

## Shotokan-Ryu-Kase-Ha-Instructor-Academy

Newsletter 04/03

Dear karateka,

I will start this Newsletter in a different mood. It was with great sadness to hear the news concerning the death of Enoeda Keinosuke sensei. Enoeda sensei died on 29 March 2003, while he was in Japan for treating an illness. Enoeda sensei has been a great figure of karate world. He was born in 1935 and started his karate training at 18, being already a nidan in judo. In 1963 he became the JKA All Japan Kumite champion, winning Shirai sensei, in a still to be remembered final match. Following graduation from the prestigious JKA Instructors course he taught karate in various places in the world, before arriving in Europe and settling in Great Britain, in mid sixties. During all these years he had played a crucial role in the development of Shotokan karate in Great Britain and Europe as well. The annual course he was organising twice a year in Crystal Palace, since 1970, has been attended by hundreds of karateka (myself in particular had been in Crystal Palace for several times and I think that most of SRKHIA members have too) and has hosted many high ranking Japanese sensei. Kase sensei had taught in this course many times. At this time of sadness we send our condolences to his wife Reiko and children Daisuke and Maya and we take a moment to pray for his soul and spirit. Enoeda sensei has left behind a heritage which certainly will not be forgotten.

Budo Themes                  Dojo membership

Really how does someone join a dojo or a martial art school in order to practice a certain art? He just walks in, makes his wishes known to whoever is in charge, pays his fees, signs a liability waiver and he is a member. And of course wherever he wants, he leaves this dojo to join another one. This is a long way from the way the feudal warrior entered a dojo in old Japan. The similarities and differences of these ways are an accurate reflection of the similarities and differences between koryu bujutsu and Gendai (modern) budo.

First of all we must understand that the idea of the dojo or ryu, as it is today, began less than 100 years ago. In feudal times the ryu was seen as a combination of an extended family, an intense and lengthy apprenticeship program, and often as a semi-religious order

Early ryu had little use for large numbers of students, expensive fees for training, or for professional instructors. A select group of faithful students and a sponsor were all that was necessary. Sponsorship was normally covered by a daimyo or feudal lord, for the sensei to instruct daimyo's warriors; in very few cases dojo were maintained privately. Money was rarely a consideration for the top instructors of

the ryu or the dojo, which in the great majority were coincided. The sensei was supported the same way all lord's other samurai were supported. That is why most ancient ryu were developed in geographically narrow areas, as the training institution for the samurai (army) of the various daimyo. And we must keep in mind that traditional ryu (koryu) included training in all aspects of armed and unarmed combat. Otherwise, the headmaster depended on gifts and offerings from his disciples.

How then, did the prospective disciple enter the ryu's dojo? Basically by persistence. At first, the applicant had to approach the dojo with letters of introduction, or shokai and recommendation from someone known and respected by the masters of the ryu. This was followed by a check into the applicant's background. It is apparent that since he would enter daimyo's military service, this check was necessary.

Once his background was ascertained and his acceptance was confirmed, the applicant took the keppan (blood oath). Keppan was a written loyalty oath, signed or sealed with the applicant's blood. The pledge itself was referred to as a kisho or a kishomon. The oath varied from ryu to ryu; however the classical warrior had a small scar on one of his fingers, or inside his arm, from his encounter with the keppan. Practically unnoticeable, it reminded him of the great honour it was to be a part of his ryu. The famous Japanese novelist and writer Mishima Yukio, who committed ritual suicide (seppuku) in 1970, had asked the members of his private martial group, the Tate no Kai, to take the keppan, upon joining the group.

Although by taking the keppan the aspiring warrior became an official member of the ryu, his application was still not complete. He was eligible only for a trial period, usually referred to as te hodoki (unleashing of hands). It was a time of probation, in general a severe one, where the beginner was ordered to perform all sorts of domestic chores—chopping wood, preparing meals, washing uniforms etc. It was a test to see how much he'd tolerate and to ascertain how badly he wanted to learn. If the beginner performed his assigned tasks with patience and dignity he was soon accepted into the beginning ranks of the ryu and was taught fragments of the curriculum, not necessarily in order. Vital teachings were omitted or they were arranged in such ways that they didn't make sense. Only after the student had fully earned the trust of the sensei, he was fully admitted to the ryu.

He became then a monjin (a person at the gate) of the ryu's teachings. In some instances, full admittance to a ryu was signalled by the teaching of some apparently insignificant skill. Some ryu had a ritual of etiquette which was taught after a certain level of proficiency was gained. The members of the ryu had the feeling of nakama (within the interior space) with the other members of their ryu. Joining a ryu meant more than just attending lessons and learning skills; it was much like a

family. They had shared similar training, totally unique to those outside it; they shared a common bond among them, as members of the ryu.

Ancient students felt like they belonged, a feeling that carries over into present-day Japan, where the individual is judged (and often judges himself) according to the groups he belongs. Even today, when a Japanese craftsman wishes to convey the scope of his training, he sometimes uses the expression, "I shared the mat with X Sensei." To share the mat or sit on the mat with a high-ranked sensei has a particular significance or meaning. It means that the secrets and skills of his art have been passed directly down to him by the X Sensei. He is the inheritor of the master's particular way of doing the craft.

A lot of the budo customs have changed over the years but they haven't really been lost at all. There are no longer any keppan oaths, only a few schools follow something like the period of probation, but serious budoka respect the same bonds of belonging, that their ancestors did. Today's budoka feels (or he should feel) that he is part of a very special group that springs from a distinct and honorable lineage. Students of the Shotokan style, regardless of the organization, train in front of a portrait of Gichin Funakoshi, and they derive deep satisfaction knowing that their sensei, in a certain way, is connected directly or through his sensei to this great man.

At the Shotokan Ryu Kase ha Instructors Academy, we are proud of belonging to a special and distinct group, which adhere to budo, rather than sport, karate. Following the wish of T. Kase sensei, the Academy will move on the budo way. This will not be possible unless we, as members of this group, follow the budo way in all aspects of everyday life, not in training only.

Therefore we have to stand in front of the mirror and looking deeply in our eyes, to ask ourselves " Do I really believe in budo? Am I ready to follow the way to its full extent? ". A sincere answer, certainly a private one, would be very interesting and determinative for our development in karate and character as well.

#### Reports

On the very last moment, I received a report from a course in Brussels with FUGATSA sensei, which is found below. I want to thank Livia Castro for her contribution and I am waiting your reports from other seminars or activities you have attended.

**COURSE WITH SENSEI FUGAZZA: BRUSSELS March 7 - 8 - 9 / 2003:**

The course with Sensei Fugazza was a great succes with about 130 participants from different countries: Belgium, Germany, England, France, Italie, Luxemburg, the Netherlands and Scotland.

On Friday evening I wasn't there, so I'll give you a short report of the cours on Saturday and Sunday .

Saturday 8/3/03: first session: (from 9th kyu)

KIHON:

Two points held the attention: (1) Sanbon Tsuki: correct position; good posture of torso and hips; shoulderfixation and the direction of the tsuki

(2) blocking: big movements, at the end of the movement: fixation of the technique and posture - control with the right tonus in the muscles.

UCHI KOMI en KUMITE:

Preparation for Heian 2: exercises with gyaku tsuki and gyaku uchi uke.

In the Uchi Komi the Sensei payed attention to the execution of tsugi ashi gyaku tsuki: it has to be one smooth movement.

In the kumite Sensei Fugazza explained the position of the hips and the elbow while doing gyaku uchi uke, the tsukamite(grasping) and the pulling.

KATA:

Application of the last movement of Heian 2 Bunkai.

To end the first session: Heian 2

Saturday 8/3/03: second session: (from 6th kyu)

KIHON:

Combination of tsugi ashi Kesami tsuki jodan and tsugi ashi gyaku tsuki chudan.

KUMITE:

Further working-out of: (1) tsugi ashi kesami tsuki jodan, tsugi ashi gyaku tsuki chudan

(2) tsugi ashi gyaku tsuki chudan, tsugi ashi kesami tsuki jodan

with partner and with applications of:

- tai no sen
- follow with geri waza
- follow with ashi barai

KATA:

UNSU: a foretaste of the next session.

Saturday 8/3/03: third session: (from 1st kyu)

KATA: UNSU

We could enjoy a splendid demonstration given by the Italian team.

Every part of UNSU BUNKAI was trained the following way:

The Sensei gave 2 applications for attacks from two different directions: you had to do the first application with partner, the second without partner; than you had to do the same part again but now the first application without partner, the second with partner.

Sometimes he gave 4 applications from 4 different directions, than you had to do applications 1 and 3 with partner and applications 2 and 4

without partner; than you had to switch: applications 1 and 3 without partner, applications 2 and 4 with partner.

Sunday 9/3/03: first session:

KIHON:

Combinations with tsuki, uke and geri waza. Special attention to tsuki 'from the tanden' : correction through an exercise in Shizen Tai: with the same arm: ura tsuki chudan // tsuki jodan

HEIAN 2 BUNKAI:

- 4 applications of the first combination
- applications of the line with the gyaku uchi uke !!! don't just do an exercise but make it a fighting combination !!!!
- application of the last combination

Remark for the execution of the kata and the bunkai: more attention to the hikite!!

HEIAN 4:

Uchi Komi: training of shomen uraken uchi

Bunkai: from gedan shuto barai until shomen uraken uchi

Sunday 9/3/03: second session:

KIHON:

Combinations from the third Dan program

KUMITE:

One of the combinations of the kihon further explored with partner

KATA: UNSU

- explanation of the bunkai with attacks coming from 8 directions
- explanation of the dynamics of the jump .
- Excellent demonstrations by the Italian team

Livia Castro

Recommended Courses:

As winter goes away, more courses are organized. Kase sensei will teach in Glasgow, Scotland on 26-27 April, in Luxemburg on 10-11 May, in Frejus, France on 30-31 May, in Setubal, Portugal on 14-15 June, in Erfurt, Germany on 28-29 June and in Andorra on 23-27 July. If you are interested in kobudo / kobujutsu Dirk FIERET organizes a series of courses in his dojo, Budoclub Fieret on 19 April ; 17 May ; 21 June 2003, as well as a course with Dirk Heene and Julian Mead on 23-25 May. More information on these courses as well as in courses with different instructors, you may find in [www.kamikazeweb.com/events](http://www.kamikazeweb.com/events) Please be reminded that information relevant to courses, by SRKHIA instructors, will be given every month, in the same way, provided you have informed me accordingly. I apologize but, due to certain technical difficulties that I have encountered, I am not able, for the time being, to

distribute, by e-mail, posters etc to large numbers of recipients. However I forward them to Frank Schubert for insertion in his Calendar of events in the above mentioned site. By the way, Frank has redesigned his site [www.kamikazeweb.com](http://www.kamikazeweb.com) <<http://www.kamikazeweb.com/>> ; the outcome is an excellent one, worthy to visit.

Membership status:

I have received the latest version of paid members for 2003 effective April 1st. It is sad to see that a number of members, despite my continuous plea on the subject, have not paid yet their 2003 membership fee. Among those members some high ranking members are included as well. I have sent a separate e-mail to this people asking them to do what they have to do; otherwise I will find myself in the sad position to suspend their membership for 2003.

I remind everybody that the membership fee is 60 Euro or 36 British pounds. Payments may be done, either by bank transfer to our account: Natwest Bank Ltd, Cheltenham Branch, 31 Promenade, Cheltenham, GL50 1LH, UK, Sort Code 60-05-16, Account number 16412087, Beneficiary Shotokan Ryu Kase Ha Instructors Academy (attention, in this case you transfer only British pounds), or by a bank cheque or international money order, made payable to Shotokan Ryu Kase Ha Instructors Academy and posted to our Treasurer, Alan Armstrong, 19 Jubilee Drive, Bredon, Tewkesbury, GL20 7QJ, England, preferably by registered mail (attention, cheques could be either 36 British pounds or 60 euros, whichever is more convenient to members). You must not forget to mention the name(s) and the year.

I am still missing application forms from certain members, namely DE SCHAHT Eddy, from Belgium, ACHILLES Wilfred, from Germany, SWOREK Robert, RYBARCZYK Richard, from Poland, and WATT Richard, from UK/Scotland. An application form is absolutely necessary for membership and failure to do so will result in non acceptance as member, despite any payments already made. Therefore I am asking from these friends, as well from those who can convey them the message, is to submit the application form as soon as possible.

Before closing I invite you once more to send me your contributions to our Newsletter, in any form, reports from various courses you have attended, inputs to the Budo themes , etc.

Stay strong and train hard till the next Newsletter will arrive at your PC.

Oss  
Spiros G. Drossoulakis