

Danzan-Ryū Jūjutsu Mokuroku

擅山流柔術目録

Mokuroku - *This is the Japanese word for "catalog".*

In the context of the Danzan-Ryū Jūjutsu system, "mokuroku" refers to a scroll (approximately 9-feet long) that was presented by Prof. Okazaki to his instructors at the second black belt level. It contained material that was historical and explanatory in nature, as well as listing the technique names for the Shoden (beginning) and Chūden (intermediate) levels. The translation below comes from documents provided by Sig Kufferath, Steve Byzek and others.

The Okuden (advanced) and Kōden (orally transmitted) sections were not part of this scroll and are taken from later teachings. The healing courses, such as Kappō and Seifukujutsu, were taught to both Jūjutsu and non-Jūjutsu students.

Important Note: *At the time of this writing the terms Jūdō and Jūjutsu were often used interchangeably, and did not have the modern disparate connotations.*

Origin and Development of Jūjutsu

It is said that Jūjutsu originated some one thousand nine hundred sixty years ago, in the year 23 BC, when Nomi no Sukune grappled with a man named Atema Kerihaya and defeated him. Later, the Takeuchi school of Jūjutsu was founded in the first year of Tenmon (1532 AD) during the age of Civil wars. During the Keichō period (1596-1615 AD), Chinese Kenpo was introduced to Japan by Chinese emigrants, followed by Cheng Yuan-ping of Ming China who taught techniques of arresting fugitives during the Shōhō period (1644-1648 AD). These Chinese techniques were then combined with the traditional Jūjutsu techniques of Japan to create a certain new style called Yawara, which is widely regarded as the genesis of today's Jūdō. The Yawara style was further developed into various schools during the Edo period (1603-1868 AD), including the following:

Takeuchi-Ryū, Tsutsumi Hozan-Ryū, Araki-Ryū, Muso-Ryū, Miura-Ryū, Fukuno-Ryū, Isogai-Ryū, Seigo-Ryū, Kajiwara-Ryū, Sekiguchi-Ryū, Shibukawa-Ryū, Okitaoshi-Ryū, Yoshin-Ryū, Kyushin-Ryū, Kanshin-Ryū, Yoshioka-Ryū, Tamega-Ryū, Sosuishu-Ryū, Iwaga-Ryū, Naniwa-Shoshin-Ryū, etc.

Concepts for the Austere Practice of Jūdō

Insofar as Jūdō is a moral application and enhancement of the principles that have been learned during one's Jūjutsu practice sessions, it must be said that the very purpose of Jūdō lies in the perfection of character. Character development begins with an appreciation of the blessings of nature and the universe, which in turn ought to take the forms of filial piety and obedience towards one's parents, harmony between husband and wife as well as among brothers and sisters at home. This appreciation should also include an awareness of the protection provided by one's own country, and encourage the priority of the public interests over private profits and selfish gains. One's daily conducts should be guided by the principles of sincerity, gentleness, modesty, respect, harmony as well as moderation.

Personal History of Master Seishiro Okazaki

I was born in Kakeda, Date County, in Fukushima Prefecture of Japan. I immigrated to Hawaii in the 39th year of the Meiji period (1906 AD). When I was 19-years old, I became ill on the island of Hilo and was diagnosed by a doctor to have been suffering from incurable tuberculosis. With the courage born out of desperation, I then knocked on the door of Mr. Yoshimatsu Tanaka who was then teaching Jūdō at his Shinyūkai Dōjō in Hilo, and started to practice Jūdō in earnest and in defiance of death. My frantic efforts and devotion to Jūdō not only miraculously healed my tuberculosis, but also enabled me to develop a strong, iron-like body in me. I then realized that I owed my life completely to Jūdō, and decided to devote the rest of my life to the teaching

and promotion of Jūdō. While I was in Hilo, I thus mastered various techniques of Jūdō that were being taught at Yoshin-Ryū, Iwaga-Ryū, and Kosogabu-Ryū schools. I then combined these schools with the Karate techniques of the Rykyu Islands and the knifing techniques of the Philippines, and created my own Danzan-Ryū school of Jūdō.

In September 1922, when Morrison, then champion of American boxing, came to Hawaii, I challenged him to a match and enhanced the reputation of Japanese Jūdō by defeating him with much splendor. In 1924, I returned to Japan, traveled extensively while visiting more than fifty Jūdō Dōjōs that were scattered between Morioka City in the north and Kagoshima in the south, studying the Okugi (secret teachings), and mastered six hundred 75 techniques of Jūdō. Upon my return from Japan with an official 3rd dan rank in Jūdō in my credentials, I then started teaching on the island of Maui for a short period.

In 1929, I moved to Honolulu where I bought the Nikkō (Rays of the sun) residence from Mr. Chester Alphonse Doyle at 801 South Hotel Street. I converted it into the Okazaki Seifukujitsu In, (Okazaki Adjustment and Restoration Clinic) and at the same time I founded Kodenkan Dōjō where I have been teaching Jūdō ever since to all people.

Shoden - Beginning Transmission

Those who propose to pursue the art and discipline of Jūdō should first learn to face the strong without fear and the weak without disdain, and apply the techniques that they have learned to their opponents without resisting the opponent's strength. This principle can be compared to the strength of an individual who can control and manipulate a boat at ease and at will so long as the boat is floating on water, whereas the moment the boat finds itself on land it often defies the attempt of several strong men to move it. This is the very first principle of Yawara (softness) that a Jūdō practitioner must learn while he, as an underdog, faces an opponent who is stronger and more formidable in size as well as in physical strength.

- [Yawara](#) - Hand Arts, 20 basics
- [Nage Te](#) - Throwing Arts, 20 basics
- [Shime Te](#) - Choking/Constriction Arts, 25 basics
- [Yonenbu No Kata](#) - Children's Class Arts, 15 throws

Those techniques mentioned above are presented as comprising the Shoden (beginning transmission) of Danzan-Ryū Jūjutsu. Refrain from throwing people down without good cause and without good reason. Learn to be humble and guard against arrogance and haughtiness. Cultivate the spirit of simplicity and fortitude, and live and let live in harmony with your fellow human beings.

Chuden - Middle Transmissions

- [Oku Te](#) - Deep Arts, 25 basics
- [Kiai No Maki](#) - Scroll of the Kiai, 27 basics
- [Fusegi Jutsu](#) - Self-Defense Course, 25 techniques plus strikes, knife and gun defenses
- [Fujin Goshin No Maki](#) - Women's Self-Defense Scroll, 35 basics
- [Keisatsu Hote No Maki](#) - Police Arts, more than 100 basics

Those techniques mentioned above are hereby presented as comprising the Chuden section (The intermediate principles) of Danzan-Ryū Jūdō. Remember the proverb:

"Minoru hodo, Atama no hikuki, Inaho kana"
(The boughs that bear most hang lowest)

that is, do not forget that the greater and the more mature a man is, the humbler and the more modest he becomes. It is said also that you can conquer yourself only after ten years of training in Jūjutsu, and you can conquer others and be a master of others only after twenty years of training in Jūjutsu.

The secret and quintessence of Jūdō can be gained only after you empty yourself and rid your mind of all ideas and thoughts, and attain a state of complete freedom and nothingness. Learn the essence of our system, and the

secret to the mysteries. These I pass on to you.

This is where the Mokuroku scroll ended. All further teachings were transmitted directly to students and did not appear on the scrolls.

Okuden - Deep Transmissions

- [Shinnin No Maki](#) - Spirit Man Scroll, 35 techniques
- [Shinyō No Maki](#) - "Yang" Spirit Scroll, 28 techniques

Koden - Oral Transmissions

- [Shingen No Maki](#) - Original Spirit Scroll, 35 techniques

Healing Arts

- [Kappō](#) - Resuscitation Technique
- [Seifukujutsu](#) - Adjustment & Restoration Techniques

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