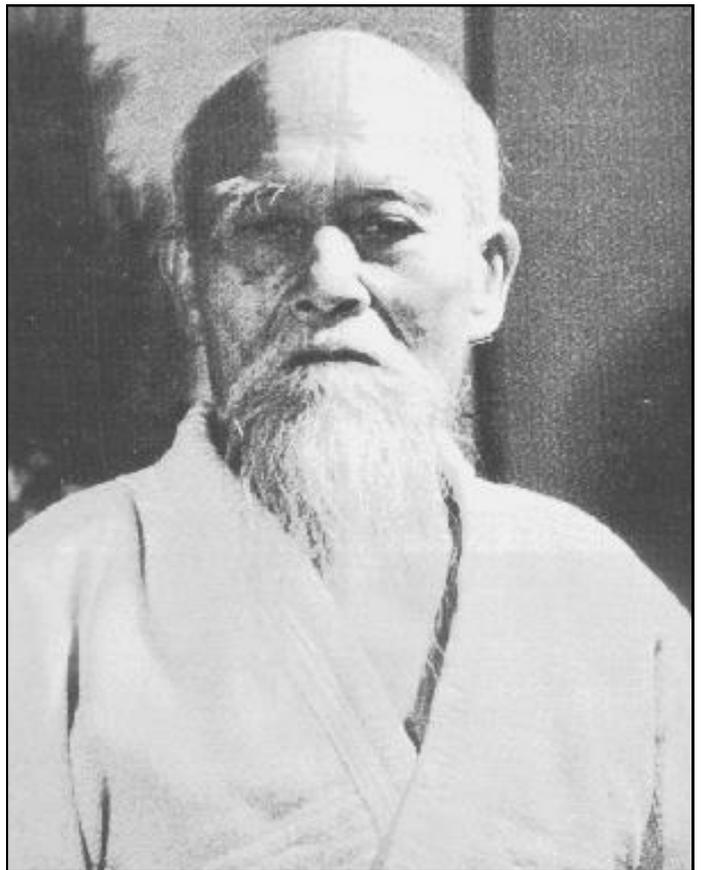




School of Traditional Martial Arts



ANCIENT THEORY, MODERN PRACTICE

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LETTER FROM THE HEAD TEACHER

Welcome to the Kenshinryu School of Traditional Martial Arts

The usual situation encountered in our dealings with service providers is a commercial one. This is not an accurate description of a traditional Dojo. Students' monthly fees are an entrance fee allowing access to the Dojo from 10.00am to 8.00pm Monday to Saturday for all scheduled classes. Teaching is provided freely. Naturally the Dojo is here to assist you in developing a range of skills based around traditional martial art. The success of this organisation shows that we do this to a very high level.

At the same time, people always comment on the friendly atmosphere, helpful training partners and focused training environment. People start martial arts study for such a wide number of reasons, often dependent on their age. Our aim is to meet all these needs without compromising the art. We do this by providing a range of classes that can specifically cater to you.

The philosophy at work in this organisation is one of **mutual benefit** – effectively your fee payment buys and maintains your 'shares' in the Dojo... and you have an obligation to care for your share.

In the first few months you may feel you have enough on your plate with the basic training however sharing in simple tasks like sweeping the mats, staying for a chat after Friday evening classes or attending a social function will make you feel more at ease... and is expected.

As humans, we can always strive to rise above our base nature and live as our potential allows. Less than this will certainly result in *Ai Uchi* – mutual destruction. The mainstay of Budo philosophy is *Katsu Jin Ken* – mutual preservation – and this can only occur through the pursuit of comprehensive disciplines and the nurturing of our strengths.

At first glance, studying an ancient martial art and the values system pertaining to it can seem somewhat irrelevant to modern living. My experience is that it is actually one of the few value systems still intact. Our choice can be to live as a warrior. In the past, warriors fought many battles externally, however to survive they needed first to fight many internally. Nothing has changed. The external battleground has simply shifted. The internal battles ... the truly important ones ... still need to be fought every day.

We need to fight them free of fear and self absorption ... free of calculation, indecision and hesitation. The 'what's in it for me' attitude has no place on the battlefield and that is why so few people win these important battles with themselves. Similarly it has no place in this Dojo – when we put others before ourselves, they will do the same for us. Try it – your life will change.

There is only one secret to the accomplishment of our goals - **Perseverance**

"The spirit of Aikido is not concerned with winning or losing. The basis of training must be to enhance the quality of your life. In dwelling on the surface aspects only, we will be drawn inevitably towards comparisons and competitiveness. By letting go of the fear that is winning and losing and in adopting a spirit of openness, together we can experience the sense of freedom and joy that is Budo."

David Dangerfield Sensei.

Kenshinryu

The guiding principle for the Kenshinryu is a simple one – “Mastering the Art of Life”. It encompasses the purpose behind the formation of the Kenshinryu (non profit) in 1992 and describes the nature of the organisation.

History:

The Aikido Institute (now **Kenshinryu**) commenced full time classes to adults, youth and children in the **martial art** of **Aikido** in 1992 through an affiliation with the International Yoshinkai Aikido Federation under **Shioda Gozo Sensei**.

In 1997 the Institute commenced a relationship with the **Shinto Muso Ryu** (SMR) through **Nishioka Tsuneo Sensei, Headmaster of the Sei Ryu Kai**. Nishioka Sensei travelled to Australia many times to oversee the development of the art in Queensland. In the year 2000 classes in the various arts associated with SMR commenced. These included Jodo / Jojutsu, Kenjutsu, Iaijutsu and Tanjojutsu etc.

Under Nishioka Sensei’s supervision and guidance, the Institute modified its original Yoshinkan base to incorporate Koryu principles. These included emphasising the correct role and mindset of Uke (Uchidachi) in the unarmed practice. In Keiko (as opposed to renshu), the uke is the senior partner while the shitei learns the technique. From this role the senior can constructively guide and test the shitei while providing correct and meaningful attack and assuming the dangerous role of accepting the technique.

The result of this blend of Koryu principles with modern Aikido was:

- strong, technical sword competency
- staunch and resilient spirit
- focused and powerful Aikido technique
- a life-time pathway from **Aikijujutsu** to **Aikido** to **Aiki** as students progress and/or age

In 2008, the Kenshinryu was established to extend the base of the Aikido Institute to a national level. This name change not only demonstrates the shift from teaching only Aikido to a number of traditional martial arts, but also allows individuals, dojos, groups and associations to affiliate with the national body...

“Thanks to the wonderful support and teaching of Nishioka Sensei over the past decade, we provide regular classes in the arts grouped under the Shinto Muso Ryu banner. Nishioka Sensei’s influence has also vastly modified the approach we have taken to Aikido, building on the base provided by Yoshinkan Aikido to now be strongly integrated with Koryu and in particular, sword principles and practice.”

In 2009, the Kenshinryu formally adopted the new **Kenshinryu Aikido** syllabus. Kenshinryu Aikido re-incorporates the fundamentals evident in Yoshinkan Aikido with the **Riai** (principles) of Koryu weapons system that is the essence of Shinto Muso Ryu. This amalgamation provides the foundation for a **Sogo Budo** (complete martial system)

... "This is not a new idea or way of Keiko - it is a return to the original path from Bujutsu to Budo with the Japanese sword restored to its central role" – Nishioka Tsuneo Sensei

Kenshinryu has branch dojos in Armidale (NSW), Lismore and Mudjimba as well as affiliates elsewhere inside Australia and overseas. . The Chief Instructor is **David Dangerfield Sensei 6th Dan**. His Aikido career has been distinguished by his willingness to seek out all major styles of Aikido and work to bring the elements together around a central core. He has trained at the Yoshinkan Hombu Dojo in Tokyo and at the Founders Dojo in Iwama under Saito Morihiro Shihan. He has studied Shinto Muso Ryu as a direct student under the Headmaster, Nishioka Tsuneo Sensei, receiving his **Shomokuroku** in 2006.

The Kenshinryu Alternative Education programmes led to the establishment in 2003 of The Compass Institute Inc. - a registered charity & deductible gift recipient.

Compass services include:

- **Compass Education and Training Service** – Accredited Post-School Disability Service focusing around lifelong learning for young people with intellectual and/or physical disabilities.
- **Compass Community Enterprises** – work experience and paid careers for young people with a disability.
- **Compass Corporate Partnerships** – Unique training and support programs for corporations using the concepts of Aikido to help businesses to create a vision, develop meaningful Values and Competencies, identify their destination/s, analyse and plan to avoid obstacles, improve their working environment, employ people who genuinely want to share the journey, reduce conflict and stress, instil a culture that is consistent with their values, ensure quality control / continuous improvement cycles, improve their bottom line, enjoy the journey, SUCCEED.
- **Alternative Education Programmes** - Based on the practice and philosophy of Aikido, these programmes have included intensive Behaviour Modification and various Enrichment courses for high school students on the Sunshine Coast. Since 1991 over 7,000 school students have benefitted from them - making the Institute a leading provider in Alternative Education in Australia
- **Professional Development & Elite Athlete Programmes**

David Dangerfield, CEO of the Compass Institute, has designed and implemented training programmes for groups as diverse as the Association for people with Spina Bifida and Hydrocephalus, the Queensland Academy of Sport, the Queensland Rugby Union, the Endeavour Foundation, the C.S.I. Tafe College, Gov't and private Employment Agencies, the Queensland Police Service, the Tafe Workskills Foundation and large private corporations. His translation of traditional martial art principles to life in general provides a unique focus on human development.

Kenshinryu & Compass have provided a variety of intervention programmes including Behaviour Management, Personal Development, Performance Enhancement, Conflict Resolution, Protective Behaviour and Self Defence, Special Needs, Leadership Development and Teacher-in-service training to secondary schools on the Sunshine Coast and north Brisbane region. The programmes target such issues as youth suicide prevention, crime prevention, drug and alcohol education and counselling, relationship skills, anti-bullying strategies and the development of general life skills. All these programmes are based on the principles and practice of Aikido.

In 2003 The Institute was accredited as a Disability Service by the Queensland government. In the same year Compass won the key award of "Outstanding Service Provider".

The heart of this service is taking martial philosophy and practice into the lives of people with disabilities. Compass Education and Training is now one of the main service providers for people with a disability on the Sunshine Coast.

DOJO PHILOSOPHY

Symbiosis means 'to live together.'

There are three kinds of symbiosis:

1. Parasitism – one organism harmfully exploits another.
2. Commensalism – one organism takes advantage of another without necessarily harming it.
3. Mutualism – two or more organisms cooperate to the equal advantage of each other.

Time also comes in threes - Past, Present and Future. A deeper understanding of Martial Arts & Ways and their part in daily life can be gained by considering the three ways we can live together as an evolving process across the continuum that is time.

The past obliteration

Conflict between people has been very much a part of human history. In fact it's a feature of the evolutionary process in the natural world where life forms struggle for resources and supremacy – survival of the fittest has been the message from our past. This has seen human warfare, individual and in massed armies, developing weaponry & armour, strategy, training & technology aimed at dominating their environment and each other. Japanese Bujutsu (warrior arts) is amongst the most sophisticated systems developed for individuals and armies to achieve that supremacy in the period before firearms came to dominate combat.

The need for years of dedicated training & experience in personal and professional combat evaporated when a relatively inexperienced person armed with a gun could dispatch an armoured professional at a significant distance. A new technology had arrived. In Japan it was accompanied by political and economic change of equal significance.

The present competition

The ancient Warrior Arts morphed in three directions. One focused more on self defence in a civilian population. This involved less weapons training and more unarmed training. Weapons of choice in many countries were more concealable while law enforcement (and organised crime) adopted efficient firearms including handguns. The second direction in Japan came with increasing western influence as Bujutsu was transformed into competitive combat sport. There is now an argument that competition allowed for 'real world' testing of combatants skill however this is certainly not the case. In a modern competitive environment there are rules and referees – truly dangerous technique must be removed from the syllabus to ensure both people survive and are not maimed. The third possibility has been called Budo. The weapons, armoury & combat systems of the past – sword, spear, glaive (naginata), bow, unarmed etc came to be practised more by a smaller group who recognised this type of training still had relevance to human development.

In the present, the mutually destructive capacity of ancient combat systems has escalated to such an extent that warfare and the associated technology threaten not only all human life but the very existence of the entire planet. At the same time, the people involved in that scenario are more removed from the realities and impact of combat than ever before – a very dangerous combination.

The future cooperation

Perhaps the question that may best occupy us is not so much 'what is martial art' as 'what can martial art be?' How can ancient combat systems contribute to a future that is more positive than the present? The prevailing view struggles to recognise that cooperation is the future and this is enshrined in the evolution of Bujutsu to Budo. My teacher, Nishioka Tsuneo, doesn't see these as opposing or even different concepts but as two points on the same road.

The universe demonstrates that symbiosis through Mutualism is the path we need to tread and Budo philosophy and practice can contribute positively to that direction. More so, it is vital that it does so. Humanity is poised on a precipice and Budo people can provide leadership and education that will assist in the positive evolution towards mutual benefit. Perhaps this is the vision of the future that Morihei Ueshiba O'Sensei, founder of modern Aikido, saw when Japan lay in ruins after World War 2 - I cannot say for certain. What I can say is that the destructive aspects of martial arts from the past must be transformed so the past does not become our future once more.

The mission of the Kenshinryu is to model this spirit of change and to do so from the strong technical base provided by the past ... to build on a proud heritage of warrior values and skills To walk along the path from Bujutsu to Budo to Peace ...

... to offer "Traditions for the Future"

AIKIDO HISTORY

Present day *Aikido* has its origins in **Daito Ryu Aikijujutsu** which is said to have been founded by Prince Teijun, the sixth son of the Emperor Seiwa (850 – 880AD). Through the prince's son, Tsunemoto, it was passed onto succeeding generations of the Minamoto family. By the time the art reached Shinra Saburo Yoshimitsu, the younger brother of Yoshiie Minamoto, it would appear that the foundations of present Aikido had already been laid.

Yoshimitsu was apparently a man of exceptional skill and learning. His house, Daito Mansion, has given its name to his system – Daito Ryu Aikijujutsu. Yoshimitsu's second son, Yoshikiyo, lived in Takeda in the province of Kai where he eventually became known by this name. Subsequently the techniques were passed on to successive generations as the secret art of the Takeda House and made known only to retainers and members of the family. In 1574 Takeda Kunitsugu moved to Aizu – the techniques continued to be passed on to his descendants only, and came to be known as the *Aizu han otome waza* (secret techniques of the Aizu clan).

Thereafter the art remained an exclusively *Samurai* practice and was handed down within the family until Japan emerged from isolation into the Meiji period in 1868. The Meiji Restoration brought not only the return of Imperial supremacy, but also a westernised cultural, political and economic influence. The *Bushi* (*Samurai class*) were virtually subsumed under the new constitution which declared all classes equal. Their exclusive combat arts, (previously referred to collectively as *Bujutsu*) became more oriented to moral and spiritual development and hence were from that time known as *Budo*. At that time, [Sokaku Takeda Sensei](#), then head of the family, began to teach the art outside the household, travelling widely through the recently unified Japan and finally settling in Hokkaido.

In 1915 [Ueshiba Morihei](#) met Takeda and commenced training in Daito Ryu Aikijujutsu. Ueshiba Morihei (14-12-1883) had a considerable interest in Budo. His father (Yoroku) was a prosperous farmer, local politician and of samurai descent. Prior to his training with Takeda he had focused on *Yagyū Ryu Jujutsu*, (said to have received *menkyo kaiden* – teaching license – in 1907), *Yagyū Shinkage Ryu* Sword, *Hozoin Ryu* spear and *Tenjin Shinyo Ryu Jujutsu*. The other major influence in the development of present day Aikido was [Onisaburo Deguchi](#). Deguchi was the charismatic leader of the Omoto Kyo, a Shinto related group.

They met in 1919 when Ueshiba was on his way to see his dying father. In 1920 he built his first *Dojo* (training hall) in Ayabe and began teaching Omoto Kyo followers and sailors from the nearby naval base. In 1922 he began calling his art Aikibujutsu. By 1931 he was referring to the art as Aiki Budo and had opened his new dojo at Wakamatsu-Cho. By 1945 he had also constructed the dojo and farm at Iwama, a small farming town north of Tokyo. This is also the site of the Aiki Shrine, a national monument. Following the war, the name Aikido came into common usage. Ueshiba Sensei or *O'Sensei* (great teacher) refined his art further until his death in 1969.

During his life, many students trained with O'Sensei and several went on to emphasise certain elements of his art within their own schools. The main branches of modern Aikido are Aikikai (Ueshiba Kisshomaru), Yoshinkan (Shioda Gozo), Tomiki Ryu (Tomiki Kenji), Iwama Ryu (Morihiro Saito) and Shinshin Toitsu (Tohei Koichi).

SHINTO MUSO RYU HISTORY

Records in the Bugei Ryuha Daijiten note that the Founder, Gonnosukes', original family name was Hirano and he was a descendant of Kiso Kanja No Taiyu Kakumei, a retainer of the famous general, Kiso Yoshinaka. Gonnosuke studied Tenshin Shoden Katori Shinto-ryu under Sakurai Ohsumi no kami Yoshikatsu and then Kashima Jikishinkage-ryu, mastering its famous method "Ichi no Tachi".

If we can believe the legends ... and there are more legends than facts ... the only person to beat Miyamoto Musashi was a person as unusual as he was. He did this with a yon shakku (four foot) staff. In so doing Muso Gonnosuke gave birth to a martial arts system that would elevate the humble wooden staff to one of the pre-eminent weapons of the *Bugei* of Japan.

The first duel with Musashi occurred in Keicho 10 (1605) according to reports in the Kaijo Monogatari written in 1629. Gonnosuke lost the duel (perhaps defeated by Musashi's famous Juji-Dome (two-sword 'X' block) technique.)

Following a long period of ascetic training at the Shinto shrine on top of Mount Homan in Kyushu, he is said to have been visited by the kami (ancestors, spirits) who told him "Using a round stick, know the suigetsu" (a vital point on the body). From this insight he developed a number of techniques for a four-foot staff known as a 'tsue' or Jo. The Jo could be used to sweep like a naginata, strike like a sword and thrust like a spear.

It is recorded that he had a second duel with Musashi inflicting Musashi's only loss. Following this he became the senior martial arts instructor to the Kuroda clan and developed a complete system which he called Shinto Muso-ryu. This school remained an exclusive art (otome-waza) of the Kuroda samurai for many generations. It came to incorporate other weapons systems as those ryu became extant. Today the art includes Ittatsu-ryu Hojojutsu (arrest cord), Shinto-ryu Kenjutsu, Ikkaku-ryu Juttejutsu, Isshin-ryu kusarigama (chain and sickle) and Tanjojutsu.

The lineage remained intact through to Shimizu Takaji Sensei. Shimizu sensei was born in Meiji 29 (1897) and was certainly the ryu's greatest exponent in the 20th century. Shimizu sensei was invited to leave Kyushu and introduce SMR Jo to Tokyo. Instrumental in this was Kano Jigoro, founder of Judo. In 1927 Shimizu sensei gave a demonstration for the National Police agency leading to the adoption of Jodo as a permanent aspect of Police training through to today. The Jo taught to the Police was slightly altered from the original form.

Shimizu Sensei was responsible for changing the name of the Ryu from Jojutsu to Jodo. He passed away in 1978. There remain two main streams of Shinto Muso Ryu Jo. It is still practiced in Fukuoka prefecture, Kyushu while the art as practiced by Shimizu Sensei is preserved by his senior student – **Nishioka Tsuneo Sensei**. Nishioka Sensei is the headmaster of the Sei Ryu Kai, an organisation created by his teacher. The Kenshinryu has received its' authorisation from the Sei Ryu Kai and the Chief Instructor is one of a handful of people in to have received "Shomokuroku" from Nishioka Sensei.

AIKIDO CLASSES

Aikido was originally developed as a battlefield art requiring swift resolution and the capacity to manage multiple armed and unarmed opponents. As a Sogo Budo (complete art) it incorporates weapons use and disarms, atemi (strikes), throws, takedowns, joint locks and pressure points.

Referred to as the 'thinking persons martial art' modern Aikido is a highly sophisticated and efficient art taught to police, security and armed forces around the world.

SHINTO MUSO RYU CLASSES

Shinto Muso Ryu (SMR) is a 400 year old school preserving the traditions of Shinto Ryu Kenjutsu (sword), SMR Jojutsu (staff), Uchida Ryu Tanjojutsu (walking cane), Ikkaku Ryu Juttejutsu (truncheon) and Isshin Ryu Kusarigamajutsu (weighted chain and sickle).

The sword is the central weapon in Japanese Martial History and most original Martial Arts (kobujutsu) were developed around the use of or combat against that weapon.

Training in Shinto Muso Ryu, which chiefly focuses on the Ken (sword) and Jo (staff), promotes an understanding of Maai (combative interval) and sets a standard for intensity that can flow through to Aikido classes.

JUNIOR AIKIDO

Aikido helps young people channel their energies in constructive ways and allows them to develop self esteem, respect and discipline.

Junior Aikido (10 – 16 yrs) is a stimulating opportunity to assist students to develop particular mental, emotional and physical skills and characteristics. These include strength, fitness, spatial awareness, flexibility, dexterity, coordination, balance, timing, resilience, perseverance, courage, compassion, alert relaxation, concentration, respect for self and others, awareness of the impact of our thoughts and actions on our world etc.

Junior Classes:

This class has technical but fun approach to teaching Aikido and tends to follow a similar format to an adult class. At age 15 students can access adult training at the Institute so our goal at this level is to reveal to the students the principles of our art and to assist them to make the transition into adult training. They adhere to a syllabus based on 9 kyu levels. Students in this class are offered gradings twice a year based on this syllabus. The only coloured belt given is a brown belt at 3rd kyu and the highest Junior rank available is 1st kyu. The Institute does not award Junior black belts. In addition to the standard syllabus, the training includes highly effective self-defense applications against committed, contemporary attacks. The Institute believes that students of this age benefit from vigorous training. When students reach 15 years they are offered the opportunity to re-grade under the adult syllabus while still being able to attend the intermediate classes alongside adult classes. We have a mentoring programme for older students (The BUGS – see below) who assist as team leaders and role models.

BodyBrain Classes:

BodyBrain Training for Kids! A unique movement-based class especially for children aged 5 to 11 which is designed to improve brain-body co-ordination, concentration, memory, and gross and fine motor co-ordination.

BodyBrain Training has been especially designed for children who have learning, perceptual and/or social problems at home or school, to help their brain and body reconnect, improve function and concentration.

The curriculum will deliver a unique combination of games, activities and exercises derived from various movement-based learning and therapy approaches, combined with the gentle discipline and resilience training of a traditional Aikido martial arts dojo. We offer a high ratio of teacher to students, so places will be strictly limited. Early registration is highly recommended to secure a place for your child.

DOJO ETIQUETTE

The observance of etiquette in Martial training is essential. It is the first step in learning to serve others with humility and compassion. Failure to observe the clearly defined boundaries of Japanese life during feudal times would often result in one's demise. In the Dojo, etiquette becomes a stepping stone towards a greater respect for self, others and our environment. In fact the Dojo remains one of the few areas where we are exposed to the values system inherent in creating a world based on mutual respect and benefit.

At first etiquette may bring up issues of ego and it certainly provides an opportunity to develop humility. It is vital to understand that as you become more senior in the Dojo, your responsibility towards others is what will increase – not your rights.

Before Class:

- Please try to be punctual
- Please leave shoes and bags neatly in foyer (wallets, keys etc may be placed in the shelves provided inside the Dojo)
- Please wear a clean training uniform that is in reasonable condition
- Please ensure that you are clean – particularly hands and feet
- Please tie back long hair
- Please remove all jewellery before class
- Please ensure nails are trimmed
- Please ensure you are fully showered & deodorized
- Please ensure any open wounds are well covered
- Please refrain from drinking any alcohol prior to training
- If you have an injury that will impact on your partners ability to train with you, please watch the class instead of joining in (your injury is likely to heal more quickly also)
- If you are unable to attend the entire class, please refrain from attending on that occasion
- Please ensure that your fees are up to date
- Please bow in the doorway when entering or leaving the Dojo

During Class:

- If late to class, please wait at edge of mat until the Teacher invites you to join in
- Bow to the Kamiza** as you step onto and off the mat (Zarei – seated bow – for first and last time each day)
- Please avoid calling out or excessive talking during class
- Avoid verbal instructions to your partner unless specifically requested to do so by the teacher
- Do not shout, swear or be angry on the mat
- Please cooperate with your partner – do not resist or compete unless so directed by the teacher
- Please inform the teacher if you wish to leave the mat during class
- Please maintain a demeanour suitable to Budo practice during class
- Please acknowledge commands, instructions & corrections with a loud 'Osu' or 'Hai' and by bowing
- Please do not lounge or lean - sit in seiza or unza (cross-legged)
- Please walk around people who are training, not in-between
- Care for your partner and anticipate any awkward situations to avoid injuries

After Class:

- Please participate in cleaning the Dojo after each class (sweeping mats and floors, tidying sink etc)
- Please take all clothing and effects with you on departing

Thank you!

** The **Kamiza** (literally – spirit seat) comprises the Shrine at the front of the Dojo. This does not have a religious significance. It honours our past teachers and is an acknowledgement of our part in the tradition. Inside the shrine is a convex metal mirror. From a distance the world that it reflects is distorted however, as we progress through to eventually conduct classes, from this new perspective we are able to see more clearly.

PRECAUTIONS FOR TRAINING

1. The original intent of Bujutsu was to kill an enemy with one blow – since all techniques can be lethal, observe the teachers directions and do not engage in contests of strength.
2. Bujutsu is an art in which the one is used to strike the many. Therefore train yourself always to be mindful of, and alert to, opponents in the four and eight directions.
3. Always train in a vibrant and joyful manner.
4. The instructor can only impart a small portion of the teaching. Only through ceaseless training can you obtain the necessary experience allowing you to bring these mysteries alive. Hence, do not chase after many techniques – one by one make each technique your own.
5. In daily training, begin with basic movements to strengthen the body without overexertion. Spend the first ten minutes warming up and there will be no fear of injury even for older people. Enjoy yourself in training and strive to comprehend its' true purpose.
6. Training in Bujutsu is to build ones' character. The techniques are transmitted from person to person on an individual basis and should not be disclosed indiscriminately to the public. Such secret techniques should not be used for evil purposes.

*Morihei Ueshiba Sensei
Founder - Aikido*

SHINSA (GRADINGS)

While there is no great emphasis on gradings, there is a clearly defined syllabus through which the student progresses at their own pace. There are 9 Kyu ranks starting at 9th Kyu and advancing to 1st Kyu and then there are 10 Dan ranks starting at Shodan (first degree black belt) and advancing to 10th Dan. Student progress is marked by gradings to the next Kyu level which is signified by a change in belt colour from white to brown

Training regularly a student can expect to advance to Shodan in 3 – 4 years average. While this is a real achievement, it is really only a demonstration of a degree of basic proficiency in the core 300 techniques and the student will then progress into the multitude of variations that comprise the complete syllabus. The following gives some guidance in relation to Shinsa.

“During your lifetime training there are several stages.

At a low level you train very hard but can't master the art. You know you are no good and people agree. As long as you remain at this level you cannot serve your master.

At a mid-level you may still not be able to serve your master but you notice things that are wrong with you and also see things that are wrong with others.

At a high level you are a master of the art. You can boast about it, delight when people praise you and lament how others have not reached your level. At this level you can serve your master.

At a level somewhat higher you pretend to be unconcerned. People know you are good. This is where most people stop.

There is however a level a step above – a superior stage in the way of the martial arts. When you go deep into the way you realise there are no limits in the end. There is no point where you can say this is it and you can see starkly how inadequate you are. So you spend the rest of your life without even thinking of becoming accomplished or without boasting, let alone looking down upon others.

Yagyu Munenori (one of Japans' foremost swordsmen) is said to have observed – “I have yet to learn to win a fight with others but I have learned to win a fight with myself!”

You strive to be better today than yesterday, better tomorrow than today and so on, day after day for the rest of your life. There is no end to it.”

(Excerpt from “Hagakure” – Hidden by Leaves)

RECOMMENDED READING

- | | |
|--------------------------------------|----------------------------------|
| □ Total Aikido – The Master Course | Gozo Shioda with Yasuhisa Shioda |
| □ Jodo – The Way of the Stick | Pascal Krieger |
| □ Dynamic Aikido | Gozo Shioda |
| □ Aikido & The Dynamic Sphere | Ratti & Westbrook |
| □ The Secrets of the Samurai | Ratti & Westbrook |
| □ The Unfettered Mind | Takuan Soho |
| □ Aikido Masters | Stanley Pranin |
| □ Beyond the Known | Tri Thong Dang |
| □ Lives of Master Swordsmen | Makoto Sugawara |
| □ Classical Bujutsu | Donn F Draeger |
| □ Classical Budo | Donn F Draeger |
| □ Budo | Morihei Ueshiba |
| □ Go rin no sho – Book of Five Rings | Miyamoto Musashi |

MERCHANDISE

<input type="checkbox"/> Dogi (training uniform)	Adults \$105.00 Juniors \$72.00
<input type="checkbox"/> Summer Dogi	Adults \$66.00 Juniors \$44.00
<input type="checkbox"/> Blue Dogi – Jodo	\$99.00
<input type="checkbox"/> Belt only	\$11.00
<input type="checkbox"/> Bokken (training sword) or Jo (staff)	\$ poa
<input type="checkbox"/> Sweatshirts	Adults \$40.00
<input type="checkbox"/> Fleecy Vests	Adults \$29.00
<input type="checkbox"/> Polo Shirts	Adults \$35.00
<input type="checkbox"/> T' Shirts	Adults \$25.00
<input type="checkbox"/> Coffee mugs	\$8.50
<input type="checkbox"/> Key Rings	\$5.00
<input type="checkbox"/> Training Towels	\$7.00
<input type="checkbox"/> Dojo Caps	\$20.00
<input type="checkbox"/> Dojo Pens	\$2.00

GLOSSARY OF TERMS

A

Ai-hanmi	- When both practitioners assume the same stance, both right or both left
Aiki	- harmony of purpose or energy
Arigato	- thanks
Atemi	- Strike or blow
Awase	- blend or harmonise
Aya	- across

B

Bokken (Bokuto / Tachi)	- wooden training sword
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C

Chudan	- centre
Chudan no kamae	- sword stance with bokken to opponents throat or eyes

D

Do	- the way
Dogi	- training uniform
Do kiri	- body cut
Dojo	- martial training place
Dojo Cho	- Director
Dosa	- exercise

E

Embu (Hon no Embu)	- demonstration (for the kami rather than audience as such)
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G

Gashuku	- Camp
Gaeshi	- reverse or turn back
Gambatte	- train hard and never give up
Gedan (no kamae)	- lower position (with sword)
Gyaku	- opposite
Gyaku hanmi	- shitei and uke in opposite stances

H

Hanmi	- stance
Hakama	- divided skirt worn as outer garment by instructors
Happo Kiri	- eight directions sword cuts
Hajime	- begin
Henko	- Turning
Hiji	- elbow
Hiji-ate	- elbow blow
Hiji-shime	- elbow lock
Hiki	- full
Hiriki no yosei	- elbow power
Hiyaku (ukemi)	- jumping (or flick fall)
Ho	- Method or direction

I

Ikkajo osae	- first control
Irimi	- entering movement
Irimi-nage	- entering throw

J

Jiyu waza	- free technique
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K

Kaeshi /Kaiten	- Rotary
Kamae	- Posture, often used interchangeably with hanmi
Kami	- Spirits (ancestors / gods)
Kamiza	- Shrine (lit. Spirit seat)
Kancho	- Headmaster
Kata	- pre-arranged set of partnered movements / techniques
Kata-mochi	- One handed grab – shoulder
Katate mochi	- One handed grab – wrist
Keiko	- Regular training
Ki	- Unified energy of all one's powers, mental, physical, spiritual
Kihon-dosa	- Basic movements
Kime-waza	- Locking techniques
Kiri Kaeshi	- Rotating cuts
Koho ukemi	- Back breakfalls
Kokyu	- Breath
Kokyu-nage	- Breath throw
Kokyu-ryoku	- Breath power
Kote	- Wrist
Kote-gaeshi	- Outward wrist twist – fifth control

M

Maai	- combative interval / distance
Morote Tori	- two hands grabbing one arm
Mune	- Centre Chest

N

Nage	- Throw
Nikajo osae	- Second control

O

Osae	- Lock
Oyoi Waza	- applied technique (self defence)

R

Rei	- Bow
Rei-ho	- Etiquette
Riai	- Theoretical basis / principle
Ryote-mochi	- Grabbing both hands

S

Sankajo osae	- Third control
Seigan no kamae	- Sword position in which the tip of the sword is pointing at the opponent's eyes
Seiza	- Correct way of sitting
Sensei	- lit. born before
Sempai	- elder
Shitei	- person performing the technique
Soho	- method
Shi	- Four
Shihonage	- Four-direction throw
Shikko	- Knee-walking
Shime	- Lock
Shime-waza	- Locking techniques
Shinsa	- grading test
Shitei	- Person executing the technique or throw
Shomen	- front (of head)
Shomen-uchi	- Front strike (sword strike)

Shumatsu-dosa	- After class exercise
Sokumen	- Side entry
Suri-ashi	- Sliding steps
Suwari-waza	- Seated techniques
Sumi-Otoshi	- corner drop / throw -

I

Tachi-waza	- Standing techniques
Tai	- Body
Tai no henko	- Body turning
Tai sabaki	- Body movement
Tatami	- Rice straw mats, usually used as flooring in martial arts halls
Tegatana	- Literally, "sword-hand"; handblade
Tenchi-nage	- Heaven-and-earth throw
Tenkan	- Turning movement
Tsugi-ashi	- Succeeding or following steps, the back foot does not pass the front foot, but instead is brought quickly up, maintaining the relative position between the feet

U

Uchi	- strike
Uke (also Nage)	- Person who is receiving the technique; the one who is thrown
Ukemi	- Breakfall
Ura-ken	- Backhand strike
Ushiro	- Backward

W

Waza	- Technique
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Y

Yokomen-uchi	- Strike to the side of the head (temple)
Yonkajo osae	- Fourth control

Z

Zanshin	- Remaining or complete heart – Alert and ready manner which is maintained prior to and after the completion of each technique
Zenpo	- Forward
Zenpo kaiten ukemi	- Forward roll
Zenpo hiyaku ukemi	- Forward jumping breakfall

NUMBERS

Ichi	<i>(Ichi)</i> - one	Ju ichi	- eleven
Ni	<i>(Nee)</i> - two	Ju ni	- twelve
San	- three	Ju san	- thirteen
Shi (yon)	<i>(She)</i> - four	Ju shi	- fourteen
Go	- five	Ju go	- fifteen
Roku	<i>(Rok)</i> - six	Ju roku	- sixteen
Schichi (nana)	- seven	Ju schichi	- seventeen
Hachi	<i>(Hutch)</i> - eight	Ju hachi	- eighteen
Ku (kyu)	- nine	Ju kyu	- nineteen
Ju	- ten	Ni ju	- twenty
Hyaku	- one hundred		