

Winter Shimbun 2011

The Periodical of the Shorinjiryu Shinzen Kyokai

Host of the “Gathering of the Shorinjiryu Karate Family”

Shorinjiryu.org

HAPPY NEW YEAR

新年おめでとう

Bonne Année

¡Feliz Año Nuevo!

幸福的新年

טובה שנה

Glückliches Neujahr

новым годом

Šťastný nový rok

Sun nien fai lok

Xin nian yu kuai

Voorspoedige nuwe jaar

Gelukkig Nieuwjaar

Shana Tova

Godt Nytt År

Chronia Polla

Felice Anno Nuovo

Feliz Ano Novo

Onnellista uutta vuotta

S Novim Godom

Aloha Makahiki Hou

Sun nien fai lok

yeni yiliniz kutlu olsun

Kul 'am wa antum bikhair

Jahr Xin nian yu kuai

Yeni yiliniz kutlar

Ein glückliches neues

سعيد جديد عام

Akemashite omedetou gozaimasu

Sabae bok mani baduseyo

anigong Bagong Taon sa inyong labat



A Quotation of Merit and Food for Thought.

“A master should not have to impose his status; from his being will emanate the respect that he will be granted” –Larry Foisy, Sensei



From the Desk of the President

**Myron M. Lubitsch, Hanshi
Shorinjiryu Kenryukan**

Greetings. I would like to thank Larry Foisy, Sensei for that great quotation. Clearly, he has it right. Incredible, another year is rapidly coming to an end. This year was a very special one on multiple levels. We celebrated the 30th Anniversary of the founding of the Shindo Budo Kwai, the 31st Anniversary of the adoption of the Kenryukan name, and, of course, the 25th Silver Anniversary Shorinjiryu Shinzen Shiai.

This year I was pleased to be present at a number of tournaments: Winter Regional, 9th Annual Kenyukai Watanabe-ha Invitational, 3rd Annual Central Jersey, 15th International Shindo Budo Kwai Koshiki, Spring Regional, Kenkukai Clinic Long Island, 25th Annual Shorinjiryu Shinzen Shiai, 17th Island Budokan Bogujutsu, and the Kentokukan Classic, all of which were really well run, well populated and each with a great spirit of friendship. This year, Shihan John Salasko handed the leadership of Kenjiyukai to Tashi Peter McMahon. Shihan Jim Griffin and Shihan Max Estens established the Shorinjiryu Koshinkai. Shihan Tom Bellazzi opened his new school which he named the Shorinjiryu Ken Sei Kai Academy of Martial Arts.

Clearly, new schools have formed, unfortunately, some have gone. But, in total, I believe that true Shorinjiryu Karatedo is growing around the world. There is a new found spirit of cooperation, there is a new acceptance of who we are and what we stand for as individual schools. I see events where petty differences do not interfere with the greater good.

I would like to thank all those instructors, students and parents who worked so hard this year making the Shorinjiryu Shinzen Kyokai strong.

This Winter Shimbun took many hours to put together. Each contributor has given great thought to what was written. I thank each and every one.

Please take the time to read this Shimbun. It has been divided into a couple of sections: good will greetings, messages of inspiration, technical skills, and memories.

I wish every a holiday of hope and good will and a New Year of health, friendship and much training.



From the Desk of the President

Daniel Hayes, Shihan
Senior Vice President SSK
Shorinjiryu Kenkukai

I would like to thank all the members of the SSK for their support and loyalty. Both new and older members are indebted to one another for the spirit of camaraderie and opportunity we provide for each other. We are very fortunate for our gift of friendship as implied by the very name of the organization.

I would like to suggest that we all consider a common *seigan* (pledge or oath) to endeavor to actively show support for the SSK in some way at least once a month. Not just by practicing, but by helping with events in more ways than just attending. Perhaps encouraging others to attend, or by involving yourself (and / or dojo) in the scoring and judging clinics. In doing so, we help to ensure our traditions and future.

There are many ways that we can show support and new ways we have not considered. I hope you all consider this challenge as we will all benefit from it.

Congratulations on the successes of the past year and I hope we all benefit from them in the new.

Omedeto

A Special Greetings



Shunji Watanabe, Kaicho
Shorinjiryu Watanabe-ha International
Shorinjiryu Shinzen Kyokai Technical Advisor

The past year has gone by pretty fast, to include the 25th Anniversary of the Shinzen Kyokai; lots of people have come and gone during that time and maybe did not appreciate all that Shorinjiryu Karate has to offer. But we must still follow in Shinan Hisataka's footsteps and continue to introduce people to his karate; and hopefully lead the next generation of karate people to improve themselves and the world around them. That is our job and our continued hope. I wish everyone good health for the coming year, and continued hard training.

Thanks, and I look forward to speaking with you soon. Take care.



A View for the Future

Des Paroz, Renshi

President, Australian Shorinjiryu Karatedo Association

Public Relations Director, Shorinjiryu Shinzen Kyokai

On behalf of Shorinjiryu Koshinkai Karatedo Australia, the Kengokan Dojo and myself, I would like to extend to all members of the Shorinjiryu family our very best wishes for the upcoming festivities and New Year, and for a healthy and prosperous year in 2012.

2011 has been a great year for us, and 2012 promises to be even better. In 2011, under the leadership of Shihan Jim Griffin and Shihan Max Estens, the instructors and members of Australian Shorinjiryu Karatedo Association took a big step in forming our own "school" of Shorinjiryu - Shorinjiryu Koshinkai Karatedo.

In fact, 2012 is the 35th anniversary of the Australian Shorinjiryu Karatedo Association, the largest organisation of practitioners of Shorinjiryu Karatedo ever since. Founded by Shihan Lori Vanniekirk, Australian Shorinjiryu Karatedo has been fortunate to have direct long term guidance from 2 of the most senior proponents of our art, Hanshi Hisataka (for the years 1977-1994) and Hanshi Watanabe (2007-2011). We are also proud to have supported the Shorinjiryu Shinzen Kyokai since 2000, and are fortunate to receive the guidance and support of Hanshi Myron Lubitsch. These influences have all be important building blocks in the formation of Shorinjiryu Koshinkai Karatedo.

We look forward to celebrating our 35th anniversary in a variety of ways during 2012, and will keep our friends in the Shorinjiryu Shinzen Kyokai informed.

Once again, best wishes to all for a great 2012.



Dear Shorinjiryu Family

Michel Laurin, Kyoshi

Shorinjiryu Shindo Budo Kwai

The year 2011 will shortly be behind us, and what a year it has been. A lot has happened in the world of Shorinjiryu and I have to think hard to remember if anything bad happened and nothing comes to mind. "That or I'm really getting old"... The point is it was a POSITIVE year!

We had several leaders of different Shorinjiryu organizations getting together in more tournaments and events than ever before, not only in Canada or in the USA, but also worldwide. Also no matter where I go, I find the same Family atmosphere. Competitors, parents, referees, Senseis, promoters, everybody has been going home happy.

In 2011, the Shorinjiryu family has grown bigger and happier than ever before, and I wish that in 2012 it will be even better.

Happy Holidays to all of you.
With Love to All.



A Special Message
Doug Roberts, Hanshi
Kudaka Federation

Dear Members of the Shorinjiryu family around the World, on behalf of all the Kudaka Federations members, we wish you all a very happy and prosperous New Year, as we move forward into the New Year we as a Federation are looking at opening a second Dojo in Ottawa under the leadership of Hanshi Aarons.

We all are looking forward to a year of hard, good practices, renewing old friendships and making new ones, we hope to see you all in the New Year. Take care, practice hard, listen to your Seniors.

I would also like to take this opportunity to thank Hanshi Myron for his very hard work on behalf of the Shorinjiryu family and most of all his friendship.

Cheers



Season Greetings from Brian Aarons
Brian Aarons, Director
Shorinjiryu Kudaka Karate-do

Hi everybody, greetings from the Great White North, where you get all your snow and bad weather from. Wait a minute I'll have to change that because we're not guilty of that any more; as a matter of fact it's positively balmy up here in Ottawa, Ontario, Canada (we're 150 miles North of Rochester, New York). It's 32 degrees Fahrenheit, our Igloos are all melted and all we have now are memories of the Blue Jays and the hockey Olympics. (Jeez I'm mean).

Seriously, this time of year seems to be great for reviewing what we've accomplished in the past, not only in our lives outside of Shorinjiryu but more pertinent inside; for it is my belief that the way you comport yourself vis a vis Shorinjiryu in attitude and practice in the dojo will reflect in the macrocosm of life.

So decide what you want to accomplish and get a "training partner" to accompany and monitor you. I think a training partner is an important component for anyone's physical, mental and spiritual development.

At my age I've finally become humble enough to admit that my main training partner, Wayne, had a lot to do with whatever modest accomplishments I have attained in Shorinjiryu.

On another positive note for all the old fogeys like me, that have been hampered by old age and injuries; for the past several years I have been hampered by back problems that caused me to be unable to practice at all and drop out of the karate picture so to speak. I couldn't move without experiencing excruciating pain; however utilizing my knowledge of self-hypnosis and visualization techniques I've been training comfortably since August 2011 without mishap. (I've done hypnotherapy, sports hypnosis and I intend to revamp the Kudaka curriculum to incorporate these findings and will share the methodology with anybody who is interested.)

www.angelfire.com/theforce/braxton

So Merry Christmas, Happy Hanukkah, Happy Holidays to each and every one of you and yours. (Why, that's the whole human race, isn't it?)



Page Christis, Shihan
Shorinjiryu Kenyukan
Watanbe-ha Federation

I wish everyone the Best for the Coming Year! We have a lot to be Thankful for, and I hope to see everyone at Baltimore's March 31st tournament. Domo Arigato Gozaimasu



Anthony D'Avino, Shihan
Shorinjiryu Kenyujokai Karate

Greetings Karateka, from the Kenyujokai Karate Club!...We would like to extend greetings” to all our brothers and sisters in Shorinjiryu!...The highlight of our past year , was attending the Silver Anniversary Shinzen Shiai!. What a wonderful day of spirit, competition, and camaraderie!..Omdeto to all who contributed to an outstanding day, especially Hanshi Lubitsch, and the Kenryukan Hombu Dojo!

The Kenyujokai dojo is proud to announce that Senpai Paul Rossano, will become the first “Kenyujokai” Shodan, as he has just been recommended to that rank, after completing his testing process. Paul started his training in 2004, and is looking forward to the martial challenges that lay ahead, in his future, as Shodan.

To conclude, I would wish all of our Shorinjiryu practitioners, a coming year of good luck, and hard training, to carry our wonderful style into the future.



Pete McMahon, Tashi
Chief Instructor
Shorinjiryu Kenjiyukai

John Salasko,
Shihan Emeritus



Shihan John, myself and the Kenjiyukai Dojo wish the Shinzen members and their families the best health and happiness during the 2011 Holiday Season.



Larry Foisy, Sensei
Shorinjiryu Shindo Budo Kwai

From myself and all my karatekas, I wish you excellent health and hope the spirit of budo guides your training and your relationships with others for the New Year.

Happy Holidays!



Richard Alicea, Tashi
Shorinjiryu Kenkukai

What will you remember in the future, O(day passed, auld lang syne?
How will you see yourself in the Then?
Remembered hopes and plans, mayhaps dreams?
A fond recollection of a Love? Oh, dear heart...
Today is your past.
Do the deeds that will be your memories.
'What would you attempt to do, if you knew you could not fail?'
Today, Tomorrows, the Future.
A Good Holiday Season
A Happy New Year to one and all.



Marc Riley, Nidan
Shorinjiryu Kenryukan

As the holiday season is upon us, I often ask my students to reflect on the past year and on how we instructors who have helped to shape their training and be grateful to those who have made tournament successes and belt promotions possible. As an instructor, I also greatly value that relationship and look forward to working with students in the year to come. I wish everyone of the Shorinjiryu Karate Family a very happy Holiday Season and a New Year filled with peace and prosperity.



Seasons Greetings Shinzen
Brett Watson, Nidan
Shorinjiryu Kakuto Washi no Ken

I hope everyone in the family is enjoying their winter and staying comfortably warm. is always my most anticipated season on the year. There is just something about watching the snow gently falling down making a soft bed of white that gives you a feeling of tranquility and harmony. Try it! I recommend everyone in the Shinzen to take a minute and watch the snow fall on a calm day and I promise you will feel more calm and relaxed in mind and spirit.

We look forward to seeing everyone again in the upcoming year and hope everyone has been training hard. As always the family has shown tremendous support and we would like to wish everyone from Hakuto Washi no Ken a great Christmas and a Happy New Year! Best wishes.



On Skill Appropriate Kata Competition
Brian Berenbach, Shihan
Shorinjiryu Shinzen Kyokai Secretary
Shorinjiryu Kenryukan Karate Association

Of late, I have become concerned over a trend in our kata competition that I do find a bit disturbing. Perhaps it is just my age, but it does bother me, and I wish to share it with you.

Across all the competitions in Shorinjiryu that I have had the opportunity to attend over the last several years, there has been an increasing tendency for yudansha to compete with what I consider to be entry level kata, e.g. Nijushio, Naihanchin dai, Niseisan(a.k.a. Sanchin), etc.

This, in my opinion, has some rather negative side effects. First, the tendency is reinforcing. That is, an entry level kata is easier, partially because the karate-ka has been doing it longer and also partially because, well, it is easier. So if the contestant wants to do well, they will pick an easier kata, and that means a lower level kata. Pressure is then put on all contestants to do “easy” kata.

Second, it sets a bad example for the kyu and new students. “Why is a sandan doing the same kata that I am practicing?” a 6th kyu might well ask.

And, finally, it alleviates the need for yudansha to do their homework and practice their advanced kata. So, I believe that not requiring yudansha to perform yudansha level kata in competition can be a slippery slope to the collective degradation of skills.

In closed competition (e.g. not open to any style), we seem to be alone in our tolerance for senior practitioners performing junior kata. I have observed Shotokan (at the Budokan in Japan), GoJu, Isshinryu and Kyokushin karate tournaments, and in every case, Yudansha performed Yudansha kata.

At the risk of showing my age, I will say that the very first Shorinjiryu kata that I learned was Sanchin (renamed to Niseisan), and I remember doing it for my yellow belt promotion under Master Yamazaki. He explained to me that it was a drill to introduce beginners to Shorinjiryu techniques (e.g. eyes, elbows, knees). So you can understand my consternation when seeing yudansha doing it in competition.

We must recognize, however, that different Shorinjiryu schools have different kata requirements. Some start with the Heian katas, some start with Naihanchin, and so on. So, deciding what is a black belt kata can be a bit of a conundrum.

My humble suggestion is that, rather than trying to come up with a single standard for advanced katas, we let the individual instructors submit their black belt kata list, and their students must do one of the katas from that list. In most cases, the yudansha kata requirements can be pulled directly from the school’s web site, if not, let the school heads informally notify the tournament coordinator, what their black belt kata are. In the case of invited non-Shorinjiryu schools, the tournament director would simply inform the competitors of tournament policy and let the contestants pick a rank appropriate kata.

I do not think it is that hard to do, after all, we have Kaicho Watanabe and Hanshi Lubitsch to assist.

The above comments, as always, reflect my position, and do not represent the views of any other Shorinjiryu instructor or school.

Wishing you all a great Christmas/Hannukah, and a New Year’s holiday.

Preconceived Notions



John A. Mirrione, Kyoshi
Shinzen Kyokai Senior Vice President Emeritus
Shorinjiryu Kenkokai

In the mid 1950s, karate was made popular throughout Japan through its introduction into the universities’ curriculum. In the early 1960s Shorinjiryu Karate was introduced

to universities on the east coast of the USA and later in Canada. It was advantageous to teach college students who were already in a learning environment and eager to vent their energy doing something physical. Over the years I often wondered what it was like for those who came before us and chose to take this path. In this article I want to share with the reader my experience in teaching karate at a South Florida university.

Just a few years after moving to South Florida, I was contacted by the physical education department of Lynn University. They wanted to know whether or not I would be interested in teaching Shorinjiryu Karatedo to their university students as part of an intramural program. I informed them that although I was interested, I had to insist on having a room (dojo) with tatami mats, heavy bag and mirrors. The dojo was set up as I requested and a bi-weekly schedule was posted for university students to see. I was excited at the prospect of teaching college students. In the past I had taught St Johns University students in my private school and they were hard working, dedicated and loyal. I was now anticipating the same experience. The program I put together would include the history, traditions and core material of Shorinjiryu Karate. My only concern was that I was already in my 60s and doubtful if I would impress college students with my physical skills. To my surprise, I was well received. Classes consisted of both male and female students of music, finance, acting, etc. representing more than 22 foreign countries. They were smart and already disciplined which made for a dedicated group. They brought with them their cultural backgrounds and ranking in several martial arts such as wado-ryu, shotokan, judo, jeet kune do, jujitsu, and kyukoshinkai which they learned as young adults in their respective countries.

As in any school new students usually come to a karate class with some baggage and preconceived notions as to what can be expected from a martial arts program. Some would tell me how advanced they were in their previous martial arts training and others would tell me about all the restrictions they have, such as: they cannot fall, kneel down or get hit. Additionally, they would sometimes say that they may have to skip class on occasion due to some other obligations. In my private schools over the years, I have found that excuses are due to the students fear of failure and my new students were no different. They think to themselves: what if I cannot do this stuff, what kind of embarrassment will I suffer? Unless backed up with some medical documentation, self imposed restrictions are a prescription for failure. In time students would see these restrictions disappear as they became more involved with the training. Many classes were so intense that often times I had to open the doors to let the steam out of the room and allow for fresh air to come in.

Students with previous martial arts training came to the dojo and soon realized that what they learned in the past turned out to be of no interest to the other students. Shorinjiryu practitioners punch, kick, breath and move differently. Shorinjiryu kata practiced with both right and left sides proved to be a challenge especially for those students who were physically challenged or emotionally disabled. To make matters even more complicated, some of the students did not have a complete command of the English language. With the varied cultural backgrounds, misunderstood conversations, previous martial arts training and disabilities, each class presented a different challenge and although faced with all the obstacles mentioned I found the experience well worth my time and effort.

After three years, the program ended due to the university policy changes and budget cuts. Although classes were kept small over the three year period, some 100 students trained at the dojo at one time or another. After completing the college courses, many would return to their home towns with a university degree and a background in Shorinjiryu karatedo, its traditions and history. The program was a success as it produced good martial artists but more importantly some fine adults. The students became the teachers and perhaps I became a better teacher as a result of my university experience. I hope that they will have many years of fond memories as everyone's preconceived notions were overcome



Honor in Demonstration

Larry Foisy, Sensei
Translated by David Vigeant

Shorinjiryu Shindo Budo Kwai

I was recently discussing with my senior students about the essence of the martial arts demonstration and how it goes above the simple presentation of a series of movements but is, depending on the situation, a representation of one's self, one's dojo, one's family, one's country, etc... Some people find this intimidating but when one achieves a deep mastery of one's art, these fears should fade and be replaced by pride. Naturally, an exhaustive practice of one's martial art is mandatory, more so because in the span of a moment, the reputation of one's Ryu is at stake.

Personally, I have made many demonstrations in competitions, in front of different karate organizations and of representatives of the Dai Nippon Butokukai. The latter only offer a one minute window to present a kata and showcase the technical and practical value of Shorinjiryu. In these circumstances, many aspects must be observed: the Matsuke (eye control, when and where to look), Kokyo (breath control), Chikara No Kyujaku (power control), Waza No Kankyu (speed control), Tai No Shinsurku (body and motion control), Reigi Saho To Taido (manner and attitude), Tanren No Doai and Seishin Ryoku (expression), Kime and Zanshin (execution) as well as Choshi (rhythm) and harmony.

On a few occasions, after a demonstration, some masters have told me: "your Ô Sensei must be proud to have you as a student". It's one of the nicest compliments I've ever received because as they say, the apple doesn't fall far from the tree and what is more honourable than to hope to measure up to your own Sensei.



The Universality of the Dojo Kun

By Dr. Jeffrey Henderson, Shihan

Shorinjiryu Bubishido

As Budo teachers we often reflect on why individuals are attracted to the martial arts. We often believe that they are attracted because they are looking for direction in life. That is, they are typically looking for something to which they may apply their talents in a way that is typically not found in the mundane routine of daily life. What they tend to seek is a challenge where they may grow physically, intellectually and spiritually.

When a new student enters the dojo and begins his or her martial arts journey one of the first things that they encounter within their new system is the Dojo Kun: the main set of guiding principles. Typically, each system or "ryu" has a set of Dojo Kun and often individual schools within a system will also have their own set of Dojo Kun that are particular to the inclination of the head Sensei of that school. Within the Shorinjiryu Kenkokan lineage we have been provided a set of Dojo

Kun from the founder, Kaiso Dr. Kori Hisataka for the direction of all Shorinjiryu students, they are:

- Maintain propriety, etiquette, dignity and grace
- Gain self-understanding by tasting the true meaning of combat
- Search for pure principle of being: truth, justice, beauty
- Exercise a positive personality, that is to say: confidence, courage and determination
- Always seek to develop the character further, aiming towards perfection and complete harmony with creation.

We can say that Kaiso Hisataka considered these principles to be of paramount importance and is why they have been codified as such. Otherwise said, these principles do not only signify what Kaiso Hisataka believed to be important for daily direction of the self but in creating them Kaiso Hisataka provided each and every Karateka or Budoka a glimpse into the principal elements of his own character and make-up. In short, the Kenkokan Dojo Kun represent Kaiso Hisataka's world-view and by considering them we also acknowledge his inner character and through that acknowledgement we internalize his deepest held beliefs and moral teachings. Kaiso Hisataka did not simply give us a set of principles to follow he gave us part of himself to emulate.

Further elaborating on the Dojo Kun we must keep in mind two critical characteristics that are paramount to an understanding of their underlying nature: time and timelessness. The Dojo Kun was created by Kaiso Hisataka after the great destruction of World War II when he felt that Japan had lost its way and that the people of the nation had become demoralized. This coincides with the creation of the system of Shorinjiryu Kenkokan and the location of the first Hombu dojo. Kaiso Hisataka essentially created the Dojo Kun to help reinvigorate the character of both individuals and the nation. In this respect the Dojo Kun are very much tied to the post-war rebuilding era of Japan. This represents the first characteristic that is static by nature being wholly related to the cultural imperatives of that particular moment in history.

The second critical characteristic of note is the fact that Kaiso Hisataka was providing a set of guidelines to fight against demoralization and as such he was looking for a set of immutable and timeless principles. That is, he was searching for principles that would live and stand the test of time and that were to a certain extent self-evident, at least to the practiced Budoka. Interestingly, in order to ward-off the demoralization of society that he had observed he created a set of universal morals, albeit at first glance seemingly universal for and oriented toward the Budoka. This is the second characteristic that is predominantly fluid by nature in so far as the Dojo Kun are meant to be handed down generation after generation to provide on-going timeless guidance. Thus, the Dojo Kun created by Kaiso Hisataka can be characterized as being born of a specific time and place and yet applicable to all persons no matter the era. They contain the essential characteristic of any true set of morals, that is, they can be considered universal.

Similarly, throughout history societies and the important players within them have essentially tried to do the same thing. From the all important commandments of the principal religions to the recited guidelines of the many lay and secular organizations around the world, principles have been provided that seek to remind us of our better or higher nature so that in times of peril and stress we

will act and react appropriately. Within the western cultures these have predominately been of the Abrahamic variety handed down by the three great and inter-related religions of Judaism, Christianity and Islam. Though in recent years many in the West have also been influenced by the fundamental virtues of the Eastern mysticisms, being: Hinduism, Buddhism and Shintoism.

Again, what these religions or mysticism have in common is that they all focus on the immutable and the self-evident, but not necessarily the obvious. They bring to the fore a set of reasoned principles that identify the essence of what it means to be and to act human that once understood becomes an essential part of the participant. The participant is forever changed by the very act of conscious adoption of the principles. That is, one can venture to say that once accepted and internalized by the participant a type of spiritual transformation takes place.

Now, you might ask yourself how the principles of the Dojo Kun listed earlier may be considered spiritual in nature when on the surface they appear to be secular in character. The answer to this important question is that the spirituality is inherent or manifest itself in the fact that the principles connect the inner reflection of the self (the subject, ourself) to the understanding of the other (the object, the other person). The principles connect the one with the many and create a sense of shared humanity and shared community and through this we are fundamentally changed. The other is no longer just out there as an isolated thing or object to be used by us, it has become humanized by being connected to our own psyche, both sympathy and more importantly empathy is created for the other and this is nothing short of the mystical. As some would say God lives within the inter-relationships we keep with others. This sentiment is manifest in the examples of such persons as Mother Teresa and Mahatma Gandhi who both emphasized the connectedness between individuals as being the essential element of humanity. In this sense, the focus of all moral guidelines is on the interconnectedness that we share with the others around us. Reflecting back on the Dojo Kun we see that this is true in so far as it admonishes us to maintain grace and seek harmony with creation, creation being a synonym for the others around us.

Turning back to the main title of this article, “The Universality of the Dojo Kun”, we can further compare the Dojo Kun of Kaiso Hisataka to some well-known and well considered principles. Again, for the purposes of discussion our historical reference points are the Abrahamic and Greek traditions for which most readers are familiar. Within these traditions a set of seven heavenly virtues were developed. Perhaps as a commentary on our own culture each of these virtues has an identified vice that seems to be better known. The virtues and vices are listed below in table form with their Latin and Greek historical translations.

<i>Virtue</i>	<i>Vice</i>	<i>Virtue</i>	<i>Vice</i>
Chastity <i>Castitas</i>	Lust <i>Luxuria</i> <i>Porneia *</i>	Patience <i>Patentia</i>	Wrath <i>Ira</i> <i>Orgē *</i>

<i>Virtue</i>	<i>Vice</i>	<i>Virtue</i>	<i>Vice</i>
Temperance <i>Temperantia</i>	Gluttony <i>Gula</i> <i>Gastrimargia *</i>	Kindness <i>Humanitas</i>	Envy <i>Invidia</i> <i>Lypē *</i>
Charity <i>Caritas</i>	Greed <i>Avaritia</i> <i>Philargyria*</i>	Humility <i>Humilitas</i>	Pride <i>Superbia / Vanagloria</i> <i>Hyperephania *</i> <i>Kenodoxia *</i>
Diligence <i>Industria</i>	Sloth <i>Acedia-Tristitia</i> <i>Akedia *</i>	<i>Latin Italicized</i> <i>Greek Italicized *</i>	

As mentioned, the seven deadly sins or Cardinal sins are typically better known and are in fact older first appearing in the Book of Proverbs (Mishlai) as stated by King Solomon when reciting the seven things that the Lord hateth the most. These were further refined by the 4th century monk Evagrius Ponticus who became an Ascetic monk in the lineage of the Dessert Fathers under Rufinus in Nitria, Egypt as depicted in the Philokalia, the important ancient account that is a fundamental text of Orthodox Christianity.

The seven heavenly virtues were a somewhat recent addition introduced around AD 348 by Aurelius Prudentius Clemens a Roman Christian poet who lived in northern Spain. His work became very well known in the Middle Ages and the seven heavenly virtues were considered the basis of the code of honor (chivalric virtues) of the various sects of knights as described by the Duke of Burgandy in the 14th century, which are: Faith, Charity, Justice, Sagacity, Prudence, Temperance, Resolution, Truth, Liberality, Diligence, Hope and Valour. In fact, the symbol of the Order of St. John, an eight pointed cross, symbolizes this clearly as the four main arms represent the cardinal virtues of: Prudence, Temperance, Justice and Fortitude while the eight points represent the beatitudes, being: Humility, Compassion, Courtesy, Devotion, Mercy, Purity, Peace and Endurance. It is believed that these chivalric virtues were critical in the influences of later Victorian era perceptions with regards to the proper etiquette of Gentlemen.

Theologically speaking, we can break-down the virtues as natural and supernatural. The the three “supernatural” virtues are: Faith, Hope and Charity, as in: Faith in God, Hope of Receiving and Charity or Lovingkindness towards one’s neighbors. Faith in God reflects the thought that a lack of faith may give rise to incredulity. Hope of receiving reflects the thought that a lack of hope will give way to despair or cynicism, while a lack of Charity or Love may give way to hatred or wrath. Lovingkindness also relates directly to the Eastern mysticisms as it takes a primary place in the construct of Buddhism particularly as practiced by the Dalai Lama.

St. Thomas Aquinas (1225-1274) who is considered the foremost theologian of the Christian church and one of the 33 Angelic Doctors identifies the four main “natural” virtues that are binding on all persons as: Prudence, Justice, Temperance (restraint) and Courage. St. Thomas Aquinas is a noted Aristotelean and Scholastic and took his cue from the writings of Plato in “The Republic” who identified these virtues with the varying classes of society. In the Phaedo or “Death of Socrates” by Plato we learn that Socrates held certain virtues as the most dear and those were generally considered to revolve around the thought of self-development over material wealth and a sense of community or connection with others. Socrates believed that people possessed certain virtues and these were representative of the most important qualities a person could have and that the ideal life was spent in search of the “Good”. This last point of Socrates is clearly represented in the Motto of Shorinjiryu Kenkokan also developed by Kaiso Hisataka that reads: “Spiritual Development of Individuality in Mind and Body” as well as directly represented by Dojo Kun #5, i.e.: development of the character.

By now the reader should see a trend in the narrative that points to a set of generally understood cardinal or principal virtues that are typically considered binding on all persons as revealed by sages from various cultures across the eras. These start with the ancient Greek and Hebrew writings that inspire Christian theologians later being adopted by the Chevaliers of the middle ages and refined by the Gentlemen of the Victorian age to arrive in modern vernacular as generally useful to the present day citizen. They are also mirrored in the underlying constructs of the Eastern mysticisms. Mapping these virtues on to the Dojo Kun as given by Kaiso Hisataka again reiterates and elucidates the universality of the underlying lessons that he wished to teach and we see that all the main virtues as earlier discussed are covered by his teachings.

<i>Virtue</i>	<i>Main Characteristic</i>	<i>Dojo Kun</i>
Prudence	Caution, Concern, Attention, Propriety	#1
Justice	Equality, Community, Social Welfare	#3
Temperance	Self-Control, Justice, Honour, Abstinence, Etiquette	#1, M
Courage	Bravery, Self-Sacrifice, Self-Understanding	#2, #4, M
Charity	Benevolence, Generosity, Sacrifice, Community	#5
Chastity	Purity, Knowledge, Honesty, Wisdom, Truth	#3, M
Diligence	Persistence, Effort, Ethics, Rectitude, Confidence	#4, #5, M

<i>Virtue</i>	<i>Main Characteristic</i>	<i>Dojo Kun</i>
Patience	Peace, Mercy, Harmony	#5
Kindness	Satisfaction, Loyalty, Compassion, Integrity, Beauty	#3
Humility	Bravery, Modesty, Reverence, Altruism, Dignity, Grace	#1
<i>M = Motto</i>		

In closing, one can say that it does not come as a surprise that a teacher as important as Kaiso Dr. Kori Hisataka, who gave so much to so many Budoka, reflects in his teaching the ever present and important lessons shared by the many notable historical figures discussed. In this he is in the presence of the learned and scholarly through the ages and shares their main characteristics. He like the others, have provided us with timeless direction for cultivating our better natures to ultimately live more harmoniously with one another while striving for development of the self. For this we need to be grateful and appreciative. All Budoka through the teachings of the Dojo Kun should reflect on both the importance of the lessons and on the generosity of the man as examples worthy to follow.



What is the (Magic) Formula?

Vincent Capers, Jr., Shihan

Shorinjiryu Kenryukan

Besides karate, photography has been the other great passion in my life. Recently, I was watching a video on the web about *How to Find the Right Path to Learning Photography*. The hosts of the show were explaining how in seminars they are approached by attendees that are hyper-critical about their shooting style and techniques. All too often they would hear: “How come you do **X**? I remember learning **Y**. Therefore, there **must** be something wrong with your photography.” After hearing this I cringed because this sounded all too familiar.

“How come **Shodan #1** your kata looks like that? **Instructor XYZ** taught me to do it this way over 25,000,000 years ago. So your technique is wrong!”

If we try to appreciate the perspective of a beginning student we can understand why blanket statements like this are made all the time. As a beginner, there is so much to learn: how to stand, how to sit, how to get dressed, and even how to walk. There is just too much information to digest so as humans we look for an abbreviation or a simplification that can be used efficiently to achieve the desired result – a formula. “If you do this, you will get that.” Without a greater understanding of the principles, the beginning student will feel that it’s magic behind the formula.

Furthermore, beginning students will imitate their instructors without question. However, as instructors, we don't know when and where they may decide to imitate us. The student will choose to imitate the skill, power, grace or *magic* of a particular performance. What if the memorable impression is on a day when the instructor has a twisted ankle? Will the student have a limp in their kata? This may seem far-fetched, but in the Kenryukan dojo, there was an instance of a student having extremely poor posture during kata but looked perfectly normal otherwise. After speaking with the student, it was determined that the student was merely imitating his instructor but this particular instructor suffered from back pain that cause him to hunch over. Thus, like instructor, like student.

So, simplification and imitation leads to the creation of a formula. Maybe even a *magic* formula. Is this a good thing? For beginners I say "yes". For advanced students and instructors I say "no". Every karateka, after a period of time, knows there is no magic formula. But this will not stop us from seeking out or creating a formula.

The beauty of Shorinjiryu cannot be distilled into a formula, no matter how simple or magical. Our motto, *Spiritual Development of Individuality in Mind and Body*, means that we shouldn't treat everyone using the same formula. But, this also applies to the way we view ourselves.

When will we know that we have advanced beyond beginner and intermediate levels? When we stop strictly adhering to a formula and forge a path into our personal unknowns.

How will we know that we have become instructors? When we starting asking students to make their own personal formulas.



An Interesting Article Suggested by Paul Rossano, Shodan

An Old Japanese Love Warrior

Terry Dobson¹

A turning point in my life came one day on a train in the middle of a drowsy spring afternoon. The old car clanked and rattled over the rails. It was comparatively empty -- a few housewives with their kids in tow, some old folks out shopping, a couple of off-duty bartenders studying the racing form. I gazed absently at the drab houses and dusty hedge rows.

At one station the doors opened, and suddenly the quiet afternoon was shattered by a man bellowing at the top of his lungs — yelling violent, obscene, incomprehensible curses. Just as the doors closed the man, still yelling, staggered into our car. He was big, drunk, and dirty. He wore laborer's clothing. His front was stiff with dried vomit. His eyes bugged out, a demonic, neon red.

¹Terry Dobson was a holder of a fifth-degree black belt in aikido, coauthor of "[Aikido in Everyday Life](#)" (North Atlantic Books), and author of the book "[It's a Lot Like Dancing: An Aikido Journey](#)" (Frog, Ltd.), among other works. He died in 1992 at age 55. This article, published in NEW AGE JOURNAL in 1981, first appeared in the "Lomi School Bulletin."

His hair was crusted with filth. Screaming, he swung at the first person he saw, a woman holding a baby. The blow glanced off her shoulder, sending her spinning into the laps of an elderly couple. It was a miracle that the baby was unharmed.

The couple jumped up and scrambled toward the other end of the car. They were terrified. The laborer aimed a kick at the retreating back of the old lady. “You old w*#@#e!” he bellowed. “I’ll kick your a*#!” He missed; the old woman scuttled to safety. This so enraged the drunk that he grabbed the metal pole at the center of the car and tried to wrench it out of its stanchion. I could see that one of his hands was cut and bleeding. The train lurched ahead, the passengers frozen with fear. I stood tip.

I was young and in pretty good shape. I stood six feet, weighed 225. I’d been putting in a solid eight hours of aikido training every day for the past three years. I liked to throw and grapple. I thought I was tough. Trouble was, my martial skill was untested in actual combat. As students of aikido, we were not allowed to fight.

My teacher taught us each morning that the art was devoted to peace. “Aikido,” he said again and again, “is the art of reconciliation. Whoever has the mind to fight has broken his connection with the universe. If you try to dominate other people, you are already defeated. We study how to resolve conflict, not how to start it.”

I listened to his words. I tried hard. I wanted to quit fighting. I even went so far as to cross the street a few times to avoid the “chimpira,” the pinball punks who lounged around the train stations. They’d have been happy to test my martial ability. My forbearance exalted me. I felt both tough and holy. In my heart of hearts, however, I was dying to be a hero. I wanted a chance, an absolutely legitimate opportunity whereby I might save the innocent by destroying the guilty.

“This is it!” I said to myself as I got to my feet. “This slob, this animal, is drunk and mean and violent. People are in danger. If I don’t do something fast, somebody will probably get hurt. I’m gonna take his a*# to the cleaners.”

Seeing me stand up, the drunk saw a chance to focus his rage. “Aha!” he roared. “A foreigner! You need a lesson in Japanese manners!” He punched the metal pole once to give weight to his words.

I held on lightly to the commuter strap overhead. I gave him a slow look of disgust and dismissal. I gave him every bit of p*#\$-ant nastiness I could summon up. I planned to take this turkey apart, but he had to be the one to move first. And I wanted him mad, because the madder he got, the more certain my victory. I pursed my lips and blew him a sneering, insolent kiss. It hit him like a slap in the face. “All right!” he hollered. “You’re gonna get a lesson.” He gathered himself for a rush at me. He’d never know what hit him.

A split second before he moved, someone shouted “Hey!” It was ear splitting. I remember being struck by the strangely joyous, liting quality of it — as though you and a friend had been searching diligently for something, and he had suddenly stumbled upon it. “Hey!” I wheeled to my left, the drunk spun to his right. We both stared down at a little old Japanese man. He must have been well into his seventies, this tiny gentleman, sitting there immaculate in his kimono and hakama. He took no notice of me, but beamed delightedly at the laborer, as though he had a most important, most welcome secret to share.

“C’mere,” the old man said in an easy vernacular, beckoning to the drunk. “C’mere and talk with me.” He waved his hand lightly. The giant man followed, as if on a string. He planted his feet belligerently in front of the old gentleman and towered threateningly over him.

“Talk to you?” he roared above the clacking wheels. “Why the hell should I talk to you?” The drunk now had his back to me. If his elbow moved so much as a millimeter, I’d drop him in his socks.

The old man continued to beam at the laborer. There was not a trace of fear or resentment about him. “What’cha been drinkin’?” he asked lightly, with interest. “I been drinkin’ sake,” the laborer bellowed back, “and it’s none of your god d#*& business!”

“Oh, that’s wonderful,” the old man said with delight. “Absolutely wonderful! You see, I love sake, too. Every night, me and my wife (she’s seventy-six, you know), we warm up a little bottle of sake and take it out into the garden, and we sit on the old wooden bench that my grandfather’s first student made for him. We watch the sun go down, and we look to see how our persimmon tree is doing. My great-grandfather planted that tree, you know, and we worry about whether it will recover from those ice storms we had last winter. Persimmons do not do well after ice storms, although I must say that ours has done rather better than I expected, especially when you consider the poor quality of the soil. Still, it is most gratifying to watch when we take our sake and go out to enjoy the evening — even when it rains!” He looked up at the laborer, eyes twinkling, happy to share his delightful information.

As he struggled to follow the intricacies of the old man’s conversation, the drunk’s face began to soften. His fists slowly unclenched. “Yeah,” he said slowly, “I love persimmons, too...” His voice trailed off.

“Yes,” said the old man, smiling, “and I’m sure you have a wonderful wife.”

“No,” replied the laborer, “my wife died.” He hung his head. Very gently, swaying with the motion of the train, the big man began to sob. “I don’t got no wife, I don’t got no home, I don’t got no job, I don’t got no money, I don’t got nowhere to go. I’m so ashamed of myself.” Tears rolled down his cheeks; a spasm of pure despair rippled through his body. Above the baggage rack a four-color ad trumpeted the virtues of suburban luxury living.

Now it was my turn. Standing there in my well-scrubbed youthful innocence, my make-this-world-safe-for-democracy righteousness, I suddenly felt dirtier than he was.

Just then, the train arrived at my stop. The platform was packed, and the crowd surged into the car as soon as the doors opened. Maneuvering my way out, I heard the old man cluck sympathetically. “My, my,” he said with undiminished delight, “that is a very difficult predicament, indeed. Sit down here and tell me about it.”

I turned my head for one last look. The laborer was sprawled like a sack on the seat, his head in the old man’s lap. The old man looked down at him, all compassion and delight, one hand softly stroking the filthy, matted head.

As the train pulled away, I sat down on a bench. What I had wanted to do with muscle and meanness had been accomplished with a few kind words. I had seen aikido tried in combat, and the

essence of it was love, as the founder had said. I would have to practice the art with an entirely different spirit. It would be a long time before I could speak about the resolution of conflict.



Mothra Strike Timer

Peter M. Hiltz, Renshi

Shorinjiryu Shinzen Kyokai Web Master

Shorinjiryu Ake No Myojo Budo

Introduction

Athletic performance improvement via coaching and feedback is well established. Performance improves when the athlete is able to measure performance and test strategies to improve it in real time. Karate performance, in this case striking speed, should also be amenable to improvement by feedback.

The Mothra device is a strike timer designed to provide immediate feedback about the speed of a striking technique. Mothra is fundamentally a reflex timer. Users wait for the signal light to illuminate then strike the board, breaking an Infrared (IR) laser beam to signal completion of the strike. Feedback is provided by red and green lights where red indicates the strike was slower than the baseline and green indicates it is faster than the baseline.

Technical Description

Mothra's striking board – Figure 1 - is a one by five and half foot board with one by three inch side boards glued on the 4 sides of the striking area. The smaller boards provide structural support to the striking board, protect the padding from damage in transport, and for the top and bottom boards, hold the IR laser and detector. The striking surface has a one inch thick, closed cell foam pad and the back has two inches of the same type padding. The back padding protects the wall behind the board and provides spacing for the dojo wall's baseboard trim. The upper board holds a low power semiconductor IR laser that projects a two inch spot on the bottom board, centered on the detector. The small size of the laser diode made alignment a challenge and epoxy was used to secure the detector and its mounting board in the correct direction and with enough mechanical strength to survive both moving and striking.

Two rows of two-color super-bright Light Emitting Diodes (LED) are attached to the side boards. Lighting red, green, or both for yellow, they provide commands and feedback to the user.

There are three circuit boards mounted at the base of the board as shown in Figure 2. The first, top most board connects the eight feedback LEDs to the middle "control" board. The control board's crystal controlled timer supplies a 1.7 KHz clock giving better than one millisecond resolution, its logic routes and controls the feeds to the counter inputs, and its transistor switches control the LEDs. The third – bottom - board is a commercially available hobbyist Universal Serial Bus (USB) interface board that connects to a computer via a 16 foot USB cable. The board has eight digital outputs, five digital inputs, two counter inputs, and two analog inputs which are not used in this design but could be used to monitor the system for laser alignment errors, circuit voltages, etc.

An old Windows (TM) laptop computer to runs the Mothra software. Timing is done on the circuit cards so the speed of the laptop does not affect performance.

The Mothra software is written in Java. When the program starts it checks to insure the correct

Windows drivers are installed, verifies that it can talk to the USB board, and tests the Mothra board for proper functioning. The laser is turned on and off and the detector and circuitry are tested to insure they are still in alignment and functioning. The timer and its control circuits are tested by performing sample counts, and these become the baseline for converting the number of clock pulses counted to time in milliseconds.

Each user's data is stored as a Java object and text file, and when a user logs on their prior data is recalled. If they are a new user they are asked for their age, rank, school, and time in karate. The software also records the user's correct distance from the device. This distance – along with striking form - must be repeated with each strike for the data to be meaningful. The last five strike times of the prior session are used to calculate a target baseline for the current session. Old baselines are kept and only the smallest baseline is used. New users strike without a baseline and get no feedback, creating an unbiased starting point for measuring improvement.

Five flashes of the LEDs signal the user to prepare and then at a random time between one and four seconds the computer turns on the laser and the red and green LEDs. This also connects the timer to the first counter, feeding it pulses until the laser beam is broken. When the beam is broken the LEDs are turned off and the board's circuits automatically switch the clock to the second counter until the beam is restored, measuring time on the board, or 'dwell' time. When both are complete the software extracts the counts from the USB board and divides by the sample count, converting the number of counts to milliseconds. The LEDs are then lit with green for times shorter than the baseline and red for longer times. The data is recorded and displayed on a graph, along with the baseline. Each user gets 40 strikes per session, broken into sets of ten. Strikes longer than five seconds are not counted and the program can be exited anytime without loss of data. Figure 3 shows the screen a coach sees during use. The red line is the strike time, the blue the dwell time, and the green the calculated baseline for the current series of strikes. In actual use "Karate Student" is user's name.



Figure 1: Mothra Strike Board

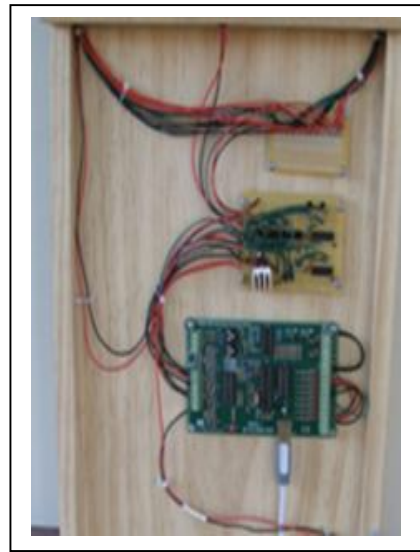
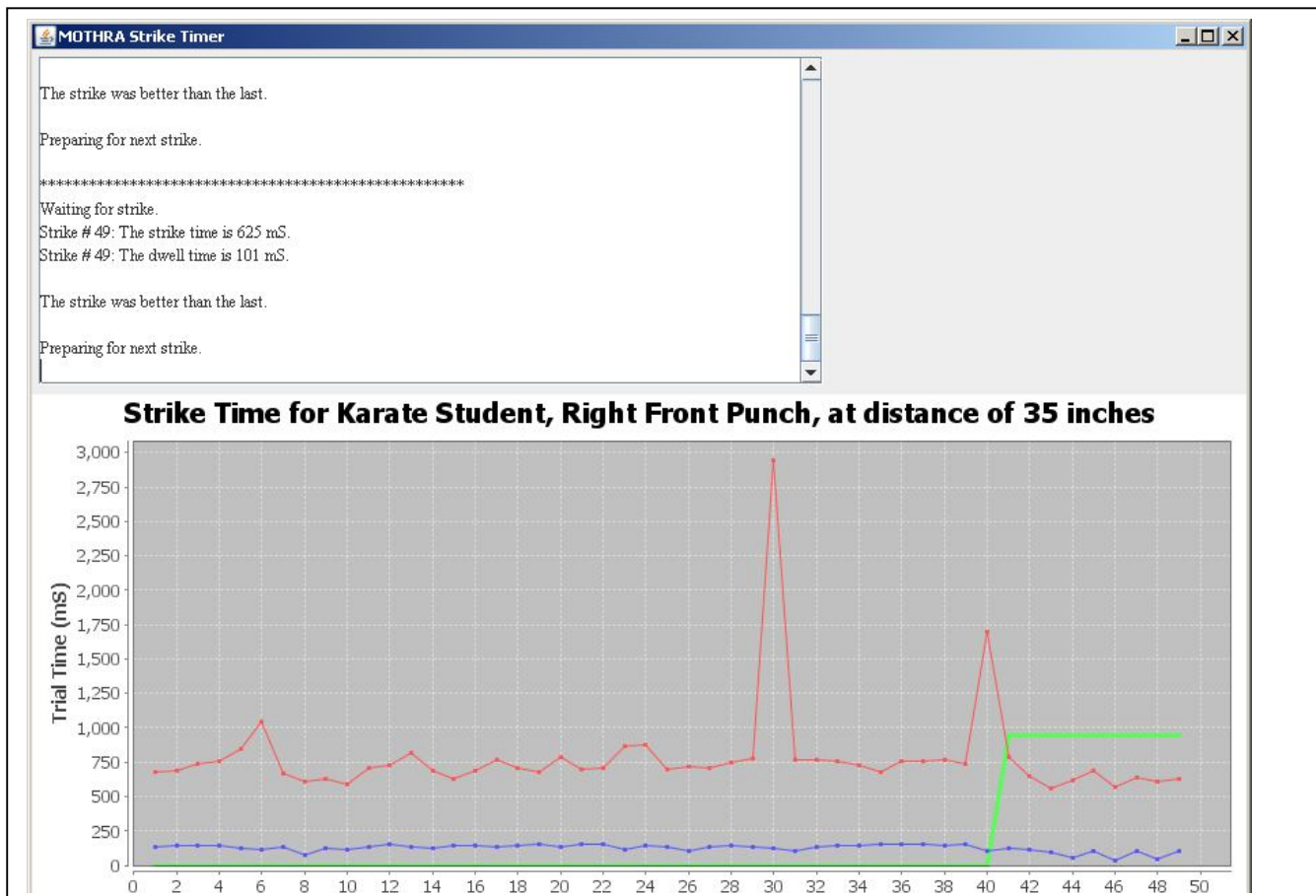


Figure 2: Circuit Boards

Figure 3: Sample User Screen



Usage

Repeatability is required for meaningful measurements. Users are positioned far enough away from the device that they can just touch the pad at full extension. A tape measure and small block of wood both measure and keep the distance. The software records this distance but allows it to be changed when appropriate, for example, as children grow the distance needs to change to reflect their larger size. Mothra is not designed for high impact strikes though it can tolerate moderate impact.

All new students are baselined on Mothra after a brief introduction to proper punching form, however, they will not be allowed to practice with it until their form has matured and becomes reasonably repeatable. Advanced students train regularly on Mothra.

Results

Improvements can be measured by reduction of both variability and striking time. Strike time improvements can be seen in student's baselines. Mothra always chooses the smaller of either the historical baseline or the baseline from the last session so improving performance shows as a decreasing stair step. Figure 4 shows right front punch baselines for three students. Student A improved by 7.2%, Student B improved by 9.2%, and Student C improved by 12.1%.

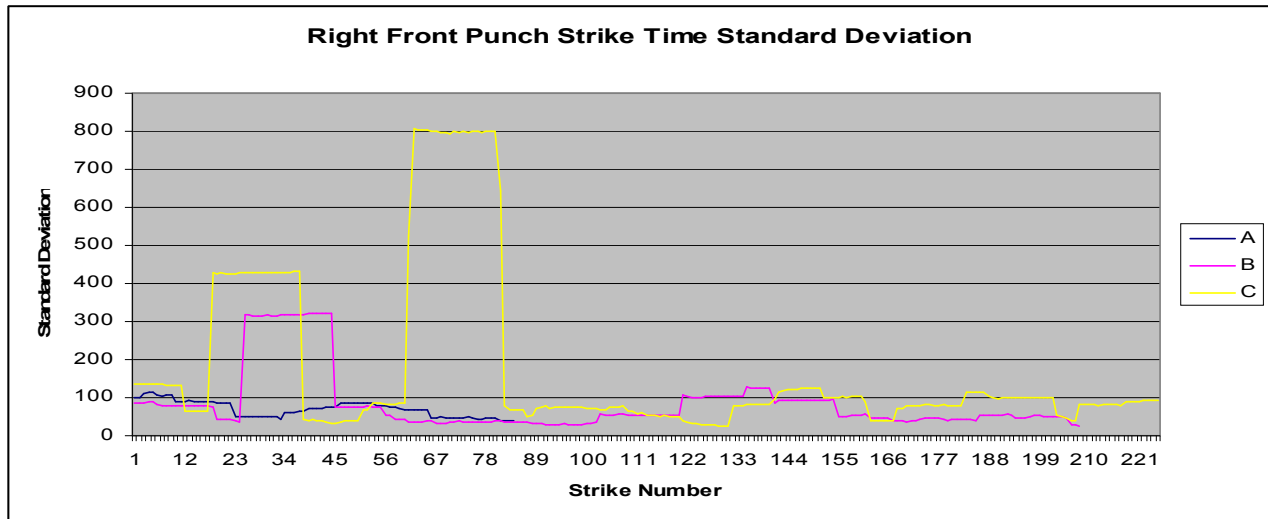


Figure 4: Right Front Punch Baselines

Repeatability can be measured by the standard deviation where larger standard deviation indicates greater variability – less repeatability – in a student's response time. Figure 5 shows the standard deviations in right front punch times for the same three students.

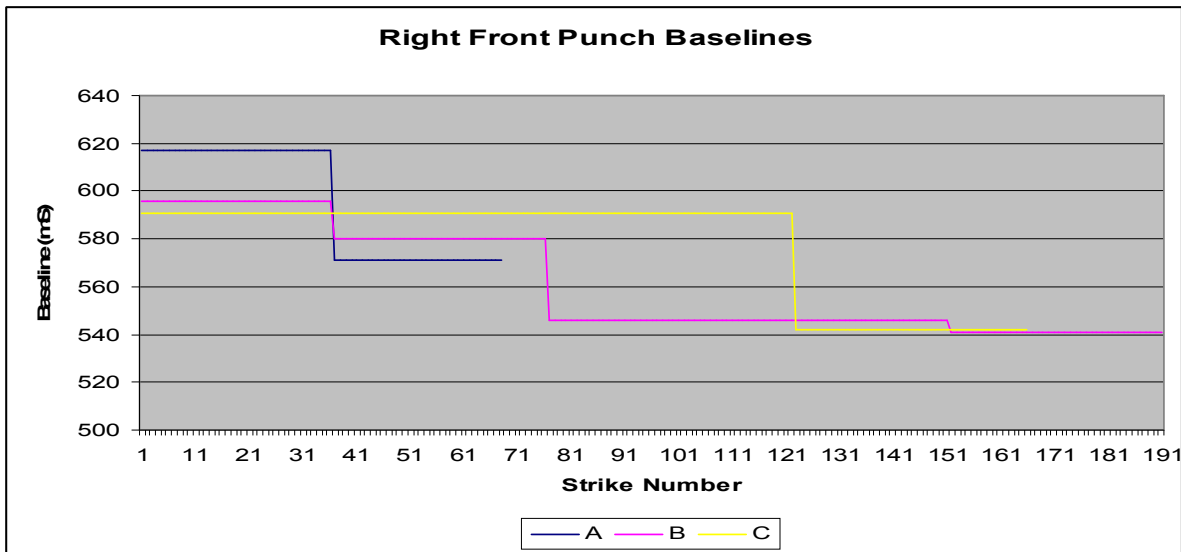


Figure 5: Standard Deviations

The standard deviation is calculated in 20-strike windows as reflected in the width of the square peaks. The square peaks derive from the occasional long punch time students experience due to distractions. For example, in Student C's performance, at strike 36 the punch time was 590 mS but at strike 37 the punch time was 2,484 mS. In a 20-strike forward window, where to calculate the standard deviation at strike 1 one uses strikes 1 through 20, this anomalous data point will appear at strike 18 and continue through strike 38, as can be seen in Figure 5.

The data indicate an improvement in strike time repeatability. For example, Student A's standard deviation for the first five strikes is 106.9 but for their last five strikes the calculated standard deviation is 41.4, an improvement of 163%.

An unexpected side benefit is the validation of Shorinjiryu form. Advanced users report a tendency to abbreviate form which I believe, having experienced the same thing, is because they are not allowed to strike with full power. The full twisting punch tends to be replaced with an arm-only strike. However, recognizing this and focusing on using twisting form seems to improve strike times. Student A's performance provides clear validation of using proper form.

Figure 6 shows the punching times for Student A's right and left front punch. Student A is right handed. One can immediately see a difference in the variability between the left and right front punches. The left front punch is significantly less variable than the right. When asked about the difference Student A responded that for the right punch he was trying to just hit fast but for the left he tried to use the best form possible. The average punch times for the first 12 right and left punch strikes are 642.3 mS and 637.8 mS respectively. While this is only a 0.7% difference, the standard deviation drops from 113.7 to 44.3 respectively, on par with the improvements noted for the right punch after near to 100 right hand strikes.

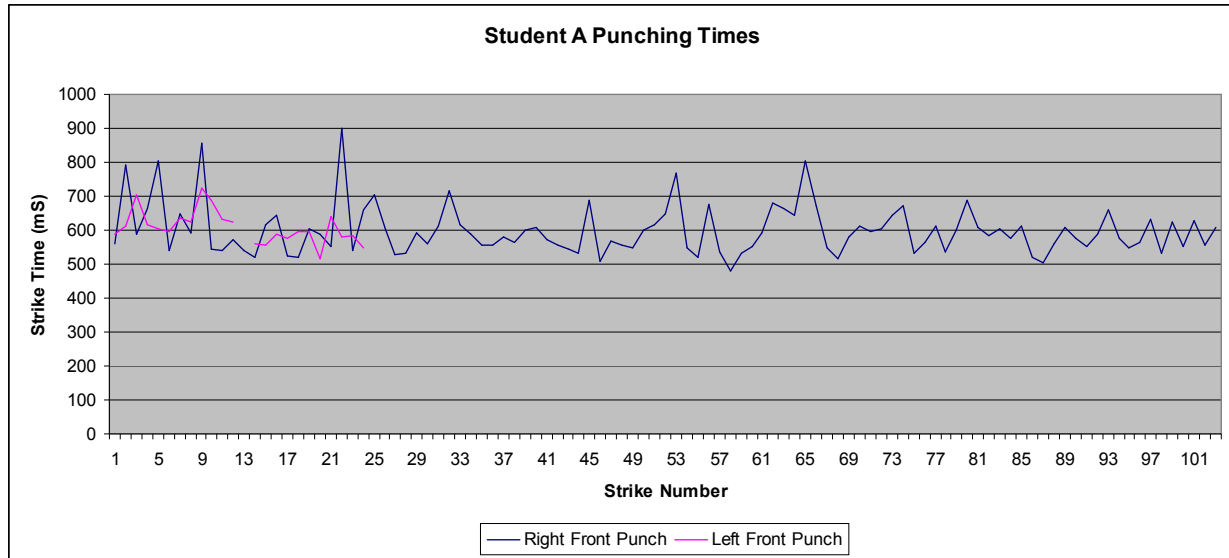


Figure 6: Student A Punching Times

Conclusion

The Mothra strike timing device has facilitated improvements in both punching response time and variability, and indicates that proper form also provides improvements in repeatability. It is a reaction timer, built with easily available parts and a touch of programming knowledge. Future work may include modifying the software and device to detect the start of a punch or kick, and measure force.

If you have any questions about Mothra, feel free to email at renshipete@morningstarkarate.com.

A Pictorial Year in Review

Winter Regional



Watanabe-Ha Invitational



Spring Regional/Fathers' Day Recognition Tournament





15th Shorinjiryu Shindo BudoKwai International



17th Island Budokan Bogujutsu



25th Silver Anniversary Shorinjiryu Shinzen Shiai





Kentokukan Classic



