



TRADITIONS FOR THE FUTURE

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Kancho's Corner

Unbelievably the **Spring Gasshuku (18 – 21 October)** is only a little more than 6 weeks away now so it's time to make sure you've made arrangements with work so you can attend the whole seminar. The poster is contained in this newsletter also for your reference. This year the Gasshuku will run for an extra day – Thursday to Sunday - to maximise the potential training experience and we will be (weather permitting) holding a number of the sessions down at Mooloolaba Spit in the park and on the beach. With students coming from several other Dojos it will be a great opportunity to build on friendships and strike up new ones. If you're a Sunshine Coast local you might consider offering a homestay to some of those travelling from interstate. Please let me know...

Our goal is to have a number of key gradings completed this year and in particular several Yudan tests. Certain recent events have reminded me just how different the expectations can be from one place to another based on the level of detail and experience that has been available to the teaching staff. Again I have felt so fortunate and grateful for the opportunity to train in the Yoshinkan Honbu Dojo particularly during a time when Inoue Sensei, Chida Sensei, Ando Sensei and others were actively teaching regular classes there and students came from all around the world to be a part of the experience. To then have those years augmented by my exposure to Shinto Muso Ryu under the personal guidance of Nishioka Sensei is the equivalent of winning two back to back Lottos. Then folding the two arts together over several years under his watchful eye was an ongoing master class in Japanese Budo that I've come to realise was very very rare indeed. Good luck to everyone coming up for Shinsa – train hard and the result will look after itself.

Many people (Mike Ward in particular) have been complaining about the bitter winter we've had to endure so it's with great pleasure that we welcome Spring back to the Sunshine Coast. Time to get a couple of new Dogis to manage the sweltering conditions ahead – rather than us all having to endure the smell of unwashed dogis... and don't forget to buy a couple of the great Kenshinryu tenuguis to mop yourself up!

There've been some interesting perspectives going round on social media lately on the value of various martial arts for 'true' self-defence. My slant on the subject is that the particular style of fighting / techniques is less important than a state of being that is well captured in the word 'volition'. If we consult the dictionary we find this word defined as...

1. the act of willing, choosing, or resolving; exercise of willing
2. a choice or decision made by the will

In other words... a determination to overcome all odds or to die in the attempt. My first point is that a person so resolved is a formidable adversary no matter his or her level or style of training. In the world of Japanese Bujutsu this state of being might most closely be associated with the term **Fudoshin (不動心)** - described as a state of equanimity or imperturbability - literally and metaphorically, 'immovable mind' or 'immovable heart'. Fudo Myōō is a guardian deity found in Shingon Buddhism and is portrayed as carrying a sword in his right hand (to cut through delusions and ignorance) and a rope in his left (to bind "evil forces" and violent or uncontrolled passions and emotions). Despite a fearsome appearance, his attributes of benevolence and servitude to living beings are symbolized by a hairstyle associated with the servant class.

And this leads to my second point. We are fortunate enough to live in a society where we are not confronted by personal violence very often and while being prepared for that encounter should it come is good sense, to spend potentially thousands of hours of our precious life practicing ANY martial art ONLY for that would be tragic and to me demonstrate that we are being driven to an unhealthy extent by the emotions of fear or paranoia... or both. Then why train? Because it helps us in a variety of other ways to live a meaningful and rich life. While we may not be attacked physically every day, we are confronted by ignorance (others and our own) on a regular basis. We are subject to the effects of delusion (others and our own) every day. We are challenged by 'evil forces'... by our own uncontrolled thoughts... by 'split mindedness'... by lack of discipline... every day. Perhaps the mindful practice of our martial art (whatever style) may help us to achieve over time greater imperturbability and greater volition. It might even be simpler... the wife of a former student at the Dojo said to me once "I always encourage him to train regularly – he's a nicer person when he trains."

See you on the mats... Osu!

Kancho's Corner

Important Aikido Concepts (Part 2)

So ... what is Aikido now? Often the answer depends on the school in which we train. Naturally, the styles that developed over time amongst Ueshiba Senseis' students are expressions of the period in which they trained (as above, his students can be separated for convenience into pre-war and post war periods.) Students often came and went during these periods with little knowledge of the preceding or following periods and their individual emphases. What they learned was, naturally enough, considerably coloured by their own backgrounds and personalities as well as that of the person or people who actually taught them (often not Ueshiba Sensei). Following his parting from Takeda Sensei, Ueshiba Senseis' art was for some time referred to as "*Ueshiba Ryu Bujutsu*" and, in a similar way, several key students followed their teachers' example and established what are effectively their own '*Ryu-Ha*'.

These included Tomiki Ryu (Tomiki Kenji), Shin'ei Taido (Inoue Noriaki), Yoshinkan (Shioda Gozo), Yoseikan (Mochizuki Minoru), Ki no Kenkyu Kai (Tohei Koichi) and Iwama Ryu (Saito Morihiro) to name the more prominent ones. The son of the Founder, and now his grandson, inherited the title of Doshu from Ueshiba Sensei, yet have no more claim to perpetuating his Aikido than any other. In their turn, they have brought their own capacities, style and personalities to the mix.

It would be very easy to focus on the differences between these 'styles', and sometimes attempt to 'take the high ground' based on the somewhat dubious distinctions suggested previously, such as effectiveness, modernity or heritage. In this climate it is very difficult to answer "What is Aikido?" without unearthing a largely meaningless yet significant degree of divisiveness. The fact is it is many things to many people. As I look out my window I see the rain falling on my garden. There are many plants – all different. Even though there are some plants from the same species, each plant is unique. This is as it should be. All share the same earth and the rain falls on them equally – none have a claim to be the 'true' plant. We can simply admire them all, recognise their intimate connectedness and even choose to fill our garden with the ones that best suit our requirements at the time. So it is with Aikido.

A very perceptive description of the relationship between the styles of Aikido came from Chiba Kazuo Sensei. Again using an analogy from nature, he said Aikido is like a tree – roots, trunk, branches, twigs and leaves.

The different styles resemble various parts of the tree and the only problem is when people mistake the trunk or the roots for the twigs or the leaves.

Given all of this, I can only share with you what Aikido is to me ... how I understand it to be. This understanding continues to develop through study under and/or exposure to the systems of a number of Bujutsu / Budo teachers. Principal among these have been Shioda Gozo Sensei (Yoshinkan), Saito Morihiro Sensei (Iwama) and Nishioka Tsuneo Sensei (Shinto Muso Ryu). Primarily I have been able to synthesise and experience this understanding in action through thirty years of martial arts practice.

Can you learn Aikido or can I teach you Aikido by considering these understandings? No.

I usually want to go straight to the Dojo and start training when Nishioka Sensei comes to my Dojo. Many times he has said – "Don't rush off over there – let's talk first. Action's wasted if it isn't guided by intelligence." That is what the following can provide – an intelligent framework for our action. **The majority then needs to be transmitted 'on location' as such, during actual keiko, by a teacher to a student on an individual basis.** I can show a student how the Yoshinkan or the Ki Society or Saito Sensei did such and such a technique, but this is like taking someone for a tour through an art museum. It misses the point that the style we study is only a road towards unearthing our technique and that is only a path towards polishing our ability.

Some Key points in the Aiki Framework (Continued in *Important Aikido Concepts Part 3* in October)

Sensei David

Technique Workshop

Kata Mochi Maki Otoshi

1.



Face your partner in Ai Hanmi at a suitable distance. Offer an opportunity to draw him to grab at your leading shoulder.

2.



As he attacks, slide your front foot back along the line and overextend him using your right arm in the form of maki otoshi.

3.



As his body floats slightly, cut his attacking hand down as you step to the side and secure his elbow with a cork screwing motion (ensure his shoulder is 'caught' and his weight is in his toes).

4.



Continue the corkscrew action rolling his elbow up and step through taking him to his knee.

Technique Workshop continued...

5.



Step once more and continue him to the ground where you will place your left knee on the rear of his shoulder and your lead foot beside his head trapping his arm between your knees. Apply the osae .

Upcoming Events

 A promotional poster for the Kenshinryu Spring Gasshuku 2018. It features two stylized illustrations of samurai in traditional blue and green uniforms, each holding a sword. The background shows a traditional Japanese building. The text includes the Kenshinryu logo, the event name "Spring Gasshuku 18-21 October 2018", the styles offered ("Shinto Muso Ryu Jujutsu", "Shinto Ryu Kenjutsu & Iaijutsu"), and the target audience ("Suitable for practitioners of all styles aged 15yrs+ and any level of experience"). Contact information at the bottom includes "Enquiries and bookings: ph: 07 5445 9116 e: info@kenshin.com.au".

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Please email [Alison](#) for a Registration Form



2018 Spring Gasshuku Schedule

Thursday 18th October

5.00pm - 7.30pm	SMR Jo Basics	Palmwoods Dojo
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Friday 19th October

6.30am - 8.30am	SMR Jo	Palmwoods Dojo
10.30am - 1.00pm	SMR Jo & Tanjo	TBA
2.30pm - 4.30pm	SMR Iaijutsu & Kenjutsu	Palmwoods Dojo
5.00pm - 6.30pm	Kenjutsu & Tachi Tori	Palmwoods Dojo
7.30pm	Welcome Dinner	Palmwoods Hotel

Saturday 20th October

6.30am - 8.30am	SMR Jo	Mooloolaba Beach
10.30am - 1.00pm	SMR Jo & Tanjo	TBA
2.30pm - 4.30pm	SMR Iaijutsu & Kenjutsu	Palmwoods Dojo
5.00pm - 6.30pm	Kenjutsu & Tachi Tori	Palmwoods Dojo
7.30pm	Dinner	TBA

Sunday 21st October

6.30am - 8.30am	SMR Jo	Mooloolaba Beach
10.30am - 1.00pm	SMR Jo & Tanjo	TBA
Free Afternoon		



Inspirational corner



www.facebook.com/KenshinryuPalmwoods/

Kenshinryu 5 Briggs St Palmwoods Qld P: (07) 5445 9116 E: info@kenshin.com.au