

\* **A Gathering of the Shorinjiryu Family**

Volume 22, Issue 2

\* **Largest Group of Shorinjiryu Practitioners Worldwide**

Winter Issue

\* **Exchanging Knowledge, Spirit, & Friendship**

December, 2016

Shorinjiryu Shinzen Kyokai  
S h i m b u n

## Greetings From the Desk of the President



**A**s we grow older, the years seem to fly by. Here we are at the end of 2016 and the beginning of 2017. This has been a year replete with great events and a few sad ones. The Kyokai hosted its 30th Shinzen event. At the event, I was honored by a number of truly spectacular gifts of appreciation by many of my fellow instructors and friends. But, of greater importance, was the number of instructors who attended this event. Many of these associates started their training

in Shorinjiryu in the 1960's with the original Japanese instructors who came over so many years ago to teach in North America. Of these disciples, Kaicho Watanabe was able to attend and that was an honor. Thank you my friends, thank you very much.

Recently, I attended a Shindo Budo Kwai event in Sherbrooke, Canada. This was the first one that I had the pleasure of attending at this venue. I watched as Renshi Larry Foisy organized and ran this event. He did a very good job. Clearly, he is one of the up and coming leaders of our system. Another up and coming leader is Sensei Ian Rosenblatt of the Kenkukai school in Long Island, NY. His work at their 22nd Invitational Island Budokan Youth Charity Tournament and Clinic in December was clearly a portent of the future. On the Kenryukan home front, Kyoshi Troy Lester and Kyoshi Vincent Capers, Jr. are taking on more administrative and practical functions of my school. There has been a changing of the guard with Nidan Marc Riley refreshing the look of the Shimbun and assuming the role of webmaster and publications editor for the Kyokai, taking over for the longtime publisher, Renshi Peter Hiltz. As always, my thanks and gratitude go out to all black belts in the Kenryukan for your assistance during the year!

I wish everyone a very healthy, happy and productive New Year. Shorinjiryu is alive and well. With your support and cooperation Shorinjiryu will remain a potent and viable system of karate.

**Myron M. Lubitsch, Hanshi**

President of the Shorinjiryu Shinzen Kyokai



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## Shorinjiryu Shinzen Kyokai Leadership

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Jim Griffin, Kyoshi .....Asia-Pacific Regional Vice President  
Michel Laurin, Hanshi .....Canada Regional Vice President  
Marc C. Riley, Nidan .....Web Master & Publications



## Joining the Kyokai

The Kyokai is open to all like-minded schools and students descended from Shinan Kori Hisataka. Schools may be asked to submit proof of lineage, to include documentation or video of forms practiced. To join, contact Hanshi Lubitsch at [join@shorinjiryu.org](mailto:join@shorinjiryu.org)



## Shimbun Submissions

The Shorinjiryu Shinzen Kyokai Shimbun accepts submissions on any Shorinjiryu related topic. Submitters do not need to belong to the Kyokai. All submissions will be reviewed by the Editorial Board and the Kyokai reserves the right to reject manuscripts that market a product or service, are not in alignment with the Kyokai philosophy of non-interference with member schools, or that advocate one school over another. Submissions should be in English, however foreign language submissions with English translations will also be accepted. The Kyokai reserves the right to make grammar, formatting, and other minor edits to improve the readability of the work.

Submit articles as Microsoft Word, Text, or Open Office formatted Word documents. Submit and identify digital photographs individually, in addition to including them in your document.

The Shimbun publishes bi-annually by the end of June and December. Submissions are due by June 1 and December 1. Late articles may be held until the next edition. Submit all materials to [newsletter@shorinjiryu.org](mailto:newsletter@shorinjiryu.org) or directly to Nidan Marc at [editor@shorinjiryu.org](mailto:editor@shorinjiryu.org).



## Editorial Board

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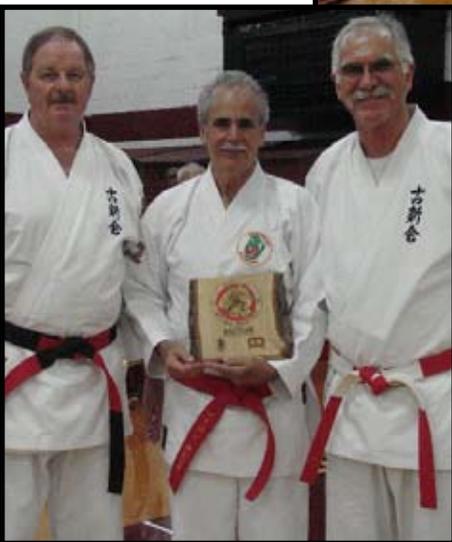
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*Unless otherwise stated, all articles in this document reflect the author's opinions. Inclusion in the Shinzen Shimbun does not constitute endorsement by the Shorinjiryu Shinzen Kyokai or any of its affiliates.*

## Sunshine Section



set of custom made cups (ochou) and flasks (tokkuri) with the pictures of those honored by Shihan Tom. I cannot forget the beautiful hand carved wooden case.



An exquisitely hand carved wooden plaque created by Sensei Lesley Griffin was presented to me by Kyoshi Jim.

I wish Hanshi Michel Laurin great luck with his new martial arts store. The gi he gave me was really well made and heavy. And, the fan presented by Renshi Larry and Sensei Shannon was impressive.

Renshi Eric Derivan dug into his father's stove of memorabilia and presented me with a banner from years ago.

Shihan Jeffrey Hendreson's norin was very traditional and appreciated.

A rather unique gift was from Tashi Tony Fletcher. After using it to preform weapons kata, he presented me with his eku (oar).

Shihan Manny Hawthorne's photograph of Shinan Kori and the banner of the Kenkokan Dojo Kun were items all should have.

I had mentioned that a number of gifts was presented to me at the 30th Shinzen Tournament. Well, allow me this opportunity to thank each one for the wonderful gifts.

One in particular was created by Shihan Tom Bellazzi who not only honored me, but also Kaicho Watanabe, Hanshi Michel Laurin, Hanshi John Mirrione, Hanshi Doug Roberts and in absentia to Hanshi Wayne Donivan, Hanshi Masayuki Hisataka and in memoriam to Shinan Kori Hisataka. This was a sake



### Recent Black Belt

#### Promotions

- Shodan Cole Fournier  
Ken Sei Kai
- Shodan Richard Fournier  
Ken Sei Kai  
\*
- Shodan Joselyn Gutierrez  
Kenryukan
- Shodan Vineela Jonnalagadda  
Kenryukan
- Shodan Daval Ram  
Kenryukan  
\*
- Shodan Chad Lum  
Ken No Seishin  
\*
- Nidan Daniel Desjardins  
Ken Sei Kai  
\*
- Sensei Douglas Kukura  
Bubishido  
\*
- Sensei Joey Van Winkle  
Kenryukan  
\*
- Tashi Tony Fletcher  
Koshinkai

**Congratulations**



*Season's Greetings*



*Greetings,*

*I'm happy to have received my first degree black belt and join the elite group of Shorinjiryu black belts as of August 2016. With this promotion, another door in my life has opened and has introduced me to new responsibilities that I'm willing to pursue and carry on.*

*Let me take this time to wish everyone a happy holiday season and another year of training!*

*Shodan Daval Ram  
Shorinjiryu Kenryukan*



# The True Meaning Of Bowing

By Dr. Jeffrey Henderson, Shihan

**F**or many practitioners the meaning behind the bowing ritual within the martial arts is somewhat opaque or enigmatic. Often coming from a culture distinctly different from Asia one may see bowing from a perspective of reverence through to that of a simple form of respect. However, within the martial arts the bowing ritual should also reflect another important meaning.

The true meaning of the bowing ritual lies somewhat buried and it takes serious commitment and training to fully understand. This meaning typically lies beyond the grasp of the beginner or the hobbyist and is why the typical explanation of respect is given. The direction of respect is a quick response to the hobbyist level practitioner to explain the ritual. Sensei want their students to understand that

they must respect the roots of their system and thus instruct and even force them to bow at indicated times during a class. None of this is a bad thing. And in an increasingly disrespectful culture an exercise of teaching and showing respect, particularly towards a different culture, is welcomed. Nonetheless, even some seasoned

within the larger class we again bow to Shomen, and our Sensei. When we commence shiai we bow to our opponent. These bows all indicate a type of respect toward the other, we humble ourselves ever so slightly to give respect where respect is due. Again, none of this is a bad thing. However, in the above examples the bowing



Sensei do not have an adequate understanding of the true meaning behind the bowing ritual.

The main premise of this article is that bowing is not an externally focused phenomenon. However, on the surface it appears to be that way. When we enter the dojo we bow to Shomen. When we begin a new section

ritual can be seen as an external process. We bow to something (Shomen) or someone (teacher or opponent) external of ourselves. It is something respectful and necessary but as stated is something externally focused.

As we progress in our Karate training we realize that Kata, for instance, is much more than a simple

series of movements and that it is layered with hidden techniques and hidden meanings that are revealed to the Karateka the more and more they practice. Some of those hidden meanings come quickly while some may take a lifetime to uncover. In the same fashion, the act of bowing also holds hidden meaning that is unlocked through increased training, dedication, commitment and development.

Through the process of training and pushing oneself to higher limits we enter a type of forging process similar to that of the making of a sword. As many of us know, the sword's strength comes from thousands of folds or laminations of the steel that incrementally increase the sword's strength and pliability. Similarly, the Karateka is forged through the many repetitions and iterations of the forms and exercises within the curriculum. Now, we all know that if we only commit ourselves half-way within this forging process our figurative sword

will be weak or perhaps have cracks. It will lack the multitude of folding layers that make it strong. In turn, we will lack the mental and spiritual fortitude that continuous training provides. Like



water, each Karateka finds his or her own level and the lesson at hand is that we must strive to push through that level and become something beyond our present self. This process is an honest one since it is something that we reveal to ourselves and is thus difficult to deceive. Otherwise said, if we do not train as hard as we can (physically, mentally and spiritually) or we train just enough to get the job done we tell ourselves a type of lie. We lie to ourselves that our karate is

something special. We kid ourselves that our karate is good. And on the surface it might appear to be so, especially to others. But we know in our hearts that we are not really pushing ourselves as we should be.

Spiritual development of individuality in mind and body is an important concept. It means that your particular road or path, your way, or as I like to call it, your "Camino", is entirely different from that of someone else. It is different from your training partner, it is

different from your teacher and it is different from that of Kaiso Hisataka. The term Shihan refers to a master of a system and the Shihan is someone who has explored his way to a greater extent and learned some hard fought lessons on the nature of the self. Again, as I like to say it is someone who has walked their own Camino. Having walked their own way, the Shihan is able to point a student in a particular direction. The Master is not there to specifically instruct on technique, though this is one of his



*Season's Greetings*



*On behalf of the Kudaka Federation, I wish everyone a very Merry Christmas and all the best in the New Year.*

*Hanshi Doug Roberts  
Shorinjiryu Kudaka*



*Greetings fellow Karateka,  
On behalf of the N'amerind Dojo of London Ontario, we would all like to wish you a festive Christmas and a joyous New Year. May you all have a great and safe winter season and see you all in 2017!*

*Sensei Brett Watson,  
3rd Dan*

*N'amerind Club  
& Community*



# The True Meaning of Bowing

continued



*Season's Greetings*



*I would like to take this moment to wish all of my fellow karetake a Happy New Year and Happy Holidays! I hope we will all strive to do better than this past year. See you in 2017 Osu!*

*Sensei Jason Berenbach  
Shorinjiryu Kenryukan*



*Wishing everyone a Happy Holiday Season with many blessings throughout the New Year.*

*Sincerely,  
Sensei Kevin Gutierrez  
Shorinjiryu Kenryukan*



or her roles, but is there to illuminate a possible spiritual path forward for the karatedo seeker in their quest for greater self-understanding and eventual enlightenment. Let us say that the road to enlightenment is a lot longer and more difficult than is typically understood by the novice or hobbyist and is why many underestimate the challenge behind true spiritual development. In this respect a guide or Shihan is a godsend.

Spiritual development is elusive. It is elusive primarily due to the fact that each way is different even if it is grounded in the same art. Every individual has their own path and this is why the Motto of Shorinjiryu specifically refers to the spiritual development of the individual. The fact that every individual has their own path toward greater self-understanding and enlightenment means that after a certain point, once technical mastery has been achieved, the Master can only suggest a way forward based on their own experience. They can no longer tell the student where further mastery may lie but only suggest the possibility. This is essentially the difference between achieving

technical mastery and seeking spiritual mastery. Technical mastery can be taught, spiritual mastery can only be learned, found, discovered or uncovered.

Spiritual mastery is a long and arduous process. And as many Shihan will state, true learning of the martial arts only begins after a certain level of technical mastery is achieved. But, it is here that the crux of the matter lies. Spiritual mastery is a learned or discovered process. In education, the terms didactic (taught) and inductive (learned) are often used to refer to this difference. So, spiritual mastery is ultimately a learned process of self-exploration where the Shihan points to a way and the student discovers the lessons for themselves.

And so this is what we have with the lessons from Kaiso Hisataka. We are fortunate that Kaiso Hisataka developed a martial art that gave us the tools to achieve technical mastery. In this sense he is a great Sensei of Shorinjiryu and Karatedo. However, he also gave us a system that allows us to use it as a guide to self-understanding and spiritual enlightenment. In this sense he is a

great Shihan. For many spiritual learning can be very frustrating. It can be frustrating because one must switch from being told what to do, to doing what one believes to be correct. Finding one's own spiritual way is daunting. We go from executing a study plan to determining our own study plan and is why spiritual training is always experiential. You can not read about it, you must experience it. On a technical level this is the same process that faces new PhD students as they move from the Bachelor (100% taught) and Master (50% taught, 50% learned) to the Doctoral level (100% learned). At the doctoral level we tell the student that they are engaged in meta-learning, ie: higher level learning. Not only do they have to learn a domain of knowledge but they have to learn what it is that they have to learn. The supervisor within the doctoral program does not tell the student what to learn. They simply act as a guide similar to the Shihan in the martial arts. Having completed their own PhD studies the Supervisor acts as a guide pointing out possible road blocks that might prevent success or they highlight strategies that may increase the possibility for success, but



as with spiritual pursuits, success is never assured. It should be clear that the manner in which one student achieves a PhD is typically unique and different to another and is why each PhD student has their own individual story. They essentially walk their own PhD Camino.

The reader should now see the similarities between higher learning in university to that of achieving a high rank in the martial arts. The Shihan level in the martial arts mirrors the PhD level in university. Both students have undergone a type of transformation in their study where they have moved from reliance and dependency on a set of instruction and teacher(s) to independence where they construct their own learning path. Where they take that learning is ultimately up to them. As an aside, it is this reason why in the University

setting the highest level of achievement no matter the faculty is referred to as PhD, Doctor of Philosophy. It is also why the highest level in the martial arts is Shihan, no matter the martial art. Though the actual road to attaining that level may be different for each person the core lessons learned are similar and each PhD, as with each Shihan, can relate to one another on a basic shared experience level. There is commonality in their experience even though the exact experience was different.

Achieving this level of shared mastery brings you in league with those who have come before. In the University setting we say that you become a "Fellow" of the university. And you now hold a very special bond with the "Fellows" who have preceded you. A Fellow of Harvard, Oxford or McGill

can feel the connection to the shared history of their respective institution as well as beyond to all institutions of higher learning. This is why there is mutual respect across academic institutions for those who have achieved the PhD or Doctoral title. In similar light, achieving the level of Shihan means that you are brought into league with existing and historical Budo masters. Each Master may have had their own way but they have all shared similar lessons and uncovered similar truths about self-realization, self-actualization and enlightenment.

It is this self-realization, self-actualization and enlightenment that lies hidden behind the bowing ritual. As mentioned earlier, when you bow you are showing respect for the technical mastery of your teachers. But more importantly, once you



*Season's Greetings*



*To all our Shorinjiryu family we wish you a very happy and healthy holiday season.*

*We look forward to 2017 with renewed dedication to our training and the Spiritual Development of Individuality of Mind and Body.*

*Happy Holidays*

*Shihan Pete McMahon  
Shorinjiryu Kenjiyukai*





*Season's Greetings*



*Merry Christmas, Happy Holidays, and Happy New Year from the Kenyujokai Karate Club! This year's activities were highlighted by the thirtieth Annual Shorinjiryu Shinzen Shiai hosted by Hanshi Lubitsch and the Kenryukan Dojo, who did a magnificent job of preparing the facilities for a great tournament! The day was one of superb contests, only surpassed by the wonderful banquet that followed that evening. The night saw the awarding of great competitive accomplishments on the part of the students, which were recognized by Hanshi in the form of trophies! There were also some "interesting" musical tributes!*

# The True Meaning of Bowing

## conclusion



develop a profound sense of gratitude towards Kaiso Hisataka, for something beyond technical instruction. The element of respect found within the bow is superseded by a sense of deep gratitude and commitment toward the Master. The gratitude stems from the realization that someone who has gone before you has laid out a system of knowledge that has enabled you to better understand and learn about your inner nature and through this gain a better understanding of reality. Not everyone in life is given is opportunity. It is a rarity.

Most of the great religions of the world have at their core a practice of gratitude. Gratitude is known to open up the pathways for greater spiritual understanding. In this respect gratitude precedes true spiritual awakening. Without gratitude, spiritual development can not take place. This is a simple truth. A practice of gratitude is centred around the idea that we receive gifts each and every day and that we should recognize these gifts. By recognizing these gifts and our connections to those who provide them we grow. In Catholicism, for instance, the greater lesson is not learning

achieve that technical mastery for yourself and move into spiritual mastery, you should now be practicing a ritual of gratitude for being guided along the important path of spiritual self-discovery. The attitude of respect that hereto laid behind the bowing ritual is replaced with a deep and profound sense of gratitude towards the Master, the guide. A true emotional and spiritually infused gratitude will swell inside you for those helping you along your spiritual path. It is important to repeat that as a junior student you typically bow to a teacher's technical

mastery and you are thus recognizing something inside them that perhaps you wished you had. It is an external recognition. In your ignorance of the spiritual path, where all you see is the technical, you look upon the picture of Kaiso Hisataka and consider him solely as a great technical teacher and founder of a system of karate.

However, once you achieve a high level of technical mastery and you are able to start glimpsing the spiritual lessons that you are uncovering through continuous training, you now will

to give, as most people believe, but is in learning to receive and to have gratitude. This is due to the fact that in order to receive one must yield one's ego to the other, in a sense you become a servant of the other. Thus, the concepts of gratitude and receiving are directly linked and critical to the continued development the spirit.

Unfortunately, Karateka are willing to a certain extent to yield their ego in order to attain greater technical mastery but are often not willing to do so for the sake of spiritual development. They have little issue with dedicating themselves to a teacher for the benefit of technical ability but feel uneasy about letting go of the last vestiges of their ego in order to walk a true spiritual path. This creates a barrier to a fuller understanding of the ultimate purpose of the martial arts.

Once technical mastery is achieved it is paramount that the practitioner yields their ego and places themselves in a position to receive the spiritual guidance that will enable self-realization, self-actualization and enlightenment to develop. True self-directed learning, or only takes place once one the time when it appears that the practitioner has must rededicate themselves spiritual path and this a practice of gratitude, The true journey of the begins at this point.

Kaiso Hisataka technical and spiritual that system available to that he chose to do so an avenue to explore our to fully develop not just but as spiritual seekers. the special and true nature of karatedo practice is revealed and the seeker may now bow to Kaiso in deep gratitude for providing guidance along the spiritual path. The bowing ritual is no longer externally focused on the technical expertise of another.. The bowing ritual is centred around the internal experience of gratitude of the seeker for being allowed to receive the special nature of the lessons. Bowing to Kaiso in recognition of his technical mastery is fine, but it does a disservice to his memory and ignores the special nature of the true gift he has given us all: spiritual development. So the next time you bow in the dojo, especially to Kaiso, do so with an internal sense of selfless gratitude for the special gift you are receiving.

*True self-directed learning, or better said "discovery", only takes place once one releases the ego.*

better said "discovery", releases the ego. Just at to the outside world achieved mastery they to development along the can only be done through receiving and ego-release. martial arts only just

provided a system of development and made all. We must be grateful for it provides us with character in an attempt as technical masters

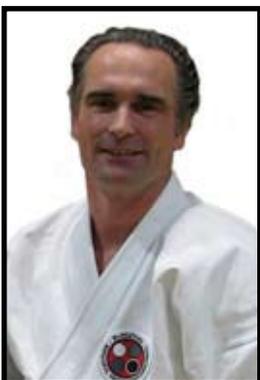
Once this is recognized development and made all. We must be grateful for it provides us with character in an attempt as technical masters



*Season's Greetings*

*This year we are working on adding new members to our club, and hope to see the return of some students who were on hiatus, for a number of reasons. I look forward to 2017 as being a great year for a new beginning for our country, and our club. At the banquet, Hanshi Lubitsch turned to me, and said." look what we have here....all the races getting along ,with loving attitudes,why can't the world do like what we do?" Hopefully our country will come together, embracing the wonderful cultural differences that make our country great!... "United we stand.... divided we fall!"*

*Regards ,  
Shihan Tony D'Avino  
Shorinjiryu Kenyujokai*



*Shihan Henderson is the chief instructor of Shorinjiryu Bubishi-do International Budo Institute in St-Laurent, Quebec.*



# PERCEPTION/DECEPTION

By John A. Mirrione, Hanshi



*Season's Greetings*



*Greetings to all,*

*Going into 2017, I hope everyone enjoys a year full of mental, physical and spiritual growth, prosperity and happiness.*

*Make this new year even better than your last not just throughout karate-do but throughout your every day life.*

*Nidan*

*Decland Paul-Roper*

*Shorinjiryu Kenryukan*



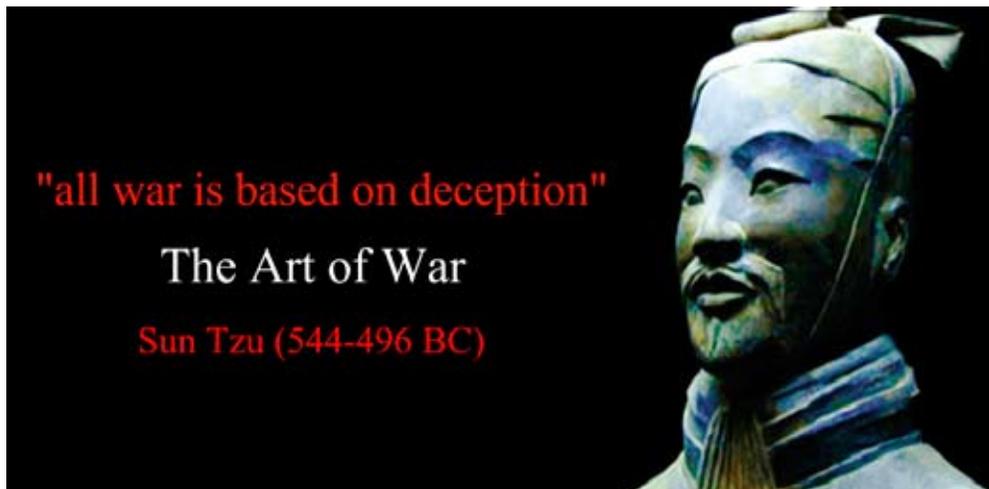
If someone tells a story that is false long enough, they begin to believe the story to be true. Those who have heard a lie long enough begin to believe the lie. Perception is a way of regarding, understanding or interpreting something. Deception is an act of fraud, trickery, deceit or just plain lying.

A few years ago, I was invited to a dinner so I could meet another Black belt from a different style. I was enthusiastic to say the least as I always like to meet fellow martial artists to discuss training methods and lineage. After a formal in-

troduction, we sat down after it had become clear to me that he did not know how to react to my bow. At first the conversation was congenial but then we got into the karate discussion. It started off with a quick apology from the karateka. He said that he was not a real black belt. Very quietly and most politely he said that he signed a one year contract for a thousand dollars that guaranteed him his black belt in one year. To his surprise he was taught by a person graded one level above him. He was then expected to teach someone one level below him at another session. Black Belts would drop by on occasion to be sure that the students were having fun and the instruction was going smoothly. He celebrated the day he received his Black Belt by taking his family out to dinner. He told me that telling his grandchildren that he was a Black Belt in karate made the financial sacrifice all worth it.

Although I found him to be a nice person, I kept our karate discussion short and instead spoke about other unrelated matters. This experience was a reminder of how lucky I was to have been part of the 1960s birth of Shorinjiryu in the USA. There were no promises of a black belt promotion but just a place of learning and hard work.

My Japanese teachers were exceptionally good at what they did and taught by example. We were not allowed to speak in class. We were required to just follow their movement without question. This school of karate was unique in that it did not resemble the other karate schools in movement or practice. What set us apart from all the other schools of karate was that we used a vertical punch, a lot of body and foot movement, 2 and 3 person prearranged fighting forms, full contact fighting, hitting using body armor, breath control, throwing techniques, weapons practice and most importantly, we were disciplined and respectful.



It was understood that if you speak you cannot listen so no talking was allowed during class time. From the very beginning of training with my teacher, it became evident that we were learning a truly unique martial art. Our vertical punch was strong and fast, breath control was utilized as opposed to the kiai.

This would allow us to do multiple techniques with more power and without hesitation. We were taught to hit with the heel of the foot to provide more penetrating power. The cornerstone of our system of karate was our body and foot movement (Tai and Ashi Sabaki ) which allowed us to escape being hit and then attack using the acquired momentum to seize the advantage. We practiced dropping the body, stomping the foot, twisting the hips while executing quick snappy follow through techniques. Emphasis was placed on the importance of retracting techniques as quickly as they were done. A intricate part of our classes was two and three person fighting forms (Yakusoku Kumite) which gave us a way of practicing fighting without the risk of being injured. Most importantly were the one person prearranged forms ( Kata ) that would enable us to practice techniques with timing and focus in a sort of moving meditation combined with a combative rhythm. As we advanced in our training which included inter-school competition every 2 months, upgrades in rank would be considered. As we advanced in rank, we would be introduced to weapons forms and more advanced empty hand techniques. Our teacher's goals were to give us the ability to eliminate our opponents as quickly and effectively as possible. Over time we, as seasoned practitioners of this great martial art, came to understand that we were responsible to uphold its traditions.

In conclusion, I would like to say, that being a practitioner of Shorinjiryu makes us part of a genuine martial art with a rich history where rank is recognized through many years of hard work and sacrifice.

There is no cover up here. We are who we are.



*Hanshi Mirrione is the semi-retired founder of Shorinjiryu Kenkokai Karatedo who lives in Boca Raton, Florida*



*Season's Greetings*



*PHEW!!*

*Can someone PLEASE, tell me where the last year has gone??*

*It has been a year of success and loss for our organization. The success of the 30th Annual Shinzen, the loss of Tashi Rich Alicea, to name just a couple pertinent happenings. The real loss here, though, is time. Time to train, compete, and learn. As we enter the New Year, ask yourself "did I give my all in my commitment to my training and development?"*

*I am certainly asking myself the same question.*

*May the New Year bring you peace, contentment, and a continued/stronger desire to be the best karateka you can be!!*

*Sensei Joey Van Winkle  
Shorinjiryu Kenryukan*

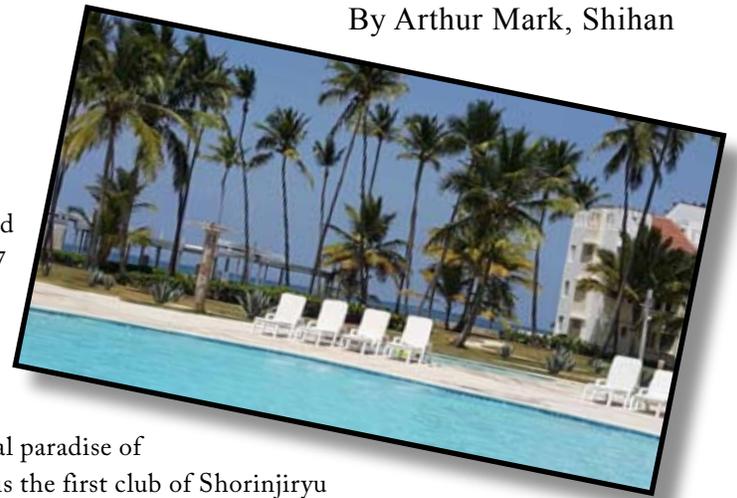




*Season's Greetings*

# Greetings from the Dominican Republic

By Arthur Mark, Shihan



# G

reetings

everyone. As we come to the end of 2016, and prepare for 2017 many changes have occurred w/ our Shorinji Arashiryu club. We have moved 1541 miles away to the Eastern most part of the Dominican Republic in the tropical paradise of Punta Cana. To my knowledge it is the first club of Shorinjiryu descended from the lineage of Kaiso Masayoshi Kori Hisataka in The Dominican Republic. Our club at this time is located in the Bavaro Bilingual School, which is a bilingual school that accommodates students from pre-Kindergarten all the way through High School graduation. So far it has been extremely rewarding and challenging at the same time. The majority of students do not speak English. I can speak some Spanish; however, I cannot speak German or Russian where some of the students are from. As we all know however, in Martial Arts we communicate with our bodies and encourage our students to mimic our movements.

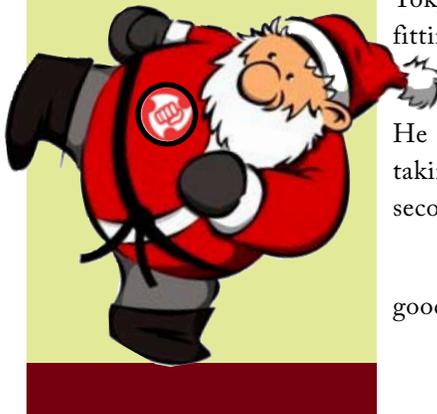
For me this has been an easy transition thanks to my teacher of 34 years Kaicho Tamon Kashimoto. Kaicho never permitted any talking in his class. You weren't allowed to ask questions. You weren't allowed to answer with a "YES" or "NO". A simple nod of the head and "OSU" would do. God help you if you were caught Yawning. You would feel the sting of a bamboo shinai somewhere about your body. I am looking at other locations in the area as well. I am also contemplating on a joint venture. I was asked to teach in a Brazilian JiuJutsu school, whose head Instructor is a very serious practitioner and competitor. He sees the value however in our more traditional Martial Art, and would love to offer his students the opportunity to partake in Shorinjiryu training as well. I will keep everyone informed as it develops.

It has truly been a blessing living here so far. I have the good fortune of waking just before sunrise and walking about 100 yards to the most pristine white sand beach with my Bo and Sai to practice Kata as the sun rises. This has been for me what I can akin to a religious epiphany for a Theologian. I extend and open invitation to anyone who visits Punta Cana to come here in order to have this same experience. It is truly exhilarating. We also changed our name from Tokyo Karate Club of New Jersey to Okinawa Karate Club of Punta Cana. I believe it is more fitting.

Farewell to Renshi Peter Hiltz on stepping down as Editor. He did a phenomenal job. Congratulations to Nidan Marc Riley on taking over his spot. I'm sure he will do an amazing job, as his focus is second to none.

I wish everyone a Happy and Healthy Holiday season filled with good fortune, prosperity, and positive vibes. OSU

*Shihan Mark is chief instructor of the Shorinji Okinawa Karate Club in Punta Canta, Dominican Republic*



# In Memoriam



<sup>n</sup>  
September 6, 2016, we  
lost a great proponent  
of Shorinjiryu.

*Tashi Richard Alicea  
succumbed to the  
devastation of cancer  
at the age of 64.*

*Tashi Rich was a  
member of Kyoshi Dan  
Hayes' Kenkukai school,  
a member of Hanshi  
Shunji Watanabe'  
Kenryukai/Watanabe  
Ha organization, a  
guest instructor of the  
Kenryukan and an  
ardent supporter of  
the Shinzen Kyokai.*

*He was a great believer  
in Shorinjiryu, but also  
an incredible intellect.  
But, he was also a  
great friend to all.*

*Our condolences to  
his family, fellow  
practitioners, and  
friends. Clearly, he  
will be missed by many.*



**Tashi Richard J. Alicea 1952 -2016**





**SHIN GI TAI**

MIND,

TECHNIQUE

& BODY



**KOKORO**

HEART/

MIND/SPIRIT

# SHIN (KOKORO)

By Shunji Watanabe, Kaicho



Our dojo is more than a place we learn to punch and kick. We practice multiple days a week to study an art form developed many, many years ago. Included in the art form are principles and eastern philosophy passed down by Kori Hisataka, Shinan.

Shinan taught the importance of SHIN GI TAI (mind, techniques & body) with the emphasis on SHIN or KOKORO. He felt that a perfect KARATEKA (karate practitioner) exhibits these three characteristics.



I have noticed a trend in how karate is taught at Shorinjiryu affiliated dojo's that is in direct conflict with the teaching of Hisataka, Shinan. Instructors are teaching sports karate or tournament style karate. Sports karate participants have a different mindset. They use sports tactics to win which loses the essential purpose of martial arts study. Shinan emphasized "I Ken I Satsu" which translates to one punch one kill. Parents of young KARATEKA would find the thought of their child learning how to "kill" unacceptable; so instructors have taken the initiative of changing the thought process behind karate and modifying the execution of techniques. But by changing the thought process, the "essence" of karate is changed so that what is being taught and practiced is no longer Kori Hisataka's karate.

KOKORO is the blending of the heart and mind. It is a person's spirit; it is their internal driving force. A KARATEKA with KOKORO is said to have a fierce determination to be successful and to never give up. They are said to have perseverance. NANA KOROBI YAOKI KOKORO (Fall down 7 times but get up 8 times.) KOKORO cannot be taught. But the instructor can facilitate the students learning so that they can be successful and flourish.

Our job as instructors is to return to the concepts and principles as taught by Kori Hisataka, Shinan. KOKORO is not an easy concept to translate, but it is our job to explain it to our students. It is our job to facilitate the learning process, so that the style as taught by Kori Hisataka, Shinan is not lost and forgotten.

Happy Holiday and Best Wishes in the coming New Year!



*Kaicho Watanabe is the Senior Technical Advisor of the Shorinjiryu Shinzen Kyokai, founder of the Japan Karate and Judo Center in Owings Mills, Maryland, as well as the founder of the Kenyukai Watanabe Ha Federation.*

# I KEN I SATSU

## *One Strike One Kill*

By Page Christis, Shihan



**T**his past Saturday at Japan Karate & Judo Center, we held a promotion test for our mudansha. One of our blacks belts asked the testers what “I KEN I SATSU” meant? No one responded. During the testing, we watched several of the karateka go through the motions, but their “Heart & Soul” was not there. Their waza/form was good; their movement/taisabaki was appropriate; but they were not putting forth the effort! They were not trying their best!

We are only on this earth for a short period of time. How do you want to be remembered? Do you want to be remembered as someone who just got by doing the bare minimum or someone who lived up to there full potential? We decide our own fate.

Happy Holidays & Best Wishes for the coming Year!



*Shihan Christis is the Senior Instructor and Administrator of the Japan Karate and Judo Center in Owings Mills, Maryland.*



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## **NINGEN SHUGYO**

**INTENSE  
PERSONAL  
STUDY OR  
TRAINING**

\*

## **SHUGYO**

**THE DAILY  
WORK TO  
REFINE AND  
PURIFY THE  
QUALITY  
OF LIFE OF  
INTENSE  
STUDY**

# Climb That Mountain

By Jim Griffin, Kyoshi



I recently embarked on a 3 day hike with my son, Tom, through rainforest a few hours drive from my house. My understanding of our adventure was that we would descend around 2500 feet into a valley carrying a 40 pound backpack, follow the river, make camp and have a relaxing time.

Well, this was correct up to a point, we did all of the above except for the relaxing bit. Tom informed me once we had set up our camp that we would be climbing Mount Monserrat (3500 feet) the following day. "See that mountain over there Dad, we're climbing it in the morning". He had some GPS co-ordinates to find the goat track up the mountain so it wasn't a problem for us, so he informed me.

We set out around 5:30 a.m. the next morning and eventually found what could be laughingly described as a track straight up the mountain, no bends, just straight up the mountain. Anyway, we started the climb and after an hour or so we could see the sky through the trees above which indicated we were close to the top, or so we thought. It proved to be a false summit which was then followed by another 3 false summits before we eventually sighted the real summit in the distance. I was taking

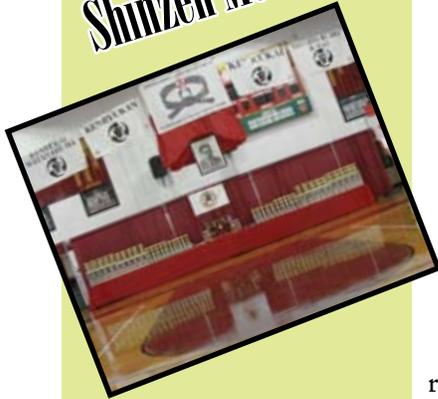
breaks every 100 feet by this stage to help my heart stay in my chest. Tom was encouraging me with gems like "it only gets steeper from here".

We made it, and the view over the valley and the other mountains was breathtaking and well worth the effort.

Climbing that mountain is not dissimilar to our Karate journey, our Sensei shows us the way to the start of our climb, we climb with his encouragement until we think we've reached the top only to find there is more climbing to be done. In fact, we never can reach the top of that mountain as every time we think we are close we realize there is so much more to be done.

But our Karate journey is also "well worth the effort."

*Kyoshi Griffin is the Asia-Pacific Regional VP of the Shorinjiryu Shinzen Kyokai as well as the chief instructor of Shorinjiryu Koshikai Australia in Queensland, Australia.*

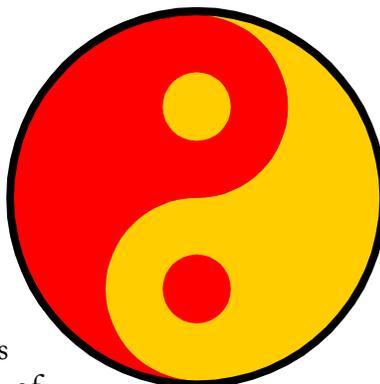


# Duality: Continuity or Change

By Larry Foisy, Renshi (4th Dan)

Translated by Michel Laurin, Hanshi (9th Dan)

**E**ven if life is constantly changing, (seasons, weather, health, etc.) human beings, in need of security, give themselves a false sense of being able to control everything. There is no being: no object remains identical to oneself; this is the center of the Buddhism philosophy, the rule of non-permanence and detachment.



This principle is also an integral part of martial arts, because all advanced budokas sooner or later see themselves confronted with that duality. Shorinjiryu, since the 60's, went through a lot of changes that made different Shorinjiryu branches evolve and express their karate differently, depending on their opinions and origins (Kori Hisataka, Masayuki Hisataka, etc.).

We have now arrived at the cross roads, and if the changes continue at the same pace as they have been, we will not be able to recognize the basics of Shorinjiryu within the next ten years.

I perceived a light of hope and longevity when we discovered that people around the world are presently working together to create an international alliance, which would allow the preservation of a few traditional Shorinjiryu katas, renzoku kumite, and other techniques. The mission is to unify and preserve the common root of Shorinjiryu through time, while allowing the personal development of individuality in mind and body to all karatekas and dojos.

I see this as a way to preserve Shorinjiryu while respecting the non-permanence of the development of individuality.

*Shinzen Memories*

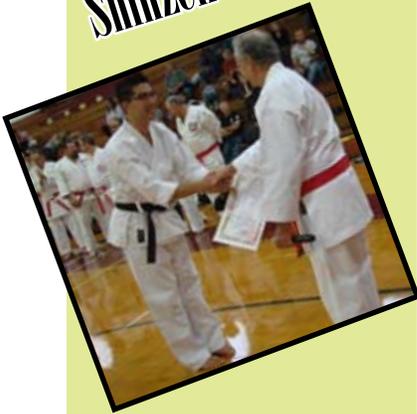


**Renshi Larry, myself, and the entire Shorinjiryu Shindo Family wish you all a Merry Christmas and a Happy New Year!**



*Hanshi Laurin is the Canadian Regional VP of the Shorinjiryu Shinzen Kyokai as well as the founder of Shorinjiryu Shindo Budo Kwai Hombu Dojo in Saugus, California. Renshi Foisy is the chief instructor of the Shindo Budo Kwai Dojo in Sherbrooke, Canada.*

*Shinzen Memories*



## To the Shorinjiryu Shinzen Kyokai

Hanshi, Shihan, Kyoshi, Renshi, Sensei, & Members,

**O**n behalf of the Kenshin members in London, Ontario, Canada, I wish everyone happiness, health, & good fortune for this coming new year 2017!



# Merry Christmas

&

# Happy New Year!



Shorinjiryu Karatedo State of Mind:

Spirituality, Individuality, Mind, and Body, are indeed the cornerstones of our shared passion for Shorinjiryu Karatedo, as descending from Kaiso Masayoshi Kori Hisataka. Although, as I've recently discovered Kaiso Hisataka was not the first to address and adopt the slogan and or philosophy, with the purpose of maintaining "Individuality!"

Recently to my surprise and interest, I discovered the writings & teachings of Dr. Goerg Simmel, Philosopher/Sociologist (~1903). That, what I believe should interest all Shorinjiryu practitioners, is the fact that this same interest for "Individuality" also resides in the teachings of Sociology!

Allow me to quote Dr. Georg Simmel: "The deepest problems of modern life flow from the attempt of the individual to maintain the independence and individuality of his existence against the sovereign powers of society, against the weight of the historical heritage and the external culture and technique of life."

Indeed, Shorinjiryu Karatedo "Individuality, Mind, Body & Spirit" extends well beyond the boundaries of the dojo?

Thank you,

Shihan Manny Hawthorne



*Shihan Hawthorne is the chief instructor of Shorinjiryu Kenshin Dojo in London, Ontario, Canada*



# W

## From the Editor...

elcome, it is always indeed a pleasure to have the Shorinjiryu family gather once again to enjoy and be edified by the sharing of our knowledge, wisdom, and diversity. As you may have noticed our Kyokai Shimbun has undergone a rather unique transformation. I hope you like it. Due to a changing of the guard so to speak, I would like to thank Renshi Peter Hiltz for his Herculean efforts over the years as webmaster and publications director. It will be daunting but I see the coming generation of Shorinjiryu black belt instructors living up to the task of passing on and improving upon our great karatedo traditions.

By way of a bit of introduction for those who do not know me, my martial arts background began at age six with boxing, Tang Soo Do and Judo from my dad who learned them in the military while stationed in Korea. A multi-sport athlete in high school and college, I continued my martial arts training in Shaolin Kung Fu and then Shotokan Karate as well as Judo under Kazumi Tabata Sensei at Amherst College. I have also trained in Brazilian Jiu Jitsu and Shito Ryu Karate and have been actively studying Shorinjiryu Karate since 1999 when I began under the tutelage of Brian Berenbach, Kyoshi-Emeritus of the Kenryukan school.

As Hanshi Myron alluded to in earlier messages, I am noted for having provided my photography skills in documenting and making available the many Shorinjiryu tournaments, workshops, and clinics spanning the last few decades. What he failed to mention was that with the exception of the 25th Annual and this past year (handled deftly I might add by Hanshi Myron and my good friend and fellow artist, Shihan Tony D'Avino respectively), I am also the person responsible for designing the logos and artwork for the Annual International Shorinjiryu Shinzen Shiai Tournament since 2007.

I thank all the black belts that nominated me to take over for Renshi Pete and responded to the call to provide the needed messages and materials for this issue. I look forward to receiving even greater cooperation, collaboration, and participation from many more as we reach back to our rich tradition and founders as we continue to inspire each other in looking to build a stronger future for Shorinjiryu.



Wishing you much warmth of the holiday season. May the Kyokai and all its members grow in health and prosperity in our evolving and training throughout the New Year.

Osu,  
Nidan Marc Riley  
Shorinjiryu Kenryukan



*Nidan Riley is the founder and chief instructor of Shorinjiryu Kenryukan Hachikenkai Dojo in Newark, New Jersey as well as a senior instructor at Shorinjiryu Kenryukan Stelton Dojo in Edison, New Jersey.*



### Stelton Dojo Black Belts

*Sensei Jason Berenbach, Nidan Marc Riley, Shodan Vineela Jonnalagadda, and Kyoshi Emeritus Brian Berenbach*



## Tentative Schedule of Special Events 2017\*

January	June
Saturday 7th	Saturday 17th
Kagami Birake	Kenryukan Spring Regional
	Father's Day Recognition Tournament
February	Brooklyn, NY
Saturday 11th	
Kenryukan Winter Regional	August
Brooklyn, NY	Saturday 5th
	Panamerica Koshiki Tournament
April	Las Vegas, NV
Saturday 1st (tentative)	
Watanabe-ha Annual Tournament	October
Maryland	Saturday 7th
	31st Shorinjiryu Shinzen Shiai Tournament
May	NYC
Saturday 6th (tentative)	
Central Jersey Youth Tournament	November
Edison, New Jersey	Saturday 18th (tentative)
	23rd Island Budokan Invitational
Saturday/Sunday 27th-28th	Long Island, NY
Shindo Budo Kwai Tournament	*We will update this tentative calendar
Sherbrooke, Canada	as more information is sent in.



## A Thought

by Hanshi  
Myron Lubitsch

One problem that I have observed over the years is that of scorekeepers. We need more. Clearly, we appreciate parent volunteers who give up their time to assist at our events and at times, it is clearly a thankless job replete with frustrations, long hours, inability to view their own children's performances, etc. We all have our own personalized curriculum for students, why not include teaching scorekeeping as a requirement for promotion from the 5th kyu green and higher. I have already instituted such a program. Additionally, Kyoshi Dan Hayes has agreed with my idea and began his own program.

If you already have such a program great if not give it a try. Just a thought.



**Scoring Table Volunteers** Sensei Dr. Henry Chicaiza, MD, Julia Quijano, and Kenryukan parent Erick Chanax



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