

SMAA JOURNAL



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

2026 SMAA DUES

This is a reminder that SMAA membership fees were due on January 1, 2026. Your prompt attention to this matter is appreciated. Payments can be easily and securely made at www.smaa-hq.com.

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*.

Do you have a new e-mail address? Have you sent it to hedavey@aol.com? If not, we also won't be

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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Editor: H. E. Davey Sensei

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修道館武道会

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.

SMAA YOUTUBE CHANNEL

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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

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

NEW SMAA ONLINE LIBRARY

We're always trying to offer more benefits to go along with your SMAA membership. So, be sure to

drop by www.smaa-hq.com and check out the new SMAA Online Library. We're in the process of gradually adding back issues of the *SMAA Journal* to our website.

HYPERLINKS

Since we live in the age of the Internet, we're trying to make the *SMAA Journal* more interactive. Look for words in blue and underlined. These are hyperlinks.

Click on them, and you'll connect to websites that can give you information about topics mentioned in this and future issues. Have fun surfing the web! Just remember to come back and finish reading the rest of this issue.

MASTERY IN THE MARTIAL ARTS

By Nicklaus Suino

What does it mean to "master" a martial art? In the Japanese martial arts, we are very reluctant to use the term "master." The term would imply that someone has completely understood the art and can perform its every technique perfectly. The reality is that even the very best practitioners are still working on perfecting their art. Perfection is an elusive goal, but one that keeps us training and trying to improve ourselves for a lifetime. What we can do, however, is move ourselves closer to perfection one small step at a time. Those who have been working at this for a very long time can seem almost magical in their abilities, but their "magic" can be explained by understanding that they have a tremendous ability to get the tiniest aspects of their techniques exactly right. Traditional Japanese martial arts are designed to influence the whole person, including the body, the mind, and the spirit. True mastery encompasses both dramatic and subtle changes in the practitioner in each of these areas.

MASTERY OVER THE BODY

Mastering the physical skills of a martial art means being able to perform its techniques with a high degree of proficiency. Historically, it meant being able to perform well enough to defeat an opponent in a life-or-death match. These days, it means understanding and being able to execute virtually all the checkpoints of a skill in an accurate manner, in the space of time and with the rhythm required to defeat an opponent. In individual arts, such as iaido, the opponent is imaginary. In competitive arts, such as karate or judo, the opponent may be real. However, we no longer fight to the death, so we substitute proficiency for deadliness.

One often forgotten concept in physical mastery is that one must not only be able to control one's own body, but must also learn how to respond to and control the body of his or her attacker. Even the



The author teaching Japanese swordsmanship

most superb physical technique is useless if it is applied at the wrong distance, the wrong time, or with the attention focused in the wrong place. At a higher level, the martial artist must learn to control not only his body and that of his opponent, but must also take into account the terrain on which the interaction takes place (a concept that includes location, time, conditions, and preparation).

It is important to repeat that perfection is an elusive goal. Everyone comes to the dojo with a different set of innate abilities, so for some students physical mastery is relatively easy, while for most it is very difficult. Those past experts whom we recognize as "masters" were able to execute their skills in real time, accurately, maximizing the use of their own strength and quickness while finding the points of greatest weakness in their opponents. The awareness required to do this is profound, and usually requires years of concentrated effort to attain. Further, as you can see, mastery of the physical aspects of the art is closely tied to mastery of the mental aspects.

MASTERY OF THE MENTAL ASPECTS

Mastery of the mental aspects of martial arts involves knowing how and why the techniques work, and constantly working to bring your physical skills into line with that knowledge. It also means reaching an understanding of how the mind works, and thinking in positive, productive ways. For example, it is widely accepted that positive attitude helps bring about positive results. In the martial arts, we learn thinking strategies that help us achieve our martial goals. We then learn, by extension, how to apply those strategies to life outside the dojo, which helps us to become more effective, stable human beings.

In real time, mental martial arts involve awareness. One must be aware of how one is responding to an opponent, aware of the opponent's own actions and reactions, and aware of the terrain. These challenging requirements are an important reason why real mastery requires so many years of training. It is virtually impossible to concentrate on all the varied aspects of any martial arts interaction, so vast repetition is required. If one is training with the proper frame of mind, each repetition helps to make one subtle aspect of a technique more efficient, and helps to make it more reflexive. Just as operating the pedals and steering wheel of an automobile becomes reflexive and unconscious after a few years of driving, the essential building blocks of technique



Suino Sensei is an eighth dan in iaido

(including awareness) become reflexive through repeated practice.

MASTERY OF THE SPIRITUAL ASPECTS

Putting aside any discussion of religious aspects, the character traits that we often include in "spiritual" martial arts include determination, patience, calmness, and balance. Determination comes from a realization of what one's life mission is, and gradually bringing all aspects of training into line with the mission. Patience is the realization that great things require great effort (not necessarily all at once, but in small increments over a long period of time), and learning to work at a pace that allows

one to exert that effort in the appropriate amounts and at the appropriate time. Calmness comes from learning what one can control and what one cannot, focusing work on those things that can be controlled and learning to accept those things that cannot. Balance means coming to a point in one's life where one does not get too upset when things go wrong or too elated when things go right.

About the Author: Nicklaus Suino Sensei has been studying budo since 1968, with significant training in Japan under leading experts. He is one of the founding members of the SMAA and the author of several highly regarded budo books.

AUTOSUGGESTION IN JAPANESE YOGA AND BUDO

By Sawai Atsuhiko

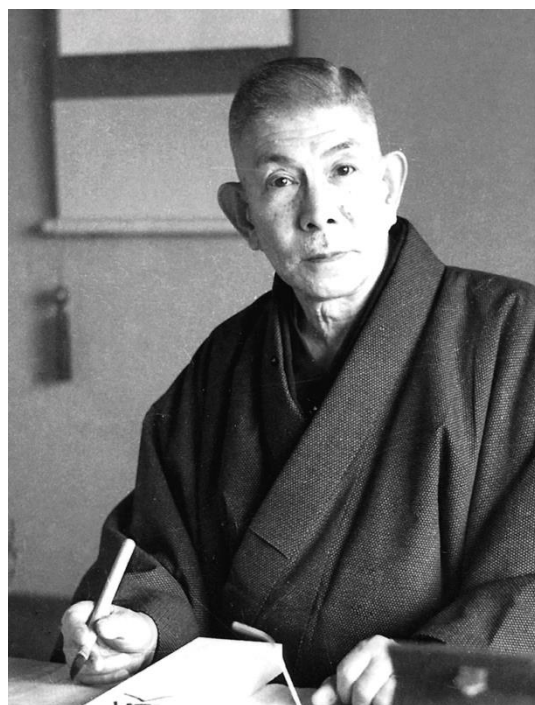
My teacher Nakamura Tempu Sensei was an expert in an ancient martial art and the founder of the Shin-shin-toitsu-do system of Japanese yoga and meditation. One of his central teachings was the use of autosuggestion to alter the subconscious mind and thus change negative habits. I learned various forms of autosuggestion directly from Nakamura Sensei, and I'd like to explain how they can help you to become more effective and cheerful in your daily lives as well as more powerful in your martial arts practice. But first, you'll need to know a bit about the nature of the mind.

THE CONSCIOUS MIND AND THE SUBCONSCIOUS

When we think in everyday life, this thinking takes place in our surface waking consciousness. We can call this surface awareness the conscious mind. Elements in surface consciousness are influenced by elements that are kept in the subconscious mind. The subconscious lies deep beneath the covering of the conscious mind, and we're not typically aware of the workings of the subconscious during our waking hours.

During our sleep, however, the subconscious rises to the surface and the conscious mind is moved into

the background. This is why a number of authorities claim that dreams are a manifestation of the subconscious. More than just the motivator for our dreams, the subconscious is a kind of storeroom for most of the elements in the mind. If the elements stored in the subconscious are negative in nature,



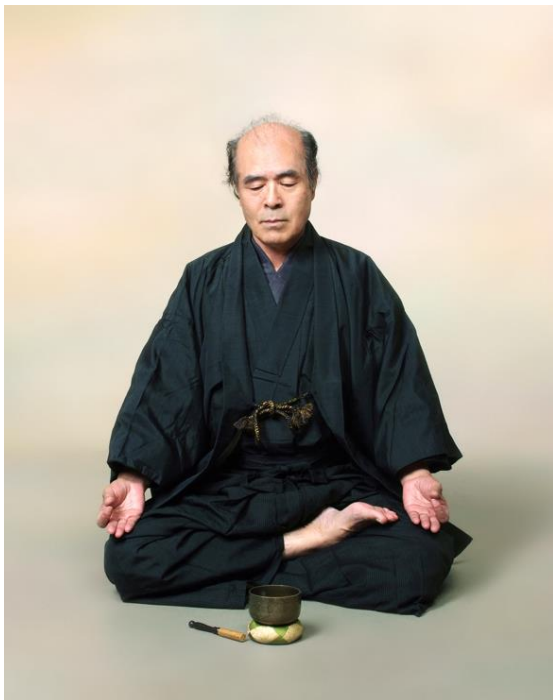
Nakamura Tempu Sensei

the conscious mind cannot think positively. If elements stored in the subconscious are positive, the conscious mind reacts optimistically. In short, the subconscious records past experiences, events, and especially feelings. The elements stored in the subconscious constantly influence our conscious thoughts, emotions, and actions.

Even if we consciously try to be positive, we cannot easily do so if negative elements are in the subconscious. Elements in the subconscious minds of many people are negative, and this influences their conscious minds. As the result, they tend to think pessimistically. They are inclined to take a negative attitude toward anything. They are easily angered, complain often, and are fearful of even small matters.

SUGGESTIONS

“Suggestions” are sometimes defined in psychology as something that enters the mind and has an impact on it. Such suggestions are received by the conscious mind and recorded by the subconscious mind.



The author sitting in meditation

When we see, hear, or say something repeatedly, these suggestions have a large impact on the subconscious. A happening that is dramatic or traumatic also has a great impact on the subconscious. Whatever is stored in the subconscious tends to have an unconscious influence on all of our conscious actions.

There are many sources for these suggestions such as spoken words, expressions in books we read, our behaviors and that other people. Any phenomena around us produce some suggestions that are recorded by the subconscious.

We should be aware of what kind of suggestions we receive in everyday life. Such awareness is necessary, because both positive and negative suggestions exist. A positive suggestion influences the subconscious to be bright, cheerful, energetic, and brave. Negative suggestions do the opposite.

Those who are weak in mind are inclined to accept negative suggestions and reject positive ones. Discouraging events do not negatively sway those who are strong in mind. The purpose of the various forms of autosuggestion, or jiko anji, is to create a positive, vigorous, and powerful mind.

Many people do not understand the nature of the mind. They may have accumulated numerous negative elements in their subconscious minds. These negative materials in the subconscious produce many negative habits like smoking, pessimism, insomnia, and others. Fortunately, you can readily grasp the relationship between the conscious mind and the subconscious mind if you receive clear instruction and information about this topic. So, it is important to realize that we can easily change negative habits into positive ones. And this will allow you to quickly adopt a more positive mental attitude, which is also extremely important for success, health, and happiness.

I'd like to offer you four simple methods of autosuggestion:

1. Renso Anji
2. Meirei Anji
3. Dantei Anji
4. Hanpuku Anji

RENZO ANJI

Renso means “to think of things one after another.”
Anji means “suggestion.”

In Renso Anji we simply think of positive things one after another as we’re about to fall asleep. From the time we get into bed, until we are asleep, we must not imagine anything negative. In other words, avoid thinking of something that makes you angry, fearful, or sad.

The surface consciousness blurs and the subconscious arises and becomes more active, when you are sleepy. So, autosuggestion is easiest and most effective at this time. (Any suggestions we receive right as we’re about to fall asleep penetrate the subconscious more directly, in that they don’t need to filter through layers of waking consciousness.)

When you are sleeping, the conscious mind is resting and the subconscious is active. So, as previously noted, dreams are reflection of the workings of the subconscious, which is why some psychiatrists analyze dreams to understand the subconscious motivations of their patients.

When we are falling asleep, we easily accept any suggestion into the many depths of the subconscious, because right before sleep, the conscious mind and the subconscious are in a process of transition. The most ideal time to positively influence the subconscious is, therefore, the moment before we fall asleep.

At that time, if we think of positive matters one after another, they will enter the subconscious easily. And the content of our subconscious will gradually

become more and more positive. In a few days or months, many people find themselves changed. One example of such a change can be found in the nature of their dreams. Why not have happy dreams instead of unhappy dreams?

Budoka (“martial artists”) can try running through the movements of a kata, or prearranged “form,” as they’re falling asleep. Try to see yourself performing the kata dynamically and correctly. This is a simple and surprisingly effective way of improving your martial arts skill through positive visualization.

Although they are more highly educated than in the past, many people in modern times hold on to negative feelings like anger, fear, and sorrow. As the result, they weaken the mind’s power. Even rich people, who eat gourmet dinners, are often plagued by insomnia stemming from their fears and sorrows. Simply being well educated and wealthy isn’t enough to guarantee happiness.

For such people, the situation will not change until they change the nature of their minds. One way to do this is to change the nature of what they think about before falling asleep. Then they will sleep well. Deep sleep is very important. Sleeping lets us receive a great amount of ki, or “life energy,” from the universe. The time when we sleep is the time when we relax completely, and in a state of deep relaxation, the universe and the individual are closely united.

MEIREI ANJI

We can create a stronger form of autosuggestion by using a mirror just before falling asleep. It’s called Meirei Anji. Meirei means “ordering or commanding.” Anji means “suggestion.”

In Meirei Anji, we utter a single simple sentence, which serves as a positive suggestion. Shortly before we speak this command to the subconscious, we watch our face in the mirror, or more exactly, we look at our reflected face between the eyebrows.

Then, we speak to our reflected image and strongly order ourselves to become what we want to be.

Examples of positive suggestions for Meirei Anji are:

“Your confidence will become strong!”

“You will not be worried about your illness!”

“You are not afraid to fall in jujutsu!”

You need not speak loudly, but you should be very serious at the moment you make this suggestion to your subconscious. Just one suggestion is good and effective. If you use many suggestions, they may confuse the subconscious. Quality is more important than quantity. Say it just once, then immediately go to sleep. Intensity is important.

I hope you will soon feel the effects of Meirei Anji, but even if you don't notice sudden results, I advise you to continue to practice it every night. Just as it took time to develop negative habits, it may be some days before you feel the effects of Meirei Anji.

We have acquired bad habits over many years. It is unrealistic to expect these harmful habits to be gone instantly by using Meirei Anji.

A French psychologist taught Nakamura Tempu Sensei this form of autosuggestion using the mirror. But he suggested we do it as often as possible during the daytime. Nakamura Sensei modified it and advised us to do it before falling asleep, because it is psychologically the most effective.

Furthermore, Nakamura Sensei was skilled in shodo, Japanese brush calligraphy. Students who want to improve in shodo, can use a sentence like this:

“You will become fond of shodo.”

This is more effective than “You will be good at shodo.” If we come to like something, we study it harder and naturally become good at it.

Children who wet the bed during sleep can use a sentence like this:

“You will wake up when you want to urinate.”

People who want to correct their stuttering should not say, “Your stuttering will be gone.” Rather they should say, “You will not care about stuttering.” A person's psychological state and ability to speak are closely connected. If we stop worrying about stuttering, we often stop stuttering. The same can be said of many problems in life. We create problems by worrying about them.

People who are ill should not say, “You will recover from the illness.” They should say, “You will not worry about your illness.” This is not to indicate that you shouldn't get medical treatment, it is more an indicator of the psychosomatic effect of the mind. The mind controls the body; positive mental states have a very real impact on our health.

The sentence we use for this autosuggestion should be an imperative form, not a prayer or a request. For example, “Your confidence will be strong” is an imperative sentence. “Please make my confidence strong” is more like a prayer or request.

In addition, we must order ourselves (the face in the mirror) to change. We should use the word “you” instead of “I” in Meirei Anji for this reason.

Don't be impatient in practicing this method. Be diligent and keep going. I promise that the time will come soon when you will recognize the effectiveness of this method for changing your personality and habits.

DANTEI ANJI

Dantei means “affirm.” Dantei Anji complements Meirei Anji.

When we get up in the morning, we can respond to the previous night's order that we gave our subconscious. We can, in short, affirm the previous night's command we spoke to our face in the mirror.

We need not use a mirror in Dantei Anji. Your sleepy face isn't perhaps the best image of yourself or the first thing you want to see in the morning.

If your suggestion the previous night was "Your confidence will become strong," then upon waking say aloud, "My confidence has become strong." In this way, we affirm the previous night's suggestion.

HANPUKU ANJI

You can repeat the same suggestion even during the daytime. Frequent repetition of a single suggestion is very effective, and you can do this mentally or out loud, with or without a mirror. Hanpuku means "repetition." Again, work on only one suggestion at a time. Once you've boosted your confidence or stopped smoking, go on to a different suggestion.

Nakamura Tempu Sensei was a skilled budoka, with advanced training in judo and kendo. But his specialty was Zuihen Ryu batto-jutsu, a classical form of swordsmanship. Although his Shin-shin-toitsu-do is not a martial art, the methods of practice have been influenced by budo, and they can easily help budoka to become stronger and more effective. His methods of autosuggestion can aid

budoka in overcoming slumps in training, remembering kata, and developing composure when engaging an opponent.

Since the early 1900s, thousands of people in Japan have learned and benefited from these four forms of autosuggestion. I'm one of those people. I hope many of you will achieve the same happy results.

My colleague H. E. Davey Sensei, Co-director of the SMAA Jujutsu Division, has written books about these methods, and he is teaching them internationally. To learn more about Shin-shin-toitsu-do, pick up a copy of Davey Sensei's book *The Teachings of Tempu: Practical Meditation for Daily Life* (Michi Publishing), and I'm confident that it will help you improve your martial arts practice.

About the Author: Sawai Atsuhiro Sensei lives in Kyoto, and he is a member of the SMAA Board of Advisors. He has the highest level of teaching certification in Shin-shin-toitsu-do, and he is the President of the International Japanese Yoga Association (www.japanese-yoga.com). He also holds the highest possible rank in Kobori Ryu, a rarely taught ancient martial art that specializes in samurai swimming and water-based combat.

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