

Ken shinryu 流神劍

TRADITIONS FOR THE FUTURE

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Kancho's Corner



Osu!

Recently I was explaining the reasoning behind why the Bokken are placed on the wall of the Dojo facing a certain way. Several people commented to me over the following days that it had made them realise there are a lot of little things like this along with Japanese terminology that they don't understand so I thought it might be good to go over some elements of the Dojo, clarifying the Dojo history as well as Japanese terms and concepts along the way. History first...

Before this Dojo was registered with the International Yoshinkan Aikido Federation (IYAF) in November 1992 it operated part time for two years while I sought out an affiliation with a Japanese organisation. During this time I met and began training with Joe Thambu Sensei – the senior instructor for the Yoshinkan in Australia - and through that training and with his support three key items were conferred on the organisation and/or me personally. One was a Dojo registration (signed by the Founder of the Yoshinkan – Shioda Gōzō Sensei), the second was a 2nd Degree Dan Rank and the third was a License to Grade. Over the next 20 years I undertook 26 trips to Japan to train at Yoshinkan Hombu Dojo, at that time in the incredibly capable hands of Inoue Kyoichi Sensei and Chida Tsutomu Sensei, as well as studying the Japanese language.

(It was important to me from an authenticity perspective if teaching a Japanese Martial Art to have trained in Japan regularly and to have a reasonable understanding of the language). From 1996 I also extended my training to Iwama, the home of Ueshiba O'Sensei – Founder of modern day Aikido – staying and training regularly at the Ibaragi Dojo under the tutelage of the amazing Saito Morihiro Sensei.

In 1997 I met Nishioka Tsuneo Sensei – Headmaster of the Sei Ryu Kai and Master of the Shinto Muso Ryu, a 400+ year old Kobudo Ryu and commenced training with him in Japan that year. In 2000 I was received *Oku Iri Sho* and was accepted as his direct student (*Uchi Deshi*). In 2006 I was awarded my first level license – *Shomokuroku* – in Shinto Muso Ryu and also received my Yondan (4th Degree) in Yoshinkan Aikido. During these years and with the support of Nishioka Sensei, I began to experiment with modifying my approach to Aikido. After a 20 year membership I resigned from the Yoshinkan in January 2012.

What did this mean? Well firstly of course it meant it would no longer be possible or ethical for me to go on teaching the system of Yoshinkan Aikido as I was no longer a representative of that system. And this was my biggest challenge because it meant that in opening my own school I also had to come out of the closet so to speak with the system of Aikido that I had, with Nishioka Sensei's guidance, developed... Ken Shin Ryu. So that brings me to the second question I was asked... what distinguishes Ken Shin Ryu Aikido from Aikido taught elsewhere?

Ken Shin Ryu is a system that combines:

1. What I perceive to be the best aspects of Yoshinkan Aikido (a strong *Kihon Dosa* and *Kihon Waza* base)
2. An extended system that reincorporated *Omote* techniques and linked the *Irimi*, *Omote* and *Tenkan* (as taught by Saito Sensei) with the *Koryu* timings of *Go no sen*, *Sen no sen* and *Sensen no sen*
3. The *Koryu* focus on uke / uchidachi as the senior

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Kancho's Corner Cont'd

- person and the initiator by their movements of a series of progressive techniques as 'fail safes' from a small number of core techniques
4. The very particular footwork I learned from Nishioka Sensei that is used in all our armed and unarmed training and of course at its core
 5. The essential capacity/ skill set developed through my study of Shinto Muso Ryu Kenjutsu & Jojutsu.

The above history then provides a context for the other questions I've been asked recently about the meaning of / difference between the characters for *Ryu*, *Dojo*, *Kan* and *Kai*. **Ryu** 流 translates as school, system or even style and is most often associated with Japanese martial arts, though not exclusively. The specific system or style is the key to the identity of the Ryu... so the particular combination of core elements outlined above is the 'style' of the Kenshin (*Sword Spirit*) Ryu and the outstanding distinction of this system is the close integration of sword *Riai* (principles).

Dojo 道場 translates literally as 'place of the way' so it means a place where the way is studied... and that way can apply to any Japanese art. A Dojo can also more loosely describe a 'community' – a group of people who together study a particular 'way'. **Kan** 館 relates most closely to the building – usually the Headquarters – where the Ryu is based. And finally **Kai** 会 is used to refer to a Federation or group of Dojos that are collectively members of a Ryu. Another term you may hear sometimes is **Honbu** or Honbu Dojo and this refers to the main Dojo (the one where the Head Teacher of the Ryu conducts classes) when there is more than one Dojo from which the Ryu operates.

I'm sure the above will give rise to even more questions so please keep them coming. It's vital to understand the art we study, its history and concepts because this of course enriches us in so many ways.

On another note and in the 'from the mouths of babes' category... last month at the conclusion of the Junior grading I asked the participants to tell me what was the most important thing they had gained from their experience in the lead up to the test. One young person, face lit by an inner revelation said with a big smile "Practice... just practice"

Sensei David

Upcoming Events

- October 21st—22nd, 2017
David is travelling down to Melbourne for the Chida Sensei Seminar. If anyone would like to attend please contact admin@compassinc.org.au



Aikido Shudokan Proudly Presents:
Chida Tsutomu Soke
Public Demonstration
Also featuring high level Australian Aikido teachers

Demonstration 20th Oct. 7pm

Methodist Ladies' College
James Tatoulis Auditorium
207 Barkers Road, Kew
Tickets: \$20

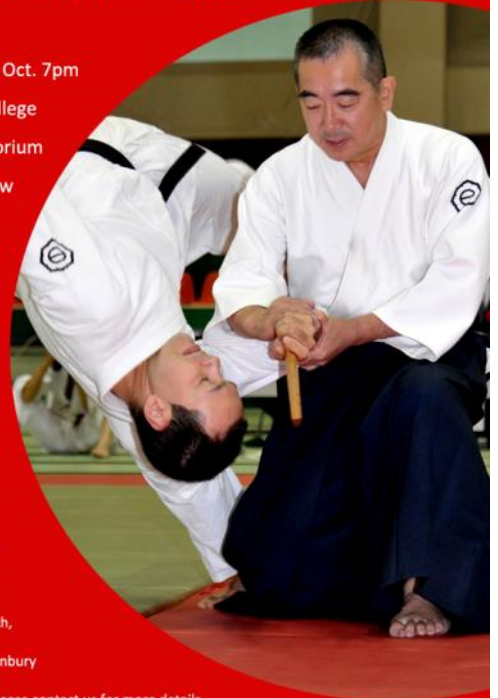


Seminar 21st & 22nd Oct.

Open to practitioners of the
Yoshinkan system of Aikido.
St Georges Antiochian Church,
28 Shaftesbury Parade, Thornbury

*Limited spaces available. Please contact us for more details

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Members Corner

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!



Aiki Insights



IF WE COULD SHRINK THE EARTH!

If we could shrink the earth's population to a village of precisely 100 people, with all the existing human ratios remaining the same, it would look something like the following:

There would be:

57 Asians, 21 Europeans, 14 from the Western Hemisphere, both north and south, 8 Africans.

52 would be female, 48 would be male

70 would be nonwhite, 30 would be

white 70 would be non-Christian, 30

would be Christian 89 would be heterosexual, 11 would be homosexual.

6 people would possess 59% of the entire world's wealth and all 6 would be from the United States.

80 would live in substandard housing

70 would be unable to read

50 would suffer from malnutrition

1 would be near death;

1 would be near birth

1 (yes, only 1) would have a University Education

1 would own a computer

There's more ...

If you woke up this morning with more health than illness...you are more blessed than the million who will not survive this week.

If you have never experienced the danger of battle, the loneliness of imprisonment, the agony of torture, or the pangs of starvation ... you are ahead of 500 million people in the world.

If you have food in the refrigerator, clothes on your back, a roof overhead and a place to sleep...you are richer than 70% of the people on this world.

If you have money in the bank, in your wallet, and spare change in a dish someplace ... you are among the top 8% of the world's wealthy.

If you can read this message you are more fortunate than over two billion people in the world who cannot read at all.

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I'd like to recommend that you have a look at this [website](https://www.aikiinsights.com/) and become a subscriber. <https://www.aikiinsights.com/>

When I was last in Melbourne I was interviewed by its founder, Marvin Oka, and I have since listened to all the podcasts on the site.

There is an absolute wealth of information for Aikido and Budo students - all being shared in a conversational format by some very highly experienced Teachers including Joe Thambu, Robert Mustard and Darren Friend Sensei's.

The information is suitable for absolute beginners through to students and instructors with many years practice behind them.

Accelerate your development in Aikido - Double your results from your training efforts - Improve your mind-body coordination - Develop your Aikido spirit - Embody and apply Aikido principles in daily life.



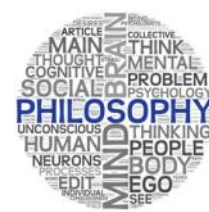
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