



American Judo

A Journal of the United States Judo Association

Fall 2009

physical equilibrium. **Body Power.** explosive, integrated body action. **Cardiovascular.** exercising the heart and blood vessels. **Co-ordination.** harmonious, attuned physical actions. **Distance Judgment.** instinctive measurement of combat distance. **Endurance.** stoic bearing of suffering and hardship. **Flexibility.** supple, pliable, bendable actions. **Fun.** physical enjoyment through sport recreation. **Ju**(from the Japanese practice of yielding to and using an adversaries force). **Physical Co-ordination.** thoughts producing harmonious physical actions. **Movement.** rhythmic, flowing, laterally and spirally actions. **Personal Hygiene.** cleanliness of the person and the uniform. **Posture.** upright and relaxed for optimal performance. **Reaction.** quick and effective spontaneous reaction. **Response.** response to a physical attack. **Agility.** nimble, rapid movements. **Balance.** mental and physical equilibrium. **Power.** explosive, integrated body action. **Cardiovascular.** exercising the heart and blood vessels. **Co-ordination**

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FEATURED ARTICLES

Existence, Anger, And Survival In Respect To Jujitsu
by Barrett Updegraff, Dr. Tyrell 6

Martial Arts: What Goes Around, Comes Around *by Larry Beard* 8

The Three Whys of Martial Arts Clinics *by Patricia Hill* 9

Basic Physical Principles of Martial Arts and Ways *by Ed Thibedeau* 11

My Kodokan Pilgrimage *by Michael Dobbs* 16

Seventy Plus Reasons Why To Practice Judo *by Sid Kelly* 17

The Visitors *by E. E. Carol* 22

JUDO NEWS and VIEWS

Remembering Jesse Wang 14

Joseph Mazzariello 15

Judo Compass 20

Gerald Lafon's Judo Blog 21

CLUB NEWS AND VIEWS

Bushido Florida Dojo Going Strong in Miami 13

Letters

Letter from USJA President 4

On the cover: See Seventy Plus Reasons Why To Practice Judo (on page 17)

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American Judo is a technical and informational publication of the United States Judo Association, Inc. (USJA). It is published four times per year in electronic form and is available from the USJA's Web site (www.usja-judo.org).

United States Judo Association
Suite 200
21 North Union Boulevard
Colorado Springs, Colorado 80909-5784 USA
Telephone: USA +1 719-633-7750
Fax: USA +1 719-633-4041
USJA Web site: <http://www.USJA-Judo.org>

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***American Judo* Editorial Board**

Constance H. Halporn
USJA Director of Publications
halporn@hotmail.com

Dr. Ronald Allan Charles
Associate Editor
ronaldallancharles@comcast.net

Martha Helmers
Editor
americanjudomag@gmail.com



Letter from USJA President

AnnMaria De Mars, Ph.D., President
2111 7th St. #8
Santa Monica, CA 90405
(310) 717-9089
Dr. Annmaria@fractaldomains.com



To: United States Judo Association members
From: AnnMaria Rousey, De Mars, Ph.D.
Subject: October President's Letter

The election is over and the membership has spoken with a resounding voice. On behalf of all of the incoming board, I want to sincerely thank everyone who voted for us and promise that we will make you glad that you did, as for those who didn't, we will work hard to improve the organization so much that you will wish you had!

Here is one opportunity for your clubs starting today – we are having a raffle at the USJA/ USJF Winter Nationals. First prize is two nights in Las Vegas. There are also numerous small prizes - \$25 gift certificates to Starbucks and Build-A-Bear, USJA tshirts. Tickets are \$1. Clubs keep half of the money and send the rest for the development fund. Last year we raised \$1,200- \$600 for local clubs in southern California. If you would like to receive raffle tickets to sell, email Dan McNair at dksys2000@yahoo.com. We will be doing a raffle at the junior nationals with larger prizes, and in the past this raffle raised a few thousand dollars. This is a quick way to make a few hundred dollars for your travel fund with no risk to your club. We will be offering more and more of these opportunities in the coming months as part of club development.

We want to hear from you and have you be part of our organization. November 21 will be a town meeting and open workout in Norwich, CT when you can meet USJA Board members (me, Joan Love, Bill Montgomery & Marc Cohen) and the chair of our Ethics Committee, Michael Goldsmith. Ask anything you want, say hi and do some judo. December 4, after the coaches workshop in Ontario, CA will be an open comment session, run by Hayward Nishioka and Bill Montgomery of the USJA Coaching Committee asking your input on the direction you want our coaching program to go.

We continue to have clinics around the country. Thank you to James Wall, Jeff Miller and Jim Hunt for the coaching clinic in Louisiana. Ronda Rousey will be in Los Angeles doing a clinic and two workouts in November. The All-Women's Tournament in Ohio is also coming up in November. In January, we will be having another All-Women's Tournament in Las Vegas as well as a National Coaches Summit. It will be great!

There is an absolutely terrific new program called the Kodokan Techniques Certificate program that should be of interest to every club that has players who could be termed recreational or life-time learners, that is 99% of the clubs in America. Check the October issue of Growing Judo for more information <http://judoforum.com/index.php?showtopic=41211>

These are just a few of the events planned. On a less cheerful note, you may have heard of some dissension between USA Judo and USJA. First, let me assure you that our wonderful legal and financial team, led by Glenn Nakawaki, work for free (yes, incredible, I know) so none of this dispute takes anything away from our funding for member services. In a nutshell USAJ interprets the law one way and USJA thinks we have a lot more freedom than their interpretation. While the lawyers hash it out, the rest of us are doing judo.

Speaking of our wonderful volunteers, if you would like to volunteer in any way, from our legal committee to editing Growing Judo one month (January is open!) to a clinic in your area, please email Joan Love judolady210@aol.com who will be coordinating our volunteers. If you are a current committee member, you will shortly be getting a letter in the mail asking if you would like to continue in your current position or are interested in something else. Don't be shy. Let us know your talents. The new board will be meeting in January to appoint most of the committees.



USJA Election Results

To the members of the USJA:

The total vote count as reported by the independent accounting firm hired by USJA for the USJA Board of Directors Election is listed below.

It appears that the eleven candidates receiving the most votes far out-distanced the rest of the field. I congratulate the eleven members of the new board. The eleventh highest vote getter Bill Montgomery had more than 450 votes more than the twelfth highest vote getter, Jesse Jones.

The independent audit should be completed by Friday (the 16th of October) and its results will be reported to the USJA membership. With such a large vote differential between those that won the majority and those that did not get elected, it seems the USJA electorate has made a clear mandate for who they wish to lead them in the new term. Good luck to all of the New Board members and thanks to all those that threw their hats in the ring.

ML Bregman, Chairman, USJA Election Committee, 15th October, 2009.

1	Gary Goltz	1204	12	Jesse Jones	393
2	Dr. AnnMaria DeMars	1180	13	Andrew Connelly	392
3	James Pedro, Sr.	1141	14	Mike Szejter	384
4	Neil Ohlenkamp	1133	15	Michelle Holtze	370
5	Dr. James Lally	1122	16	Jim Haynes	338
6	Roy Hash	1101	17	Leland Roth	336
7	Marc Cohen	1098	18	Tom Ryan	322
8	Lowell Slaven	1072	19	Gene Fodor	321
9	Paul Nogaki	1066	20	Kenneth Nazemetz	317
10	Joan Love	991	21	David Parritt	316
11	Bill Montgomery	950	22	Elie Morrell	287
			23	Randy Pierce	225
			24	Deborah Fergus	172
			25	Greg Fernandez	131
			26	Ben Bergwerf	89
			27	Mark Hunter (withdrew)	63
			28	Tom Reiff (withdrew)	54

Total Votes 16568

Results were counted by Wyckoff & Associates, P.C.

3280 East Woodmen Rd., Suite 210, Colorado Springs, CO 80920.



Existence, Anger, And Survival In Respect To Jujitsu by Barrett Updegraff, Dr. Tyrell Beginning Jujitsu

29 Sunday 2009

There are many social facets, many outlets for releasing energy in the form of anger, sadness, angst, love, and much more. People perceive relief as an exit from something causing negativity in their life, a force pushing down on them or clouding their decisiveness. This grey area is the dreadful area in almost everyone's existence which they must either repress or defeat in order to prevent harm to their health. The martial art of Jujitsu may very well be used by some as an outlet from depression and the other social forces. However, for most, an emotional outlet isn't the integral role of Jujitsu, for some if not most who pursue this martial art it is for defense, or the tweaked counterpart of sport fighting. Others may expect some transcendental moral reasoning from Jujitsu. Professor v Kano, founder of Kodokan Judo, states in regard to the evolution of Judo and Jujitsu, "...it was necessary to improve the old jujitsu to a certain degree in order to popularize it, because the old style was not developed or devised for a physical education or moral and intellectual training." (Draeger and Smith, *Comprehensive Asian Fighting Arts*, 1980) The latter half of this statement holds specific aim on the goal of this paper; to examine the alternate functions of Jujitsu in our very existence, however glorified or bleak it may be.

In relation to existential psychology and philosophy, one of the great minds, Jean-Paul Sartre stated that, "It disturbs me no more to find men base, unjust, or selfish than to see apes mischievous, wolves savage, or the vulture ravenous." (Sartre.org) The art of Jujitsu forms its own meaning for justice and peace within the mind through teachings of Tsu and sensei around the world; it allows men to follow the will of others in order to overcome them, or on a more emotional level for some, it allows them to overcome the forces which repress them. Whilst in Jujitsu class, we learn to know our enemy, to keep them close and work with their momentum and energy. Dr. Tyrell once explained this technique, and I did not forget the gravity of the statement and its practicality, "We must first embrace our enemy in order to defeat him." This statement holds true not only in martial arts, but in our very being. We learn to cope with our environment, with our choices and our social circles. However displeased or pleased we might be with them, we must embrace them in order for everything to work out. The same is true for our enemies, we work with their momentum, or on an existential level, their overpowering will to defeat us before we defeat them. By harnessing this will, we can defeat our enemies, real or psychological, much more easily.

Harnessing other factors, such as awareness, allows subscribers to Jujitsu to reach more redeeming levels of perception. "...to learn Jujitsu there is a spoken and unspoken truth that we all desire to perform technique with grace and fluidity, perfect motion. To also have a state of mind in harmony and awareness." (Robert Hudson, *Shibumi: Effortless Perfection*) Awareness transcends physical boundaries such as peripheral sight, balance, and momentum. If we are aware of our existence, and can understand its role in our lives as a guiding force that we must embrace be proactive about, then we can ultimately focus on the simpler, physical mode of Jujitsu. It allows us to understand the aspects of our opponents, and if we can replicate this thought quickly and apply what we are taught in class by our sensei and upper belts as well as peers, we can defeat our enemies effortlessly. When first applying the basic concept of throws, I quickly learned to be close to my opponent, which can definitely play into the existential and physical factors of throws. Are we in fact solely using our opponent's momentum, or are we using their overwhelming energy to overcome us? This question passes through most subconsciously and without a good deal of thought, but when examined it can be dissected and interpreted in many ways.

Anger is an interpretation and expression of the self when we aren't pleased with occurrences within our surroundings, or occurrences that act negatively towards us. Some react violently when they are displeased, some act repressively and let the anger eat away at them, dangerously trying to find an exit from the mind. Jujitsu can be used as a tool to vent this anger, or as a method to control this anger. It is sad to see sports such as Ultimate Fighting portray the former; convincing people (especially young people) that fighting is the almighty expression of strength and, at times, anger. But when we look to the more fundamentalist view of Jujitsu as well as the martial arts, we see the way that the eastern world wants/wanted it to be. Upon entering Beginning Jujitsu I learned quickly that the fundamentals between Jujitsu, and what I previously thought Jujitsu to be were vastly different. This preconceived definition of Jujitsu was most likely formed by my environment, by high school fights, by watching "UFC" fights on television, and by peers. Jujitsu to me was formerly a fighting style, one in which people would fear if they knew one were skilled in it, and that applying these methods would definitely occur in an unorganized fight, not in defense. In other words I thought it more an offense, rather than a defensive act; in the words of Confucius, "The superior man does what is proper to the station in which he is; he does not desire to go beyond this." (Confucius, *The Doctor of the Mean*) I interpret this quote simply; if I were to become a master of Jujitsu, I would need to practice its methods and teachings whole-heartedly. I would need to take a fundamental view on the art before I take a creative one. Back in the role Jujitsu plays on existence, we can see that original theory precedes the abstract theory of Jujitsu and that the original theory, the art of softness, holds much more existential value than that of mixed martial arts and the sometimes inappropriate application.



We embrace the existence of others. We respect that they are a being just as we are beings, and with this leniency of perception, we can react to the most oppressing forces within and without our environment. Existence implies that we exist. It implies that our existence can be limited to the time our hearts are still circulating blood, which brings about the need of survival. When we can compare our existence to that of another person's existence, it is impossible, even unreal, to state that our existence is more valuable than that of the other person. But in moments of survival, when our primal instincts come into play, this thought process is quick and most of the time altered. We can sit calmly and safely thinking philosophically about comparing existences, but when we are attacked, when we are put in a situation of overwhelming stress, we know whose existence takes priority. This is a major function of Jujitsu. This is of paramount importance when we explore and try to improve our flight or flight decision-making skills through Jujitsu. What we don't realize in the moment, when our adrenal glands are working rapidly to prepare our body for defense, is that our decision-making process isn't so concise, but rather precise in its goal: survival. If our ultimate goal is to prolong our existence, our body can perform very differently, very quickly and rapidly without much thought at all. This is also the mysterious tie between existence and being.

Psychologists and Philosophers alike can work lifetimes to dissect the gap between existence and mere being, but our brain is far more complex and explanatory of this gap. As previously stated, our body acts quickly and precisely when stress outweighs coping. Existence is concrete; it isn't difficult to prove that something physical exists, but when we apply meaning to its existence, being comes into play. And the reverse is true as well, when we try to apply being to something that doesn't exist concretely or physically, we think deeply in order to define this being. In the flight or flight situation, our being defines why we need to prolong our existence. Jujitsu bolsters this definition; it gives us a better and more attractive view of existence by laying out the ultimate goal of survival. Most, if not all moves in Jujitsu are reactionary; they play off an attacking force, when our bodies are primed to defend us. At this moment, when we have been trained in physical defense and given explanation of why that defense is optimal at that moment, we can express our need for existence and being very quickly. Goal achieved. Jujitsu helped us prolong our existence by giving applicable means of being at the moment where survival reigns king.

With a more dissected and understandable concept of being and existence, it is easy to love Jujitsu. It seems like it is the apex of knowledge of the self, as the perfect theory for survival which cannot be improved, and what is fascinating is that it came before scientific research of adrenal glands and the effects of epinephrine in the body. The martial art of Jujitsu is wisely theoretical, which allows for it to be misinterpreted, or strengthened by the mind. Fortunately, starting to learn and understand the concepts of Jujitsu through reading papers and learning first hand from instructors has allowed me to provide concrete explanation of previously abstract and obscure concepts. Anything that holds that much theoretical depth and meaning in my life should be celebrated, and with the knowledge of the self that Jujitsu strives to explain, I think many people would appreciate studying the art.

Emotionally and existentially, Jujitsu can attempt to solve most of life's stresses and anxieties. As long as we do not let emotional depth and negative judgment cloud the present and the real when we practice Jujitsu or any other martial art, we can transcend to new levels of understanding of the self and being. It clears up grey area in the infinite field of "being" by providing concrete(not conceptual), practical application of our desire to exist and be able to provide a meaning for our existence. This very meaning, or definition of our own existence is perhaps one of the most perplexing concepts in fields of psychology and philosophy, and many different minds subscribe to many different meanings within these fields. Jujitsu provides a more concrete view of why we choose to exist, why we fight against the forces that oppress us greatly when we absolutely need to. For this simplification, for this defeat of the "grey area" in our minds, I am proud to believe wholly the concepts and teachings of Jujitsu because it gives a less biological definition of why we defend ourselves in moments of great anxiety.

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Martial Arts: What Goes Around, Comes Around by Larry Beard



When I started judo in the dark ages (well, in the late 60's of the last millennium), judo reigned supreme among martial arts. All others were compared to judo. We even were credited with the infamous judo chop. There were several clubs in my area that got together and played judo as a martial art rather than sport. Judo was for fun, focusing on growth and development rather than Olympic medals.

Then the focus began to change. Organizations formed to help us govern ourselves and prepare to compete on a world level for the elusive gold. Organizations charged for and required membership to play. Focus shifted from small recreational clubs of kids to larger, elite clubs that could produce champions. Organizations bragged about whose club was larger, which club generated money. Promotions were based on factors other than skill. Suddenly fun was sucked right out of judo. There were MORE judo players in my state 40 years ago than today. Where did they go? Judoka sought other sports, ones that would allow them simply to play.

Enter the Dragon, Hollywood, Bruce Lee and Chuck Norris. Judoka discovered a martial art that would fill the void: karate. Karate was fun, had cool uniforms (some colored, not white or off-white proscribed by judo rules), and some even had big club patches on the back. And what did we learn? People love colored uniforms and patches, so judo continued to regulate the color of the gi and now decided to regulate the number (1) and size (4" maximum) of patches.

Promotions in other arts were regularly scheduled, and practitioners had a reward system: a colored belt. How cool. Taekwondo came along with flashy techniques mixed with dynamic kicks, so now we have exercise, flash, and self-defense rolled into a single art. And America had bunches of world champions and taekwondo even managed an Olympic gold medal or two.

And just when we thought karate had cornered the market, along comes kung-fu and ninjitsu. Holy moley, Batman! Duck! Here comes a flying star followed by a pair of dumchucks (at least that's what I called them when I clocked myself behind the ear with a pair).

Karate flourishes, and kung fu and ninjitsu carve themselves a strong foothold, while judo teeters along, curling up in the turtle position and fighting back by calling others sellouts and traitors to the arts. Real artists don't sell their wares. Well, real martial artists don't. Well, judo coaches anyway.

Now enter BJJ and MMA. Face it, BJJ practitioners took our techniques, perfected them, and beat us to death with them. Grappling (does anyone remember that judo is actually Japanese wrestling?) now is king, and everyone wants to learn. Now this new generation of grapplers has reopened judo's doors a crack (after slamming them tightly in the 90's), since there are not as many MMA instructors as judo instructors. But wait. Something's missing. BJJ/MMA fighters are discovering something they forgot. Puncher-kickers are proficient fighters unless taken down. Grapplers are great AFTER they take you down, but there is a missing element: it hurts to be thrown. Now grapplers are showing up at our dojo asking to learn to toss opponents.

The other arts have forced us to come full circle. Judo has the opportunity to once again be a major player, but we have to avoid past mistakes. We must again become a comprehensive art and regain our martial focus. We must welcome other arts with open arms and learn what they have to teach, learn that they can make judo a better, more comprehensive art. As the great philosopher Pogo once said, "We have met the enemy and they are us."

Dr. Lawrence A. Beard holds rokudan rank in judo. He is an Associate Professor of Special Education at Alabama's Jacksonville State University, where he teaches the JSU Judo-Jujitsu Club.



The Three Whys of Martial Arts Clinics by Patricia Hill



Why do people host Martial Arts clinics?
Why do people attend Martial Arts clinics?
Why do people not attend Martial Arts clinics?

Why do people host Martial Arts clinics?

There could be several reasons. It could be to raise money for their club or organization. This is a valid reason for asking others to pay money to come to your dojo. Another reason could be tradition. A club or organization holds a clinic every year so members can meet, discuss organizational issues, and have fun while practicing Martial Arts. Some host clinics to bring in outside experts to expose their students to other ways of performing techniques. The reason I like best, and I hope why most people host clinics, is to pass on knowledge or obtain knowledge from others while having fun. To me this shows dedication to the Martial Arts.

When someone commits energy, time, and money to host or be a clinician at a clinic, it shows that person truly is interested in development of his/her students as well as the arts.

Why do people attend Martial Arts clinics?

For the fun! But there's a lot more than fun. Whatever Martial Arts you practice, you make yourself a better martial artist and person by attending clinics. You could spend your entire life in your own dojo — and some clubs encourage this, but then think of all you would miss. You must get out in the Martial Arts world and experience not only what others have to offer, but to meet people you probably never would meet if you remained in your own dojo. Wouldn't life be boring if you never left home? Same with the Martial Arts: You must get out to experience all it has to offer. You must see the arts through the eyes of others to get the full impact of what the Martial Arts can do for you. Staying in one dojo or even within one organization can lead to stagnation. If you never see anything new, you won't know what else is out there and would miss much of the Martial Arts universe. No one group can show everything, no matter how good they think they are. Even if you have interest in one martial art, how can you really understand it unless you see it as others do? How do you know that you don't like other martial arts unless you experience them? I practiced only judo for years and regret that it was late in my career before I learned to experience other martial arts and enjoy them as much as I do judo. Close-minded individuals or organizations never reach their full Martial Arts potential.

I have seen many martial artists who think they know it all and will not attend a clinic: No Need, I Can't Learn Anything New.

Attending and participating in clinics also says a great deal to say about the attendee. Attending clinics can be difficult. We used to just load up the car, fill it with 25-cents-a-gallon gas, and go. To attend now, people must take time off from work, drive or fly long distances (current fuel prices make this very expensive), pay for hotels, food, and the clinic entry fee. Attending even a nearby weekend clinic still requires gas, food, and sometimes hotel expenses. Most clinics I teach are at clubs that can't afford to pay me, or at least pay much, so I usually do the clinics for whatever the host club can bear. Usually it's gratis. I call it giving back to the arts that have given so much to me over the years.

Attendees should be aware that clinics aren't just to show off their pretty new gis or show the participants "this is how we do it in **my** dojo." Roll up those sleeves, grab a partner, and get on the mat, regardless of rank. Show your students that you aren't afraid to get dirty and learn something new and that they shouldn't be either.



Why do people not attend Martial Art clinics?

I have spent hours pondering this. I enjoy clinics so much I cannot understand why anyone would not want to attend them. I can only guess at reasons why people would not attend. I begin with the first that jumps to my mind:

1. Laziness. Some are just too lazy to do the work required. Even after two back surgeries, I spend as much time on the mat as my back will allow.
2. Money. Some cannot afford to attend, or use that as an excuse. I know people have financial obligations and that home and family comes first, but one doesn't have to attend every clinic. An occasional clinic will make a big difference, so mark your calendars now and make plans. If you don't find something you like, contact camp hosts whom I bet can find what you want.
3. Ego. I have seen many martial artists who think they know it all and will not attend a clinic: No Need, I Can't Learn Anything New. This attitude irks me.
4. Fear. I will break this into two sections:
 - a. Some new martial artists are afraid they won't fit in or be able to keep up. I have yet to attend a clinic where more skilled attendees would not gladly help those less experienced. Lower ranks benefit the most from clinics and should attend all they can. Never let fear of not being able to do techniques keep you from coming. Others **will** help gladly.
 - b. The second section of fear affects the higher ranked, more experienced martial artist. Some may be afraid that others will see they are not as good as they profess. As long as they do not attend clinics outside their organization and discourage their students from attending, they remain in charge. However, will anyone in their organization ever learn that there are others who know more, who may be better, and that it is okay not to know everything?

The bottom line— if someone is going out of their way to host an event, whenever possible, support them. Attend as many different clinics in as many different arts as you can. Who knows? You may learn something useful.

Patricia Hill, recipient of numerous martial arts honors, holds sandan judo rank and many credentials through the USJA. In addition she has earned yodan ranks in judo, jujitsu, yusool, and hapkido and is proficient in use of the cane, sword, and sai. She is an instructor of the Jacksonville State University Judo – Jujitsu Club in Alabama.



Basic Physical Principles of Martial Arts and Ways by Ed Thibedeau

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When martial arts or ways instructors mention “principles,” the implication is that you have to understand them in order to perform them. Usually instructors will define a Japanese term without exploring its full meaning, often intentionally, implying that students should discover the principle on their own through physical and mental practice. Often this frustrates students, who soon quit. Some instructors shorten definitions to the extent that any semblance to the original meaning or intent is lost. Students and instructors consequently perform maneuvers with little or no comprehension as to why they do it.

This article aims to provide an understanding of major mechanical or physical principles related to effective execution of techniques, beginning with working definitions.

Taisabaki

In its simplest form taisabaki is body movement. In reality it is an intricate principle that must be fully appreciated in order to perform any martial arts technique. In a deeper sense taisabaki is *management* of body movement. It is not simply moving your body but rather managing body movement in a controlled and explicit manner to allow performance and proper execution of techniques.

Ashi sabaki

This is the principle of foot movement in specific ways depending on the intent of movement and the distance or maai from an opponent. There are two general types of ashi sabaki related to martial arts:

Tsugi ashi – following/sliding foot, which can occur in any direction.

Ayumi ashi – normal walking. Usually done forward or rearward.

Kamai

Kamai is posture. In judo and jujitsu kamae implies defensive posture. Basic natural posture with hands at our sides is known as hontai. Jigo hontai, self-defense posture, is a slightly wider than normal stance, legs bent slightly at the knees. Knees are flexible, not locked. Most importantly hands are raised to mid-torso in a position to enable parrying, blocking, or performing strikes or grappling. Variations of jigo hontai are numerous. Weapons training requires employing kamae differ from those used with empty hands.

It is important for empty-handed techniques that when one foot slides forward, the hand for the forward foot must also move forward of the other hand. Depending on the style, the forward hand may be at the same height or higher than the other. Having the forward hand higher than the other is preferable as this permits parrying and blocking to protect the head and shoulder area while the lower hand can do the same for the torso and hip area. In the case of weapons the type of weapon dictates which hand is forward. For swords the right hand (assuming the usual right hand grip) always will be forward. In the case of jo and depending on the technique being executed the hand of the forward foot may or may not move forward with the foot. The goal of good kamae is to maintain a posture where you are centered, balanced, and ready to move without hesitation in as many different directions as possible.

Maai

This is usually considered engagement space or distance between combatants. Like taisabaki, maai has a deeper meaning and is a principle that must be appreciated fully in order to perform techniques effectively. Maai is not simply engagement distance but the principle of knowing the correct distance to execute a technique effectively. Conversely and more importantly, maai is knowing what techniques are effective for any given distance between opponents.

Along with appreciation of distance there also must be appreciation for the angle of attack between two people. Although specific techniques work at certain distances, they may not work at certain attack angles even though distance or spacing between opponents is correct.



Kuzushi

This is breaking an opponent's posture, unbalancing and off-centering an opponent. In a deeper sense it is unbalancing your opponent while maintaining your own center and balance. Terms such as hara, tanden, jushin, and shindashi define center of balance or gravity. It is possible to disturb a person's center and balance by contact or movement without actual contact.

Tsukuri

Tsukuri is the entry into a technique. While this term generally is used in the context of fitting in for a throw, it applies to all techniques, even grappling. Tsukuri means to position your body correctly in order to most efficiently and effectively execute a technique. This could be as simple as stepping forward when striking with a jo or the required stepping, turning, and lowering of center required to perform a koshi nage (forward hip throw).

Kake

Kake means attack or execution of the technique. This would be the actual swinging and striking with a jo or the hip and torso rotation required to throw a person with a koshi nage.

Applying the Principles

Now that we have a set of definitions, let's see how these principles work together to correctly perform or execute techniques in the context of a judo shiai. The descriptions are detailed enough that actions can be transferred to any martial art.

To begin, two opponents (uke and tori) face and bow to each other at a distance. Using taisabaki with ayumi ashi they approach each other. As the distance closes to within a couple of feet, they begin walking in tsugi ashi, which allows them to take measured steps while maintaining balance, until they have the correct maai for actual engagement. At the same time they start tsugi ashi they should adopt their offensive/defensive kamai, namely raise their arms in front, which allows them to grip, while taking a slightly wider stance and lowering their center.

Uke and tori move around in tsugi ashi feeling each other out while trying to adopt a maai that will afford the opportunity to get a grip and perform a technique. Once they grip, the next objective is to perform kuzushi. Once kuzushi is in effect, tori moves into a position to perform a throw. This is the tsukuri. Actually kuzushi and tsukuri occur almost simultaneously. Kuzushi must be maintained during tsukuri.

Once kuzushi and tsukuri have occurred, all that remains is the kake or completion of the throw. This is done while tori is holding uke in an unbalanced position and then manipulating his own body (leg sweep, hip rotation, etc.) to complete the throw. The goal is to perform kuzushi, tsukuri, and kake quickly and smoothly, expending minimum energy.

While tori has some control over how uke will move, he will not have full control. The level of resistance and difference in experience levels between uke and tori will be major factors as to how much tori can unbalance and control uke. Except in kata, you cannot predetermine that you will perform a specific technique. The actual maai and angle of attack between uke and tori permit certain techniques while attempting others would waste time and energy. This is why it is important to know techniques and their variations so that for any particular maai and angle of attack you'll be able to execute an appropriate and effective technique.

In addition to standing techniques, tachi waza, these principles apply to techniques while lying, sitting, or kneeling on the mat, often referred to as newaza or suwari waza. Proper appreciation and use of these principles in newaza will greatly improve techniques while expending minimum energy.

I have described each principle in a sequential linear way. In actual practice many of these principles can and should occur simultaneously. Furthermore, certain mechanical principles commonly are repeated: the maai may close to engagement distance and then open up again; switching between ayumi ashi and tsugi ashi may occur; depending on the maai and the reaction of uke, kuzushi may be gained, lost, and regained. It is important to appreciate proper flow and sequence of these principles in order to perform a technique as quickly and efficiently as possible.

Ed Thibedeau is 3rd dan in jujitsu, 4th dan in judo, and 1st dan in karate. He also is a national referee, Regional Coordinator, national kata judge and instructor, and approved coach certification instructor. He is chief instructor at Arkansas Goshinkan (<http://www.ArkansasGoshinkan.org/>).



Bushido Florida Dojo Going Strong In Miami



This club, Bushido Florida Dojo started out as Bushido Florida Judo Club in 1973. That remained its name for quite a few years. But the instructor, Frank Payne in 1977 started studying Yoshitsune Ju-Jitsu, and by 1981 was also teaching ju-jitsu in the club. In the early eighties the name Bushido Florida Judo Club did not seem adequate to all that was going on in the club, so the instructor officially changed the name to Bushido Florida Dojo. It has been that way ever since. The instructor has been a member of the United States Judo Association since 1969, and a life member since 1973. He earned Shodan in Kodokan Judo via the USJA in 1974, and progressed up the ranks through the USJA over the years to Rokudan in August, 1995. He earned Shodan in Yoshitsune Ju-Jitsu in 1980, via the International Federation of Jujutsuans, and progressed up the ranks over the years in ju-jitsu to Shichidan Shihan rank as of January 31, 2009. He also holds Rokudan rank in American Martial Arts Ju-Jitsu via the USJA. Sensei Payne has written articles for such martial arts magazines as COMBAT KARATE magazine, KARATE INTERNATIONAL magazine, and BUGEISHA magazine. He has been featured in WHO'S WHO IN THE MARTIAL ARTS ELITE, and has been inducted into the WORLD MARTIAL ARTS HALL OF FAME.

In Bushido Florida Dojo, under both of its names, students have studied and learned, progressing through the ranks via both the USJA and the IFOJJ. The students included grade school students, middle school students, high school students, college students, and adults of various occupations, including professionals such as teachers, doctors, lawyers, and others, as well as hearing impaired students and vision impaired students. It also included prison guards, Army Rangers, and police officers.

For thirty years the club was run through the Dade County Public School system via the Community School program. Then Frank Payne, an English and Social Studies teacher for Dade County Schools, retired from the system, and is currently teaching Writing for Miami-Dade College, so he could no longer work in the Community School program. Therefore Bushido Florida Dojo now practices at 12960 SW 122 Avenue, Miami, Florida. Both judo and ju-jitsu are still taught in Bushido Florida Dojo.

The club still serves people of all walks of life, including police officers. Bushido students participate in clinics and tournaments; take competition defeats in stride, and relish medals and places in tournament when they come. Over the years a many men and women have advanced in rank from white belt to black in both judo and ju-jitsu through at the Bushido Florida Dojo. Participation by more than one member of a family is often common in Bushido Florida Dojo, including parent-child combinations and sibling combinations. While competition is taught in Bushido Florida Dojo sufficiently that medals are won, the club emphasizes learning judo, not only technique, but principles as well. Frank Payne has long been a certified examiner for the USJA, and insists that students know the arts thoroughly before allowing any student to be tested, especially for dan rank. Indeed, in either judo or ju-jitsu, before any student will be allowed to be tested for Shodan, one extra requirement for Frank Payne's recommendation for promotion from Bushido Florida Dojo is that the student spend a minimum of one year teaching under Frank Payne's direct supervision. Therefore, anyone of dan rank from Bushido Florida Dojo can legitimately take over a class and teach it. Of course, as a certified examiner, were Frank Payne to be asked to test a student during a clinic, for instance, from another club, the year's supervised teaching requirement would not even be mentioned. The sensei of whatever club was asking for the test would have the right to expect the national standards to be the only requirements. The teaching training is a Bushido Florida Dojo restriction only.

While Frank Payne does have students train for and participate in judo competition, he is often regarded as a self-defense specialist. The ju-jitsu he teaches is neither the Brazilian grapple style nor the strike-oriented style. It has no real competition factor beyond some of its katas being demonstrated against the katas of other styles. It is almost purely for self-defense purposes, and is the most eclectic martial arts style the instructor has ever encountered. It is particularly adapted for use by police officers, and has been highly praised by officers on many occasions.

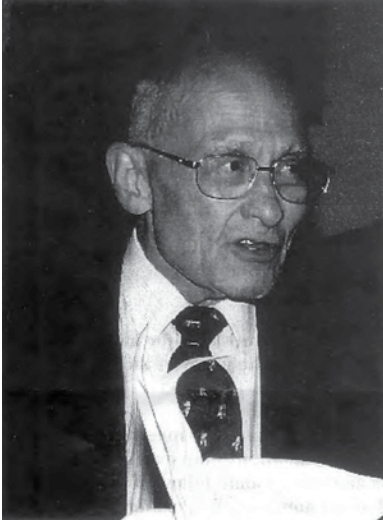
As either a presenter of basic judo technique, for competition or self-defense, or as a presenter of ju-jitsu, Frank Payne is available for weekend clinics/seminars. To arrange a clinic or seminar, contact Frank Payne via his cell phone # (305) 613-4146, any day of the week from 12 noon to eleven p.m.

Bushido Florida Dojo is a going concern, and the club welcomes new members and visitors alike. All the best to all practitioners!





Remembering Jesse Wang



Col. Jesse Wang, U.S. Army, retired, died on October 14, 2009 at White Plains Hospital. He was born on October 18, 1926 to K. H. and Louise (Kittleberger) Wang in Horseheads, NY. In 1933, the family moved to Shanghai, China, where Jesse attended school, except for two years spent with his paternal grandparents in Canton. In 1946, he joined the U.S. Army in Shanghai and returned to the U.S. He received his commission in 1950. He attended the Command and General Staff College and was a member of the U.S. Army War College class of 1971. He served in Korea and Viet Nam, and did tours of duty at Ft. Bragg, NC and at the State Department. He retired from the Office of the Joint Chiefs of Staff in 1978. For his service, he was awarded the Bronze Star, Legion of Merit, United Nations Service Medal (for Korean War service), Senior Parachutist Badge, Republic of Viet Nam Gallantry Cross Unit Citation, Asiatic-Pacific Campaign Medal (WWII), Defense Superior Service Medal, and many others.

In 1978, he took a position as Message Switching Manager with ITT Worldcom in New York, and retired in 1988.

He received a B.S. in Military Arts & Science from the University of Maryland in 1962, a Master in Military Arts and Science from the US Army Command and General Staff College in 1965, and a MPA in Technical Management from American University in 1967.

He was an active member of Scarsdale Congregational Church for the past 31 years, an enthusiastic participant at the Ardsley Curling Club Ice House Gang, and a student and instructor at the Waianabe Judo Dojo where he attained a 5th dan black belt, and was a national level referee and licensed Class A teacher.

He is survived by his wife of 51 years, Meda Marie (Mitzie), daughter Kathleen (Kit), her spouse Sue Tennant and their son Jesse Lewis; Daughter Valerie, her husband Karl Krause and their daughter Brigid; and a sister Lily Stevenson and her family.

Col. Wang will be buried in Arlington National Cemetery on December 28, 2009 at 9 o'clock in the morning.

In lieu of flowers, gifts in memory of Jesse may be given to the:

Scarsdale Congregational Church
One Heathcote Rd.
Scarsdale, NY 10583

United States Judo Association
<http://www.usja-judo.org/donations/donations.htm>

United States Judo Federation
<http://www.usjf.com/about/committee/fuds.php>

The Ardsley Curling Club
POB 54
Ardsley-on-Hudson NY 10503.



Joseph Mazzariello

Joseph Mazzariello died on October 13, 2009 after a long illness. He was 59 years old. Below is a letter and article from and about him that ran in the Spring 2008 issue of American Judo. He will be missed.

Letter from Joseph Mazzariello



I have been in judo for over 47 years and I just cannot believe what has been happening to American Judo. What gives? I am not trying to be in judgement of what has been transpiring with American judo over the years, but I cannot believe what I am seeing and hearing regarding our beloved judo. What has happened to the judo of O-Sensei Kano. I have spoken to many senior judokas over these many years and a lot of them have told me that the way judo in America is heading will cause a decline in the sport of American judo to ensue. This is the very first time I, (in my 47 years) have ever spoken negatively about my beloved sport. By the same token I have witnessed the hard work and dedication of fellow judokas, despite what has been happening. I would mentioned their names, but I do not have their permission to, nor have I asked for it. But those of us in the know, do know who they are and I mean no disrespect toward them and the hard work they do for the sport. It is time for us to wake up and get back to the original judo that was taught to us old timers, the judo taught by O-Sensei Kano. Finally I ask those of you who are the powers to be to get along together for our dynamic sport. I take full responsibility in what I have just written and what I have expressed are solely my own.

Yours for judo
Joseph Mazzariello, Godan
Jr. Olympian
All Marine, (1971) Champion
Sr. Masters
Co-founder American Legion Judo
Regional referee
Staff member YMCA Judo Camp

About Joe Mazzariello

Joe Mazzariello is a Bronx, New York native who began his Judo life in Sensei Peirra's Judo Jujitsu School. Both he and his brother became black belts and national Olympic contenders. Joe holds a 4th degree black belt in both Judo and Jujitsu. He joined the Marines at 18, serving in Vietnam, where he was a



point man, fire team leader and tunnel rat. He received a Purple Heart and the Vietnam Service Medal with 4 bronze stars among others.



After Vietnam, he was stationed at Roosevelt Roads Puerto Rico at Marine Barracks, where he became an MP for the base. Halfway through his service time there, the commanding officer of the base changed his orders (the commander had tasted one of Joe's meals while he was a mess boy) and Joe became a cook for his remaining time there. Joe then went to Camp LeJune, N.C. for a short time before he received orders to go on the USS Nashville, which travelled all over the Mediterranean. When back at Camp LeJune, he was accepted on the base judo team. He placed 2nd in the 1971 All Marine Judo Championship. He was honorably discharged in 1972.

He formed the Korony/Throggs Neck Memorial Judo Club in 1982, with the assistance of two local legion posts who sponsored and provided space for over 15 years for hundreds of local students. Now he serves on the Board of Directors of the YMCA Judo Camp and is an instructor and referee there.



My Kodokan Pilgrimage by Michael Dobbs



After a very little prodding by my (wonderful) wife, I recently booked a week long trip to the Kodokan. This is a review of that trip. Amy (my wife) called this trip my Judo Pilgrimage. I got to go to the birthplace of Judo and take part in an environment where the Art of Judo is practiced at a level far above most other places I've been.

The trip was MUCH cheaper than I imagined. The plane ticket was \$820. I stayed at the dorms of the Kodokan. Room rates there are as low as \$15 per night. That's great for Tokyo, which is one of the most expensive hotel cities in the world. I did spend more than I wanted to on food...probably around \$40 a day. It was all so good and so different that I wanted to try different things. That said, you can cook in the kitchen at the Kodokan and save money. Since space in the dorms is very limited, you should look into getting a room when booking your flights...I did 6 weeks before my trip.

I arrived Sunday after a 20 hour trip... tired but excited. Monday was my first real day. Unless you happen to be there for the summer or the winter clinic, you can only work out at the Kodokan during the 'Open Mat' session. That's from 6:00 PM to 8:00 PM. This is primarily a Randori session, but the mat is full of high rank and many Kodokan Sensei. After warming up, I looked for a high rank Sensei who could play with me, and after play I'd ask for help with technique that was giving me problems. I tried to rest as little as possible. In fact, usually, when I rested for more than 1 minute, someone would come and ask me to play. If I had been in Tokyo while school was in, I could have worked out at one of the Universities during the day...but this was not possible.

There is Open Mat Monday through Saturday. That said, Wednesday is a special day. University Teams and Company Teams come to the Kodokan to play. The teams tend to be younger (20-25???) and play is more competitive...good practice for Shiai.

During the week, I did a little sightseeing and also spent time at the Kodokan. There is a Judo Museum...but I really enjoyed the library. They have an AV section where you can watch video of seminars, tournaments, the Kano Cup, even the Olympics. I spent a lot of time watching and learning.

The quality of Judo at the Kodokan is incredible. On any night, there may be 50 to 100 Black Belts playing Randori and doing Kata. Everyone is learning from each other and teaching each other. An example is Uchi Mata. I've often been stretched a bit far when thrown...but at the Kodokan I never was. Tori came in very deep with great posture resulting in a great full body twist. A quick clean throw. I learned a lot!

I was also lucky enough to be there for the Red & White Tournament. There are 2 such tournaments a year. I was told that this is the oldest event at the Kodokan. Shihan Kano started it in the early days. I didn't count...but I'd say there were at least 500 Men playing, not to mention women. The Kodokan doesn't use international rules. No Koka, but they do use Chui penalties! It seems that the electronic score board has a switch that toggles between Japanese and International scoring! There are 4 mats playing at the same time. Players are split between the Red and White teams. Players who win stay on the mat to play the next match. A loss or draw and they are done for the day. The team with players left at the end wins. As an extra incentive, if a player wins 6 matches by Ippon, they increase one grade regardless of time in grade. I believe that this is the only way at the Kodokan to be promoted without Kata. This time 5 Judoka were promoted this way. Scoring was tougher than I've seen in other Shiai. Throws that I expected to be Ippon were scored as Waza-ari.

I enjoy going to Judo Camps here in the US, but this was a very special week. I'm already planning the next one. I'd recommend this Pilgrimage to anyone. If possible, you may want to plan your trip around the Summer or Winter Clinics. For more information, go to <http://www.kodokan.org/>. If you want to contact someone directly, contact the Kodokan's International Division at intl@kodokan.org.





Seventy Plus Reasons Why To Practice Judo

By Sid Kelly 8th Dan Judo. 6th Dan Ju-Jitsu

June 2007

From its humble and obscure beginnings in 1882, judo has become an Olympic sport, a recognized system of physical and mental education, and according to the International Judo Federation (IJF), it is now one of the, if not the most widely practiced indoor sport in the World.

From France, where judo is the number one indoor sport, and its educational and sporting benefits are well understood and appreciated, the following first hand information comes from the great French former Olympian and World judo champion Angelo Parisi. Angelo says, In France, if a parent takes a child to the doctors and says, "My child is hyperactive, what do you recommend?" The doctor replies, "JUDO CLASSES" (Pills are not recommended). If a parent takes a child to the doctors and says, "My child is timid and lacks self confidence, what do you recommend?" The doctor replies, "JUDO CLASSES". (A psychologist is not recommended). If a parent takes a child to the doctors and says, "My child is frail, weak, always ill, and lacks energy, what do you recommend?" The doctor replies, "JUDO CLASSES". (Antibiotics are not recommended).

In Britain, the popular TV series Super Stars, was for years dominated by the Olympic and World judo champion Brian Jacks. Champions of different sports competed against each other with various sporting activities, and the winner was the one with overall highest average score. It was not that the other sport champions were unfit, but it was a glaring example of how fit a person can become by training very hard at judo. For years Brian outshone all other competitors, because he trained in a sport that is so physically rounded and encompassing. The results proved it so. During that period of TV exposure, judo's popularity surged.

By experiencing the trials and tribulations within the safe sporting environment of judo, the individual undergoes positive physical and mental changes. From the struggles encountered during judo practice, the individual is challenged with simultaneously executing, and receiving the dynamic judo skills of throwing, falling, holding, choking and arm locking. The physical effort and mental absorption required in applying these skills lead the practitioner through a gamut of emotions, ranging from: disappointment, confusion, and frustration, to those of satisfaction, joy, euphoria and accomplishment. Which, to name a few, leads to increased self esteem, improved discipline in daily life, sportsmanship, and an overall feeling of well being.

Judo is not a panacea for all the problems that an individual will encounter during life. But because of judo's wide range of physical and mental demands, judo is, in the final analysis, a very effective self-improvement program whose long-term effects benefit both the individual and society.

Every pastime or recreation has something to offer that enriches a person's life. However, in the long run, the important thing is for the individual to find the activity that suits his or her personality and mental psyche. The fact is though, through the practice and study of judo, the individual will encounter a wider variety of physical and mental experiences than he will in most other activities. Which of course does not make it the best activity. The best activity is the one that suits or appeals the most to the individual.

Below are 70 plus benefits that judo has to offer. Some benefits such as weight loss and fun can be near immediate. While the results or benefits, such as overcoming ego, patience, and increased energy, will take time, they are, and can only be, proportional to the effort and dedication spent at judo. It should be noted that the improvement of any one quality is relative. Take for example the quality of patience. An individual may practice judo for twenty years, but his next door neighbor, who has never stepped on the mat in his life has more patience than the judo practitioner. But the patience of the judo practitioner has improved over the twenty years. Results should not be compared outside oneself, but within oneself.

The list of benefits is broken down into 3 groups:

- 1) Physical Benefits.
- 2) Mental Benefits.
- 3) Life benefits.



Physical Benefits Through Regular Judo Practice

1)	Agility.	nimble, rapid and light movements.
2)	Balance.	mental and physical equilibrium.
3)	Body Power.	explosive, integrated body action.
4)	Cardiovascular.	exercising the heart and blood vessels.
5)	Co-ordination.	harmonious, attuned physical actions.
6)	Distance Judgment.	instinctive measurement of correct reach.
7)	Endurance.	stoic bearing of suffering and hardship.
8)	Flexibility.	soft, supple, pliable, bendable actions.
9)	Fun.	physical and mental enjoyment through sport recreation.
10)	Ju(from judo).	the practice of yielding to and using an adversary's force.
11)	Mental and Physical Co-ordination.	thoughts producing harmonious physical actions.
12)	Movement.	rhythmic, flowing, lateral, circular and spiral actions.
13)	Personal Hygiene.	cleanliness of the body and the uniform.
14)	Posture.	upright and relaxed for optimum breathing and effective spontaneous reaction.
15)	Reaction.	correct response to a physical attack.
16)	Relaxation.	intermittent release during physical and mental effort.
17)	Speed.	explosive, accelerated trained movements.
18)	Stamina.	resistance and fortitude to fatigue.
19)	Strategy.	overall game plan for success.
20)	Strength.	maximum effective use of body force.
21)	Tactics.	skilful methods to overcome an adversary.
22)	Timing.	synchronizing to produce effective results.

Mental Benefits Through Regular Judo Practice

23)	Aesthetics.	appreciative and sensitive to performing physical, eye pleasing, mental and spiritually satisfying movements.
24)	Alertness.	you had better be!
25)	Commitment.	the personal pledge to practice and study.
26)	Courage.	able to withstand pain, failure and difficulties.
27)	Concentration.	fixed attention in changing circumstances.
28)	Decisiveness.	conclusive, definite, and without doubt.
29)	Determination.	resolute, and committed in application.
30)	Discipline.	strict obedience while striving for a goal.
31)	Fighting Spirit.	innate, subconscious, resolution to succeed.
32)	Focusing.	center of concentration to a fixed moment.
33)	Humility.	freedom from pride and arrogance.
34)	Ju (from judo).	a flexible, resilient mental attitude to difficulties encountered during practice.
35)	Losing.	accepting and learning from the loss.
36)	Overcoming Ego.	abolishing conceit and self-centeredness.
37)	Patience.	abiding difficulties with calmness and self control.
38)	Persistence.	being there when it is all over.
39)	Self Control.	regulation of thoughts, emotions and actions.
40)	Winning.	victory over oneself, not your adversary.



Life's Benefits Through Regular Judo Practice

41)	Appreciating Cause and Effect.	efforts are proportional to results.
42)	Appreciating Eastern Ideas.	looking inward to know yourself.
43)	Appreciating Growth/Change.	observing skill development.
44)	Appreciating nature.	effective use of immutable laws.
45)	Appreciating One's Limitations.	accepting your abilities/results.
46)	Calmness.	detached with self control.
47)	Diet.	regular nourishing food and liquid.
48)	Education.	physical and mental development.
49)	Empathy.	understanding the limitations of others.
50)	Health.	regular exercise, diet, relaxation and sleep.
51)	Increased Energy.	the result of regular judo practice.
52)	Ju (from judo)	a flexible, resilient attitude to life's problems.
53)	Meditation.	attention to the mind, inner calmness, peace, stillness and tranquility.
54)	Non Violence.	rage and violence extinguished through the discipline of regular judo practice
55)	Maximum Efficiency Minimum Effort.	tenet of Dr. Jigaro Kano: founder of judo.
56)	Mutual Benefit And Welfare.	tenet of Dr. Jigaro Kano: founder of judo.
57)	Positive thinking.	absence of negativity, worry and doubt.
58)	Relieving Stress.	releasing and freeing tension, through the discipline of regular judo practice.
59)	Respect.	courtesy and regard toward others.
60)	Self-Awareness.	recognition of one's worth.
61)	Self-Confidence.	conviction in one's abilities.
62)	Self-Defense.	a realistic prepared security.
63)	Self-Esteem.	a non egotistical liking of oneself.
64)	Self-Reliance.	independence in thought and action.
65)	Sense of humor.	your saving grace.
66)	Social Growth.	long term relationships.
67)	Sportsmanship.	belief in the spirit of fair play.
68)	Study.	thinking, focusing, and learning with intent.
69)	Way of Life.	a guide for judicious living.
70)	Weight Loss.	quick for the unconditioned.
71)	Weight Control.	minimum fluctuation when established.
72)	Well Being.	happiness and joy through health.



Tom Crone, Shichidian from North Star Judo Dojo has produced some essays and more issues of The Judo Compass at www.northstarjudo.com. Check them out!



Issue # 2 - October, 2009

Timing is “faster” than speed.

If you are very fast with your stepping in, but you are too early or too late, it won't matter how quickly you arrive. You might even alert your opponent to your intentions and be countered. If you show up at the precise nexus of off-balancing and fitting the body, your throw will be irresistible, providing you do not do something to destroy the application of leverage and other essential completion elements.

With this in mind, it is important in your uchi-komi and subsequent randori, to think about what the “first step” of your throw is intended to accomplish. Should you consider it as the first step of the throw, or the final step of your walking? I like to think of it as the “Rendezvous Step.”

Because we do uchi-komi in a static way, in place, and because our moving uchi-komi and nage-komi is predetermined, we think of the first step as “getting in”. Consequently, when moving with an uncooperative uke in randori and shiai, we are always chasing that illusive Perfect Chance to make an entry.

On the other hand, if we train ourselves to think of that entry step as a rendezvous, we can fearlessly take that step without making the commitment to further entry. If it does not seem right, we can just keep on walking. If it is right, throw.

There are some who will argue that their first step is a large stepping around and turning step, and this cannot be done as a part of normal walking. If you watch those people doing uchi-komi, most of them will make a small preliminary step with the other foot, then take the big step. If they do not, perhaps they should, or they could be making entry without a pre-kuzushi or actual kuzushi set up. Off-balancing based only on a strong push or pull is anti-judo.

We marvel at those people who succeed with their favorite throw in spite of their opponents knowing what is coming. After all, a nage-waza is a nage-waza, and these people are not exponentially stronger or faster than their prey. So, we study... “How does Yamashita do his o-soto?” “How does Adams do his tai-otoshi?” There must be something more to it, we sense, but what is it?

- Uchi-komi: Practice what you will do, and do what you practice.
- Use “Rendezvous Steps” frequently, experiment, and then throw.
- Study the videos of excellent players and look for their set-up steps.
- Use nage-no-kata responses to strikes as an example of timing. Most preempt their response to the strike.

When people begin to compliment you on how “fast” you’ve become, you will have a reason to smile to yourself.



The *Judo Compass* is conceived, written and sent by Tom Crone. www.northstarjudo.com
 Previous issued archived: www.judominnesota.com To be taken off the mailing, simply reply and add REMOVE.



Jigoro Kano said, "The purpose of judo is the making of better people." Equipping oneself to better deal with adversity qualifies. When we find ourselves in a situation that is contrary to our normal, comfortable, day-to-day world, coping is a challenge. What might we learn from our judo that would both improve our judo and our outside-the-dojō life?

Consider Grip Fighting. Most judoka have found themselves in the favorite and usually uncomfortable grip of another player. Most have a favorite grip from which to throw favorite techniques. Grip fighting responds to this with a statement, "If I can't have it my way, I will likely lose." Consequently, a limited and limiting battle ensues. I won't let you get your grip, and I will persist on having to get mine. Even more debilitating, should you get your grip on me, is the confidence you gain, as well as the fear and defensive response, I give. Worse for me still, you do not care if I get defensive, since as well as risking a penalty, I am providing you with a commonly dealt with reaction, something you have no problem defeating on a regular basis (that's why it is your favorite grip).

What if, however, you get your favorite grip on someone, they smile in the face of adversity and relax, then attack with a throw specially designed and practiced to take advantage of your favorite grip's weakness?

DEFENSE: Since there is always somebody who might beat you at grip fighting, would it not be wise to learn to attack against the somewhat limited range of uncomfortable scenarios?

OFFENSE: If you can only do your best throw from one grip, might it be wise to both train to do it from other ones, and also have a couple of good attacks from grips you don't like?

Then, there is anticipatory response. You want to come after me with an over the top, high back grip? I have trained to move away just the critical extra inch to get you to over-reach and attack just at the moment before your gnarly fingers ensnare me. I have practiced a thousand times. Come, take your grip. I am prepared for adversity.

Taking this approach to your judo might well transfer over to your life. Better to practice dealing with adversity on the *tatami* than on the street or within the arena of your personal world. Judo makes you tough; it doesn't make you a tough guy; it makes you able to cope physically and mentally in the event of harsh encounters. It broadens your mental horizon.

Been there, conquered that. Learn that no one thing means defeat. I once heard a national level coach say, "If you lose the grip fight, you lose the match." I thought, "Humbug!"

Kano: "It is nearly impossible to study everything about human beings in general over a short time. So, while it is necessary to make a study of various things ones lifetime work, it is also necessary to become a person who can, by directly improving oneself, make a judgment on any issue, even if you know nothing about it. That is judo."

BECOME THE GRIP-FIGHTER'S SCOURGE

1. Do attack and response drills against grips you fear, left and right, alternating lefty-righty.
2. Randori - Get into a grip you despise and get comfortable by virtue of familiarity.
3. Randori - Have your partner take any grip, then find what is left to you and figure out attacks.
4. Waza - If you are non-dimensional, and only one or two throws work for you, you will discover this and can to add to your repertoire. This is a good thing.
5. Look to your foot sweeps.
6. Uchi-komi / Nage-komi -- Try your favorite throw(s) from odd grips of your own. You might even discover some really cool variations.



Gerald Lafon's Judo Blog

Here is another good site for interesting judo articles and commentary: <http://blog.betterjudo.com/>

Check it out!

Lafon's Judo Blog

Telling it like it is!

Coach Education: Reinventing the Wheel?

November 16th, 2009

Although most U.S. Judo Association members don't yet know it, we are working on yet another revamping of the coach education system. It's unfortunate that we have to address this so soon after the last fix, but four years ago we threw out a lot of good stuff and didn't replace it with anything meaningful. "The more it changes, the more it's the same thing" is a French proverb that sums up our coaching situation. After serving on the coaching committee for nearly thirty years, I'm getting tired of the changes that seem to make little difference in the quality of our coaches. [Read the rest of this entry »](#)

Tags: [Chris Dewey](#), [Coach Education Committee](#), [The Crisis Still is in Coaching](#), [uchi komi](#), [ukemi](#), [USJA](#)
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Coach Education Course

November 11th, 2009

Those of you who live close to San Diego may be interested in attending a USJA Coach Education Course that I will be conducting on November 22, 2009, from 9am to 5pm.

It will be part lecture, part hands-on, very interactive and intellectually challenging. I guarantee you that the information will not be the standard old stuff you get at most coaching clinics.

You don't have to be a USJA member to participate in the clinic or be certified by the USJA. You can just attend the clinic for the information without having to certify. [Read the rest of this entry »](#)

Tags: [coach certification](#), [coach education](#)
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Friday Night at the Fights

November 10th, 2009

November 2009

M	T	W	T	F	S	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						
« Oct						

Categories

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- » [Judo Competition](#)
- » [Judo Politics](#)
- » [Judo Rules](#)
- » [PJC](#)
- » [Uncategorized](#)

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The Visitors by E. E. Carol



One evening I was practicing Judo at the Tamura Judo Institute. Tamura Sensei was visibly absent, which was unusual.

We had finished heavy warm-ups and were pairing off to practice favorite throws when six Japanese men appeared. They formally bowed upon entering the dojo and removed their shoes. They approached Tamura Sensei in his office cubbyhole and spoke to him in Japanese, accompanied by much bowing and smiling. Then one left the dojo to quickly return with six judogi and black belts.

I was concentrating on variations of osoto-gari as the newcomers entered the locker room eager and smiling. I felt embarrassment coming on.

Our visitors reappeared and bowed onto the mat. With neither warm-up nor hesitation, each chose a partner for randori. A tall, slim hawk-faced man in his forties picked me over my partner. Unsure of protocol, I let him take the lead. He hit me with osoto-gari at once and instantly found himself on his back! Surprised, he said something in Japanese. I helped him to his feet, and he indicated that I should attack. I complied with ouchi-gari, planning on following up with ippon seio-nage and then osoto-gari. He was light as a feather, and my ouchi-gari landed him smartly on his back. As I helped him to his feet, I observed our visitors literally flying all over the mat.

I threw my partner a couple more times, after which he signaled that he wanted to do mat work. So I pinned, choked, and arm-barred him.

He got up, bowed deeply, and said something in Japanese that later I was to learn was the equivalent of "I am sorry to have bothered you and taken up your time." He and his five companions left the mat, changed, and, after paying respects to Tamura Sensei, departed. We resumed training.

Dying of curiosity, I approached Sensei and asked who the men were and what had just happened. He informed me that they were executives from Mitsubishi here in Dallas. They'd been here several years and were homesick. They found our dojo and, as they were all low-ranking black belts, decided that they would get back to their culture a bit by practicing judo. Most were shodan who had quit judo in high school to concentrate on their studies. One or two had made it to sandan before quitting in college.

Then I asked why they seemed so poor at judo. Grinning, he said, "You guys just introduced them to American Judo!"

It seems that the judo they had practiced started with technique and didn't get strength behind it until they had attained sandan or higher. The American way of muscle first, technique later, surprised them.

The hawk-faced guy and one other executive returned to Tamura's twice a week for over a year. When my hawk-faced partner learned to apply strength to his techniques, he became very good. His mat work always left something to be desired, but he was fun to work with.

Before returning to Japan, these two came to the dojo to thank us for allowing them to learn "American Judo." There was much laughter, bowing, and handshaking. My partner told me he was looking forward to working out with his younger brother, a college judoka. He intended to be the surprise to his brother that he had planned to be to us!

E. E. Carol, former Police Olympics silver medalist, has practiced martial arts for 40 years, including over 30 years under Vince Tamura. Carol Sensei teaches at his Ichi Ni San Judo and Jujitsu Club in Kemp, Texas, where he is terrorized by seven-year-olds. He holds yodan judo and sandan jujitsu ranks.