

念力

再々春日

京逸



NENRIKI DOJO
50 YEARS



12 March 2016
London South Bank University

“However much skill is acquired in technique, the strength of endeavour alone is not good enough, everything depends on **NENRIKI**”.

- the priest Jion, founder of the Nenryu, 500 years ago

FOREWORD

This leaflet is put together as part of the 50th Anniversary celebration of the inception of Nenriki Dojo. It is written by our current dojo leader Victor Harris and prepared with contributions from many Nenriki members. Many thanks for sharing this momentous occasion with us.

-Nenriki Dojo, 2016

Programme of Events

13:00	Words of Welcome and Introduction of Osaki Shintaro
13:05	About the Nenriki A brief verbal explanation of the meaning of ' <i>Nenriki</i> ' and a message from Dr Ito
13:10	A short exposition of the three-part cut - preparation, execution, and conclusion (<i>Nenriki - Fusho - Zanshin</i>) by Nenriki members
13:20	Warm-Up
13:30	Kendo keiko with Shintaro Osaki Sensei
14:15	Tea Break
14:30	Ono-Ha Ittō Ryū
14:40	Free jigeiko
16:00	End of keiko - ' <i>rei</i> '
16:05	Group photographs and 'visitor's book'
16:20	Toast
16:30	Reminiscences and showers
17:00	Hall vacated
Afterwards	Welcome Party at The Rising Sun 98 Harper Road, SE1 6AQ

THE MEANING OF NENRIKI

loosely based on extracts from the
1966 publication 'Nenriki' by the late
Dr Itoh Kyoitsu (*below*)



The word Nenriki is composed of two characters, 'Nen', and 'Riki'. The second character 'Riki' in itself means strength, or power, and has straightforward meanings when used in combination with many other characters. The first character 'Nen' is less easily definable, but has the following connotations according to the 'Kakugawa Kanwa Chū Jiten' dictionary.

1. To think
2. To learn
3. To chant, or read
4. Used as the number twenty in some applications
5. To moderate, take care, or refrain
6. An extremely short interval of time in Buddhism

According to a number of other dictionaries the two characters together mean something like '*The strength of resolution*' or '*The strength of single-mindedness*'. In Buddhism, Nenriki can mean a spiritual strength brought about by chanting the Kannon kyo sutra, but it has different meanings according to other sutras.

In case of emergency, human beings are capable of exerting enormous strength over a short period of time. That strength can be nurtured in Kendo training as '*Nenriki*'.



Japan, 1960's
Victor Harris, Hashimoto Kiichiro Hanshi, Otaki Goro Toshin



Kawasaki Dojo, April 1968
Ono Jusei Hanshi, Hashimoto Kiichiro Hanshi, Otaki Goro Toshin

Many generations before the time of the founders of the great Edo period Kendo schools, a monk named Jion is said to have founded the Nenryū school. According to the '*Kensei Hitsubun*' of Mizukami Junya, Jion is reputed to have said '*However excelled one might be in technique, strength alone is insufficient. Everything is Nenriki*'. Whatever the historical truth of this, it is recorded that the Ittō Ryū and other schools, which became established around the end of the 16th century, derived instruction from swordsmen who were descended from the Nenryū tradition.

The way to practice is through '*ki-ai*'. *Ki-ai* cannot be satisfactorily explained in words; rather it must be attained by each individual practicing with all one's energy, instilling vigour into the lower abdomen. An instantaneous combination of spiritual and physical strength can be brought about through the stimulation of the central nervous system with *ki-ai*. It is the generation of strength infusing the whole body in an instant.

According to the late Ogawa Chūtarō 9th Dan, repetitive practice in order to learn one technique correctly, even though it may take many years, results in the power of concentration emerging in one's heart and body. It is Sanmai (*Sanskrit* Samadhi).

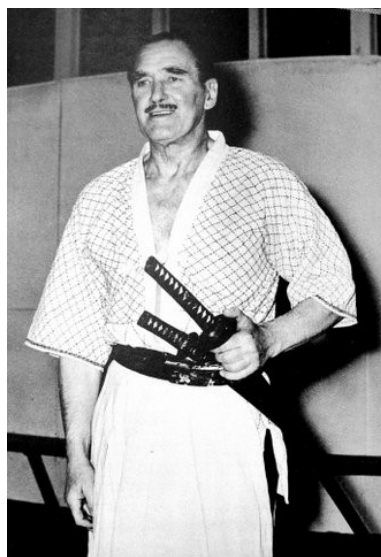
THE STORY OF THE NENRIKI DOJO FROM TRINITY SCHOOL TO ROCKINGHAM COMMUNITY CENTRE

Nenriki Dojo 1967



Charles Lidstone, centre, (in no particular order) front, Osaki Shintaro, Roald Knutsen, Ohtaki Goro, Chad Divers, Sidney Divers, Yamagishi, Mike Tucker, Okimitsu Fujii. Back; Vaughn Williams, Mike Dickinson

Right; Charles Lidstone



The Nenriki Dojo was given that name by the late Dr Itoh Kyoitsu Hanshi (d. 1974), the founder of the Seijudo Kendojo in Tokyo, where our first teacher Osaki Shintaro, guest of honour at our 50th Anniversary Celebration today, practiced Kendo during his undergraduate years in the Department of Literature in Meiji University.

Osaki Shintaro undertook a two-year course in Baking Technology between 1966, the year of our founding, and 1968 in the Borough Polytechnic, now the South Bank University, in whose sports hall we meet today. This was to be the reason for the existence of the Nenriki Dojo. The Nenriki Dojo was established with the great support of Dr Ito, the All Japan Kendo Federation, and the Japanese Foreign Office, to provide Osaki with immigration requirements at the time required in order for him to study at Borough Polytechnic, with backing from leading British Kendo practitioners including our first President Charles Lidstone, in whose memory we host the annual Kyu grade Lidstone Taikai.

Dojo Leader's course , 1975



Clockwise from back (left to right): John Howell, Terry Holt, Leonard Bean, Geoff Salmon, Alan Oliver, Mike Mulrooney



Okimitsu Fujii & Jock Hopson

During Osaki's time in London there were many visitors from Japan, among whom Fujii Okimitsu remains active today, and who was entrusted with the keep of the dojo when Osaki returned to Japan. A number of Nenriki members from those early two years remain active in Kendo, who although in some cases having moved away from London or established new dojos, are always regarded as members of the Nenriki. Also a number of prominent BKA kendoka gave great support to the Nenriki from the early 1970's, and several members from those days continue to work to maintain our aspiration of high level Kendo study.

The Nenriki Dojo is often described as the '*Premier Club in Europe*', but it is not always realized what part the Nenriki has played indirectly in the establishment and growth of the BKA.

From among the membership of the Nenriki there emerged a number of teachers who formed the other London clubs, starting with the Mumeishi and Hagakure. The Nenriki was a founder member of the reformed early British Kendo Association (Japanese: *Eikoku Kendo Renmei*), and founder member of the European and International Kendo Federations. The Nenriki has also always provided BKA officers in time of need, and supported our international activities. The British Directors, Vice Presidents, and Presidents of those Associations have come from the ranks of Nenriki members.



*Dr. Ito Motoaki
President of the Seijudo Kendojo*



*Nakakura Kiyoshi 9th Dan demonstrates Iai in the Nenriki Dojo
'Bull Ring', 1969*

Although being only a small building, our Mother Dojo, the Seijudo numbered many high grades among its members and in its heyday several 9th dan teachers were frequently to be found there on Saturday evening sessions. Among them the late Ono Jusei and his son Ono Torao propounded the philosophy of the Ono-Ha Ittō Ryū school of Kendo which has been central to our vision for the Nenriki since 1971. Osaki studied under both those masters, and also under the late Ogawa Chūtarō (9th dan).

Around the same time as the formation of the Nenriki Dojo, Dr Itoh also named the Zanshin Dojo in Bristol. Dr Itoh also gave us the calligraphy of the words '*Nenriki*' which is reproduced on our tenugui and zekken.

Nenriki Dojo, 1966



*(In no particular order) Paul Burrell, Scott Huegel,
Mike Tucker*

In celebration of our 50th anniversary Shintaro Osaki has brought for each of us a tenugui with two characters of Japanese calligraphy 'FUSHO' written by Dr Itoh Kyoitsu with a dedication to his pupil Osaki written fifty years ago. The word 'FUSHO' can be translated as 'WITHOUT HESITATION'.

The three words 'NENRIKI', 'FUSHO', and 'ZANSHIN' can be thought of as the three requisites 'Preparation, Action, and Conclusion' as discussed in detail in the booklet 'Kendo and the Formation of the Human Being', which was translated into English for the occasion of the forty-fifth anniversary of the foundation of the Nenriki Dojo five years ago and which is offered for you to take away with you today.

This three-part concept is what we apply to our basic (*kihon*) study, which you will find described in the first pages of all books on Kendo, the '*shomen uchi*', a large cut following the natural path of the shinai. Nenriki Kendo aims to discover the essence of Kendo through this basic, original large cut. Today we are going to demonstrate our attempts to follow this basic practice, in which the highest point of Kendo is to be discovered.

THE STANDARDIZATION OF KENDO



*Lidstone Taikai in the early seventies
Victor Harris and Bob Jarvis show 'Jodan no Kasumi' from
the Ono-Ha Ittō Ryū kata*

*Seated before the Lidstone armour, left to right,
Osaki Shintaro, Sidney Divers, John Clark*

Kendo as we practice it today was distilled in the Meiji era from the methods of many ancient traditional schools of Kenjutsu, of which probably the most influential in formulating the use of dōgu and shinai and the methods standardized in the Nippon Kendo Kata was the Ono-Ha Ittō Ryū .

ONO-HA ITTŌ RYŪ SCHOOL OF KENDO

A few words of explanation



Ono-Ha Ittō Ryū practice, 2008

Back row, left to right, clockwise; Derrick Thirwell, Gavin Brammel, Brett Cowie, Oliver Burrows, Jaroslav Zamba, Andre Beckley, Seb Savory, Zeke Li, Naseem Hudroge, Josh Callum, Glen Santos

Front; Mike Tucker, Vaughn Williams

The founder of our school, Ito Ittosai Kagehisa, passed the licence of the school to Ono Jiroemon Tadaaki, hence the name Ono-Ha Ittō Ryū (Ono faction One Sword School) , in the early 17th century. Ito Ittosai Kagehisa had studied under Kanemaki Jizai Michiie, whose lineage is said to extend back to the priest Jion, the founder of the Nenryū (hence the name *Nenriki*) in the 14th century. Kagehisa eventually defeated his teacher Kanemaki in contest with the benefit of his enlightened 'Ittō' ('*One Sword*') concept. By the end of the 17th century there were branches of Ittō Ryū in Aizu Province and elsewhere, and two main branches of the Nakanishi-Ha and the Tsugaru-ha. The Ittō Ryū School became the official school of Kendo for the Tokugawa Shogunate in Edo (now Tokyo).

Dr Sasamori Junzo inherited the tradition from Tsugaru Yoshitaka, the eleventh generation of the Tsugaru group, Genjiro Takaaki of the Yamaga line, and Nakabata Eigo who had been connected with Asari Yoshiaki and his great pupil Yamaoka Tesshu. At the same time, the '*Sword Saint*' Takano Sasaburo had inherited the tradition of the Nakanishi line through his father and grandfather.

THE FIRST OF THE KATA – HITOTSU GACHI (ONE VICTORY)

Loosely taken from the teachings of
Dr. Sasamori Junzo (*below*)



The first kata is called *Hitotsu Gachi* (*Single Victory*). This kata introduces *kiri-otoshi* (*cut down*), which is both the first and last method and is vital to the whole kata. It was always said that Ittō Ryū starts and finishes with *kiri-otoshi*. It is a technique that is used in many variations throughout the whole kata. *Kiri otoshi* does not mean to cut down the opponent's attacking sword, and then to cut him as a second action. It means to see the emergence of the opponent's cutting attack, to be not taken along by it, but to advance and win in a single rhythm. This means that by one technique you have defended yourself by cutting down the opponent's attacking sword, and cutting the opponent in two within the same single rhythm. In short, a single action contains two actions. By cutting straight and true the opponent's sword is dashed aside, and by dashing the opponent's sword aside simultaneously the opponent is hit.

Well, this could result in '*ai-uchi*' (both hitting at the same time) – so how is it possible to win? To attain this we must first cut down our own self (*kokoro*) from the start. To cut down one's self means to cut down that self which does not want to die, or which does not want to be hit by the opponent. That is to say, seeing the opponent coming to cut our '*men*', even though it is human nature to want to avoid the danger and retreat, we first cut down that '*self*' which is afraid of the danger, and advance with sufficient '*kiai*' as if to say '*come on then!*', and then the keen sword point of our '*self*' becomes the sharp sword point of our sword, and we cut down the opponent's sword rendering it ineffective. Our sword point is alive and we win. If at that time the opponent withdraws, and we therefore fail to cut him into two halves, our sword, having cut down the opponent's sword, continues forward to thrust at his throat, or at his abdomen. This does not mean to do the *kiri-otoshi* and then renew with a '*tsuki*' attack, but it is a violent *kiri-otoshi* *tsuki* ('*a cutting-down thrust*') in one motion. *Kiri-otoshi* is perfect victory, and it is necessary to practice ('*keiko*' – 'the repetition of old things') diligently in order to attain it.



*Ono-Ha Ittō Ryū practice, at Weybridge, 2011
Demonstration by Victor Harris and Errol Blake*

In the first kata Uchigata indicates that he cannot stand up to the *kiri-otoshi* and steps back to reform his '*kamae*' in '*hidari-jodan*', whereupon Shigata steps forward with the right foot leading and cuts (his '*kote*') with '*sen sen no sen*'. This does not mean just concentrating on his left '*kote*', but to cut that which is before us straight down from the far reaches of Heaven down to the depths of the ground. The spirit of this moment is the '*Great Void*', or '*Enlightenment*' - '*Nirvana*', a phenomenon beyond intellectual understanding, and there is no defence against it, as nothing can prevent a raging torrential flood from cascading into a valley.

A number of members of the Nenriki and friends meet regularly at Weybridge to study Ono-Ha Ittō Ryū Kenjutsu. As part of our year of celebration the Nenriki dojo will be running a course in Ono-Ha Ittō Ryū later in the year which will be announced on the BKA website.

NENRIKI THROUGH THE YEARS

*A few photos of past and present members spanning from
1960's to the present
a summary of photos exhibited*



*Hiroki Restaurant, Swallow Street, 1967
Above: left to right; Jeff, Bob Jarvis, Mike Dickinson, Ohtaki Goro, Sydney
Divers (centre) RA Lidstone, Shintaro Osaki, Peter, Cyril Chadwich, Fujii
Okimitsu, Ric Scholfield, Mike Tucker*

*Below: standing, left to right, John Webb, Errol Blake, David Wiseman,
Ted Taylor*





Above: left to right; Ray Turner, David Wiseman, George Dockway, Errol Blake, Mike Davies, Victor Harris, Charles Beck

Below: Deborah Hopson, Mike Mulrooney, John King, John Richards





Above: left to right; Jock Hopson, Len Bean, John Howell,
Jean Paul Tuvi, Terry Holt, Mike Davies, Fujii Okimitsu

Below: At the Rising Sun pub, 1982
Left to right; Charles Beck, Victor Harris, Victor Richardson,
Errol Blake, Peter Gibson





British Squad at the Nenriki, 1981

Above: left to right; John King, Peter Wells, Ken Povey, Mick Taylor, Trevor Jones, Jock Hopson, Mike Davies, John Webb

Old Imperial Bar, Imperial Hotel, Tokyo, 1988

Below: Victor Harris, Sakai Koichi, Tony Palmer, Mr. and Mrs. Watanabe Yoshiaki, Tsuyako Palmer, Itoh Sumiko



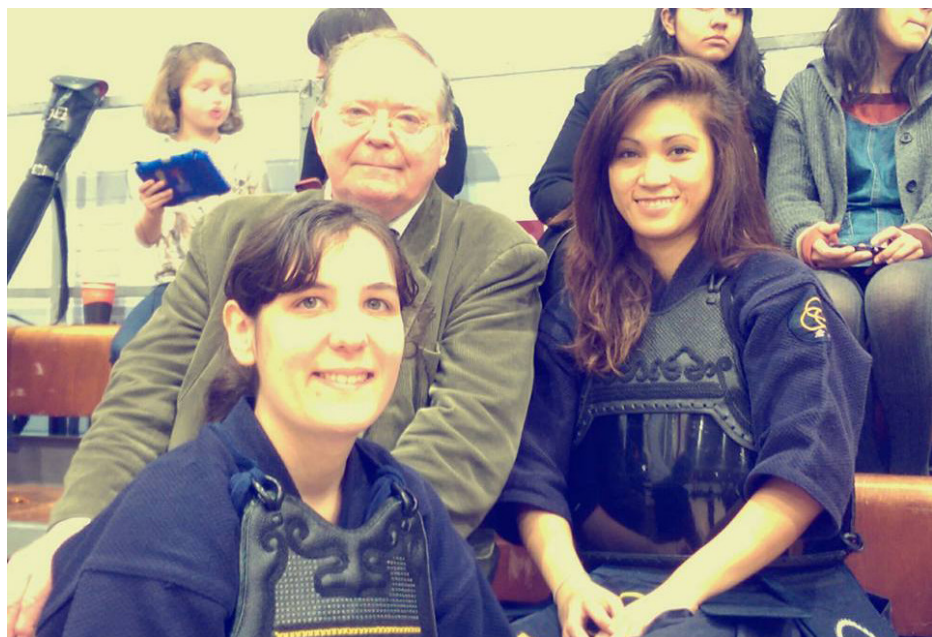


Above: London Cup, 2011

Left to right, Victor Richardson, Andre Beckley,
Oliver Burrows, Sharen Sim, Derrick Thirwell, Young Park,
Tomasz Rogut

Below: Mumeishi 3's 2015

Victor Harris, Marion Wagner, Fides Desacada



Nenriki 50th 2016



Above: Katsuya-san's visit, Rockingham Community Centre, 2015
 Left to right, Simon Morioka, David Finch, Oliver Burrows,
 Katsuya Masagaki, Edwin Raymond, Victor Harris, Errol Blake, Seyi
 Ogunyemi, Marion Wagner, Tony Palmer, Naseem Hudroge

Below: At the Rising Sun pub, 2016
 Left to right; Satsuki Harris, Victor Harris, Tony Palmer,
 Davide Catalano, David Finch, Tsuyako Palmer, Osaki Shintaro,
 Simon Morioka, Victor Richardson, Edwin Raymond





Errol Blake and Victor Harris in the old gym at Chaucer Institute
(before it was demolished to make way for the Globe Academy)

Photos from the early years of Nenriki, courtesy of John Howell, Jock Hopson, Errol Blake, Tony Palmer, Tsuyako Palmer, Victor Harris, Mike Tucker and Charles Beck. Subsequent photos have been kindly shared by Oliver Burrows, Zeke Li, Seyi Ogunyemi, Naseem Hudroge and Fides Desacada.



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