision of Suzuki Tatsuo Sensei. When Suzuki Sensei formed the Wado International Karate-Do Federation (WIKF), Kosslow Sensei formally joined that organization. Dr. Kosslow served as Chairman of the USA WIKF until 2006. He continues to serve as a member of the Board of Directors, Secretary, and Technical Committee Member of the USA branch of the WIKF USA organization. In 2008, Dr. Kosslow was appointed to the WIKF World Technical Committee by Suzuki Sensei. He has served as a Director of the Georgia Karate League since its inception in 1996, and he's owned the Newnan Karate Center in Newnan, Georgia since 1977.

## SISTER DOJO

The Japanese Martial Arts Center in Ann Arbor, Michigan and the Northglenn Judo Club in



*Traditional Kodokan judo at the Japanese Martial Arts Center*



*Teachers at Northglenn Judo Club*

Northglenn, Colorado have developed a unique “sister dojo” relationship, in which members from one dojo are encouraged to visit and train at the other dojo. The Japanese Martial Arts Center is lead by the Director of the SMAA Judo Division, Nicklaus Suino Sensei, sixth dan. The Head Instructor of Northglenn Judo Club is Warren Agena Sensei, sixth dan and a member of the SMAA Board of Advisors.

Suino Sensei studied Kodokan judo in Japan under the late Sato Shizuya Sensei, ninth dan, and in the USA under the late Walter Todd Sensei, eighth dan and the former Director of the SMAA Judo Division. You can read more about him and his dojo here:

<https://japanesemartialartscenter.com>

Agena Sensei has decades of traditional judo experience, having studied with many top judoka, including Otaka Shuichi Sensei, Kodokan shichidan. Northglenn Judo Club has been in existence since 1965 and is the longest continually operating judo dojo in Colorado. You can more about it here:

<http://northglennjudo.org>

## MARTIN SENSEI NEWS

SMAA official Paul Martin Sensei gave a well-received lecture on Japanese swords at the Samurai Museum in Tokyo on February 12, 2018. You can



*Martin Sensei*



*Martin Sensei teaching at the Samurai Museum*

read about the Samurai Musuem, which is located in Shinjuku, here:

<http://samuraimuseum.jp/smart/en/index.html>

Also in February 2018, he worked on a sword-related project with Fukushima prefecture. In the process, he met with famed sword polishers Tsukamoto Kenji and his son Hiroyuki. Mr. Tsukamoto was a student of Living National Treasure polisher Nagayama Kokan (author: *Connoisseurs Book of Japanese Swords*). Not only that, he is the nephew of the famous swordsmith of the Showa era, Tsukamoto Ikkansai Okimasa. His son, Hiroyuki, has won multiple prizes in sword polishing competition, and his eldest son is a prize winning saya (“scabbard”) maker.

Martin Sensei stayed in a 300-year-old inn in a remote village, which was a rest stop for samurai on their way to Edo. He also visited Aizu-Wakamatsu castle and the spot where 22 teenage members of the Byakkotai committed seppuku. Martin Sensei’s Facebook page will feature short videos in the near future about the trip:

<https://www.facebook.com/The.Japanese.Sword/>



*Martin Sensei with Tsukamoto Kenji and Hiroyuki*

In January 2018, Martin Sensei was featured on NHK World's *My Favorite Japan*, where he explained the history, aesthetics, making, and use of Nippon-to, the Japanese sword. You can watch the video here:

<https://www.facebook.com/The.Japanese.Sword/videos/10157496488728636/>

Martin Sensei, SMAA Senior Advisor in Tokyo, will be giving a two part introductory lecture at the Honganji Japonisme Academy in Hanzomon (close to the British Embassy) from 7:00 to 8:30 PM on Wednesday, May 2 and Wednesday, July 18, 2018. The first lecture will be on Japanese swords, while the second lecture will focus on Japanese sword fittings. The lectures are bilingual and open to everyone. For more information, contact Martin Sensei:

<http://www.thejapanesesword.com>

## SMAA SEMINARS & RANK TESTING

Would you like to learn from an expert teacher of traditional Japanese or Okinawan martial arts? Are you interested in giving the members of your dojo exposure to a new martial discipline? The SMAA has you covered.

Most members are aware that some of the world's top teachers of budo and koryu bujutsu are SMAA

members and officials. But did you know that, in certain cases, they are available to come to your dojo to teach?

Many of the SMAA Directors and Advisors are willing to teach seminars and conduct kyu and dan testing for low fees—in some instances just for the cost of their expenses—to help spread high quality traditional martial arts. Each teacher has his or her own ideas about payment, but it is often easier to bring a top SMAA sensei to your dojo than you might think.

The SMAA can help you promote your event as an SMAA Seminar. Aside from you and your students, you can enjoy meeting other SMAA members when one of our teachers instructs at your dojo.

Members find that belonging to the SMAA offers many important and tangible benefits. However, perhaps the most important benefit is a chance to experience genuine Japanese budo, budo that has not been watered-down or Westernized, and such opportunities are more rare than the public might imagine. Moreover, competent teachers of these classical disciplines are equally rare to find outside of Japan, and we hope SMAA members will take steps to learn from the accomplished sensei in our group.

Take a look at the teachers listed at our website:

<http://smaa-hq.com/directors.php>

<http://smaa-hq.com/advisors.php>

If you might be interested in having one or more of these sensei offer a SMAA Seminar at your dojo, simply send email to [shudokan@smaa-hq.com](mailto:shudokan@smaa-hq.com). We can then contact the teacher you're interested in and help make arrangements for you to experience world-class classical Japanese martial arts.



## FINDING THE TIME FOR BUDO

By Wayne Muromoto

A friend recently asked me to comment on how one finds the time to train. We live in a day and age, he noted, that puts a stress on how many waking hours we have to devote to training in budo. How did the great masters of the past manage to train so much? How can we devote all the time we really need when we have jobs, families, and other responsibilities?

It's not a minor question. Surveys show that we Americans, at least, are working more hours and getting paid overall less (figuring in inflation) than a decade or two ago, and stereotypes notwithstanding, we work more productive hours than almost any other country, including the vaunted Japanese worker. All that work and then having to deal with daily family life will, indeed, put a crimp on training time. Surely, if you're an adult with a job and a family of any sorts, you can't be



*Mr. Muromoto (left) and his teacher Ono Yotaro, the Soke of Takeuchi Ryu Bitchuden, in Kyoto*

going to the dojo five nights a week to train for five or six hours. It just ain't gonna work.

First comment: an SMAA Senior Advisor and author I admire and respect (plus, he's my bud), Dave Lowry, addressed this issue in, I think, a past column in *Black Belt* magazine. So what I say is nothing new, and much of it is cribbed from his article, since I pretty much agree with his observations.

Second comment: We're not alone in our predicament. Every generation has had to struggle with figuring out how to balance training with living a realistic life.

When the earliest martial systems were founded in Japan and China, they still provided a modicum of practical application for life-and-death situations. Learning to handle a spear or sword, or grapple to the death (or subdue criminals) were skills a hereditary warrior had to know to better survive if called upon to serve in a war or police action. So it wasn't much of a choice between pastime and work. Learning the bugei ("martial arts") WAS part of one's occupation. There was no conflict between pastime and work.

Go down a bit more in time and, in Japan at least, there was an extended period of relative peace of the Tokugawa hegemony. But early in that period, civil war was still a relative possibility and so martial artists, who were skilled at their craft, could parlay their prowess into being hired by a feudal lord as part of his retinue or as an instructor. The martial arts were still practical skills that could, in fact, be utilized to save your life during the execution of your duties as a warrior.

However, if you study the records and proclamations, much of the martial ardor and



*The author (left) practicing Takeuchi Ryu at the Choufukan Dojo in Japan*

pugnacity of the Sengoku bushi (Warring States samurai) faded as two centuries of peace ensued. Several Tokugawa shogun had to write public admonitions to the samurai class to continue to practice martial arts and study strategy because as bushi, that is what their station in life was supposed to be about, never mind that the wars were over. So as the samurai became bureaucrats, administrators, teachers and lawmakers, they, too, struggled with balancing work, family and budo training. The problem of finding the time to train is nothing new. The issues are the same.

Here's my own opinion: if you can't commit a reasonable amount of time to your training, then perhaps your life is full as it can be already, and you may have to forego it, at least for the time being. The two koryu master teachers, who I admired as my main teachers in Japan, both said the same thing: there is a hierarchy of values, and never let your love of martial arts eclipse the other responsibilities you have, or in the end you will be left with nothing. You have to put in adequate time for family, first, because without the support of your family, your life is meaningless. Whether family is just a spouse or significant partner, or ten kids, a wife and three ex-spouses who receive alimony, you

have to shoulder the responsibility you took on, and spend the time and effort with family, and extended family, to make sure the family endures, and you as an individual in that family contributes your fair share. That is what being an adult is about. You no longer take everything. Now you have to give.

Second, of course, is your job. Without a stable job and income, you really will have a hard time paying to train. You need to pay dues, room rent, buy new training gear when the old ones wear out, be able to pay for travel expenses to attend seminars and workshops, and pay for medical bills if you fall the wrong way or get hit in the head by a wayward stick. So you have to do your best at your job and secure a decent wage for a decent days' work.

Finally, if all the above is working relatively well, you can enjoy budo as a pastime. With a supportive family and good job, doing budo is a plus, a way to keep yourself mentally and physically healthy, a way to engage in an activity that you enjoy with others who enjoy it with you, a way to develop bonds and friendships outside of family and work. Having the mental and physical health that comes out of good budo training will add to your abilities at work and in your family and social life, but all these parts have to work together. You should never use budo training as an escape to avoid dealing with your responsibilities in the other two spheres of your life.

From my personal experience, trying to find your own balance can be frustrating at times. I wish I could train more myself, but given my work and family responsibilities, I only have a limited amount of free time in a week. I therefore know that I am not progressing as rapidly as I could were I still in Japan, training four nights a week. But I tell myself that I was glad I was young and reckless and did that, but now I am older and have responsibilities, so those days are long past. I will still grow in my skills, only slower. In the meantime, I am also progressing in my work, and my little family is growing as we live and learn and love together.



I'm not saying that you have to abandon martial arts entirely if work or family needs take precedence. I know a budo student who will sometimes get into terrible arguments with his partner because he wants to take one night out of an entire week to train. That's not an unreasonable request, in my opinion, because training night is basically his one and only social night out "with the gang." He doesn't gamble, play golf, drink, or go to parties. He just works and comes home. Asking him to cut off his one and only social engagement is a bit too possessive, I would say. People need a way to blow off steam, to exercise, and to make friends outside of family and work.

On the other hand, training all the time, every day, when you neglect of family and work, may be fine for professional athletes and young teens with time on their hands, but it's not a healthy goal for anyone who does have family and work. Your life will suffer, and even for young men and women, there has to be a fallback in case martial arts as a professional career doesn't pan out as you think it would have. Find the time, I say, to stop and smell the roses. Learn about life, study philosophy, look at art, experience things outside the dojo. A greater maturity in life will lead to a greater grasp of things inside the training hall. After all, it's all about striking a proper balance, something even the vaunted samurai had to do when they put down their arms and had to survive as administrators and bureaucrats as well as martial artists.

In addition, if you find yourself with only a limited time for the dojo, you should also not think that budo training ends once you step outside the doorway of the training hall. One of my sempai ("seniors") works as a busy executive for a large bank in Tokyo. He has a family, a wife and a child. He has to put in very long hours as one of the bank's top mid-level executives. Gone are the days when he was a college student, training in three to four different martial arts, five to six days a week. Now he teaches two classes on the weekends when he's free, and sometimes he has to let his senior

students take over when the bank asks him to work on the weekends.

Still, he maintains a sharp edge. He's still one of the most skillful technicians I've seen in my style. How does he maintain his edge? I think that he values his time so much that when he does train, he is fully engaged. He trains very hard, without wasting time, and tries to teach and practice as much as he can when he's in the dojo. Time is a commodity too precious, he knows, to waste. I try to tell that to my students in budo and in my college computer graphics classes: life is short. You think you will live forever, but a human lifetime is short, you never know when you are going to kick off, so work hard, engage yourself in whatever you do, and pay attention. Don't just slouch your way to oblivion and then regret that you didn't have a fuller life in the end. Be engaged in the world, in your life.

Second, my sempai told me that he's constantly training, even when he's not in the dojo. How? Well, he explained, when he's on a subway train to work, he tries to train himself to learn balance, as the train sways and shifts under his feet. When he walks through a crowd, he tries to slide through without bumping or jostling other people. He tries to be



*Mr. Muromoto (left) demonstrating Takeuchi Ryu with Zenkyu Watanabe in the U.S.*

aware of his surroundings, making note of entranceways and exits, how people interact near him, how they move. He tries to always be aware of his surroundings. "That is a kind of budo training," he said.

He also spends the time to go over the kata in his mind, as a kind of mental exercise. By imagining and repeating the kata in his mind while he is on the long subway ride to and from work, he is engaging in what many professional athletes do before a game or match. Visualization sharpens your mind, prepares it for the actual event, and hones your senses. It may not be as physically beneficial as actually doing the movements, but it does prepare your mind for the engagement.

## WHAT IS JUJUTSU?

*By H.E. Davey*

Although accounts of jujutsu history differ, to a degree, depending on which authority you consult, it's essential to be discriminating about what you choose to believe. Since few leading jujutsu specialists (recognized as such by any martial arts association in Japan) have written English language books, it comes as no shock that Westerners have misconceptions regarding jujutsu's origins. On the other hand, Westerners claiming to be instructors of an art that's only taught in Japan on a comparatively limited basis have written numerous books and magazine articles about the subject and its history. (Few of these writers, to my knowledge, have received high ranking from a recognized Japanese jujutsu group. Actually, many cannot even point to membership and authorization from any Japanese koryu bujutsu or budo association.) At present, the majority of accurate research material, available in English, stems from only a handful of Americans and Europeans.

Thus, one does need some amount of time training in a dojo. But if you consider that total "training" doesn't stop at the dojo, you can envision parts of your life also being part of budo training, actively (like paying attention to how you walk, how you breathe, or keeping your balance in a subway train) or passively (visualization, going over kata in your mind). In doing so, budo becomes not just a separate, disparate part of your life, only done in a dojo, but an integrated, integral aspect of your whole life, as you engage in work and family life.

**About the Author:** Wayne Muromoto is the former editor and publisher of the late, great *Furyu* magazine. He has decades of training in Muso Jikiden Eishin Ryu iaido and Takeuchi Ryu Bitchuden jujutsu and related weapons. An early supporter of the SMAA, he serves on the SMAA Board of Advisors.

Some of jujutsu's first pioneering historical efforts can be credited to Donn Draeger Sensei and his landmark 1970s books. More recently, Wayne Muromoto, who studied koryu jujutsu ("ancient jujutsu") in Japan, and who's one of the few people in the U.S. to be teaching Takeuchi Ryu jujutsu, an over 450-year-old art, published vital information in his magazine *Furyu*. In addition, Stephen Fabian Sensei, a Director for the SMAA Jujutsu Division, wrote of his experiences practicing Hontai Yoshin Ryu jujutsu in Japan in his book *Clearing Away Clouds*. Since, with few exceptions, authentic jujutsu is rarely taught in the U.S. in particular, and Western countries in general, it isn't surprising that nearly all legitimate instructors and historians have ties to Japan. At this stage in jujutsu's Western history, the public should be suspicious of jujutsu teachers that cannot show direct connections to Japan.



*Wayne Muromoto (right), SMAA Jujutsu Division sixth dan and Senior Advisor, teaching Takeuchi Ryu jujutsu*

## JUJUTSU ORIGINS

To understand jujutsu, as one might expect, it's necessary to grasp the nature and roots of authentic Nihon jujutsu ("Japanese jujutsu"). While countless Americans and Europeans have heard of jujutsu, it is actually one of the most misunderstood martial arts.

Within many forms of classical bujutsu, the study of weaponry (especially the sword) was of primary importance, just as it is for modern-day soldiers. However, a number of ryu ("martial systems") also included the practice of empty-handed grappling techniques, which were never totally divorced from the ryu's weapons. In a 1976 lecture at the University of Hawaii, Draeger Sensei explained:

Jujutsu is a generic name. It only gives you a general idea. The word did not develop prior to the Edo era, that is 1600 plus. There is no evidence of it. Jujutsu [the word--not the art itself] is largely the development of a non-professional, an average person, who doesn't quite know what he sees, and he needs a name to identify it. (1)

In earlier times, the various classical ryu commonly referred to their predominantly unarmed grappling methods as yoroi kumi uchi, kumi uchi, kogusoku, koshi-no-mawari, yawara-gi, yawara-gei, hakuda, shubaku, kempo, taijutsu, wajutsu, torite, and other names specific to a particular ryu. Nevertheless, just as each of the classical ryu represents distinct entities, with often markedly different characteristics, each of these various names delineates a unique and particular form of combat, which Draeger Sensei also noted in Hawaii:

. . . Though it is common for even Japanese writers to say, 'Jujutsu had many older names.' And list them as all the same. The truth is they have very different characteristics. For example, in kogusoku, you work in a minimal type of armor. Very light, almost like a heavy mail shirt, with long sleeves. You use weapons in all of these arts. They are not unarmed. That is another mistake.

Koshi-no-mawari depends on a short sword, a kodachi, and a length of rope. It gets its name from the fact that the rope goes around the waist to support the blade, like a belt; until you need one or both of them. 'Around the loins' - koshi-no-mawari.

Taijutsu is a type of 'throw-the-man-down' grappling. You just let him go, and hope he breaks his neck. No guidance. You don't grapple on the ground. What happens to a taijutsu man if he is pulled down? Heaven only knows. He gets up the best way he can, and hopes for a 'standing combat.' (2)

All of these arts were, and in certain cases still are, separate methods with their own flavor. The generic term "jujutsu" developed to give the average civilian an easy way of speaking about a whole variety of related, but still distinct, grappling systems that were perpetuated within the various classical ryu.



Predating jujutsu is the word “yawara,” which is a less generic term preferred by many bushi, or “warriors.” (Ju is the Chinese reading of the character for yawara.)

Certain researchers have claimed that as many as 725 systems have been formally documented as being jujutsu ryu, but far fewer legitimately remain today. Over time, as Japan entered a more peaceful era, some ryu began to emphasize jujutsu to a greater extent, while new ryu, which had jujutsu as their main emphasis from the time of their inception, were also developed, in many instances by non-bushi or by bushi of lower rank. This trend increased after the end of Japan's feudal period.

Previously, all grappling systems were subsidiary parts of various classical ryu and were practiced mainly by bushi. However, during the Edo period (after 1600s), both the commoner and the bushi participated in yawara. Of course, the commoner,

not being allowed to wear the bushi's long and short swords, concentrated on the more unarmed aspects of jujutsu and was more interested in arts that would relate to self-defense in a civil, as opposed to battlefield or castle context. While many of the koryu continued to be unavailable to commoners, the instructors of certain koryu offshoots were willing to provide civilians with previously unknown knowledge.

## TYPES OF JUJUTSU

In general, jujutsu during the Edo period can be said to consist of four common categories:

- *Bushi Yawara* (yawara developed within the koryu and used in conjunction with weapons): It took into consideration the fact that the bushi would often be wearing yoroi (“armor”) and facing a similarly clad opponent, both of whom had to be able to fall safely, as well as perform other actions while wearing two swords.
- *Ashigaru Yawara* (yawara developed by ashigaru, “foot soldiers,” who were often less educated, not as well-armed or armored as the bushi, and lower-ranking): It was a form of yawara that, unlike bushi yawara, was rarely designed to be used in a castle, made greater use of the powerful bodies (particularly legs) of the ashigaru, and allowed a freedom of movement unavailable to the bushi.
- *Torikata Yawara* (yawara developed by the medieval Japanese police): It permitted a greater freedom of movement because the torikata didn't need to be concerned with, for example, falling safely while wearing arms and armor, and which emphasized non-lethal (mainly) unarmed techniques as well as arresting methods.



*Ohsaki Jun Sensei (right), SMAA Senior Advisor, has over 50 years of budo training, specializing in jujutsu.*

- *Civilian Yawara* (yawara developed by commoners): It was geared toward empty-handed techniques of personal protection that were designed to be used in civilian life.

Most forms of jujutsu which exist today, and which aren't smaller sub-sections of a koryu, stem from the last two categories. A fifth possible category of "jujutsu" is what's been developed mostly by Westerners, who've never studied, and in many cases never seen, an authentic form of jujutsu. Having read, and concluded erroneously, that jujutsu is a goulash of judo, karate-do, and aikido; these individuals have attempted to reconstruct a Japanese cultural art, which they never learned. This imitation jujutsu is found in overwhelming numbers outside of Japan (and in Japan in certain cases), and far outnumbers forms of authentic jujutsu.

Evidence of the many misconceptions surrounding jujutsu is the fact that the art is often incorrectly transliterated into English as "jujitsu" or "jiujitsu." (In fact, even the spell-checker on my computer suggested changing the spelling of jujutsu to "jujitsu.") Obviously the only correct way to write a Japanese word in English is the way it's done in Japanese, as Draeger Sensei, a man who did a good deal of translation, also noted:

Jujutsu. You will see this spelled, by the way, like this—jujitsu, jiujitsu, jiujujitsu, and so on. This one—jujutsu—is the correct one as far as Romaji, the alphabetical writing [of the Japanese language] . . . This one—jujitsu—is a mistake, . . .

"Jujitsu" is often seen. That is a dialectical corruption. Not very good. (3)

If just the name is often incorrectly written in the West, it takes little to imagine what other inaccuracies have come up regarding this little understood martial art. Author Michael Finn cites an amusing example:

The author recalls seeing one school of martial arts, above the entrance of which was displayed a sign 'safe self-defence and jujitsu.' Unfortunately, in larger letters above were the Japanese words 'Joroya Ryu Jujitsu,' a loose translation of which is "The Brothel School of Perfection"—a misinterpretation that no doubt gave Japanese passers-by cause for a wry smile. (4)

It's interesting to note that given the number of martial arts that currently exist in Japan, along with the number of Japanese interested in koryu bujutsu or budo, jujutsu is taught in only a small number of schools, and of this small percentage, only a few are teaching ancient forms of the art. Moreover, many of these schools aren't open to the public. Given these facts, I'm constantly amazed by the relatively vast number of "jujutsu" schools advertising their services in the U.S. and Europe. Furthermore, having visited Japan quite a few times, I am convinced as many so-called jujutsu schools exist in California as in the entire country of Japan. Michael Finn expressed a similar opinion concerning koryu jujutsu:



*The author teaching Saigo Ryu with a hanbo (three-foot stick)*

One aspect worth mentioning concerns the transmission of these traditional styles to the Western world. At the turn of the century many Japanese traveled to Europe and America. They often had some experience of jujutsu styles but adapted the teachings to please Western audiences, and from that point they ceased to be the true form that existed in Japan. The author has witnessed many styles of jujutsu in the West that can be traced back to that period, but few resemble the original styles with the same names that still exist in Japan. (5)

We're fortunate to have several people in the SMAA teaching authentic forms of Japanese jujutsu. The SMAA is one of very few groups operating outside of Japan that brings together people practicing modern and ancient forms of bona fide jujutsu like Takeuchi Ryu, Saigo Ryu, Hontai Yoshin Ryu, Hakko Ryu, Tenjin Shinyo Ryu, and other systems of Nihon jujutsu.

If you're researching or studying classical Japanese jujutsu, and you have questions, feel free to submit them to [shudokan@smaa-hq.com](mailto:shudokan@smaa-hq.com). They will be forwarded to leading figures in the SMAA Jujutsu Division.

### Notes

(1) Donn F. Draeger, *Donn F. Draeger Monograph Series No. 2*, Kamuela, HI: International Hapology Society, 1992, p. 17.

(2) Ibid.

(3) Ibid.

(4) Michael Finn, *Martial Arts--A Complete Illustrated History*, Woodstock, NY: The Overlook Press, 1988, p. 149.

(5) Ibid.

**About the Author:** H. E. Davey is an eighth dan with the SMAA Jujutsu Division, and he's studied jujutsu in Japan and the USA. With over 50 years of training, he is one of the founding members of the SMAA and the editor of the *SMAA Journal*.

## IT'S ABOUT THE TRAINING, NOT THE RANK

By Nicklaus Suino

*"Be detached from desire your whole life long." - Miyamoto Musashi*

You've played the game full out and your gains are starting to stack up. You've made a deep commitment to your chosen art, you show up no matter what, you let yourself trust the process, and you're almost always fully present in the moment while training. You've risen past getting discouraged by small obstacles, and have actually realized that almost all obstacles are small when you're focused on extreme learning. You've started to pay attention without judging. When all these factors come together and you put them into play

consistently over several months or years, you'll notice a new depth to your training ... even your will to train comes from a deeper place.

Congratulations! That's called "character." It's one result of consciously getting yourself on the path to becoming exceptional. So let's talk about rank.

The exceptional martial artist keeps rank in its proper perspective. The momentary joy of getting a new belt or certificate fades. Don't go for that.

The deep internal joy of learning and doing great martial arts changes you forever. Go for that.



Getting a new rank can be very motivating. It's recognition from your instructor or your system that you've worked hard and learned key aspects of your martial art. It's something of a Catch-22, however; getting new belts (or sashes, or whatever external emblems of progress your system uses) is nice, but if you only focus on training for the next belt, you'll be a dilettante forever.

I've been in this business for nearly 50 years, so let me tell you this: you can't hide it. If your primary focus is on the next rank, your ability will top out. Your attendance will spike just before tests but will fall off between them. Your focus and attention will lag during "consolidation" periods – those times when the very purpose of training is to repeat your top-level skills until they are hard-wired into your nervous system. There are ability and character transformations that can only be gotten through real immersive training. *Seishin Tanren* (austere spiritual training) is the method for forging



*The author practicing iaido*

character. That's why it's so important to pick an art and a dojo that you like; there will be some heavy weather on the way to greatness, but starting in the plus column of love for your art will help you get you through. It's also critical to constantly remind yourself of the big picture so the connection between determined practice and your personal mission is clear.

Some exceptional martial artists don't need to be told this. They're gifted with the passion or energy or obsession to train intensely most of the time. But those who may lack passion from time to time, or who have gotten as far as we can on what comes naturally, may need a push to break through to the next level. Your teacher may push you. You may need to watch Bruce Lee movies every weekend. You may need to revisit your purpose, or do some work on it. This book, and the system I'll share with you in the last chapter, may be that push for you. But no matter how many times I tell you that you need to find a way to love training for its own sake, there's a risk that my words will be just words even if you intellectually understand their truth.

Getting past that intellectual understanding and into a true emotional understanding of the depth and joy possible in your training has to come from inside you. Commit completely. Remember?

The act of approaching your martial art with reserve means you're dooming yourself to miss out on many of its most profound, valuable aspects. Those who completely immerse themselves in their martial art are the ones who enjoy them the most. If you dabble, you're going to have less fun with it and get a lot less of its essence. Similarly, if you don't find ways to immerse yourself in practice during consolidation periods, you're going to fall short of your potential.

But you don't have to fall short. You *can* change in exceptional ways. You can get that change by reading this book and taking decisive action. Keep

in mind this truth: change can come from within, or it can come from what's around you. Sometimes change comes from a combination of the two. Something will affect your thinking or your attitude and you'll be able to use that push to improve. If you're both lucky and diligent, you'll improve far out of proportion to the size of whatever that push was. At other times, you'll need a whole lot of push even to make small changes. But you have to be in the game of positive personal change and paying attention to make it happen!

You may be thinking that a few people are born exceptional – that they have the energy, the will, the inherent coordination or some “gift” that let's them reach incredible heights. Okay, let's accept that. I've met a few people who seemed to fit that description. Even the exceptional, however, are constantly balancing the internal and external sources of change. I've watched them leverage what's around them to deepen their knowledge, find new levels of passion, or somehow get a push to go back within themselves and squeeze every last drop of learning or improvement from their training. It's a process of taking what they have as far as they can while at same time constantly looking for new input to drive their training and thinking further.

The more “gifted” the person, the fewer pushes they seem to need, and the more they do with those they do get. But it's a continuum, not an “either-or” proposition – some need very little extra motivation or guidance and some need a lot. You and I are lucky because we're not excluded from the club of the exceptional, it's just that we're within the range of those with potential who need to learn what kinds of pushes we need and how often.

You should have absolutely no reservations about leveraging everything you can to drive yourself to new heights. Read, watch videos, talk to your teacher, meditate, change up your training routine, and work on your plan. A lot of it will be hard work, but sometimes you'll get lucky and find that one of

things opens up a whole new world of achievement for you.

There's an extraordinary young lady training at one of the dojos where I consult. I'm going to modify a few details so she can remain anonymous because I don't know how she's going to turn out and I definitely don't want to jinx it by letting too much out too soon, but her story shows what the right kind of outside push can do.

This young lady joined our judo program at the age of fourteen. That's unusual in itself since most fourteen year-old girls don't seek out training with a bunch of grown, sweaty men. Most definitely don't stick with it. She did both, however. She's under 5 feet tall and weighs about 90 pounds, so she's fighting well up in strength and weight at all times. After a few months, when I usually have a conference with new students to determine whether they're going to continue and what direction they'll go in, I spoke to her parents and mentioned how special she was.

One of her unique qualities was her unusual focus – one was that she paid attention during instruction better than most adults. Another was that she didn't seem to mind the hard work. She was always willing to “rep it out.” We'd give her a technique to train on and she'd train on it, whether for three minutes or an hour. She also seemed very bright. My point to her parents was that she brought a very unique set of positive traits to the game of judo.

I told them I'd like to find a way to amp up both the opportunities and the pressure on her. If she responded as I expected, her learning would accelerate. If not, we could back off and just let her enjoy judo. They agreed – they were thrilled actually – so I offered her three things: (1) a chance to help out with the kids judo classes; (2) extra training in a highly focused setting outside regular classes; and (3) an explicit agreement that we were going to work together to try to achieve more than average growth in her judo. She – and they – jumped at the offer.

What happened immediately – in the very next training session – was that her energy and focus increased noticeably. She went from being an unusual fourteen-year-old to an even more focused, committed, exceptional fourteen year-old, and in just a few weeks, her judo got substantially better. It's still too early to predict how her career will go, but I have every confidence that she's capable of becoming an amazing judo player within two years. Whether that's on the local, regional or national level, I don't yet know, but the stage is set and it's a very exciting to be a part of it.

Why tell this story? Because it's a great example of the kind of push from outside I mentioned earlier and the result it can have. The extra interest I showed in this young lady's training helped her understand her own potential for growth, and she responded immediately. There will be ups and downs, but she's *already* playing the game on a higher level, and her expectations for herself are much greater than they were. The push from outside has occurred, and now we'll see how much change from within happens as a result.

You can make incredible change by consciously applying the balance of internal and external motivation in a way that works best for YOU. If you're externally motivated, you can leverage the opportunity to train for a new rank to really capture the essence of the techniques at that level. You also need to figure out what you need to get and to stay excited about the consolidation periods. That may be a specific set of improvements you shoot for, an agreement with your instructor about some kind of rewards for progress, or some check marks on the plan you've created to get on the path to becoming exceptional.

If you find you need a push more often than you're getting now, spend a little time figuring out exactly what gets you motivated and how often you need it. That will be time well spent. Your currency may change as you grow, but there are types and timings

of motivation that work for almost everyone. With a little guidance from more experienced players plus some sensitivity on your part to what works and what doesn't, you can find your personal formula.

What most mediocre martial artists don't seem to realize is the power of compounding small changes. Imagine the difference between someone who is only excited about their training for a few days a month and someone who finds a way to get excited about it every single time they come to the dojo. Imagine the difference between a martial artist who comes to class but never practices outside the dojo, and one who finds a way to practice just one extra hour each week. Imagine the difference between someone who starts judging the value of new techniques before he or she has had time to truly evaluate them, and someone who has taught him or herself to pay close attention and not get caught up in pre-judging before taking enough time to try to understand the real value of techniques. Imagine the difference between a student who only trains really diligently during test preparation and one who not only does that but really dives in during consolidation periods, too. How different are these two students going to be in a few months? In a year? In three years?

You get it. Each of these traits involves some incremental change in attitude or approach. Each is fairly simple to apply (though you may need reminders to keep it alive in your training). If you pile each of these simple changes on top of one another and do it consistently over the long haul, your martial arts will end up being spectacularly different! You can become exceptional ... YOU. I say that with every confidence because I've seen what many ordinary people have done with the right knowledge, the right push from their teachers, and the right plan.

**About the Author:** This is an excerpt from Nicklaus Suino Sensei's upcoming book *The Exceptional Martial Artist*. Suino Sensei is the author of several



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