



June 2011

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## [An Inconvenient Truth](#)

Life's not fair. How many times have I heard that? Several thousands, I guess. So why, after having heard it so many times from so many people over so many years am I just now beginning to truly understand the meaning of this? My last article for the *Scroll* was about how I'll never give up in the face of adversity, which I like to think is true. But damned if I'm not pissed off by it.

My parents told me to go to school, because if I get good grades and follow the rules I'll go on to get a good job. So I graduated high school. Then college. And I thought, *I'll stop for now and see how I fare in the working world*. The working world, though, kept me living from paycheck to paycheck, and forced me to reevaluate my position in life. After some thought and rolling around a few ideas which had been in my head for a few years, I resolved to get more education, because *surely, another degree will be the key to living a good, happy life with a good job*. It had to be; it's what my parents told me. So I went back to school and worked harder than I've ever worked before, studied, pulled more than my own weight, got the grades, and got the piece of paper that I thought entitled me to happiness on earth; a great job with great pay, sitting at a big desk with a cigar and bourbon. Making Big-Shot decisions, driving Big-Shot cars, doing Big-Shot things. Besides, mom and dad promised.

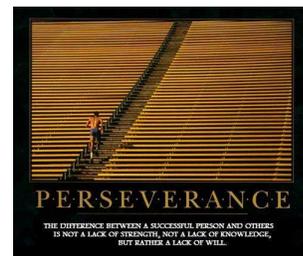
In Mushin, we are taught to fight unfairly. But not in the Bolo -throws-sand-in-Van-Damme's-eyes sense. More like, take

the center, always. Stack the chips in your favor. Make them play your game. Make them over-commit. Get them used to something, then change it, then go back to it. Make them believe, then ruin their perception. Play with time. And distance. Destroy them unrelentingly. Right from the beginning. Annihilate. I feel like life is fighting me in this way. Like no matter how I face it I'm always a step behind, getting tagged from all sides. When Hanshi fights me like this, I can't do anything but cover up, get out of the way, and take my shots whenever I can. The good thing about this strategy is that I recognize when I've been bested. The bad thing is that it doesn't fit my personality, and I become impatient. So, instead of rolling with the punches, biding my time, and quickly seizing opportunities I become careless, forceful, and frustrated. *Rolling with the punches. Biding my time*. Why is it that more often than not I know the lesson, but don't really *know* the lesson? I think it's because, to quote The Last Samurai, I have "too many mind."

Things didn't go as planned. In fighting, things rarely ever go as planned. The lesson? When the odds are stacked against you and you're getting your ass kicked, you've got to do all you can to keep you're cool, and keep a calm mind. This is the lesson I'm trying to learn now; both in fighting and life in general. More so in life. Until then, I have no choice but to keep rolling with the punches. Wish me luck.

## [The Perseverance Award](#)

Renshi's Ken Atchison and Steve Wolfrom continue to win the Perseverance Award Golf Match over Soke Marty Ferrick and Shodan Bryan Leffel. To this end, the Renshi's celebrate as Soke and Bryan hang their heads in pitiful shame.

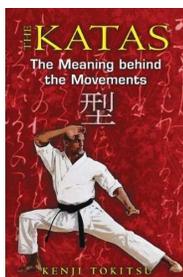


## [Recommended Reading](#)

**The Katas: The meaning behind the movements**

Kenji Tokitsu (translated by Jack Cain)

Published by Inner Traditions 2010



The dedication-to-perfection philosophy of the katas--specific sequences of movement in martial arts--is ubiquitous in Japanese society. This book explains how the katas transmit a profound **ancient philosophy**, not just technical movements



## The Last Promotion

By Hanshi Bill Wendell

My first exposure to Martial Art was at Ft. Campbell Kentucky 101<sup>st</sup> Airborne's Estep Gymnasium in 1963. Several styles were represented since many instructors held classes on or about the same time at various locations in the gym. I was spell-bound and mesmerized by the simple blocks and punches taught that evening -- and my dreams were filled with the techniques I saw. I was officially hooked on a lifetime pursuit of Martial Arts.

I reflect with gratitude and love on all the instructors who taught me, and most of it was free of charge. My last two instructors, Grand Master John Giordano and the Late Great Grand Master Frank Ruiz, were the most influential. GM Giordano's eye for detail was uncanny and GM Frank Ruiz's intuition to push the exact psychological button provided quantum leaps of learning and self-realization.

For the past 15 years my students have been my greatest source of learning and inspiration. Their faith, support and affection inspire me to strive for my greatest possibility. Teaching requires breaking down techniques in small digestible steps so the student is not overwhelmed by too much detail. This process has provided significant insights and distillation of technique, considerably improving my own understanding. Without my students' desire to exalt me as a Grand Master I would have remained a Kyoshi 8<sup>o</sup> in the Nisei Goju system for the rest of my days. Renshi Ken Atchison, Shihan William Collazo and Renshi Jim Correll insisted I pursue the establishment of a new style

owing to our unique evolution of technique. Without Renshi Ken Atchison's organizational skills, production of the Mushin Goju Ryu handbook and the relentless harassment of anyone who failed to do their tasks in a timely manner, the system and my ascension to Grand Master would not have been possible.

My promotion would not have happened without the faith and confidence of Grand Master Marty Ferrick and Grand Master Joe Williams, who sponsored me and staked their reputations in recommending me for testing before the World Head of Family Sokeship Council. I am also grateful for the confidence and faith of Suro Jason Inay (Grand Master of the Inayan System of Eskrima). I thank Grand Master (Professor) Garry Dill who administered the test with extreme demands and unanticipated challenges making it a truly memorable experience.



## Karate Culture in Historical Perspective – Part I

Shihan William Collazo

O'sensei Gichin Funakoshi (1868-1957) once said that the "ultimate aim of karate lies not in victory or defeat, but in the perfection of the character of its participants." If you have trained in Japanese martial arts at all, you have learned this fundamental training objective; this ideal is not unique to *karate-do*, but is applicable to all martial arts that hail from Japan. I would like to examine this essentially Zen principle in its cultural context, considering its early history in this article, and then examining its relevance to karate in the present time and to our training in the next issue of this newsletter.

Let's begin with the Japanese cultural context in its early history, and more specifically, the influence of Zen Buddhism on all things considered to be "traditional" in Japan. Introduced from China sometime in the eighth or ninth century, Zen is a school of Buddhism that focuses on meditation as the primary means to enlightenment. The infusion of Taoist thinking into the original teachings of Bodhidharma, the Indian founder of the Zen

school, and his successors created a Buddhist school that focused on action (not scripture reading) and self-power (not faith in the ultimate power) to achieve spiritual liberation. This philosophy and practice appealed greatly to the warriors of the uncertain medieval period of Japan, and so Zen's prominence in Japanese culture coincided with the rise and development of the samurai class during the twelfth and thirteenth centuries.



Two Zen pioneers, the monks known as Eisai (1141-1215) and Dougen (1200-1253) personified two opposite, equally important virtues of Zen that, I believe, apply to our training and teaching. Eisai lived his life based on **adaptability**. He preached and taught where he felt he could be heard; at the time, that place was Kamakura, the seat of government. It was here that he was able to ingratiate himself into the patronage of the samurai, and he is credited for doing much to legitimize Zen in diversified religious environment. Eisai was master of the Rinza School, one that focuses on the discipline of *kouan* meditation and believes that enlighten-

ment is attained gradually throughout life. Kouan practice involved meditation on a riddle that consisted of a problem together with its resolution (worked out by an earlier master). The solution could not be answered by rational means, so students would meditate for long periods of time focused on a kouan. Often, realization would take place by accident (sight/sound) or by some deliberate act of the master (shout/smack to the head). Through adaptation and awareness, the test was to keep oneself open to such realizations. Hopefully, this should sound familiar, as our karate training mimics this process, as the techniques represent the kouan and our proper execution of them symbolizes our gradual enlightenment experience.

The other pioneer, Dougen, lived a life of **rugged determination** and **uncompromising independence**. Although he was born to an upper class family and had the advantage of an excellent education in Chinese studies, he rejected the opportunity for worldly advancement as a minister and pursued a religious life. He studied briefly with Eisai, who died soon after, but continued his relentless search in China for a true master, a living Buddha. It was in China that he achieved his enlightenment but later returned to Japan. He returned to Kyoto, refusing to teach anything but Zen, and rather than give in to the established order, he moved north to Echizen (now Fukui prefecture). Dougen was master of the Soutou School, one that focuses on the practice of *zazen* (sitting meditation) and believes that enlightenment is attained suddenly, like that of the historical Buddha. Dougen felt that the kouan of the Rinzai school was directed too much on a specific objective and that it placed too great a stress on realization through the mind alone and not on all the other physical faculties and activities of a person. He felt that *zazen* should be practiced **independently** without any



thought of attainment and without any specific problem in mind. He further believed that this idea could be applied to a “working” meditation. Everyday activities may be conducted in such a way as to achieve the goals of *zazen*: sweeping the house, cooking, etc. This might be seen as a form of ‘creative labor.’ Again, we see a parallel to martial arts training here. Creatively developed practice and deliberate, strenuous training with a focus on the means and not the ends applies to our everyday lives. The activities of our lives thus become an extension of the dojo, full of opportunities to achieve enlightenment when we least expect it.

I share this early history and cultural development so that you may better understand how Zen philosophy becomes so embedded in the Japanese way of thinking, and of course its martial arts. Zen philosophy from both schools influence the samurai class and its artisans to develop the traditional arts and pastimes that have persisted throughout the centuries—including not only martial arts, but tea ceremony, landscaping, calligraphy, theater, etc.—the fruits of creative labor. More directly relevant to our training, the samurai moral code of *Bushido* is derived from Zen thinking, and its focus on selfless conduct is a defining virtue of Japanese culture. This code of conduct required those virtues personified by the Zen pioneers, adaptability and rugged determination/uncompromising independence. Although opposite traits, the underlying truth is, as symbolized in the yin and yang of our Mushin patch, that there must be a balance of such opposing characteristics as our training and our lives require their application. Herein lies our attempt at the “perfection of the character” to which O’sensei Funakoshi refers. Let us further consider this aim in the modern era in our next newsletter installment.



### Grand Master Wendell, 10th Dan, Mushin Goju

Congratulations to Hanshi Bill Wendell, Founder of Mushin Goju Ryu, for being recognized and promoted to 10th Dan by the World Head Sokeship Council. He perpetually strives for innovation and perfection in technique, and is an inspiration to his students, who are extremely proud of their loving leader.

## Mushin Goju & Mizu Ryu Jujitsu Seminar

There will be a seminar held on July 30, 2011. 10th Degree Dan’s Soke Marty Ferrick and Hanshi Bill Wendell will be teaching Mizu Ryu Jujitsu and Mushin Goju Ryu respectively. Both men are the founders of their own system and will give an enlightening and engaging presentation.

### SEMINAR

#### JUJITSU - GOJU

Coming July 30<sup>th</sup>

JOHN  
Soke Marty Ferrick 10<sup>th</sup> Degree  
and Hanshi Bill Wendell 9<sup>th</sup> Degree

Cover basic and advance techniques in Ju-Jitsu and Goju Karate.  
Learn from the founders of Mizu Ryu Ju-Jitsu and Mushin Goju Ryu  
with over 50 years of experience.

All ranks welcome.  
Classes will start at 9:00 am until 12:00 noon

Location: Collins Community Center  
3025 N.E. 3<sup>rd</sup> Avenue  
Oakland Park, FL 33444  
Cost: \$30.00 per person  
Pre-registration is available.

Contact Information: [mushinjen@gmail.com](mailto:mushinjen@gmail.com) or [www.mushin.com](http://www.mushin.com)

HOSTED BY MIZU RYU JU-JITSU & MUSHIN GOJU RYU



In the world of martial arts there is supposed to be a development of character, and development of a “Warrior Mentality”. In my opinion, it is the lack of said that is being developed. As you look back at the martial arts culture in the west, namely the USA, during the 60’s and 70’s we had personalities and characters all around. Some of these have a slightly more lasting effect than others. Not all of these personalities were moral or “good” but they were the guides towards character development nonetheless. Being in my fifties gives me a bridge between generations, as I can see those that came before and those in the present. It seems to me that the popularization of the “MMA”, as it is referred to now, is partially due to the laziness of the populace at large. Train in several arts and then go fight, never truly developing a discipline in one style or art.

I was taught to fully explore the art I was training in, and once a fundamental core was reached to then go out and expand my knowledge. I have trained in Goju karate for 20 years, and crossed trained in Aikido, Ju-Jitsu, Judo and Eskrima. To me this is truly “MMA”, in the sense that all of these supplemental arts are learned over years. I started cross-training after completing 8 years of Goju training, and receiving my first degree black belt, in the following 12 years I have spent time training with instructors in these other arts as well as continuing in the core art of Goju. I believe that there is nothing wrong with expanding your knowledge and that if you spend time and truly learn you can only become a more prepared and competent martial artist.

Being a parent, of two children, one who is currently a Sergeant in the Army, 82<sup>nd</sup> Airborne, I can understand some of the reservations that a parent might have with the severe and often painful training that occurs in a dojo. It is however, the parents who enroll their children in martial art class and then do not expect discipline, severity and contact

who are deluding themselves and diluting the martial arts school they attend. We are raising a culture of weak minded children. Most cultures outside the USA have some form of martial art training in the schools. What happened to a warrior mentality, the ability to physically defend yourself?

Progress and the civilizing of the people in general has been one of the most weakening acts’ that has gone on in this culture. The so called civilized folk are nothing more than panderers to a fantasy that the world will be a peaceful place if everyone can act accordingly. The problem is they are a minority and the majority of people in this world live in a state of combat in one form or another. I am so tired of hearing these people decry violence in that if you are wronged it is immoral to defend yourself. Let the legal system handle it, wouldn’t be great if they actually handled it. I don’t believe in vigilantes or taking the law in to your own hands, not revenge or seeking out after the fact. Rather, let me act as I am wronged, if someone puts their hands on me or mine let me defend myself and moreover lets teach our children the same.

Violence and violent people are not myths you can pretend are not there like a “boogey man”, they are real and always around. As commented on these days you have bullies at school, muggers, addicts and unsafe areas of almost every major city in the world. I don’t advocate carrying weapons, especially when everyone has weapons at their disposal, hands and feet, I don’t want the Wild West, just a more prepared citizenry. Everyone should have the ability to defend themselves and if that means smacking someone with a fist or foot so be it. Develop warriors with a respectful mind towards others, but value their own selves as well.

What are you teaching your students.....  
My two cents, and that’s about what it’s worth.

## Our Deepest Condolences



Kyoshi Larry Mabson lost his mother to heart problems on June 15th, 2011. Our thoughts and prayers are with him and his family.

