

RYUSHINKAN MARTIAL ARTS

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VISIT BY APPOINTMENT ONLY

Ryushinkan And Its Philosophy Described

Ryushinkan is respected for providing authentic Japanese surroundings with Practicing instructors. These Active Masters and experts have been licensed by Master Satoshi Goda in Ju Taijutsu (Ko-Ryu Ju Jutsu) and tested in the Far East in the most rigorous and demanding environments including the Shugendo trials of Omine and Yoshino. Ryushinkan offers training that is for **ADULTS ONLY** with sober, serious-minded people.

As was the custom of Japan, the instructors of Ryushinkan are professionals who teach their Art with profound respect and not a hint of commercialism. The spirit and skills of the warrior can never be paid for with money.

It is critical the prospective student understand what is taught at Ryushinkan focuses on survival, efficiency in movement, practicality in any circumstance, and is purely combat-oriented. There can be no sport applications of any kind in a situation where life or death is the result, not a prize or trophy of victory. Any technique or strategy that will increase the probability of survival is a primary objective.

Now, since we have all chosen to live in a "civilized world", there are liabilities attendant to certain responses in certain circumstances. Knowing this however, does not lessen the technique or attitude that generates the will to survive. To "choose death because we didn't want to hurt anyone", or "we don't want to be violent", or "we might get hurt", may be appealing intellectually at a cocktail party, but tough to explain to our families or our children reduced to poverty by our untimely passing.

As you train and increase your skill, you will realize a higher responsibility of just what is a warrior, what you are doing with your life, and why. You will begin to exert an increasing amount of control over all your opponents (human and otherwise), and you will have the ultimate decision of exactly what is going to happen to them and yourself.

Ryushinkan produces Warriors with **spirit**, who are not tyrannized by bosses, bills, gender, possessions, size, shape, race, or age. Warriors who are **100% responsible** for THEIR DECISIONS AND ACTIONS. Warriors who accept nothing less than excellence in every aspect of their lives. Warriors who are clearly on a path above the ordinary.

Meditation is an essential part of Ju Jutsu. After alertness, calmness and health, flows the Warrior Spirit. True peace comes with the shattering of the chains of guilt, weakness, and fear. True peace is the meditation of the free individual.



Master Satoshi Goda taught: "A warrior must be like the moon reflecting on the water, always constant and purposeful within a changing world."



What Is Ju Jutsu?

Ju Jutsu is a complete combat system Martial Art that utilizes weapons and empty-handed techniques. These techniques range from ground fighting, throws, locks, breaking (*koppo-jutsu*), breathing methods (*kiai-jutsu*), kicks, punches, pressure point (*atemi*) attacks, chokes, and strangles to mention a few.

Ju Jutsu is a "*Kihon Art*" (foundational and fundamental) in the sense that it is not a derivative from another Art, but rather is a composite of several old fighting styles, methods and ways. While it is accepted the Ju Jutsu Arts came from Chinese/Tibetan Masters fleeing the continent, Ju Jutsu clearly metamorphosed into a Martial Art which is peculiarly more Japanese in character than Chinese.

Ju Jutsu was a term used by historians to describe those Combat Arts practiced by the Samurai. Although inception and practice of Ju Jutsu could be argued as early as 1200 A.C.E., first formal documentation occurred in the 1600's. Today, very few of the old Styles and Arts (called "*Ko-Ryu*") are still practiced.

Originally, Ju Jutsu was learned with weapons (such as the bow and arrow, spear and sword) being the primary emphasis. Ju Jutsu "empty-handed" methods were considered to be auxiliary skills. However, due to changing battle strategies Ju Jutsu equalized the importance of mastering weapons and empty-handed techniques. It was essential in certain circumstances for a warrior to survive without a weapon such as in the cases of injuries, changing terrain, no weapon available, etc.

Ju Jutsu is based on the premise that fundamental laws apply in all applications. What is true and real against one assailant must be studied and perfected to be true and real with any other assailant; what works for an eighty-year-old must work for an eight-year-old.

There are three major principles of Ju Jutsu:

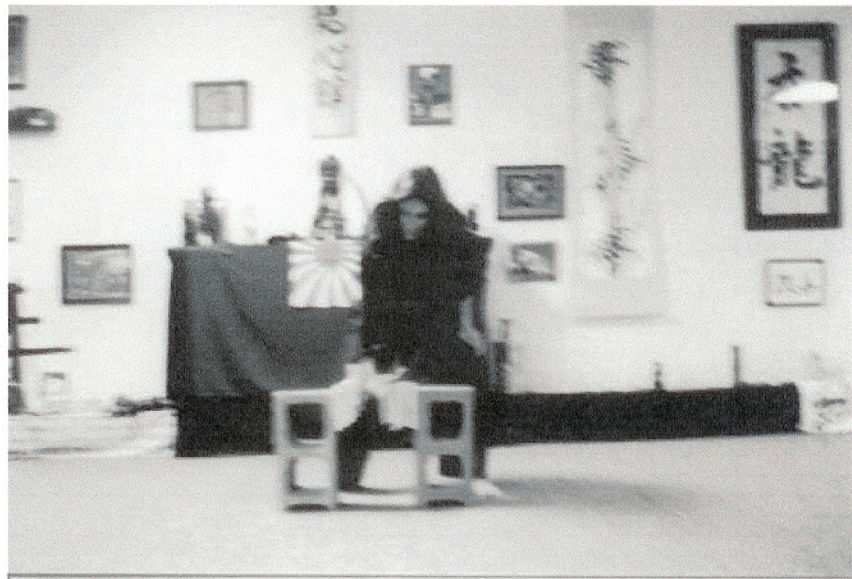
- 1) Adaptability and Flexibility (not necessarily in the physical sense):
 Ex. Sometimes "flowing", sometimes resisting, sometimes combining
- 2) Maximum Results with Minimum Input:
 Ex. Doing what is most effective, consistently
- 3) Survival:
 Ex. Death teaches us the value of life and asks us: "What is worth fighting for?" "What is worth dying for?"

In the Ko-Ryu Ju Jutsu Arts, it is considered dishonorable to invent techniques and show it to a student without first testing it in many conflicts against real opponents. It is important to realize what worked in battle was passed on – what did not work, died with the failures.

Finally, one thing that is evident in all Ko-Ryu Ju Jutsu Arts is that they were (are) self-policing. If one had the wrong attitude, if one was unable to fight because of neglect of the body, or if one became attached to rank (thinking they could not be hit for example), then one simply died in conflict or was so maimed no one would believe the protoplasmic mess one had become was really capable of being a warrior with Ju Jutsu knowledge.



This throw will toss an opponent "harmlessly" aside, or with knowledge of the nervous system and energy centers, will selectively paralyze parts of the body, crippling and/or stunning the opponent.



Breaking boards with the fist or edge of the hand is commonplace in demonstrations. But how many people can shatter slabs with the fingertips? Shown are the results of Koppo-Jutsu (bone-breaking methods).

Shinbudo Arts vs. Ko-Ryu Arts

There are many ways to describe a particular Martial Art: hard/soft, internal/external, Japanese/Chinese, aggressive/defensive, etc. Another way is to consider the history or time during which the Martial Art was formed and developed.

Donn Draeger, a famous journalist, author, researcher, and authority on Asia and the Martial Arts, writes extensively about key times in the past where major changes occurred in the Martial Arts. One such key time was when the Mongols invaded China killing most of the Shaolin Monks, destroying and nearly extinguishing the Martial traditions of China. So anyone training after the invasion would have developed techniques more effective than before the Mongols invaded. A more recent key period began around 1850. In Japan, this was around the Meiji restoration – a time when the Samurai swords were taken away. After 1850 came the rise of major industrial cities and popular sports (baseball, basketball, football, the Olympics) so the Martial ways were not needed to the extent they were in the past. Also, Shinbudo (the “heart of the Martial Way”) was born.

Shinbudo styles originated from the Ko-Ryu Arts, but today are used more for sport applications, not survival. There are judges, coaches and rules, which are totally unrealistic in a life and death situation. The Ko-Ryu styles were watered down to make it “safe” and “civilized”. Major liability concerns helped to modify the techniques and form the new Shinbudo styles, i.e., Karate, TKD, Judo, Aikido, etc. In the Shinbudo Arts what is real and true (as tested in conflict) is not easy to determine. Once rules are added, once we become “civilized”, we never stop setting limits to what we are willing and able to do. Once we allow children, and twenty year old “Masters”, or we allow black belts to create new styles” (based on very limited knowledge), who can know what is real and what will work? If we add to this trend, the threat of liability, further “cleaning up or the bad and dangerous stuff”, we begin to destroy whatever capability to fight effectively remains.

What is left are defense tactics – self-defense – a siege mentality that allows us to fight if attacked, but never to seize the initiative and attack. We are left to defend against only the fairest of opponents; opponents who supposedly won’t grab us if we are kickers; opponents who only fight “toe to toe” and never go to the angles; opponents who won’t kick or punch us if we only grab and throw; opponents who won’t bite, kick “illegally”, and beat us on the ground; opponents who patiently wait their turn to attack us; opponents who will stop and “give us a chance for medical aid” before continuing; opponents who fight as if “everything will work out just like in the movies”, as opposed to opponents who really don’t care about whether we live or die and who would not hesitate to do anything, legal or not, to deal with us on their terms.



You will not see throw like this in Karate, Judo or Aikido. Ju Jutsu moves to angles where the body's natural range of motion does not willingly go.

Ko-Ryu Ju Jutsu attacks. Ko-Ryu styles have no rules or limits. Ju Jutsu is first a confrontation with our self. We must identify all fears, face them and by embracing them make them less powerful; in effect we become "fear-less". It takes years (decades) to learn and to master. Every technique is real, dangerous, and effective. A Ju Justu practitioner expects to face those who are " bigger, faster, stronger, or more flexible" than they are.

Examples of Shinbudo:

Judo: Professor Kano created Judo as a sport Art, by taking 60 some throws from Ju Jutsu which athletes could do to each other without fear of grave injury or death. Originally, Professor Kano envisioned a composite Art where there were punches and kicks as well as throws. However, since his death, Judo has evolved toward having few kicks or punches into a bizarre sets of rules such as "you can't lean forward" (which will stop some throws), you can't grab the finger (which forces one to use strength to accomplish a throw) and you must only match someone "your same size and weight", stands directly in front of you, grabs your sleeves in a particular way (using no pinches, that's illegal!) and moves when the referee directs them.

Aikido: Aikido (the Way of Harmony) has undergone at least two changes since the beginning of the 1900's. The first change occurred when Uyeshiba-Sensei made Aikido separate from Daito Ryu Aiki Jiu Jutsu; the second change occurred after WWII, when Uyeshiba-Sensei believed that we needed to be more "peaceful" and "less violent", which would be ideal if only the attackers would cooperate as well.

Today, Aikido utilizes mostly hand throws that move with the body's natural range of motion (in order that no one will be injured), stresses defense, and practices with assailants who attack with almost total mindless intent. In other words, the assailant has to be so crazed that they will "fall over the Master" when running in and the Master bends conveniently at the proper moment.

Karate: When Funakoshi-Sensei, the "father of Karate", died he had throws and joint locks as well as the popular movements known in Karate. But how many modern karate-ka know how to throw, to do a joint lock to breaking point, or to take a hard throw and break the fall without injury?

Tae Kwon Do: In the early part of the 1900's, Korea was a colony of Japan. Tae Kwon Do (TKD) was "created" after WWII. Some argue the Northern Chinese styles usually involve kicking and thus TKD has existed for centuries under another name. Even if this were true, in the last few years TKD has become in some places of the United States indistinguishable in name and in form from Karate. Some schools accept black belts in either Art; some schools call TKD and Karate the same. Now that TKD is an Olympic sport, along with Judo, some well meaning coaches have determined what "bad and dangerous" techniques need to be taken out to make the sport work without grave injury to the participating athletes.

Understanding these things about Shinbudo could give the reader the perception that Shinbudo is weak or bad. Not True. Shinbudo provides a useful function in empowering people to take action. It keeps people in shape, gives them confidence, provides discipline, and facilitates respectful attitudes. Shinbudo allows children a chance to study the "Arts" without "learning the bad and dangerous stuff" until a level of maturity is reached. Some Shinbudo instructors are really honest about what they are teaching. They believe in the old ways and fight to keep whatever reality is left in what they know.



With Ju Jutsu you will throw two attackers simultaneously. With advanced Ju Jutsu, attackers will feel as if they are being drawn into the vortex of a tornado.

Are We Propagating Violence By Studying Violence?

NO. The world of Nature is conflict and often the conflict is very violent. This is not to say that we should not choose to live in a world of peace and non-conflict. We are capable of many great deeds if we could spend less time on war and more on personal improvement and growth. Civilized manners, laws and customs are important because they circumscribe behavior in order "to work in harmony for the common good". But, having a Martial Art with rules about where, when and how to strike is an oxymoron and gives the wrong reflection of reality.

The reality is there are no limits to how low some humans will go. There are no limits to how far a war can go. There is no indication the human race will ever learn to be truly enlightened enough to solve the essential problems without resulting in violence. There is no indication humans will stop killing and tormenting fellow human beings "just for fun" or some other petty excuse. Look at all the abuse of children and women. How many wars have been waged in the name religion or some other principle? How many battles have been fought over the silliest of reasons? When/if you are ever confronted by an attacker do you want to have the knowledge of conflict in which there are no rules or limits, or where rules apply which create limits but only to you, since the attacker has their own understanding of "the rules"? If you want training in a Martial Art where there are no rules or limits, then study with the Ryushinkan Dojo.

What Is Ryushinkan?

Ryushinkan translated from Japanese means "Dragon Heart School". Ryushinkan exists in that difficult place which lies between the realities of conflict (nature's ways) and the demand of civilization (society's ways). It is very much like being on the edge of a sword. If we become too much like nature then we cannot exist within society. (An interesting dilemma is the fact that Society has always liked Warriors, but doesn't really want to live next to one – they are kind of "scary"). If we become too civilized, we cannot really face the possible dangers.

To teach what we teach requires experts – not in trophies, scoring points, keeping in time with the music, not in movies or in choreography – but those who are Warriors; who have had experience in real conflict, real fighting, real experience in the old ways, and who have survived despite all the odds.

The instructors at Ryushinkan have unique qualifications, are professionals and are well-known in the field of training and the Arts. Our instructors have been trained in the rugged, painful ways of old Japan and live according to the "Laws of Old Masters".

They have traveled to many countries, regularly fly to the Orient, and engage in special studies and train where survival is the only way.

They have gained their expertise through first hand experience and by teaching those who live in high-risk environments every day.

They have taught at the Air Force Academy. They have instructed the Special Forces, the National Guard, Security and Protection Corporations, and Law Enforcement.

They have specialized in the Use of Force, Law and Liability, Body Guard training, Strategy and Tactics, Intelligence Operations, Security, Military Operations, and Weapons.

They have learned the mental and spiritual power of Japanese Mikkyo, Zen and the Shugendo disciplines. They have experienced the austerities and trials of Yoshino and Omine, and they have lived in the remote mountain retreats of Asia, where only a few can or choose to go. They have encountered the many faces of death and conflict and have persevered and survived.

They are supervised by Real Masters not "honorary Masters". They obtained and earned their ranks due to merit and effort, not because of familiarity or time spent. They do not just talk as Warriors. They act as Warriors. What they say and what they ask, they affirm and answer in deeds, not with grandiose words. They demand no less of themselves than they do of their students.

Ryushinkan does not teach to anyone less than 18 years of age. One must have maturity and be able to make independent decisions before one will be allowed to study. Ju Jutsu will only be passed on to those most worthy of receiving it. It is necessary to come to the school for an interview before we will grant a prospective student the right to study.



Fighting a practitioner of Ju Jutsu is like confronting your worst nightmares, awake.



REMEMBER: People who SERIOUSLY study Ko-Ryu Martial Arts are in a select company of the few. The Arts of Ryushinkan depend on respect for the techniques, self-discipline and self-awareness. They place dangerous skills in the hands of people. We retain the right to choose what applicants we approve and accept.

If you want to enroll in a school where you do not have to work hard to earn ranks and knowledge, then do not call for an interview. If you want to "pretend fight" in a sports environment, or belong to a school for social reasons, we cannot offer you satisfaction in this area. Look to other schools. If you wish to go to a school that is "open" to all, that exercises no selectivity over who its students will be, that allows its classes to be watched and where its students are placed on "show" as part of a sales presentation, Ryushinkan is NOT the school for you. If you are serious about learning real Martial Arts in the old ways, then Ryushinkan is the dojo for you.

You should read any of the books on Traditional Martial Arts BEFORE you decide to come for an interview. You must understand that the Traditional Ways are far different than what you may believe based upon the media or what your "local modern sports dojo" thinks they are.

Because of the dangerous capabilities given to people, we consider it ethical and moral to have people attend this interview where we can see them and have our instructors decide whether they wish to accept the student in the probationary classes. Your character, actions and attitudes will determine whether you can progress and be allowed to participate in regular and in advanced classes and studies. So, those with a prison record, drug addiction, people less than 18 years of age, and children, have no reason to ask or to come for an interview and will not be accepted for study.

OF SPECIAL IMPORTANCE:

If you wish to have an interview, you may call Ryushinkan to schedule an appointment, at which time you will talk to an instructor and be shown the Dojo. You will be required to come on a specified date and on time.

As a student, you will be expected to attend classes regularly, twice a week as a beginner. Classes normally run from 7:00-8:30 in the evening for beginning ranks. As your rank increases (after 4 to 5 months or so), your time will increase and hours may extend to 9:30 or 10:00 in the evening. You will be expected to practice on your own time. Ryushinkan is not a "gym" where one comes down to "work out". Classes are for instruction, critique, supervised practice and application. If you do not put in extra time on your own outside of class, you will not progress. To start study without having or being willing to give time AND THOUGHT to your study outside of class will only prove to be a waste of time. You must be prepared to give time, attention and energy to your study or you shouldn't begin such an undertaking.

Ryushinkan may contact you shortly. If you wish to speed up the process, call the Dojo's answering service at 303.232.2429 to schedule an interview.



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