

Midori Yama Budokai: *Hanshi's Corner*
Written by Ron Rogers *Hanshi Meiyo Kyōju*
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Ichi go, ichi e: One life, one meeting

“Nothing New Under the Sun”

This clichéd phrase from the Bible is indicative of a real truth. Our modern circuit of boxing, wrestling etc is not new! While the Olympics has remained as a modern athletic event, there were actually four athletic festivals in Greece. In addition to the Olympics, there were the Isthmian games at Corinth, the Nemean games and the Pythian games at Delphi. One wonders how business fared at the oracle during this time... These events guaranteed sports fans the opportunity to attend an athletic festival every year. In passing, the original Olympics, dating to circa 900 B.C., did not allow opponents to “gouge, bite, put a knee to the groin, strangle, or throw sand at the opponent.” Incidentally, the winners received crowns of olive leaves (you have to love the irony); the 2nd and 3rd place winners received nothing. A decidedly different spirit from Baron de Coubertin’s modern games (November 25, 1892) designed “to promote, peace, harmony and internationalism.”

Shodokan Aikido

Tomiki Kenji (March 15, 1900-December 25, 1979) was an early student of both *aikido* founder, Ueshiba Morihei, and also of Kano Jigorō, the founder of *judo*. In 1925, the year he joined Ueshiba, he obtained *Godan* (5th dan) in *judo*. He became an *aikido* and *judo* teacher and was the founder of *Shodokan Aikido*, often referred to as *Tomiki Aikido*. Unlike other *aikido* styles, Tomiki emphasized competition, being greatly influenced by his *judo* background. The two major areas of competition are *ninin dori*, or two-man attack, and *tantō dori*, or defense against a knife. These last two are explained in detail in the book, *Rules of the Game*. This book, by the way, explains the rules for all sports, including *judo*, *karate*, *taekwondo* and *aikido*. He also stressed a series of *kata*, which taught the *koryū*, or old school, techniques in a sequential pattern.

He is perhaps best known in the *judo* world for helping develop the *Kodokan Goshin Jutsu Kata*, which is strongly influenced by his style of *aikido*.

He authored a small booklet (to replace the one done by Kano, decades before), entitled *Judo and Aikido*. It is a classic, and has many explanations, terms and information about both *judo* and *aikido* not found elsewhere.

The Shotokan Tiger

Two persons were responsible for encouraging Funakoshi Gichin to teach *karate* in Japan. The first, and most well known was Kano Jigorō, the founder of *judo*. The second was Kosugi Hoan, a famous Japanese artist. It was due to Kosugi that Funakoshi’s first book, *Ryūkyū Kempō: Tode [Karate]* was written in 1922. In this book, three *kata* from the *Gojū-ryū* were included (*Seishan [Hangetsu]*; *Suparinpei*; *Sanseryū*) for a total of thirty-one *kata*. It would be re-written in 1926 as *Rentan Goshin Karate-jutsu* (Strengthening of Willpower and Self-defense through Techniques of Karate) and would have the fifteen basic *kata*. Only *Seisan (Hangetsu)* would be included from the *Gojū-ryū* system. The agreement was that Kosugi would design a painting for the cover of the book when Funakoshi wrote it.

The tiger comes from a play on words in Japanese. In Japanese, *tora no maki* refers to an official scroll of a system. This scroll is the definitive source of reference for that particular system. Since Funakoshi's book was the first book written about *karate*, and *tora* could also mean tiger, the tiger became representative of *Shotokan karate*. *Shoto* was Funakoshi's *nom de plume* (pen name). *Kan* meant hall, so *Shoto-kan* was the hall of *Shoto* (Funakoshi). One will note that the name of the place where Funakoshi's *karate* was taught became the name of the style he taught. Funakoshi insisted there was only one *karate* and always referred to the art in that way. It was his students who added *Shotokan* to Funakoshi's *karate*. You may also remember, from a previous "Hanshi's corner, that *Shotokan* is recognized in Japan as simply "karate."

Warriorship

Tranquility is the body and mind synchronized so that you have clear perception.

The essence of warriorship is refusing to give up on anything. The definition of a warrior is one who is brave. Bravery is not being afraid of your self, and doing the next right thing. The key is not being afraid of who you are. Discipline comes through meditation, which means having a steady mind. A steady mind is realizing basic goodness is always connected with gentleness:

First, appreciate what you have, synchronizing the mind and body (tranquility). There are two stages: Looking and seeing. You are developing fearlessness, or the ability to respond accurately to the physical world.

Second is renunciation of any barrier between oneself and others.

Third is discriminating awareness, which is skillful intelligence.

Fourth is meditative awareness, which is a developed sense of balance. One must be completely grounded in practicality.

1. The ultimate solidity, represented by earth's gravity, is trusting in basic goodness.
2. Heaven is reflected in your physical posture. One "walks tall," due to experience or a vision, which is – literally – uplifting.
3. Balance comes from joining skill with spontaneity.
 - First, trust in yourself and discipline becomes delightful.
 - Second, let go. When you begin to enjoy the discipline of warriorship, when it begins to feel natural, that is the time to let go. Letting go is relaxation based on being in tune with the world.

In one particular discipline, one is requested to pray and meditate. Your author wanted to know what the difference between prayer and meditation was. He was told: "It's simple. With prayer you kneel and talk; with meditation you sit and listen."

Your author found this in some notes, but does not remember the source. If any reader recognizes where it might have come from, please let your author know, so proper credit may be given. While doing so, a good book to read is: *Living the Martial Way: A Manual for the Way a Modern Warrior Should Think*, by Forrest E. Morgan, Major, USAF.

Captain Leopold McLaglen, [self-professed] jiu-jitsu champion of the world

Captain Leopold McLaglen, [self-professed] jiu-jitsu champion of the world, created "Police Jiu-Jitsu and the Leo McLaglan System of Resuscitation and its Applications." The above was taken from his book, *Police Jiu-jitsu*. Mc Laglan claimed that the student could absorb the rudiments of jiu-jitsu in eight lessons, but of course he must practice assiduously. The length of the lessons (one hour, that is, eight hours total) seems very low, and how assiduously is not mentioned. Capt. McLaglan claimed to have had pupils

under his instruction who weighed 126 pounds and were able to defeat professional athletes weighing 210 pounds. These statements were from an article written in Shanghai in 1914. Alan Hilton-Johnson was a member of the Shanghai Municipal Police from 1908-1925, so connections between W. E. Fairbairn and McLaglan are possible. Presuming such a meeting to have taken place, Fairbairn would have been attracted to the art by someone who actually knew little, if any, of the art. This would have been much the same as someone from the 1950's and 1960's being influenced by the ads mentioned in a previous "Hanshi's Corner." This is another common theme of modern martial art promotion – you don't have to be any good to be a "master," you just have to promote yourself well.

Capt. McLaglan stated that he began to study jujitsu when he was twelve years old. His uncle, an officer attached to the British Legation in Tokyo, returned home with a Japanese student. According to Laglan, this student agreed to be a servant to his uncle in order to travel and learn English. One would find it hard to believe that any Japanese would consent to becoming a servant – no matter what the reason! Although McLaglan was a tall, thin schoolboy who was always getting whipped by smaller boys, in a month he was able to whip any boy in the school due to his study of jujitsu. His teacher remained with the family until McLaglan was nineteen years of age. Laglan commented that by this time he was able to defeat his master (the Japanese student). Somewhat of a contradiction: the student wanted to travel, but stayed with McLaglan's uncle for seven years. Secondly, the student wanted to learn English – you would have thought he would have learned it sooner. Also, it seems strange to me that a student would have known enough to be a "master."

McLaglan described jujitsu as "a system built upon the applications of anatomy: a series of interlocking bones which, when once applied, makes it impossible for an opponent to escape. Then," McLaglan, continued, "there is the great secret science of kai-jitsu [*sic*, kiai jutsu was meant], or simin-jitsu [*sic*; saimin jutsu, or hypnosis, was meant]." This last, according to McLaglan, enabled the exponent to put a subject to sleep by the mere pressure of the hands. Before simin-jitsu [*sic*] is taught, the pupil must become proficient in katsu. Mac Laglan believed kuatsu to be "one of the most ancient and perfect systems of restoration." Capt. McLaglan said: "I can stop the heart [from] beating and [then] restore it to its normal condition by katsu. It was Mc Laglan's contention that, "... many soldiers in warfare receive a bullet through their bodies and die, not because the wound was vital but from shock. A man in such a case could be restored to life, if the heart had stopped beating for half an hour, provided the climatic conditions were suitable." [One wonders what climatic conditions had to do with it.] He also stated that, "Persons suffering from epileptic fits can also be restored by first putting them to sleep and then awakening them by katsu."

Concerning the above statements, E. J. Harrison wrote a letter to Robert W. Smith dated May 28, 1950, in reference to his famous kiai-jutsu story. Harrison stated: "True, Kunishige could revive a seemingly dead person, and knowledge of kuatsu enables its possessor to restore the victim of strangulation provided it is promptly administered. But the story of causing birds to fall senseless from a tree and then reviving them is taken from my Fighting Spirit of Japan. The story deals with one Matsujuro who flourished hundreds of years ago, and I myself never vouched for its truth!"

When the South African War [1899-1902] broke out, Capt. McLaglan volunteered, and in 1901 he was sent out with the Mounted Infantry. When the war was over, he became a professional instructor in jiu-jitsu. Later he went to America and was there challenged by Prof. T. H. Kanada. Please note that McLaglan states Prof. Kanada challenged him to decide the championship of the world. McLaglan claimed to have won the championship in front of 15,000 spectators in New Westminster, B.C.

Contemporary newspaper accounts of McLaglan's exploits did not always correspond with the subsequent hype. For example, following McLaglan's match with Kanada, the one that McLaglan later said made him Champion of the World, a sportswriter for the Vancouver *Daily Province* (October 5, 1907, p. 14) observed, "There was little, if any, jiu-jitsu to the performance... It was apparent to everyone that McLaglan's knowledge of the game could be covered with a pinhead."

Later McLaglan claimed to have defeated T. E. Hiria, M. Tani and Prof. Yamagata, one of the best men in Japan, who was engaged by President Roosevelt to teach the American police jiu-jitsu. Captain McLaglan claimed to have broken the professor's arm. [It was Yamashita who taught President Roosevelt.] It was because of President Roosevelt that Gracie Jujitsu began, though it wasn't Yamashita who was involved. In addition, though having nothing to do with martial arts, it was President Roosevelt who coined the phrase: "Good to the last drop." Maxwell House was a resort at which the President visited. They served their own brand of coffee, and when the President drank it, he made his famous statement.

McLaglan also claimed to have defeated Prof. Fukamauchi, Prof. Shimura and [Henry] De Raymond. The last named, weighing 350 lbs., forfeited due to a broken shoulder blade. Further, in Calcutta of January 1913, Capt. McLaglan stated that he defeated Prof. Yamasaki and Prof. Toda. These contests, according to the *Englishman*, were worth £500 apiece. Jack Johnson and [Frank] Gotch declined challenges. Arthur John "Jack" Johnson was the first black heavyweight boxing champion. His actual title was World Colored Heavyweight Champion. This was an era where black boxers could not compete against white boxers for the World Championship. However, Johnson knocked out Bob Fitzsimmons in two rounds, during a non-championship fight. Johnson beat every white boxer he met, giving rise to the phrase "Great White Hope." Ironically, Jack London, a socialist, coined this phrase. [Frank] Gotch was the world heavyweight wrestling champion. Gotch was credited with inventing the "toe hold," which was used more to gain an opening for other holds, than for securing falls. He is mentioned in the 1920 book[let], "Jiu Jitsu-Wrestling Defenses Against violent Attacks (Book Six)" of the Marshall Stillman Association New York.

Capt. McLaglan was retained as instructor to many branches of the British army in India and South Africa, while he gave lessons to troops and police in Burma, the Straits Settlements [e.g. Singapore, Manila and Hong Kong].

Please note the following:

- The teacher was initially a bullied lad who found an anonymous foreign instructor from whom to learn a hitherto secret martial art.
- The secret art was subsequently perfected in a foreign war.
- Upon returning from military service, the teacher made challenges to the wrestling and boxing champions, but these were ignored. We are led to believe they declined because the champions were afraid of the teacher's skills.

- Nevertheless, based on the outcome of some poorly documented matches, the teacher subsequently claimed to be the undefeated champion of the world.
- The teacher has given many seminars to policemen and military reservists.
 - The teacher's art is too deadly for words, but pupils of good character can still learn it in just eight lessons of one hour per day.

All of these are themes of folklore. Again, you don't have to be any good to be a "master," you just have to promote yourself well.

Ask Hanshi

Julie Haskins asks two sets of questions:

Hanshi,

Sensei Guerrero and I were working on some fighting drills and he said he had heard that your punch would be harder if you have something in your hand. I wondered if this is true and if true, why the punch is harder.

Respectfully,

Julie Haskins, RN, BSN, COHN-S, CCM

Julie,

Depending on what you hold in your hand the punch is harder. A roll of quarters would be good; a can of coke not so good (unless you hit the person with the bottom of the can). It's known as a "weighted fist." Many SWAT teams etc use gloves with weighted fists built into the gloves. You get back to the same formula used in Newton's second law ($F=ma$). The lighter the weight, the faster the movement; the heavier the weight, the more the force.

The "weighted fist" tries to find a medium between mass and speed. If it's too heavy, or too bulky, one can't move it as fast; if it's too light, it won't add much force. This particular formula disregards time, however, so acceleration is not the same as velocity. Also, the route traveled (vector) is not considered. In addition, gravity must be taken into effect, however miniscule it may seem. For instance, a rising punch has to overcome more pull (gravity) than a lower-level punch, which is actually aided (accelerated -- literally) by gravity.

Ron

Hanshi Rogers,

About a month ago, I read *The Book of Five Rings*. I have been rereading the notes I took while reading this book and contemplating some of the ideas. I have a few questions and would be very grateful for your input/expertise:

1. How do you hide your spirit from your opponent and apply the middle attitude, yet create psychological damage at the same time?
2. What is your interpretation of having a spirit of holding down a pillow?
3. Does changing to a large spirit (Rat's Head, Ox's Neck) represent a brain wave shift?

If so, would the shift take you to the state of *Mushin* or *Jishin*? Thank you ahead of time for assisting me with these difficult concepts.

Humbly,

Julie Haskins, RN, BSN, COHN-S, CCM

Julie,

Giving input is easy. I'm not sure about the "expertise" part, however. I'm not sure which version of *The Book of Five Rings* you have -- there are at least eight. However:

1) The very fact you hide your attitude from the opponent may cause psychological damage. This is related to *enzan no me*, or looking at a distant mountain. In today's parlance this is the "thousand yard stare." In essence your opponent simply isn't there. If you look at *Hanshi's* corner, you will find I have touched on this concept. Police take very seriously someone who has this look!

2) "*Makura o osayuru to iu koto*," "to hold down (restrain) a pillow." This means you do not allow the opponent to raise his/her head. Simply put, you place them on the defensive and maintain the offensive. Do not give them a chance to regroup or start their own offense. "To restrain the pillow," is to stop the opponent as s/he tries to strike, to restrain the opponent as s/he tries to lunge, and to wrench away as s/he tries to grapple with you. Whatever the opponent tries, you prevent, by frustrating it from the beginning. Make him/her fight your game!

3) "*Soto goshu to iu koto*," Rat's head, ox's neck, means that while fighting you and your opponent become deadlocked. Suddenly switch from worrying about small details and see the big picture. You have to reassess and do something different. It would be *mushin*, because you have to "empty the mind," and react to the situation. "If you have to think, it's already too late."

One of the best translations I have found is, *The Book of Five Rings, the Real Art of Japanese Management*, translated by Nihon Services Corporation (Bradford J. Brown, Yuko Kashiwagi, William H. Barrett and Eisuke Sasagawa). The copy I have is a paperback published by Bantam Books.

Ron

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