

SHININ NO MAKI - SHINYO NO MAKI

Esoteric Transmissions of Kodokan Judo

BY

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Master Okazaki's Life-Death-Life Experience

Seishiro Okazaki was born in Japan on January 28, 1890 and came to Hawaii in 1906. In 1909 he was diagnosed by a medical doctor with tuberculosis of the lung. Pulmonary tuberculosis, also called consumption, was a death sentence. Symptoms of TB include night sweats, lack of appetite (which cause extreme weight loss) and dehydration. In the last stages of the disease, coughing up blood and emaciation end the victim's life. Okazaki, considering himself a SHININ meaning a DEAD MAN, decided to SUTEMI meaning to ABANDON HIMSELF OUT OF DESPERATION to Judo training. He "knocked on the gate" of the dojo owned by a Mister Kichimatsu Tanaka requesting to become a student. Tanaka was a Buddhist monk teaching Japanese culture at his dojo called SHIN-YŪ-KAI 心勇会 meaning heart-courage-club. KAI 会 is a Japanese Buddhist association. Tanaka was a SHIHAN, a master teacher of Judo, as well as being a Buddhist monk. JŪDŌ 柔道 meaning Way of Gentleness is just one of several different Buddhist cultural Ways. The word DŌ 道 meaning WAY refers to a Buddhist spiritual path leading to Satori, an awakening to one's true Self. KENDŌ (way of sword), KYŪDŌ (way of bow), CHADŌ (way of tea), and KADŌ (way of flower arrangement), are some of the significant Buddhist Ways to satori self awakening. A DŌJŌ 道場 meaning Way Place, is where Buddhist Ways are transmitted from sensei to student so that they may receive their Satori awakening. Okazaki began JŪDŌ RENSHŪ 柔道練習 meaning judo drill training with Tanaka with a determined attitude of ISSHŌKENMEI 一生懸命 meaning with all one's strength and at the risk of one's life. In spite of the seemingly impossible odds of beating this consuming disease he persevered in his judo training with complete self abandonment. After a time, a miracle occurred. Okazaki was completely healed of his tuberculosis, acquiring a body of iron. Okazaki who had previously considered himself a Dead Man was now reborn and given a second chance on life with superb record of health. Because of this miracle, Okazaki credited the Judo training he received from Professor Tanaka for saving his life. Okazaki then decided to dedicate his new life to the teaching of Judo as a profession. He traveled to Japan, visiting more than 50 Judo schools, acquiring 675 secret Judo principles, receiving a third degree black belt with teaching license from Jigoro Kano, founder of Kodokan Judo. With his teaching license permitting him to teach Judo, he returned to Hawaii and began teaching Judo to everyone - both nationals and foreigners alike.

Master Okazaki's Creates and Teaches his new Kodokan Danzan Judo System

Master Okazaki created his own Danzan Ryu Judo System, advertising it to the general public as Kodokan Judo. KO 古 DEN 傳 KAN 館 as viewed in Eastern oriental thought may be translated as The Meditation Hall of Classical Transmissions. The word DEN 傳 means transmit; teach; tradition. Den when used in the Eastern Buddhist context of non-cognitive thinking may be correctly translated as TRANSMISSION. Den when used in the Western Occidental context maybe translated as teach, tradition. Thus KODOKAN may be translated as Hall of Classical Teachings; Hall of Traditional Teachings, Hall of Ancient Traditions.

Master Okazaki had five ranks of black belt degrees. These black belt ranks were: Shodan-First Rank, Nidan-Second Rank, Sandan-Third Rank, Yodan-Fourth Rank, Godan-Fifth Rank. He issued two graduation certificates. The first certificate was an Instructor's Scroll called a MOKUROKU and the second certificate was a Master Teaching Certificate called a KAIIDENSHO. Both the Mokuroku scrolls and Kaidensho certificates issued by Master Okazaki were teaching licenses. It should be noted that in traditional Japanese martial systems, one was not permitted to instruct without possessing a teaching certificate, and was only allowed to instruct on the items listed on that certificate. Master Okazaki's mokuroku was an official Japanese handwritten scroll about nine foot long, sealed with his personal red stamp, signed and notarized by Master Okazaki himself. Mokuroku means an itemized catalogue. It presents historical, philosophical, and esoteric teachings as well as providing the listings of the names in kanji (Chinese characters) of all titles and techniques of the SHODEN sections (beginning transmissions) and the CHUDEN sections (intermediate transmissions). The SHODEN beginning section listings on the Estes mokuroku scroll are: YAWARA (jujitsu techniques), NAGE TE (throwing techniques), SHIME TE (constriction techniques), YONENBU NO KATA (children's judo throwing techniques). The CHUDEN intermediate section listings on the Estes scroll are: OKU NO TE (deeper or advanced techniques), KIAI NO MAKI (scroll of kiai techniques), TETSU-SEN NO MAKI (scroll of iron fan techniques) TANTO NO MAKI (scroll of pistol techniques), DAITO NO MAKI (scroll of sword techniques), BO NO MAKI (scroll of stick techniques) TANJU NO MAKI (scroll of pistol techniques) and FUJIN GOSHIN NO MAKI (scroll of women's self defense techniques). It is important to note here that the mokuroku scroll DOES NOT list the names for the OKUDEN (secret transmissions) lists of: SHININ NO MAKI, SHINYO NO MAKI, SHINGIN NO MAKI. These techniques with special teachings were taught to selected individuals as part of their final course of instruction directly by Master Okazaki himself before graduating them. The mokuroku scroll alludes to the SHININ and SHINYO doctrines but does not spell out their actual names.

The kaidensho was the master teaching certificate for all sections of Kodokan Judo including the secret okuden teachings. Unlike the mokuroku which was a nine foot long scroll, the kaidensho certificate was slightly larger than a sheet of legal size paper. This graduation certificate DOES NOT list kanji names for the individual titles and techniques of the system. It lists the following section titles mastered by the individual: SHODEN (beginning transmissions), CHUDEN (intermediate transmissions), OKUDEN (secret transmissions), KUDEN (oral transmissions bequeathed from master to student), KAPPO-JUICHISHU (eleven secret resuscitation methods).

Because the OKUDEN (secret transmissions) section of the system was transmitted as KUDEN (oral transmissions from master to student), the okuden kanji were traditionally not transmitted in writing. These okugi (secret meanings) were transmitted by the master teacher speaking directly to a select group of his advanced students preparing themselves to receive their KAIIDENSHO (master teaching certificate). Unfortunately, in many cases, because these secret meanings were not written down or passed onto succeeding students, research into the retrieval of this valuable information becomes very difficult indeed.

Instructor Bud Estes and his Teachings from Master Okazaki

Merlin Francis (Bud) Estes came to the Hawaiian Islands as a Salvation Army missionary. According to his notebook, Estes began his study with Master Okazaki on May 1, 1936. Estes studied both Judo and Seifukujitsu healing arts six to seven days a week at the Kodenkan and at the Army-Navy YMCA with Instructors Richard P. Rickerts and Denzel E. Muggy, two of Okazaki's black belts who took over the Army-Navy YMCA after Harold E. McLean's untimely death on September 23, 1937. Estes received his shodan on October 17, 1938. Estes was the first student to be presented with the black obi since Rickerts and Muggy had been instructing. Estes received his Instructors scroll from Master Okazaki on March 8, 1939. On March 10, 1939, Estes left Hawaii to start teaching Kodenkan Judo in Chico, California. He had completed his training and was now a certified instructor of Kodenkan Judo from Master Okazaki. He began teaching Judo in his front yard as soon as he arrived in Chico. The information contained in the above paragraph is confirmed by: Taped interview of Professor Bud Estes in 1979 at Hiram Johnson High School, Sacramento, California; Original personal notebook of student Bud Estes, dated May 1, 1936; A chronology of Professor Richard P. Rickerts, by his daughter, Diane Rickerts.



Master Henry Seishiro Okazaki

Back row: Richard P. Rickerts, Burl Estes, Bud Estes

Richard Rickerts was senior student to Bud Estes

Bud Estes with Instructor's Scroll

Twenty years later I began Judo training with Professor Estes in June of 1959. The name of his school was the Chico Judo & Jujitsu Academy located in an old school building in Chico, California. Professor Lamar Fisher, his senior student, was co-teaching with him. After a Sunday morning black belt class in June 1961 I asked Professor Estes for the correct Japanese-English translations of Shinin and Shinyo. These were two titles of the okuden, the secret technique lists of Kodokan Judo. He looked me straight in the eye and without hesitation replied: SHININ means DEAD MAN; SHINYO means TAKE HEART. I was studying Japanese terminology of the system and wanted to confirm the Japanese meanings. I researched the Japanese dictionaries and they confirmed the spelling of SHININ meaning SHI 死 dead NIN 人 man, person. Shinyo, however, was not found as a common use word. Kanji for SHINYO was found using the Nelson Japanese Character Dictionary's massive ON-KUN index. Therefore, SHINYŌ means TAKE HEART, SHIN 心 meaning heart and YŌ 要 meaning necessary, required. "Heart" in this context may also be translated as courage. SHIN 心 also named kokoro, pictures the real human heart without fear and prejudice or preconceived ideas. It was this SHIN 心 that was used by Master Tanaka in the name of his school SHIN YU KAI 心 勇 会. SHIN; kokoro; 心 is used by Buddhists and has several meanings which must be translated according to context. Among these meanings are: heart; mind; spirit; feeling; emotion; core.



Professor's Lamar N. Fisher and Bud Estes as they appeared in the early 1970's. Note the Shinin No Maki list on the right spelling this list as SHININ NO MAKI. It was to this very list that I pointed to when I asked Professor Estes the Japanese meaning of SHININ NO MAKI. He said SHININ NO MAKI means "The Scroll Of The Dead Man". Estes taught SHININ NO MAKI (The Scroll Of The Dead Man) to his senior student and now current Senior Professor of the A.J.J.F. Board of Professors, Lamar N. Fisher, 10th dan. I received this instruction from both of these excellent teachers of the Kodokan system.

Professor Estes taught this SHININ NO MAKI list with several subtitles such as “Arts with power to kill, Submission arts - Killing Arts”. During those days my interpretation of this list was that it was your opponent you were to annihilate, not yourself. Later on I was to learn from reading Master Okazaki’s scroll that besides annihilating your opponent using these techniques that the annihilation of one’s ego self was absolutely mandatory for the perfection of one’s personal character. This new understanding of SHININ NO MAKI came later on. In 1982, after the death of Professor Estes, I began to focus my study on Japanese kanji characters. I borrowed the mokuroku scroll of Professor Estes from Professor Lamar Fisher with his permission to copy it. I made several color copies for my personal study. Over the course of several months I identified each character on the 145 lines of the entire scroll. It is the Estes mokuroku, unless specifically stated otherwise, that I have used as a sole reference in this article. Taking into consideration the context used by Master Okazaki in his mokuroku scrolls which he presented to many of his instructor graduates, the translation of shinin meaning dead man-person, agrees perfectly with the scroll teachings. One major theme in the scroll is sutemi meaning self abandonment and shinin meaning death of the ego-self, the doctrine of selflessness to which shinin meaning dead man-person applies. These are Buddhist esoteric teachings commonly applied to warrior training. Both Shinin No Maki and Shinyo No Maki are warrior training courses. The warrior must be selfless while at the same time possessing heart or courage in combat.

Master Okazaki’s teachings on Shinin - Self Abandonment

Master Okazaki declares that Austere Judo Training is the path to self abandonment with its goal being perfection of one’s personal character by taming and eventual annihilation of the ego self.

Master Okazaki on Lines 24-27 in his scroll to Instructor Bud Estes:

24 柔道修行ノ心得

JŪDŌ SHUGYŌ NO KOKORO-E

25 柔術ノ修練ニヨリ悟得セル原則ヲ道德化シタル

Jūjutsu no shuren ni yori gotoku seru gensoku wo dōtokuka shitaru

26 モノヲ柔道ト称スルヲ以テ柔道修行ノ目的ハ

mono wo Jūdō to shō(suru) wo mo(tte) Jūdō shugyō no mokuteki wa

27 人格ノ完成ニ在リト申スベキナリ故ニ人格ノ完成ヲ

jinkaku no kansei ni ari to mosu bekinari yue(ni) jinkaku no kansei wo

English Translation of lines 24-27

“The Things To Take To Heart From The Austere Practice Of Judo”

Master Okazaki defines Judo: “From the training drills of Jujitsu reaching toward a satori realization of the self, with a doctrine of moralization, is this thing called Judo. It should be said that the aim of Judo Shugyo is the perfection of character.”

I have expanded the translation of Lines 24-27 in an attempt to give the reader a better understanding of their content. In the amplified version it would read something like the following paragraph:

The Learning Process called SHUREN 修練 of the fundamental techniques called GEN SOKU 原則 of Jujitsu 柔術 meaning Techniques of Gentleness has now been elevated to a much higher level of mental and physical refinement through the Austere Judo Training Process called JUDŌ SHUGYŌ 柔道修行 to lead one to a mental Awakening of the Self called Satori - GO TOKU 悟得. Along with this Austere Training Program is added the Confucian Moral Doctrine of Virtue and Benevolence called DŌTOKUKA 道德化 to produce the Completion or Perfection of One’s Personal Character - JIN KAKU NO KANSEI 人格ノ完成. It must be Deeply Understood and Taken to Heart that the Aim - MOKUTEKI 目的 of this Austere Judo Training Process - JUDŌ SHUGYŌ 柔道修行 is this Completion or Perfection of One’s Personal Character - JIN KAKU NO KANSEI 人格ノ完成.

Judo, as defined by Okazaki in his scroll, has a Buddhist training component called Shugyo, where SHU 修 means training, GYŌ 行 means Buddhist austerities. Judo Shugyo is the austere training path leading to both the deadening of the ego-self and the cultivation of one’s personal courage. Selflessness and Courage tested in crisis, according to Master Okazaki, constitute completion of one’s Perfection of Character. The Samurai warrior’s two most important qualities were self sacrifice and courage. This could be said for any true warrior. The Congressional Medal of Honor lists Selflessness and Courage displayed in combat as the main requirements necessary for consideration of receiving this medal, the nations highest military honor, often received posthumously.

The austere training path Okazaki directed in his mokuroku is Judo Shugyo. Judo shugyo generally consists of three fundamental mind-body training regimens.

1. judo kata (formal demonstration of technique)
2. judo randori (free style for mutual sharpening of technique)
3. judo shiai (mutual testing of technique in judo contest)

Judo, JŪ 柔 means gentle, soft, supple; DŌ 道 means way, path. Judo, The Way of Gentleness, is a Buddhist “way” or “spiritual path”. The target is the perfection of one’s personal character

through the austere training discipline of Judo Shugyo. Austere training is the severe mental-physical training program, which if successful, results in the continual deadening and eventual death of the EGO-SELF. Austere means: stern; self sacrificing, selfless, self abandonment; unemotional in life-death situations. Judo Shugyo cultivates personal courage by facing one's fears and pushing through them. Fear is produced by the conscious confused-thinking mind which confuses our real mind in times of crisis. This thinking mind in Japanese is called DOSHIN. DŌ 動 means motion, confusion. SHIN 心 in this context refers to mind. When this mind is deadened through the austere training of Judo Shugyo, then FUDOSHIN may occur. FU 不 DŌ 動 SHIN 心 means without confused mind. FUDŌSHIN is the calm, imperturbable mind of a seasoned warrior.

Concerning motion and stillness and FUDOSHIN, Master Okazaki comments:
Master Okazaki on Line 33 in his scroll to Instructor Bud Estes:

33 動中 靜アリ 靜中 動アリ 坐作 進退 円轉 滑達
dō chū sei ari sei chū dō ari za sa shin tai enten katsutatsu

“Become free from all attachments like a rolling ball, when moving forward, moving backward, working, sitting, while possessing a stillness within the motion and a motion within the stillness.”

Here Master Okazaki is talking about two separate minds:

1. DOSHIN - The conscious confused-thinking mind which is disturbed by crisis and must be eliminated through training.
2. FUDOSHIN - The unconscious clear-thinking mind which is undisturbed by crisis and has matured because of training.

When the conscious confused-thinking mind is gradually deadened and eventually totally annihilated in times of crisis because of one's training, then the unconscious clear-thinking mind can react spontaneously without interference from the now dead confused-thinking mind. As this process of mental house cleaning continues, one gradually moves from an inept novice to an adept master, from a novice who is rigid and fumbling awkwardly to perform simple techniques (because of one's confused thinking mind), to the level of a master who performs complex techniques with simplicity (without thoughts or concerns). This adept level without the confused-thinking mind interfering is MUNEN MUSŌ 無念無想 meaning without thoughts - without concerns.

Now Master Okazaki declares, “Become free from all attachments like a rolling ball, when moving forward, backward, working, sitting.” One is no longer consciously attached to immediate thoughts or concerns and can move freely through life, being spontaneously adaptable and reactive to changes which constantly occur in life. This new realization of your awakened unfettered real mind of Hon Shin 本心 is known as Satori 悟 meaning awakened and may now be your new best friend which you may dwell in every second for the rest of your life. In Zen, living in the present

moment means continually abiding within this ETERNAL NOW. When one continually lives in this NOW, one does not prejudge nor narrow one's view of things. One sees broadly and clearly with an open mind free of preconceived ideas. When one has achieved mental stillness of the conscious mind then one is free from one's ego to move and think spontaneously. This real mind of HONSHIN is your true natural self. The true self moves naturally, automatically, without thinking, in an instant of time, unaffected by concerns of life and death.

Quote from Master Okazaki on Lines 130-132 in his scroll to Instructor Bud Estes:

「振りカブル大刀ノ下コソ地獄ナレ身ヲ捨テコソ浮ブ瀬モアレ」ノ古歌ヲ銘記
[furi kaburu daitō no ka koso jigoku nare mi wo sute koso ukabu se mo are] no koka wo meiki

“remember this old poem 'under the upraised sword there is hell, if you abandon life you may have a chance of living’”

Fear is the mental hell under the upraised sword in a life-death situation which must be abandoned and annihilated so one can move freely to perform what needs to be done in the immediate NOW. The term “mi wo sute“ 身ヲ捨 is SUTEMI, to abandon oneself, to go for broke. This mental abandonment of the confused-thinking mind containing fear and doubt, which wants to save itself rather than do what is necessary in the NOW, must be overcome through austere training. There is no easy way. Jigoro Kano, Founder of Kodokan Judo admonished: Shugyo! Shugyo! Shugyo! meaning Practice! Practice! Practice!

Master Okazaki on Lines 135-136 in his scroll to Instructor Bud Estes:

135 尚又柔術ハ十年習ツテ我ニ勝チ二十年取ツテ
naomata Jūjutsu wa jū toshi nara(tte) ga ni ka(chi) nijū toshi to(tte)

136 人ニ勝ツトイフコトアリ己ヲ空シウシテ虚心坦懐
jin ni ka(tsu) to iu koto ari onore wo munashii shite kyoshin tankai

“Furthermore, it may occur, after learning Jūjitsu for ten years you may overcome and win victory over yourself, and after spending twenty years you may overcome and win victory over other people.”

I couldn't have said it better so I defer to Yasuhisa Shioda, son of the Founder of Yoshinkan Aikido, Gozo Shioda.

“Becoming one with your opponent entails becoming selfless, emptying your mind, and letting go of your emotions and your ego. When you let go of your emotions, you enter into an unrestrained state of mind where nothing disturbs you. In this state of mind your powers of concentration will be at their fullest.” Yasuhisa Shioda, son of Gozo Shioda.

Such a wonderful mental condition, Master Okazaki calls the VOID, and uses the term KYOSHIN TANKAI to describe it in Japanese.

Master Okazaki on Lines 136-139 in his scroll to Instructor Bud Estes:

- 136 人ニ勝ツトイフコトアリ己ヲ空しウシテ虚心坦懐
jin ni ka(tsu) to iu koto ari onore wo munashii shite kyoshin tankai
- 137 ノ境地ニ入りテ初メテ自利々他円満ノ秘術ヲ
no kyōchi ni hai(rite) haji(mete) jiri rita emman no hijutsu wo
- 138 体得し得ルモノニシテ是レ即チ我家ノ秘奥隠
taitoku shi e(ru) mono ni shite kore sunawa(chi) wagaya no hiō om-
- 139 密ノ要訣ナリ乃チ貴下ニ傳フ
mitsu no yōketsu nari sunawa(chi) kika ni tsuta(u)

“Empty yourself of your own thoughts and enter into a condition of Kyoshin Tankai - a heart empty of fear and prejudice with an open mind; only then will you personally benefit by acquiring and mastering the secret art of the perfection of selflessness. That is to say, this is your secret key to the secret mysteries of our house, these accordingly I transmit to you.”

The kanji MUNASHII 空 on line 136 means void, empty, lifeless. The word munashii implies a mental state of emptiness which Musashi called the VOID in his fifth book of the Book of Five Rings. The void is the DEATH OF THE CONSCIOUS CONFUSED-THINKING MIND that has been finally annihilated through the process of Judo training. Because of this training the conscious confused-thinking mind of the student may eventually become DEAD! The student may now be regarded as a SHININ meaning DEAD MAN/PERSON. Okazaki uses the term KYOSHIN 虚心 meaning mental emptiness or lifelessness of the conscious confused-thinking mind to describe what Zen Buddhists refer to as MUSHIN 無心 meaning NO-MINDED-NESS. Once a person has achieved this mind then TANKAI may occur. TANKAI 坦懐 means open mindedness of the now unconfused mind. Tankai means to see openly and clearly without prejudice or preconceived ideas. Preconceived thoughts and ideas were the primary products of the conscious confused-thinking mind that is now dead, the mental openness of TANKAI can now exist letting the person see openly and broadly without the clouds of mental delusion. The person has now come to the place of one's mental development known as KYOSHIN TANKAI - a heart empty of fear and prejudice with an open mind. It is this wonderful state of mind, KYOSHIN TANKAI, that Master Okazaki declares to be the most important goal of all goals to acquire in one's study of Kodokan Judo. KYOSHIN TANKAI, Master Okazaki declares, is: “The Secret Key to the Most Secret of the Secret Mysteries of our House; which I have transmitted to you.”

Master Okazaki has the warrior facial expression of a SHININ

SHININ terms referring to Warrior Facial Expressions are: Dead; calm; stillness; Emotionless; Expressionless; Unreadable; Unmoved; Quiet. (Master Okazaki did not allow talking in class)



This indeed is a True Warrior! Master Okazaki appears dead, doing nothing, and yet he is imperturbable. He is portraying the Warrior Strategy of Odoshi. Odoshi means “scarecrow” in Japanese. This warrior strategy of Odoshi is one of appearing dead-still in a mental state of NO-THING-NESS. The scarecrow is NO-THING-NESS, but the birds do not come near. By doing NO-THING-NESS in this mental posture of FUDOSHIN he is imperturbable. Okazaki produces SOME-THING-NESS by doing NO-THING-NESS as in the case of the scarecrow; his would be attackers keep their distance far away. This strategy has been used very effectively in combat.

Did Master Okazaki require his students to meditate to deaden and finally annihilate their conscious confused-thinking mind of DOSHIN?

“When we would come to his gym, before class, quite often we would find him sitting, with his arms folded, looking straight ahead, with no expression on his face. If you spoke to him, he wouldn’t even hear you. He taught us how to meditate that way.” Quoted from a taped interview of Professor Bud Estes in 1979 at Hiram Johnson High School, Sacramento, California. Sensei Don Cross had his Fudoshin Dojo there. Many recorders including mine were recording.

Was this meditation to reveal the subconscious unconfused-thinking true mind of FUDOSHIN also known as the VOID?

“Professor Okazaki taught meditation in a more positive way by teaching you to think of a black void and a little star or light way out there in the black void. Well you can visualize that very easily. Watch that star as it recedes into the distance. Concentrate on it until it goes clear out of sight. If it goes clear out of sight, you may sit there for ten seconds, or ten minutes, or ten hours and it will all seem the same to you. Because you will be concentrating to the point where you wiped your conscious mind completely blank and let your subconscious take over. This is a good way to resolve problems. Because your subconscious is many, many, many times sharper and more intelligent than your conscious mind. If you let your subconscious mind solve your problems, your problems are gone because it can do it easily.” Quoted from a taped interview of Professor Bud Estes in 1979 at Hiram Johnson High School, Sacramento, California.

Comment: “you wiped your conscious mind completely blank and let your subconscious take over.” To “wipe out” implies you annihilated your conscious mind - it is now DEAD! A “completely blank” conscious confused-thinking mind is the mind of a Shinin.

What action would happen if you were in this meditation and you were attacked?

“Can you be self defensive at a time like that when you are meditating? If an attack would come would you be ok? Yes. If that happened, if someone attacked you while you were concentrating, your subconscious would cause your hand or your body to do the movement to protect you, you would never have to worry about it. After your conscious mind came back again, then you might wonder what happened, but it would happen.” Quoted from a taped interview of Professor Bud Estes in 1979 at Hiram Johnson High School, Sacramento, California.

Comment: Because of your Judo Shugyo training which included these meditation arts to annihilate your conscious confused-thinking mind, you now can respond spontaneously to an attack and even perceive it coming because your transmitting conscious mind was turned off and you are now in the radar receiving-mode to detect the attack and deal with it often times before it is launched.

Meanings of SHININ - SHINYO

SHININ viewed in the narrow sense of the Japanese literal translation of the word is: Dead Man, Dead Person.

The SHININ NO MAKI list of thirty five deadly techniques may be translated as Scroll of death; Killing arts; Arts with power to kill; as Professor Estes originally taught me the meaning of this list. All these translations view this list of techniques as applied to win victory over an opponent in contest. These are good translations when talking about the techniques themselves applied to combating an opponent. However, the most important thing for the combatant is to be mentally ready for this confrontation and to remain mentally calm at all costs throughout the fight. Shinin here specifically pertains to personal warrior training but expands into multiple dimensions.

1. SHININ refers to the Death of the Conscious Confused-Thinking Mind. Shinin also known as Munen Muso, a mind of No Thoughts and No Concerns, not thinking about or being concerned with one's fears and anxieties such as living or dying in times of crisis such as mortal combat.

2. SHININ refers to Death of the Ego, the true ideal goal of one's Budo training. Shinin as expressed in such terms as: Selfless; Selflessness; Self Abandonment; Abandonment of the Self.

3. SHININ refers to Deadness to Pain and Suffering as acquired through hard training. Warrior training must include this hard mental-physical training aspect to become mentally deadened and physically hardened to pain and suffering.

4. SHININ refers to warrior body language: Calm; Still; Quiet; Emotionless; Expressionless. Quietness must be observed when training in these okuden lists, NO TALKING PERMITTED.

SHINYO viewed in the narrow sense of the Japanese literal translation of the word is: Necessity for Heart or Courage. It is interesting to note that it is all about HEART!

OKU 奥 translates as HEART. KI 氣 translates as HEART. SHIN, kokoro 心 translates as HEART.

OKU NO KATA prepares a student for the warrior scrolls. Scroll in Japanese is maki and it appears that all of these lists named maki are for warrior training requiring heart or courage.

KIAI NO MAKI is a warrior training scroll. The first technique of Wari Bashi Ori is accomplished by the muting of the conscious confused-thinking mind and cutting down with the paper sword with the No Thought-No Concern Mind of Munen Muso. Kiai may be translated as united spirit or heart. The techniques in this list are for warriors dealing with weapons and capturing prisoners.

FUJIN GOSHIN NO MAKI is a warrior training scroll in women's self defense.

SHININ NO MAKI is a warrior training scroll. In the formal presentation of the Shinin No Maki list the two participants sit in seiza (silent-stillness sitting meditation) facing each other about ten feet apart. They remain there briefly until the silent-stillness is “heard”. (There is a mystical sound of no-thing-ness that presents itself after a few seconds of this dead-silent meditation.) This Zen silent-stillness meditation is munen-muso. The first “movement” from this “stillness” sitting meditation is ISAMI 勇 meaning to “muster up courage” by suddenly standing up and then suddenly dropping down onto the right knee to slap the ground accompanied with a blood-curdling kiai shout aimed to penetrate through the opponent’s very being. ISAMI 勇 which is also named YŪ in Japanese, is a mustering up of one’s courage accompanied with a powerful projection of fighting spirit emanating from the SHIN-KOKORO 心 heart. (This was the SHIN 心 YŪ 勇 HEART-COURAGE fighting spirit which was taught to Okazaki at Master Tanaka’s judo school). It is the awakening of this warrior heart to the present moment to face combat with abandonment of the ego self. The warrior at this moment must be completely selfless yet completely filled with fighting spirit. With this attitude the list of Shinin No Maki techniques are performed.

SHINYO NO MAKI is a warrior training scroll meaning “Necessity for Heart” or “To Take Heart”. This is an instructors list of techniques and strategies necessitating a warrior’s heart cultivated through serious training. This necessity for heart teaching is the lesson that was to be learned and polished in Shinin No Maki by mustering up one’s fighting courage. The last technique on this list is munen muso which is a Zen meditation performed in seated posture. In the formal presentation of Shinyo No Maki, munen muso is presented at the beginning. Seiza means stillness sitting like a dead person but ready to react spontaneously. The warrior at this moment is filled with courage and can move freely to do what needs to be done in combat. Without this warrior heart attitude the complete transmission of Shinyo No Maki may be only superficially realized.

The Secret key to the Secret Mysteries of Kodengan Judo

“Empty yourself of your own thoughts and enter into a condition of Kyoshin Tankai - a heart empty of fear and prejudice with an open mind; only then will you personally benefit by acquiring and mastering the secret art of the perfection of selflessness. That is to say, this is your secret key to the secret mysteries of our house, these accordingly I transmit to you.”

Seishiro Okazaki - Headmaster of Kodengan Judo

Buddha Shakyamuni on Selflessness

Shakyamuni (560 BCE) relates to some of the Buddhist teachings concerning the CAUSES OF SUFFERING which must be annihilated before one's true happiness can mature. These causes of suffering are mental fixations and in Buddhist thought are defined using such terms as sicknesses, attachments, and demons. KODAWARI meaning bad demons, is a Japanese term for mental fixations that must first be abandoned to arrive at your true mind. When these fixations are deadened, and ideally dead, true happiness may occur and the CAUSES OF HAPPINESS can now grow to maturity.

Concerning Suffering and Happiness

THE CAUSES OF SUFFERING ARE: EGO CHERISHING, ATTACHMENTS, AVERSION, PRIDE, JEALOUSY, ENVY, ANGER, GREED, HATE, IGNORANCE, LAZINESS, FEAR, SELFISHNESS, IRRESPONSIBILITY, MALICIOUSNESS, DECEIT, COVETOUSNESS, VULGARITY, ARROGANCE, DIVISIVENESS.

THE RESULTS OF SUFFERING ARE: DEPRESSION, HUNGER, SADNESS, TORMENT, PAIN, STRESS, DIRTY ENVIRONMENT, HOMELESSNESS, SHORT LIFE, UGLINESS, POVERTY, SICKNESS, CONFUSION, LONELINESS, STUPIDITY, ANXIETY.

THE CAUSES OF HAPPINESS ARE: CHERISHING ALL BEINGS, SELFLESSNESS, COMPASSION, EMPATHY, WISDOM, PATIENCE, AFFECTION, CARE, NON-JUDGEMENT, CONCENTRATION, ALTRUISM, GENEROSITY, ENTHUSIASM, LOVE, KINDNESS, ACCEPTANCE, MORALITY, NON-ATTACHMENT.

THE RESULTS OF HAPPINESS ARE: LONG LIFE, HEALTH, JOY, INTELLIGENCE, SUCCESS, FUN, FRIENDS, HEALTHY RELATIONSHIPS, WEALTH, PEACE, GOOD FOOD, FAME, LOVE, NICE HOME, CLEAN ENVIRONMENT, BEAUTY.

This is my current understanding of Danzan Ryu - Kodengan Judo as I acquired it from my Teacher, Professor Bud Estes, and the study of his mokuroku instructor's scroll which he was awarded from Master Henry Seishiro Okazaki.

Thomas R. Jenkins, Professor of Kodengan Judo

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