

Midori Yama Budokai: *Hanshi's* Corner Written by Ron Rogers *Hanshi MeiyoKyoju*

***Busai* – The Following is Used by Military and Paramilitary (Police, etc)**

Condition White -- a person is totally oblivious to what's going on around them. In Japanese this is *muga muchu*. *Muga* means no thought; *muchu* means hypnotic state or a stupor. The best example is the person who arrives at work and has no recollection of events between home and work. They are totally absorbed in what they are doing, and have no consciousness of what's going on around them.

Condition Yellow -- a person knows what's going on around them, but perceives no immediate threat or reason to react to surrounding events. Police personnel and military do this even off-duty. For example, the off-duty police person pauses prior to entering a bar and grill to see if any thing unusual is going on, or if s/he recognizes someone who may be a threat. In Japanese, this is *muga no kyochi*. *Kyochi* is a mental state or condition. The person is performing necessary tasks, but is aware of what is happening around them.

Condition Orange -- the situation has been assessed and a decision is made on what must be done. The car ahead is driving erratically, so caution must be exercised. A military scout may perceive possible danger and halt the squadron. The police personnel realizes that a robbery is taking place and calls it in, or the person who threatened him/her is just inside the bar/grill. There is no actual danger at this point, but the situation (especially the robbery) may escalate to a dangerous situation.

Condition Red -- danger is present! One must act immediately! The person driving the car ahead slams on the brakes! The scout sees the enemy sniper! The robber/s realize they've been seen! The person who threatened you is moving toward you! Something has to be done, now!

Condition Black -- this is the "Berserker Rage." One becomes so "locked" onto the threat that everything else ceases to exist. In this condition, one experiences "tunnel vision," auditory hallucinations -- including no register of sound at all -- and fine motor skills disappear. This may be (will be!) exacerbated by an "adrenalin dump."

Caveat Emptor

In regard to publications, the famous *Complete Kano Jiu-jitsu (Judo)* by Hancock and Higashi was not Kano's system -- either of *jujutsu* or *judo*. Higashi was, at best, a *shodan* equivalent in the *jujutsu* system of *Tsutsumi Hozan Ryu*. Higashi, though a good promoter, was less than truthful concerning historical accuracy. Kano's *judo* was becoming better known than the *jujutsu* systems, many of which affiliated with Kano, and Hancock capitalized on its popularity. British *judoka*, Trevor P. Leggett, stated that Kano was upset over the use of his name. However, Japan at this time was not a member of the Berne Convention, so Kano could do nothing about it. It is to be noted, also, that Hancock's book (1905) was published before the standardization of *Kodokan Judo's* syllabus (1906). However, several sources state that the founder of *Tsutsumi Hozan Ryu* was instrumental in helping establish the requirements for *Kodokan*. *Tsutsumi Hozan Ryu's* founder, Tsutsumi Yama Shironorakami Hozan, broke away from the *Takenouchi Ryu*, stressing realistic combat, based on the Reflex method of training. Historically, those *ryu* listed were *Jikishin-ryu*, *Kito-ryu* and *Fusen-ryu*, the *ryu* that defeated *Kodokan* on the mat. Kano asked *Fusen-ryu's* master, Mataemon Tanabe for the syllabus on *ne waza*. Later, in 1912, Kano met with remaining head masters of *jujutsu* to finalize the *Kodokan* syllabus. These included Aoyagi of *Sosuishin Ryu*, Takano Yano, Kotaro Imei and Hikasuburo Oshima from the *Takeuchi Ryu*, Jushin Sekiguchi and Mogichi Tsumizu from *Sekiguchi Ryu*, Eguchi from *Kyushin Ryu*, Hoshino from *Shiten Ryu*, Inazu from

Miura Ryu and finally, Takamatsu from the *Kukkishin Ryu*, who specialized in weapons training.

Shi-Ki-Chikara

In this formula, we are informed that the thought must precede the energy necessary for the physical act. Buddha stated: “We are the sum total of our thoughts, everything we are we have thought first.” In the classic poem, “Ulysses,” author James Joyce has Ulysses make the statement, “I am a part of all that I have seen and done.” An old Chinese proverb states, “A journey of a thousand miles begins with the first step.” All of these are statements confirming that we must begin with a conscious effort. Later, the energy directed toward the goal becomes embedded within us, so that minimal use of energy is used to create maximum power. This last is embodied in Kano Jigoro’s maxim: “*Seiryoku Zen’yo*.” The process and implementation of *shi-ki-chikara* is found from a philosopher, an author/poet, Chinese proverbs and an educator. Great thoughts are universal.

From: *An Encyclopedia of Judo (Jujutsu)* by Ron Rogers

3.1.1.1 ***Shobu ho*** or proficiency in contest. This refers to tactics (*senjutsu*) to be adopted in fighting or to learn the secrets of contest. *Tori* would wait for the unguarded moment (*fuisen*), then attack. This principle is learned through the maxim of *jita kyoei* or mutual welfare and benefit. For Dr. Kano, *shobu* or *shiai* (contest) was to be used to learn and to grow, **not** to decide champions! *Judo-ka* were to consciously seek to apply the principles of *judo* to their daily lives or they would not change at all.

Renshu or training may be classified as follows:

- ***Godo Renshu*** or group training.
- ***Kojin Renshu*** or individual training.
- ***Kihon Renshu*** or basic training.
- ***Chukyu Renshu*** or intermediate training.
- ***Jokyu Renshu*** or advanced training.

NOTE: ***Shugyo*** is severe training or practice.

- ***Ji no shugyo*** is technical training.
- ***Ri no shugyo*** is training of the mind.
- ***Musha Shugyo*** is wandering or roaming of the warrior to different masters to widen knowledge.
- ***Taki Shugyo*** is a series of exercises of a strongly ascetic nature, consisting of remaining completely still under a waterfall (*taki*), and meditating at the same time.
- ***Gyo Etoku*** – only through daily practice inside and outside the dojo can one find understanding.
 - ***Gyo*** – Daily practice.
 - ***Etoku*** – Understanding.

3.1.1.1.1 ***Keiko no shurui to junjo*** or various systems of training. These are the classical forms of practice, which included training with the *bokken* or *suburito* (both forms of wooden sword). They are still used for practice by the higher ranks – especially for *Kime no Kata*.

- ***Kei*** – surpassing

•*Ko* – (one’s) ancestors.

Keiko is training designed to perfect oneself in an art or technique and surpass (*kei*) what has gone before (*ko*). It is becoming aware of the totality of the past through training. The deeper meaning is reflection and refinement. It is returning to the origin and discovering reality. Only through the study of the past, and an appreciation for its existence, can we understand the present and refine our spirit.

•“*Onegai shimasu!*” – “Let us begin [training]!”

•“*Domo arigato gozaimashita!*” – “Thank you very much [for your instruction]!”

•*Aite no chikara* – You have to practice at the level of the ability of your partner. It always has to be the stronger and more adept person that has to adjust to the less adept.

Atatamaru are done in preparation of actual training. These consist of stretching and warm-up exercises.

3.1.1.1.1.1 *Midori keiko* or observation training. The *judoka* watches others perform as an injury or sickness may prevent active training. New techniques may develop from this type of training, including variations and counters. *Ko soto gake*, *o guruma*, *harai goshi* and *tsurikomi goshi* were so developed. Other techniques developed in this way were *yoko wakare*, *tama guruma* and *no waki*.

3.1.1.1.1.2 *Hitori keiko* or individual training; training alone. Also known as *Dokuso geiko* or individual training. The first two forms use the *bokken*. The third may be done with the *bokken* or without as a single-person *uchikomi*.

NOTE: ***Renshu*** may be defined as a training period in which hard continuous work through repetition of the basics (*kihon*) is used to sharpen technique as opposed to only learning new material. Literally, *renshu* means forging or polishing lessons. *Keiko* implies an attitude of learning by doing. One attains character development as well as physical cultivation by this spirit. *Satori* (enlightenment) comes through the mastery of one’s art by way of hard and constant effort – i.e. practice (*keiko*). Training (*renshu*) is instruction received. It is then studied and practiced (*keiko*). One must learn from the past to understand the present (*keiko shokon*).

3.1.1.1.1.2.1 *Suburi* or swinging. This uses methods of swinging the *bokken* as though in actual combat. As an adjunct to *judo per se*, the arms and hips may be swung or rotated for loosening the joints. *Ude furi*, or arm swinging, and *hanmi no hineri*, or trunk twisting, may be used.

3.1.1.1.1.2.2 *Tanren uchi* or striking. In this method, the *bokken* (or *suburito*) is used to strike a target (similar to the *karate makiwari*). This may be used in conjunction with *judo* by building a training dummy. This dummy may be a solidly anchored post with inner tubes or a heavy sandbag (*sunabukuro*) to practice *kuzushi*. *Tanren* is the training of martial technique. It is commonly referred to as “forging.” In *tanren*, one must train continuously along the lines of the theory if one wishes to reach self-perfection.

3.1.1.1.1.2.3 *Sotai renshu* or “assumption” training. This is the most commonly used method. *Tori* “assumes” the position for a technique then moves through it as though an opponent was present. This is similar to *karate kata* or western “shadow boxing.” The classic method was the use of your shadow on a moonlit night or the use of a mirror in the daytime. Today, this is referred to as *tandoku renshu hoho* or method of independent

practice without a partner. *Sotai renshu*, today, is used to mean a form of partner practice.

3.1.1.1.1.2.4 ***Futsu keiko*** or standard training. This is practice of techniques by turn under the guidance of an instructor. *Tori* tries a technique and corrections are made on the spot by the *sensei* or *sempai*.

3.1.1.1.1.2.5 ***Shido geiko*** or learning practice. Similar to *futsu geiko*, but between student and instructor who train together. They stop often to correct the student's techniques.

3.1.1.1.1.2.6 ***Kakari geiko***. Literally "group attack," this is more commonly translated as endurance training or successive attacks. A strong player faces a line-up of less skilled players, fighting one after the other until defeated or drawn. This is done in order to build stamina, as there is no rest between bouts. In actuality, no points are considered. This is one of three methods now commonly used in *judo*. Sometimes used to denote training among instructor and students, in which they attempt to throw the instructor by any means possible.

3.1.1.1.1.2.7 ***Yakusoku geiko*** is interpreted as prearranged practice with no real resistance. It is training in which repeated introductory movements to a throw on a partner are done. They are not completed until they are judged to be near perfect.

3.1.1.1.1.2.8 ***Gokaku geiko*** or training against equally skilled opponents. This is done as though for *shobu/shiai* (contest/tournament) but without regard to winning or losing. No points are counted. This is the second of three methods now commonly used.

3.1.1.1.1.2.9 ***Sute geiko*** or "throw-away" training. This – the third of three methods now in use -- is used against a more highly skilled opponent. Without regard to winning or losing, the *judoka* attacks the opponent, trying to throw regardless of what the better player may do. Concerning the more skilled player, that person should use techniques that are not commonly used by him or herself. Another interpretation is "throw-for-throw," in which one person throws, then another. A third interpretation is a method of *randori* in which the more skilled partner accepts the techniques of a junior opponent with little or no resistance and offers advice.

3.1.1.1.1.2.10 ***Hikitate geiko*** or a form of practice in which a senior guides a junior.

3.1.1.1.1.2.11 ***Gishiki baramae geiko*** or an informal or open practice where pupils can work on what they wish.

3.1.1.1.1.2.12 ***Jiyu geiko*** or "free" training. This is similar to *karate's jiyu kumite* in which all techniques by both *tori* and *uke* may be used. Both *judoka* try for techniques as though in *shobu*. No points are kept, and no thought is given to winning or losing.

3.1.1.1.1.2.13 ***Gyoji keiko*** or events-related training. These are special kinds of training, all but one of which is done in groups.

3.1.1.1.1.2.14 ***Kamoku*** or a clinic or seminar conducted by a guest instructor.

3.1.1.1.1.2.15 ***Kogangeiko***. This is a form of special training where members of different *ryu* (schools, styles or systems) get together to exchange ideas and techniques, often through *randori*.

3.1.1.1.1.2.16 ***Misogi*** or ablutions. A form of special training adapted from *Shinto* monks. A purification through deprivation such as doing without sleep, fasting etc. Traditionally accompanied by chanting and the ringing of bells.

3.1.1.1.1.2.17 ***Gasshaku keiko*** or training at a camp. An extended period of practice. All methods of training are used but done at a special camp, usually for advanced *judoka*. This might be thought of as a voluntary "boot camp."

3.1.1.1.1.2.17.1 **Kangeiko** or mid-winter training. This is done in the middle of winter without heat and with the windows and doors open. It is done to overcome the cold and discipline bodily reactions.

3.1.1.1.1.2.17.2 **Shochogeiko** or mid-summer training. This is done in the middle of summer – the hottest time of the year – with no fans or air-conditioning. Practice is begun in early morning and continued throughout the day. There is little or no rest in between workouts and practice may continue up to 30 days. Excessive dehydration is common.

3.1.1.1.1.2.17.2.1 **Asa geiko** or morning training which takes place at the hottest time of the year.

3.1.1.1.1.2.18 **Godō keiko** or joint training. These are training sessions with members of other dojo. Done individually, it is referred to as “*dojo arashi*,” or “*dojo* storming.” This is simply going to other *dojo* and challenging the players to a match.

3.1.1.1.1.2.18.1 **Gorei geiko** or group training in a martial art under the direction of an expert.

3.1.1.1.1.2.18.2 **Hatsu geiko** or training which takes place at the beginning of the New Year. It lasts several days and ends with competitions between clubs or international tournaments.

3.1.1.1.1.2.19 **Uchideshi keiko** or disciple training. Also called “house student,” or “life together.” No longer in common use, this required that the *montei* (disciple) live with the instructor – virtually as a servant – and receive private as well as group instruction. Training in which the student lives with the master, studying not only technique, but training every hour of every class to rise above the ego, seek the essence of the art and continue the spiritual stream.

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