

Kagami

The Newsletter of the Jikishin-Kai International



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Kagami - Winter 2006-2007

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Waza, Jutsu and Datsuryoku by Masayuki Shimabukuro, Hanshi

In recent seminars sponsored by the Jikishin-Kai, we have discussed the concepts of "waza" and "jutsu", the distinctions between the two, and the progression from waza to jutsu.

Waza is the basic level of repetitive training in budo, the study of how to execute movement and technique. At this level of practice, the mind is working consciously, telling the practitioner to "put energy here", or perhaps "push or move there." In short, the thinking mind directs each action that one executes.

Jutsu is the natural expression of technique, the embodiment of "toho" or sword methods; there is no thinking during the execution of an action. Through constant practice of waza in the dojo, it is hoped that the practitioner will come to a point where one's technique manifests naturally from inside; this is jutsu.

But how does this process take place? The first thing that one must understand about the progression of waza to jutsu is that one must learn how to relax. In budo, we constantly admonish students to relax in order to move the body freely, utilizing whole body power. We refer to this principle as "datsuryoku." One key element in datsuryoku, relaxed power, is correct posture, which then allows for proper balance. If one is imbalanced, one's body will be tense or under stress as the body tries to compensate for the lack of balance. In short, imbalance impedes relaxation. Obviously, muscular tension is also a major impediment to datsuryoku, and therefore, jutsu. But we have to train ourselves to let go of such tension. A good example is found in how we grip a tsuka in order to swing a sword. If we grip too hard, we create muscular and mental tension, which inhibits our ability to swing the sword properly, and therefore, to cut efficiently. Under such conditions, jutsu cannot be expressed in our attempt to cut. So, correct posture and the elimination of muscular tension are the major components of datsuryoku, which then makes jutsu possible. This is a major principle of all martial arts.



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Waza, Jutsu and Datsuryoku *(continued from Page 1)*

To expand on the idea of datsuryoku and its relevance to waza and jutsu, we can use the analogy of the lifting and donning of yoroi (armour). Yoroi can be somewhat heavy, approximately fifty pounds or so, and cumbersome. If one were to pick up yoroi for the first time, one's mind would note that the yoroi is heavy, and in doing so, would signal the muscles to prepare for the action of lifting a heavy weight. The body tenses, and a great deal of muscle is used to lift the armour. This is equivalent to the practice of waza.

However, if one dons the yoroi, it becomes supported by the structure of one's body. Very quickly, it seems that the armour is not so heavy after all. The mind begins to assign less importance to the heaviness of the yoroi, and both the mind and body begin to relax. After a while, one forgets that one is wearing the armour, and begins to move around in an increasingly natural and relaxed way, until actions while wearing the yoroi are performed without the thinking mind. This is waza leading to jutsu through datsuryoku.

Through their long time commitment to training, datsuryoku, and therefore jutsu, is frequently expressed in everyday actions of advanced budo practitioners. It can be seen even in such mundane actions, such as lifting a heavy object. One who understands datsuryoku will utilize "extension" in the lift.

This expression of datsuryoku, relaxed whole body power, in movement is essential in martial arts, and most certainly in iaijutsu. Nothing is separate in proper iaijutsu; movement is expressed with whole body connection and relaxed power, enabling the practitioner to express jutsu in his or her practice. This progression beyond waza, the thinking-mind level of practice, to the relaxed expression of jutsu, enables the mind to relax further.

Through datsuryoku and the expression of jutsu, one can conclude that training in iaijutsu can have a positive impact on one's health and spirit. The most obvious health benefit is that relaxed movement of the body and the mind can counter and reduce stress in one's life. Also, as the mind relaxes, the immune system becomes more active, enabling the body to more efficiently protect itself from sickness. The relaxation of the mind and the elimination of conscious thought through iaijutsu practice may also enable one to enter a sort of meditative state, a sort of "moving zen," if you will (for Zen trains the mind), contributing to the health of the spirit as well as that of the mind and body.

A New Year's Message from Shimabukuro Sensei

Happy New Year! I want to extend my best New Year's wishes to all of you. We are all aware that one mission of the Jikishin-Kai is to make capable leaders in our society, but an equally important mission, one that I would like our members to focus on this year, is the development of bushi no seishin, or "warrior spirit". The role of the samurai was that of protection; to protect his country, society and family. This is the true ideal of the samurai, and is as important today as it was in feudal Japan.

Today, many people practice various forms of martial arts, including those with roots in the samurai tradition. But how many of them actually live according to the ideal of the samurai? How many living with an eye on the development of bushi no seishin? Instead, too many people live lives of apathy. When we see news of tragedy or hear of harm or misfortune coming to others, many people may think "it is a good thing that it didn't happen to me." This kind of apathetic thinking is contrary to budo no seishin. Instead we, particularly as budoka, must live and act positively, proactively and with compassion. The practice of martial arts only for exercise, sport, self-defence, or even self-improvement is limited and perhaps even selfish. Instead, those who study budo must do so with others in mind. All martial artists have to have responsibility and obligation to their society and their country. As such, we must do what we can to help others and must strive, through our actions, to build a better society.

As an example, many of us teach children, and as such are in very influential roles. We can guide them well by teaching them to make good decisions; to develop compassion, and to act positively and responsibly. We can teach them to act on behalf of others and to come to the aid of others, but to do so by using "soft power"; the power of rational

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A New Year's Message from Shimabukuro Sensei *(Continued from Page 2)*

thought. A child may see someone being assaulted by others, but it is realistic for the child to try to intervene physically? But through the use of "soft power", the child will seek help by going to or contacting someone in a position of authority who is equipped to help directly. Through budo training, we help students develop physical power, but we must ensure that we help them develop "soft power" as well, so that they become well equipped to make sound decisions. As a result of positive influences on children, and on adults for that matter, we help to reshape society, exponentially.

I believe that we of the JKI are already in large part living life as described above, but I want to make the development of budo no seishin a clear focus for JKI in 2007.



From the Editor's Desk *by Erik Johnstone*



Happy New Year! With this issue of Kagami, we find ourselves having finished the celebration of the 2006 Holiday Season and now just over two weeks into the New Year. This issue also represents the completion of the inaugural year of our newsletter as well as the beginning of the second year! We hope that you have enjoyed the issues to date and found them to be of value thus far. I really want to thank everyone for all of the kind words and support that we have received since initiating this project and we certainly appreciate all the contributions of material that we have received up to this point. We look forward to increased involvement in this project from the JKI members and I hope that more of you try your hand at penning an article or two.

The timing of the release of Kagami will change a bit (as evidenced by this issue), and will coincide with the beginning of each new season, rather than being released at the end of each season (the exception probably being the Winter Issue, which will likely be timed for distribution with the New Year...yes, I know, I'm a little late with this one!). Additionally, as we get further along with this newsletter, I hope to include articles covering a broader range of subject material, perhaps to include more articles related to the traditions that we study; principles and theory of technique and movement; historic interest; and the Japanese sword and sword appreciation.

In order to meet these goals, we will continue to count on your assistance with respect to ideas and contributions for Kagami. We have a high degree of knowledge and experience within the membership of the JKI to draw from to make this newsletter a successful and valuable resource, so please do not hesitate to contact me with ideas that you may have. And, given that the release of the next issue is just over two months away, sooner is better than later!

I would like to thank everyone who has contributed articles, photographs or technical assistance to the issues of Kagami released thus far; they could not have been produced without your help. We once again wish all of you and your families a very healthy and prosperous New Year!

2006 Dai Nippon Butoku Kai Rensei Taikai: Toronto *by Erik Tracy*

The October 2006 trip to the Dai Nippon Butoku Kai Rensei Taikai in Toronto was a major success for the Jikishin-Kai. I'm still trying to recover and remember and process all of the events that were literally "crammed" into the brief trip. There is too much to recall here, but one thing I certainly can say is that membership in the Dai Nippon Butoku Kai is a worthwhile thing to pursue.

The JKI delegation arrived in Toronto early in the evening on Thursday, the day before opening events. Most of us were at the DNBK selected hotel; a few others made accommodations elsewhere. With a bit of "cat herding," most everyone met up for dinner and drinks in the hotel and to situate ourselves with our new surroundings. Even on the first night, there were folks some of us knew from other events and the feeling was as if we were reconnecting with friends. The first night ended very, very late (or rather, very early Friday morning!).

The official events started with orientation meetings along with a kick-off speech by Hiroyuki Tesshin Hamada, Hanshi, the International Representative of the DNBK, who gave a stirring speech of the purpose of the DNBK; that we were there to immerse ourselves in training for the purpose of exploring budo; and that we should seize this fleeting opportunity as there is no surety that we have the luxury of time to meet in such a place with such a gathering again.

After the orientation meeting, we filed out of the hotel and walked outside, fully dressed in hakama/gi/montsuke, with our iaito, and marched along the streets of Toronto to get to the gymnasium at Ryerson University, where the afternoon seminars were to take place. It seemed kind of odd, waiting with literally hundreds of other budoka fully dressed for practice, while receiving odd looks from more than a few Toronto locals!

Once inside the gym, we broke into groups, as there were different seminars for aikido, iaido, jujutsu, karate-do, etc. Shimabukuro Sensei led the iaido seminar, assisted by Long Sensei. We had about 20 people in the iaido seminar, attended by local iaidoka, as well as others from around the Canada and the United States. Sensei covered batto-ho as most were not familiar with that set of waza. Aside from covering the technical aspects of batto-ho, Sensei made some interesting comments regarding "waza", "jutsu" and "do" in relation to progression and understanding of iai. Waza is the technical execution of movement, whereas "jutsu", although translated as "technique", is the dynamic application of waza, adapted to whatever a given situation dictates as necessary. Finally, "do" is the result of assimilating jutsu into a life-related understanding, combining compassion, etiquette, and experience (technical, spiritual, personal), which results in true character development and progression. At least that is how I connected the dots following Sensei's discussion; maybe beer and sleep deprivation made me see things in a slightly different way!

After the seminar, the official evening events ended and we made our way back to the hotel to change, eat, and discuss the day's events some more. I can't count or completely recollect the number of new people I met, who they were affiliated with, how they were connected to the DNBK, or the nuances of who studied with who or why the left or stayed affiliated. I'm still trying to let those discussions ferment in the back of my mind. But I will say that it was very rewarding to meet new people, make new contacts and expand my limited understanding of the world of martial arts, the DNBK, and what role the Jikishin-Kai has to play in the future in the DNBK. Finally, with my head full of names, arts, connections, etc., I stumbled to our room to "try" to get some sleep as Saturday was the BIG day of our enbu (for which we had not yet had ANY time to practice together!).



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European Report: Gasshuku 2006 Belgium *by Marc Mebis*



At the banquet during the 2004 Gasshuku in Wilkes-Barre, Pennsylvania, I was asked by Shimabukuro Sensei to sponsor the Gasshuku in Europe for 2006. I remember my thoughts then: 2006 seemed so far away, making it all look so simple. After all, I had plenty of time to plan for the event, or so I thought! But as they say, time flies and before I realised it, we had to start scheduling things pretty fast. Well in the end thanks in large part to some enthusiastic members of the Jikishin-Kai here in Europe, I think we can say everything worked out quite well and pretty much on schedule.

On Monday October 9th, Shimabukuro Hanshi arrived in Belgium, coming in straight from the Dai Nippon Butoku Kai Rensei Taikai in Toronto. Following Sensei's arrival, we had quite a busy schedule with participants arriving every day right up until Friday, as well as visits to France and the Netherlands.

On Wednesday, Shimabukuro Sensei, Long Sensei, Kako-san, my wife Nancy and I left Belgium, for a visit to Paris. I think we had a wonderful time although there was a lot of walking to do. We experienced a bit of Paris nightlife that evening, going out for dinner and drinks before heading back to our tiny hotel in the neighbourhood of the Opera House. We toured Paris a bit on Thursday, visiting the Eiffel Tower, Notre Dame, the Champs Ellysee along with the Arc de Triomph, and the Louvre, where we spent quite some time.

We returned to my home in Belgium later that day. By that time, Lori Mitchell had arrived from Montana and been taken on a site seeing tour through Antwerp and a bit of the Netherlands (Holland) by Frank van den Branden, one of my senior students here in Europe. On Thursday evening, following our arrival back in Antwerp, Sensei, Kako-san and I went up to Holland to conduct a class at van den Branden Sensei's dojo.

Friday morning and early afternoon was spent in Antwerp. The remaining participants from the United States had arrived and at four in the afternoon, we left for Herentals to start the Gasshuku. Of course, it being Friday the 13th, we got stuck in a heavy traffic jam and arrived 20 minutes before the start of our first training session; by then we had to eat dinner, which cut into one hour of our training time. The training on Saturday and Sunday went very well and was a very enjoyable and inspiring experience for all participants; there was so much to be learned and absorbed that weekend. The positive atmosphere really contributed well to the learning experience, motivating some very enthusiastic participants to arise early, training by the pond on the facility grounds before breakfast.

Testing was conducted on Sunday afternoon, and all who stood up for it passed. I want to offer my congratulations to all who tested; keep up with your practice, because as it is for all of us, there is still a long way to go.

On Monday morning we had to say goodbye to some people; we all went to the airport to see them off. However, there was more sight seeing yet to be done, and so we went to Brugge for another fine side-trip here in Belgium.



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Dojo Spotlight: Bakersfield Budo Kai by E. Johnstone & R. Ramirez

The Dojo Spotlight for this issue of Kagami features Bakersfield Budo Kai and our very good friend, Robin Ramirez, Sensei and Shibu-cho of Bakersfield Budo Kai.

Ramirez Sensei was born in 1969 and raised in Buttonwillow, a small farming community 30 miles west of Bakersfield, California. He began practicing martial arts in Bakersfield when he 11 years old, inspired, he says, by watching Bruce Lee Movies with his older sister.



The first art that he practiced was Seidokan Motobu-ryu, an Okinawan system consisting of Shorin-ryu Karate-do, Okinawa Kobudo and Toide (jujutsu-like techniques found in some styles of Karate-do). He was promoted to Shodan in Seidokan Motobu-ryu in 1986. Interestingly, the Kobudo syllabus of Motobu-ryu contains six Katana waza. According to Ramirez Sensei, these waza were the sparked for his desire to learn Iaijutsu.

Acting on this desire, he and his long time friend

Juan Carbajal attended a seminar with Shimabukuro Sensei in 1993 in Azusa, California. Following that seminar, Carbajal's dojo in Bakersfield made a request to Shimabukuro Sensei to visit Bakersfield to help them develop an Iaijutsu group. Sensei agreed and taught in Bakersfield on monthly basis for better than two years. After that initial two years or so of Iaijutsu training in Bakersfield, Sensei's book Flashing Steel was released, making subsequent seminar visits to Bakersfield less frequent.

In December of 2005 Ramirez Sensei and his partner Brandon Ream opened the Bakersfield Budo Kai, a dojo in which a number of traditional budo styles are taught. According to Ramirez Sensei, the concept was "a dojo in which each discipline practiced carried the same value as the next. We all know that the gendai budo, modern arts such as Aikido and Karate-do, tend to bring prospective students through the door; they pay the bills, so to speak. So, by having a facility which can administer classes simultaneously in both gendai and koryu arts, the visibility and interest in the koryu builds, as does the understanding and the motivation behind their practice and preservation."

The Bakersfield Budo Kai is a Shibu-dojo within the Jikishin-Kai International. Ramirez Sensei, Yondan, Muso Jikiden Eishin-ryu, is also the JKI's Regional Representative for the Western United States. He is also an accomplished craftsman with respect to the fittings of the Japanese sword, specializing in tsuka maki, or handle wrapping. In addition to Muso Jikiden Eishin-ryu Iai Heiho, the arts currently practiced at the Bakersfield Budo Kai include: Shindo Muso Ryu Jojutsu (JKI), Seidokan Karate (including Kobudo and Kobudo Toide), Matayoshi Kobujutsu, Dentokan/Kokodo Ryu Jujutsu (through the Sekai Dentokan Bugei Renmei), Aikido (through the United States Aikido Federation), and Kendo (through the Central California Kendo Federation).

The final expansion of Ramirez Sensei's Dojo is planned for an April 2007 completion, please stop by and say hello if your ever in Southern-Central California. Also, do not hesitate to contact him at r.ramirez@bakersfieldbudo.com with any questions with regard to sword repair that you may have.

Latin American Report *by P. Gallo & E. Johnstone*

Shimabukuro, Hanshi in Costa Rica: November 10th through the 12th, 2006

Jointly sponsored by Katabami Budokan and Bushikai Dojo, this three-day seminar was attended by approximately 30 participants, an indication of the growth of the groups practicing in each dojo.

Shimabukuro Sensei taught some new kihon exercises, the batto-ho waza, five batto-ho kumitachi and shoden waza. This seminar was a new and very interesting experience for the students from both Costa Rican dojo, as many had not yet met Shimabukuro Sensei. His style of teaching is in some ways different from that of Long Sensei, and the exposure to both teaching styles have each been rewarding experiences, creating a very rich and enlightening atmosphere for all participants. These visits have each offered glimpses of different perspectives of Iaijutsu, thus reflecting the personal nature of the art. Shimabukuro



Sensei's visit provided everyone with a valuable opportunity to progress in their study of this challenging art.

Students from each dojo stood for testing, resulting in 12 new kyu promotions as well as new shodan and nidan grades, again reflecting the growth of the JKI in Costa Rica and the progress of its members. An additional development involves the Bushikai Dojo, which was recognized as a JKI Shibu Dojo. We extend our sincere congratulations to all!

In other JKI Costa Rica news, Patrizia Gallo will be a weekly ten-minute martial arts segment on national television. We certainly wish her the best of luck with this exciting endeavour!

Long, Shihan in Argentina Seminar: November 23rd through the 28th, 2006

This seminar was hosted by the Machado Budokai of Argentina and Javier Machado Sensei, who has been leading a JKI study group for the past two years. Prior to the beginning of the seminar, Long Sensei taught private lessons for Machado Sensei, as well as a few additional students, in order to help them adapt to the JKI curriculum, focusing primarily on the batto-ho waza and shoden waza. In addition to iaijutsu, they are also training in jodo, karatedo and kobudo under the direction of the JKI.

Approximately 13 people attended this open seminar, which was held at the Instituto Técnico San Juan Bautista at Florencio Varela City. Long Sensei taught kihon, shoden waza, cutting patterns and katachi.

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Latin American Report *(Continued from Page 8)*

On Monday the 27th following the seminar, eight students tested for grading in the JKI. All performed very well. Machado Sensei tested as well, and demonstrating a commendable degree of proficiency, was promoted to the rank of nidan. In addition, the Machado Budokai was also recognized as an Affiliate Dojo within the JKI. As they are also now studying Shito-ryu Karate-do under the direction of the JKI, they will also be receiving notification with respect to recognition of rank in Shito-ryu by the JKI.



During the course of his visit, Long Sensei was able to do some sight-seeing in Buenos Aires, one of the most cosmopolitan (and perhaps the most European-feeling) cities in South America. He enjoyed some magnificent meals (including the world renowned Argentine beef), the tango and the great nightlife of Buenos Aires.



Despite the distance from other JKI dojo and the associated logistics with receiving face-to-face instruction, the Argentine group is progressing quite well. In addition to relying on Machado Sensei's noteworthy experience in traditional martial arts (he holds a 5th Dan in Shito-ryu Karate-do), they are utilizing all available study resources and are also receiving a great deal of coaching and feedback through correspondence with Patrizia Gallo in Costa Rica. Little by little, through the universal language of fellowship, the JKI is narrowing geographic and linguistic distances between our far-flung dojo.

New JKI Study Group in Chile

Additional developments in South America involve the apparent expansion of the JKI into Chile. Pedro Riquelme Roman, Sensei, made a 20-hour bus trip (that is a long time, on a bus, we assure you!) from his home in Chile to attend the Argentina seminar and following the event, was invited by Long Sensei to join the JKI to lead and develop koryu iaijutsu in Chile. We look forward to news regarding the progress in Chile soon and are very excited about the growth of the JKI family of dojo in South America!

Shito-ryu Karate-do: An Introduction *by Erik Johnstone*

Of the major styles of Japanese Karate-do, Shito-ryu is unique, representing a true synthesis of the major streams of classical Okinawan Karate. Indeed, with its vast curriculum of classical kata, Shito-ryu might even be thought of as a “living” repository of the corpus of Okinawan Karate methodologies.

Shito-ryu Karate-do was founded by Kenwa Mabuni, one of the most significant figures in the promotion and transformation of what was once a little known civil fighting tradition of Okinawa to a major budo of modern Japan.

Born in Okinawa in 1889 to a family with roots in the bushi (warrior) class of the old Ryukyuan Kingdom, Kenwa Mabuni began his study of classical Karatejutsu under the tutelage of the renowned master of Shuri-te, Ankoh Itosu, who had himself been a major student of the legendary Sokon Matsumura. Shuri-te, the forerunner of Shorin-ryu, was the classical karate practiced in and around Shuri Castle and village, and was said to be derived in large part from the royal martial arts of the old Ryukyuan Kingdom, including the art of Ti. Other notable students of Itosu Sensei include Yabu Kentsu; Gichin Funakoshi, the founder of Shotokan Karate-do; and Chosin Chibana, the founder of the “Kobayashi” branch of Shorin-ryu.

Mabuni Sensei also studied under the great Naha-te master, Kanryo Higashionna (also pronounced Higaonna), who had learned “toudi” (“China Hand”, an older name for and alternate pronunciation of “karate”) under Aragaki Sensei, before traveling to Fujian Province in China to study chuan-fa. Upon his return to Okinawa, Higashionna Sensei synthesized his experience in toudi and chuan-fa to form Naha-te. Along with Mabuni Sensei, Higashionna Sensei’s most famous and prolific students were Chojun Miyagi (Mabuni Sensei’s life-long friend) and the founder of Goju-ryu Karate-do and Juhatsu Kiyoda, the founder of To’on-ryu Karate-do.

Mabuni Sensei left Okinawa to promote Karate-do in mainland Japan, settling in Osaka in 1929. There, he codified his knowledge and experience in the full spectrum of Okinawan Karate, formulating Shito-ryu, a system that reflects his voracious appetite for kata and the principles contained within them, as well as his deep admiration for his teachers. Included in the vast curriculum of Shito-ryu are the kata that he had studied under Higashionna Sensei and Itosu Sensei, as well as those learned from the Chinese White Crane master, Go Kenki, and also kata that Mabuni created himself, organizing them into the Shito-ryu syllabus that we see today. Even the name Mabuni Sensei chose for his system of Karate-do pays homage to his teachers and the heritage from which Mabuni Sensei’s karate sprung. The name “Shito” is composed of the characters “shi”, an alternate pronunciation of “ito”, the first part of Itosu, and “to”, an alternate pronunciation of “higa” as in Higashionna.

Mabuni Sensei was well regarded within karate circles as the most knowledgeable Karate-do teacher living in mainland Japan. As such, he proved to be highly influential in the development of other Japanese styles of Karate-do. Such eventual legendary figures as Hironori Otsuka, the Founder of Wado-ryu Karate-do, and Yasuhiro Konishi, the Founder of Shindo Jinen-ryu Karate-do, sought him out to round out their knowledge of Karate-do.

Shito-ryu is now represented by a number of organizations, each founded by senior students of Mabuni Sensei (or the senior students of Mabuni Sensei’s students). These include, but are not limited to, the Itosu-Kai, founded by the late Ryusho Sakagami, Hayashi-ha Shito-ryu, founded by the late Teruo Hayashi, and the Genbu-Kai, founded by Fumio Demura, a senior student of Sakagami Sensei. However, the direct-lineage inheritor of Kenwa Mabuni’s Seito Shito-ryu Karate-do was his son, Kenzo Mabuni.

Today, the JKI preserves and teaches Shito-ryu Karate-do as taught by Kenzo Mabuni Sensei to Masayuki Shimabukuro Sensei. Shimabukuro Sensei sought out Mabuni Sensei in order to study what he believed to be Shito-ryu in the purest form. As he once expressed, he believed that Kenzo Mabuni’s teaching of unaltered Shito-ryu, as passed on to him by his Father, was significant, and was deeply impressed by Kenzo Mabuni Sensei’s honest and humble statement: “I only know and teach my father’s karate.”

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European Report: Gasshuku 2006 Belgium *(continued from Page 5)*



On Tuesday, Shimabukuro Hanshi and Long Sensei left from the airport and Kako-san left by train for an extended stay in Germany. Following their departure, Lori, Nancy and I left for Amsterdam for yet another excursion, returning home very late that night! Rising early the next morning, I headed out for Paris once again, this time accompanied by Lori. We took essentially the same tour as the week before, including a visit all the way up the Eiffel Tower (not easy for someone who is afraid of heights!). After a bit of a fiasco at 11:00 PM at the parking lot where we had left my car, and a two-hour construction-related traffic delay in getting out of Paris and back on the way to Belgium, we finally got back to home at 4:00 AM!

I have to admit that I was pretty exhausted after following everyone's departure, but I had a wonderful time! This experience would not have been possible without the participation and support of many people. However, I won't try to mention everyone here for fear that I might leave someone out; all involved know who I am thinking of! For me, the feeling of this Gasshuku was a sort of family gathering. This is the way I feel about all who were present with us here in Belgium, as well as some very good friends who couldn't to make it this time. I thank you all very much from the bottom of my heart for this exceptional experience; it was priceless and will remain with me for the rest of my life.

2006 DNBK Rensei Taikai: A Note of Thanks *by Carl Long, Shihan*

I would like to offer my thanks to Erik Tracy Sensei, Robin Ramirez Sensei, David Puterbaugh Sensei and Mr. Michael Gunshannon for an outstanding representation of the Jikishin-Kai at the DNBK Canadian Rensei Taikai. These men are all exceptional examples of the Jikishin-Kai spirit and cannot think of anyone in the world more capable of carrying out the JKI mission in the way Shimabukuro Sensei wants it done. It was an honor to be among you all.

One slight addition to the website forum post that Tracy Sensei wrote was that he also received the Doryoku Sho award (Award of Great Effort). Both he and Ramirez Sensei received this wonderful honor. Please be sure to congratulate and thank them for representing all of us so honorably. They certainly deserve it.

I wish to also state that Shimabukuro Sensei was approached by many that stated their wishes to get to know the Jikishin-Kai more intimately. I am certain that this is a testament to the decorum and dignity shown by our group. The DNBK Hombu representatives were gentlemen many of us have met before. Some of you would recognize them from our trip to Tsuwano, Shimane-ken in 2005. They were very pleased by the performances and I am sure that Miura Sensei was just as pleased when the news was relayed to him by his friends.

I would like to express my gratitude to Mr. Hamada, Ms. Baylor of the DNBK Intl., Mr. Ken Tallack and the entire Canadian representation of the DNBK that made this event happen. It is a Herculean task to sponsor one of these events and they did a fine job of it. They are folks I would like to get to know and call friends. Thank you all!

Announcements, Events, and Seminars

Dai Nippon Butoku Kai Announcements

Official DNBK Attire Available:

Please be advised that the Dai Nippon Butoku Kai International Division will have a DNBK International Team wind-breaker jacket made specifically for the Third World Butoku Sai in April 2008 in Kyoto. This prestigious event is only 14 months away. The color is navy with the DNBK crest embroidered in gold. Also, there are also golf-shirts available for informal usage; the colour is "sand" with the DNBK crest embroidered in black. The jacket can be worn over your Dogi, marking you as a DNBK member as you move around the official procession during your stay in Kyoto.

Wind-breaker prices are as follows:

Size S: 30.00
Size M: 35.00
Size L: 37.00
Size XL: 41.00
Size XXL: 45.00

Golf-shirt prices are as follows:

Size S: 27.00
Size M: 30.00
Size L: 33.00
Size XL: 35.00
Size XXL: 40.00

Each dojo should submit a completed order form for all DNBK members with checks payable to DNBK. For order forms, please contact JKI Shibu-cho, Regional Representatives, Carl Long, Shihan or Masayuki Shimabukuro, Hanshi. Order forms and payment should be submitted **no later than March 1st 2007** to either Shimabukuro Sensei, for those living in the western United States, or to Long Sensei, for those living in the eastern United States.

2007 DNBK International Division

Memberships and Renewals:

DNBK membership applications and dues for 2007 are due now. If you wish to renew your membership or to become a member, please submit membership application materials to the JKI Hombu or JKI Eastern Hombu as soon as possible. Should you have any questions regarding the DNBK and the benefits of membership, please contact JKI Shibu-cho, Regional Representatives, Carl Long, Shihan or Masayuki Shimabukuro, Hanshi.

[email: hq@jikishin-kai.com](mailto:hq@jikishin-kai.com)

[email: clong@sakurabudokan.com](mailto:clong@sakurabudokan.com)

Muso Jikiden Eishin-ryu Iaijutsu

Ongoing JKI Hombu Sponsored Seminar Series:

Instructor: **Long Shihan**

Host: Sakura Budokan

Dates to be announced

390 Tioga Avenue

Kingston, PA 18704

Phone: (570) 288-7865

[email: clong@sakurabudokan.com](mailto:clong@sakurabudokan.com)

Shindo Muso-ryu Jojutsu

Ongoing JKI Hombu Sponsored Seminar Series:

Instructor: **Long Shihan**

Host: Sakura Budokan

Dates to be announced

390 Tioga Avenue

Kingston, PA 18704

Phone: (570) 288-7865

[email: clong@sakurabudokan.com](mailto:clong@sakurabudokan.com)

Additional events and seminars to be announced!

Be sure to visit the JKI or Sakura Budokan websites for further information!



Dai Nippon Butoku Kai Rensei Taikai: Toronto *(continued from Page 4)*

We all met at the gym on Saturday morning, literally about one hour before the big Taikai! The plan for our enbu was to have five of us, Long Sensei, David Puterbaugh, Robin Ramirez, Mike Gunshannon and I, do synchronized waza. Shimabukuro Sensei would then perform a demonstration by himself. So with just one hour to get our “act” together, Long Sensei pulled us through our waza, getting us to focus on the important elements for our enbu. Concluding our preparation, that we went back to the main gym floor to begin the enbu with all the other groups. We observed some really good demonstrations. Long Sensei aptly pointed out that many of the demonstrators had put in a great deal of time and effort and that everyone was putting all of their heart and spirit into their demonstrations, the point being the sincerity of their effort.

Because of the number of groups doing demonstrations, many groups did their demonstrations simultaneously with others to save time. However, the Jikishin-Kai was afforded a very special opportunity and honor, due in part, we guessed, to the very special position Miura Hanshi has within the DNBK. We did our enbu alone, in the center of the gym. We did the synchronized waza first and it felt very special to walk out to the center of the gym with the dignitaries from Japan and the other highly ranked DNBK members watching. It added, for me at least, a bit more excitement to our enbu.

I thought we did very well, seeing as we only practiced for an hour, which I primarily attribute to the caliber of our group and to Long Sensei’s concise direction and leadership. After we finished our enbu, we sat in seiza while Sensei did his enbu. And if you have never seen Sensei do enbu, it is dynamic, flowing, and powerful all at once. We then all did hairei together and walked off the floor. It felt very rewarding to me to hear the acclaim and applause, to be appreciated by peers and seniors alike; for me it was a very special moment!

With the conclusion of the enbu, we all lined up and then Hamada Hanshi announced that special recognition awards would be awarded for those selected for especially good enbu. The Jikishin-Kai as a group was singled out and awarded the Dantai Shorei Sho (Overall Commending Performance Award). It’s basically the second place overall award for the entire event! It was a huge and heavy gold colored cup with a black marble base; very cool! Shimabukuro Sensei and Long Sensei were both recognized and awarded Yushusho (Outstanding Performance Award) for Iaido. Additionally, Robin Ramirez and I were awarded Doryoku Sho (“Award of Great Effort”). I think we all were very appreciative of the Dantai Shorei Sho award, and I know that Sensei was very proud of us for doing a good job.

Hamada Sensei closed out the enbu with another very stirring speech to take to heart the mission of budo in this world and to the continuing growth and prosperity of the DNBK. We finished with a rousing and moving three cries of “bonzai!!!” to carry our wishes forth. After the banquet dinner, there were many more speeches and awards, with plenty of clapping and standing ovations; it felt like an aerobic workout! All kidding aside, there were some very moving speeches. For me, what connected them all was the common sense of sincerity and purpose within the DNBK. The DNBK really believes in what it does and in the good results that it can achieve. The next DNBK event is the big one in Kyoto, April 2008; I strongly encourage everyone to go!

My very sincere thanks to Long Sensei, David Puterbaugh, Mike Gunshannon, and Robin Ramirez; they were great to practice with and I’m proud to say we experienced this together. And of course, my thanks goes to Shimabukuro Sensei as well; he is why the Jikishin-Kai International exists and guides where we will go in the future. The DNBK certainly seems to be part of that future, and a good one at that!

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