

# THE ALLIANCE

THE OFFICIAL NEWSLETTER OF THE IMMAA

THE ALLIANCE JUNE 2010

## IMMAA NEWS

BY Hanshi Stephen Lonsdale

The Kenkojuku Karate of South Jersey dojo hosted the first IMMAA summer event on June 5th, 2010. Sensei Andrew Faupel, Founder and Chief Instructor of the KKSJ hosted me, presenting a seminar on *Kuzushi* based on my book, **THE SPIRITUAL ENERGY WAY**.

Students learned through specific exercises based on Judo and Seishindo, the importance of balance and the inherent weakness of stances. Using the concepts of *maai* (distance), *kamae* (stance), *tai sabaki* (movement), students were able to steal balance from *uke*.

The Five Principles as identified by Seishindo are: *atemi*

(striking), *kansetsu* (joint-lock), *otoshi* (a throw using the body as fulcrum), *nage* (a non-fulcrum throw) and *shime* (strangulation/choke). They appear in every martial art, though with different emphasis. **The Five Concepts** are: *maai* (distance), *kamae* (stance), *tai sabaki* (movement) *kuzushi* (stealing balance) and *kokyū ho* (the way of compatibility).

KKSJ student, Kelly, throws Sensei Faupel in a defence from a front strangle. Photo by Brian Drouin.



**The Five Mental Attitudes** are: *kime* (focus), *seishin* (directing focus), *zanshin* (retaining focus), *mushin* (no mindedness) and *soshin* (beginner's mind). The Principles, Concepts and Mental Attitudes are present in all martial arts. They are identified in

Seishindo and the seminar taught the fluidity of these ideas by demonstrating breaking balance using *atemi*, and *kansetsu*. The concepts of *maai*, *kamae* and especially *kokyū ho* were seen in the techniques being taught. KKSJ students diligently applied these principles and concepts in breaking down an opponent's balance while defending against a choke.

The Concepts and Mental Attitudes are not just for use in martial arts practice but can be applied in every day life as sound strategies for leading a balanced life. This is explained in **THE SPIRITUAL ENERGY WAY**.



Sensei Faupel throws Sensei Max.



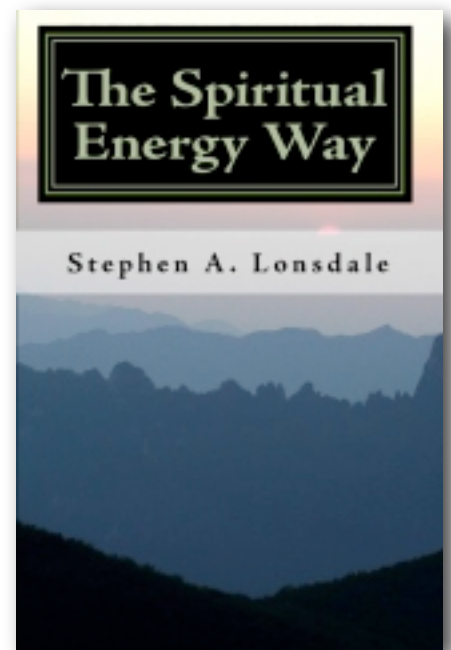
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# MUSHI NO SHIN (MIND OF NO-MIND)

By Shihan Jonathan Kruger



Any one who has practiced the martial arts for some time has come to the point of moving into a technique without thinking about the movements of the technique involved and has found the opponent flying through the air to his own surprise. Through the years I have practiced with the different Japanese Sensei, they all say this is moving and applying a technique with out any thought of the mind.

This is called **Mushin No Shin**; Mind of no mind; a mind so free from internal hindrance and conscious over-control that it will act on a pure and logical level, doing exactly what is required with perfect efficiency. The active phase of *Mushin No Shin* is *Musoken*; an action taken without thought.

In 1995 while preparing to represent Zambia at the world judo championships held in Japan , preparing and training in Osaka , Japan, I was told by my Japanese

judo teacher Sasaki Sensei 7th dan, to encourage me to train to the point of *Mushin no Shin*, which is achieved through repetitive training. Drills were performed over and over again in order to program certain movements into the brain until they become reflex actions . Once this is accomplished *Mushin No Shin* will trigger those movements when needed. It was some of the hardest judo training I had ever gone through in my life. I was trained in certain throws called the *Tokui-waza*, favorite techniques, and practiced various kinds of *Uchikomi*: Fitting in ;repeatedly practicing throwing techniques, until my subconscious mind took over my movements. The Japanese judo Sensei believe that in order to achieve this level of judo certain movements must be drilled in the body twenty thousand times. During *uchikomi* practice, when the pre-arranged number of repetitions was performed (100 per throw, four or five throws, was not excessive at this serious level), one full power throw was executed to finish off each *Tokui-waza* at the end. The conscious mind is generally incapable of thinking fast enough in a crisis, and is often encumbered by emotional reactions. The subconscious mind does not have these limitations. It is able to work at speed of reflex and instinct. In the heat of battle the reflex of the subconscious mind, takes over and fights with maximum efficiency. A Japanese Kendo master once said to me; The great mistake in swordsmanship is to anticipate the out come of the engagement; you ought not to be thinking of whether it ends in victory or in defeat. Just let nature take its course, and the sword will

strike at the right moment. I believe it is the goal of every martial artist to reach this level in their art. But this can only be achieved through many years of constant hard practice and total commitment to training when ever you are in the dojo. And a lot of patience is needed to reach this level. The late British judoka, Trevor Leggett, Kodokan 6th dan, once wrote about his teacher in Japan telling him: Remember that, as one teacher told me, you are trying to outwit not the opponents brain but his bodily reactions in contest he has no time to think but relies on the reactions of the body as trained in judo ”And the body (added the teacher) is quite a stupid thing!” Master swordsman Odagiri Ichiun(c1600) used the phrase, *Aiuchi* (mutual striking down) to describe *Mushin No Shin*. It means: paying no attention whatever to the outcome of the contest, being not at all concerned with the question of coming out of it safely or not. When a man faces a deadly situation in this frame of mind , he is the most resolute, the most desperate, the most daring person, before whom no enemy can stand unless himself has come to the same resolution.



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