

天神真楊流柔術

TENJIN SHINYO RYU JUJUTSU



**By Paul Masters Menkyo
Kaiden**

INTRODUCTION

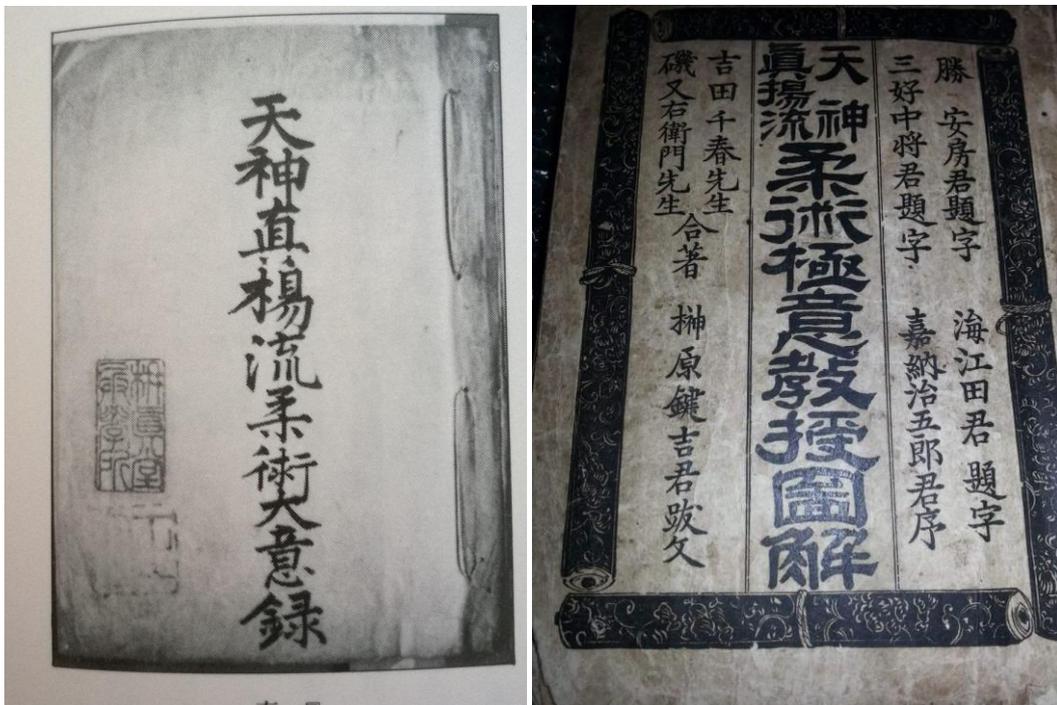
Tenjin Shinyo Ryu is Hito Nage, Hito Shime, Hito Ate, Hi Satsu Ju-Jutsu -one throw, one strangle, one strike certain kill Ju-Jutsu. It is recognised as a Kobudo- one of the traditional martial arts of Japan and therefore one of Japan's cultural heritages. It emerged around the late Tokugawa Bakufu period and was founded by Iso Matauemon Ryukansai Minamoto No Masatari. The origin of the schools teaching came from two older styles of Ju-Jutsu namely the Yoshin Ryu founded in the late Tokugawa period -ca 1660- by Akiyama Shirobei Yoshitoki and Shin no Shinto Ryu, which was created by Yamamoto Tamizaemon Hidehaya. Both of these schools teachings have been preserved and perpetuated within Tenjin Shinyo Ryu.

Kobudo emerged first as techniques of warfare and through long years of experience, adaptation and addition the Samurai warriors of Japan put their heart and soul into their perfection. These same techniques along with the spirit of Kobudo have been handed down to present day and are now being recognised and appreciated throughout the International community. Kobudo refers to martial arts established prior to the Meiji restoration of 1868. From a broad perspective today Kobudo training cultivates a healthy body and mind and as such is a path leading to the development of society and world peace.

Judo founded by Kano Jigoro in 1882 incorporated many of the secret technical aspects of Tenjin Shinyo Ryu including the Gohon Kuden Katas -five oral transmission forms- known as the Itsutsu - no- kata in Judo. Other techniques incorporated into Judo from this Ryugi -style method- were seoi nage - shoulder throw- koshi nage -hip throw- ashi barai -foot sweep- osoto gari - large outer reap- sumi kaeshi -corner throw- yoko guruma -side wheel- hara gatame -stomach armlock- ude hishigi -arm break- ude garami -arm entanglement- hadaka jime -naked strangle- sode guruma -sleeve wheel-and so on.

THE HISTORICAL BACKGROUND OF TENJIN SHINYO RYU

The history of the schools foundation is to be found in one of its most treasured documents called the Tai-I-Roku. This document is based on a Zen tradition which is known as 'Mondo' - which is a form of questions and answers session between disciple and teacher and was written by Terasaki Nin Nori, one of Iso Matauemon's top students, when he questioned the founder on the traditions, spirit and psychological aspects of Tenjin Shinyo Ryu. There was also a book published in Meiji 16 -1884- called the Gokui Kyoju Zukai, written by Iso Masayuki and Yoshida Chiharu, which also gives the history. Both give similar accounts but it is probable that the book took the information from the Tai-I-Roku which pre-dates the Gokui Kyoju Zukai.



Tai-I-Roku Gokui Kyoju Zukai

The Tai-I-Roku states that the founder of Tenjin Shinyo Ryu was Iso Matauemon Ryukansai Minamoto No Masatari. He was born in Matsuzaka a prefecture of Ise. His birth name was Okuyama Hachiroji Masatari. When he was a child he became very interested in Bu-jutsu (martial arts) and at the age of 15 -1802- he travelled to Kyoto to become a student of Hitotsu Yanagi Oribe of the Yoshin Ryu -303Te-. After the death of his Yoshin Ryu teacher he then went onto to study Shin No Shinto Ryu under Homma Jouemon -68 Te- for six years, learning the okuden -deeper teachings- of this system.

Around 1815 following the study of Shin No Shinto Ryu Iso Matauemon embarked on a musha shugyo -travelling around the country seeking contest matches with official instructors of each feudal domain. Throughout the three years of this discipline he remained undefeated. During this period he visited the village of Kusatsu Omi of Shiga Ken prefecture where he stayed and taught Ju-Jutsu. At this time it happened that a group of villains, threatened the residents there. Iso decided to get rid of them and aided by his able student Nishimura Sotonori Osuke he waged a savage fight with more than one hundred adversaries. Iso and Nishimura completely defeated their opponents and from this experience Iso realised the importance of Shin No Ate -true strike and Seiriteki Jakuteno Tsuku-pressing the physiological weak points of the body- when fighting multiple opponents. Following this experience Iso researched Shin No Ate further and since that time it became a very important teaching of the Ryugi.

In 1818 when Iso was around 31 years old he travelled to the Kitano Tenmangu shrine in northern Kyoto and it is here that he named his new Ryugi Tenjin Shinyo Ryu. He took the word Tenjin in honour of Sugawara Michizane who is enshrined there. Sugawara is also known as the deity Tenman Dai Jizai Tenjin after he acquired the characteristics of this deity. The kami Tenman Daijizai Tenjin is a combination of the Tenjin deity Rajin -god of thunder- and Fujin -god of wind- who rule the weather. It is believed that during Iso Matauemon's stay at the shrine while meditating he received a revelation from the kami Tenman Daijizai Tenjin, a storm brewed and he became enlightened by how the yanagi -willow tree- branches yielded against the strong winds of the storm and without breaking they would return with a powerful whipping force. From this enlightenment he created the 20 Nagesute Katas -to dump and throw away. He then combined the words Shin and Yo the two kobudo styles he had studied previously. Therefore the Kitano Tenmangu shrine is a sacred place for Tenjin Shinyo Ryu and before the Meiji period 1868 Tenjin Shinyo Ryu practitioners would perform embu -demonstrations- there.

Iso was invited to Edo-now present day Tokyo to become a vassal of the Tokugawa Shogunate and where he was to teach at the Kobusho- the official training Institute of military arts. During this time he also opened a dojo in Otamagaike now known as the Kanda area of Tokyo. Both classes proved to be extremely popular and it is said that Tenjin Shinyo Ryu was the most famous Ju-Jutsu Ryugi at that time (around 1860) with more than 5000 students. Ryuso Iso Matauemon Ryukansai Minamoto No Masatari died in 1863 at the age of 76. It is believed that his grave is located in the Ryogenji temple in Asakusa, along with Iso Masanobu the fourth generation head master.

CHARACTERISTICS

Nearly every kobudo Ryugi has its own unique characteristics Tenjin Shinyo Ryu being no exception. Characteristics of a Ryugi are fundamental for correct practice.

The Keikogi -training uniform

This is similar to that of Judo except that the jacket and trousers are always white. On formal occasions such as an Embu-demonstration-a black hakama-divided skirt and a Teppii-iron protector is also worn. Training practice is performed by kata keiko-form training and is practiced in pairs, with one person known as the Torimi-the person who applies the technique and the Ukemi-the person who receives the technique.

The Kake Goe-shout

During the practice of the kata forms there is the kake goe also known as the kiai. In Tenjin Shinyo Ryu the kake goe is made by uttering a fairly high-pitched sound, by closing the mouth the breath is compressed down to the tanden where the KI is stored.

The Tenjin Shinyo Ryu Ju-Jutsu Genri-The original principles of Tenjin Shinyo Ryu

The ryuso Iso Matauemon created these principles while meditating at the Kitano Tenmangu shrine by observing the willow tree yielding in the wind. The original words used by Iso Matauemon to describe the Ju-Jutsu Genri are ***“Junan naru miomote, karada no chushin o tadasu. Aite no kiryoku no hagashi, sakara wa zu yoku henka ni ouji, ki o tsuite kuzushi seisuru.”*** -By a soft and flexible body keep the body centred and balanced taking the enemy's energy and power without directly opposing him, responding to any of the enemies changing movements, and by breaking his balance to create an opening through which to control the enemy. This describes the most important and fundamental characteristic of Tenjin Shinyo Ryu.

Kamae -stance

To apply the Ju-Jutsu Genri correctly Tenjin Shinyo Ryu use five distinctive kamae.

1. HIRAZA
2. HIRA NO KAMAE

3. HIRA ITCHI MONJI NO KAMAE
4. CHOKURITSU
5. ITCHI MONJI NO KAMAE



1



2



3



4



SA-KAPPOU JUTSU

Another main characteristic of Tenjin Shinyo Ryu is the method of kill or let live. This method is two sides of the same coin, one is by killing and contains the techniques of Shin no Ate-striking the body's physiological vulnerable points and the other method is by Kappo-bringing back to life- resuscitation techniques. They are regarded as Hiden-secret transmission techniques and were originally handed down through the generations from Yoshin Ryu and further researched and improved upon by Iso Matauemon. Through his experience sparring with teachers of various styles during his travels throughout the country and while fighting for his life in Omi village. He realised that the use of Sappo jutsu or atemi waza was very effective in combating multiple opponents while dressed in normal attire-as opposed to armour. The theories behind these methods are both from the Chinese meridian system and western anatomy and physiology obtained via Dutch medical sources. Therefore the position you find the kyusho is by the study of anatomy and the keiraku-meridians.



A drawing of the location of a vital point as illustrated within a densho.

GENEALOGY

This diagram features the genealogy of Tenjin Shinyo Ryu with the Soke-blood line ending with Iso Matauemon Masayuki. To the right of the Soke line are the five first generation Shihanke-head masters of the line. Paul Masters Shike-teacher of the line- has a lineage which begins with Iso Matauemon Masatomo who was the adopted son and direct student of the founder , with Yagi Torajiro who trained solely and directly under third generation Soke Iso Matauemon Masatomo. As illustrated this is a pure and direct line to the present day with two people now responsible for the teaching of Tenjin Shinyo Ryu. The Shihanke for the Tenyokai in Japan is Kubota Nobuhiro and Paul Masters Shike has been authorised by Kubota Toshihiro Shihanke as the director for overseas.

GENEALOGY OF TENJIN SHINYO RYU JUJUTSU





八木寅次郎

YAGI TORAJIRO

By all accounts Yagi Torajiro was a very powerful person, he studied Tenjin Shinyo Ryu purely from Iso Masatomo third generation soke. This is an important consideration with regards to the purity of the techniques, handed down through the generations. Yagi Torajiro is also an important figure in the history of making seifuku-jutsu-bone setting officially recognised as a legitimate medical practice by the Japanese governmental authorities. In the Taisho era the first Judo seifuku-jutsu exam took place and Yagi was one of those authorized to teach seifuku –jutsu. Later he became the third president of the Tokyo judo seifuku association.



酒本 房太郎

SAKAMOTO FUSATARO

Born in 1884 Sakamoto Shihanke entered the Yagi dojo of Tenjin Shinyo Ryu in 1906 a year after he started training in Kodokan Judo. He received his Menkyo Kaiden in Tenjin Shinyo Ryu in 1913 and also later receiving Kudan in judo in 1972. Sakamoto Shihanke actively taught both judo and Tenjin Shinyo Ryu for

over sixty years leaving a legacy of knowledge in the teaching and practice of Tenjin Shinyo Ryu to his top student Kubota Toshihiro who taught at the Sakamoto dojo before he passed away in 1978.



久保田 敏弘

KUBOTA TOSHIHIRO

Kubota Toshihiro sensei was born in Tokyo on the 17 of June 1937 Showa period. He first studied Judo in the Kyokangakukan but later entered the Kodokan in 1952 as well as the Tenjin Shinyo Ryu dojo of Sakamoto Shihanke. In 1973 he received the Tenjin Shinyo Ryu Menkyo Kaiden from Sakamoto and in 1979 he inaugurated the Tenyokai for the continuing development of Tenjin Shinyo Ryu. In May 1991 he achieved seventh dan in judo, he also became the president of the Kobudoshinkokai association. He left the legacy of Tenjin Shinyo Ryu in Japan to his son Kubota Nobuhiro and for overseas to Paul Masters when he passed away in 2013.

TENJIN SHINYO RYU DENSHO

Originally there were three written transmissions in the form of makimono rolled scroll handed down by the founder Iso Matauemon. These were known as the Jin no maki, Chi no maki and Ten no maki. Also to be mentioned was the densho known as the Tai-i-Roku, which included some of the kuden -oral teaching- of Tenjin Shinyo Ryu. This kuden was told to one of Matauemon's senior students named Terasaki, when he questioned the founder about the tradition, spirit and psychological aspects of Tenjin Shinyo Ryu.

人之卷

JIN NO MAKI

This is the scroll of man, its contents contain information on Sakappo ho-the method of killing and reviving. The basis of this knowledge was taken from Yoshin Ryu which contained the teaching of "Tekki he no ko geki gi ho sappo"- the techniques and method of attacking and killing the enemy- and on the other side of the coin was "Chi ryo jutsu"-medical revival treatment art. We can see these methods exist exactly the same in Shin no Shinto Ryu and Tenjin Shinyo Ryu, which are both from Yoshin Ryu.

地之卷

CHI NO MAKI

This is the scroll of earth which lists the 28 chudan katas, five oral transmissions and seven vital points of the body. There is also a passage of writing which relates a very important concept in Tenjin Shinyo Ryu called "Ju yoku go o sei suru"-the soft overcoming the strong This Ju-Jutsu concept was researched and developed by Iso Matauemon, so important was it to him that he had these words written on a board hanging in his dojo.

天之卷

TEN NO MAKI

This is the scroll of heaven and in the preface it contains a passage of writing citing the philosophical virtues of harmony. A similar passage of writing can also be seen in both Shin no Shinto Ryu and Yoshin Ryu scrolls. There is also a list of the Gokui Tachiai no sho and Idori no sho. The scroll ends with a passage of writing on the importance of Manpo-ten thousand methods- a

Buddhist concept represented by a symbol known as the Manji representing the fluidity of the universe and the foundation of life.

Like all bu-jutsu densho they were written in a cryptic manner to safeguard against people who were not entitled to this teaching. Therefore they are meaningless to the uninitiated.

TENJIN SHINYO RYU

TAIKEI (Curriculum)

TE-HODOKI (12 TEAI KATAS)

1. SHODAN IDORI SHODAN TACHIAI
(10 TEAI KATAS) (10 TEAI KATAS)
2. CHUDAN IDORI CHUDAN TACHIAI
(14 TEAI KATAS) (14 TEAI KATAS)
3. SHIAI URA NAGESUTE RANDORI
(24 TEAI KATAS) (20 TEAI KATAS) (18 WAZA)
4. GOKUI JODAN TACHIAI GOKUI JODAN IDORI
(10 TEAI KATAS) (10 TEAI KATAS)
5. GOHON KUDEN KAPPOU

KEY TO LICENCE LEVELS

1. SHODEN MENJO
2. CHUDEN MENJO
3. MOKUROKU
4. MENKYO
5. MENKYO KAIDEN

The previous diagram illustrates the five transmission levels of Tenjin Shinyo Ryu from Shoden Menkyo to Menkyo Kaiden -licence of full transmission-.

TE-HODOKI (12 kata)

The Nyumon -new student- begins his training by practicing and learning these katas. They will take approximately 3 months to learn. They teach the student how to do Ukemi waza –breakfall-, Kuzushi -breaking the opponent's balance-, Atemi Waza -striking the body's physiological weak points- and how to escape from certain wrist and body grips.

SHODAN IDORI 10 AND SHODAN TACHIAI 10 (20 kata)

These katas are the Kihon Waza basic techniques of the Ryugi. In this series of katas the student learns how to handle the daito and sho daito -sword and small sword- From Shodan idori the first kata the student learns, is Shin no kurai. This is regarded as the first true kata of the Ryugi. It represents a very important principle known in Tenjin Shinyo Ryu as Junkan –circle-. It is also the first kata whereby the student learns how to do the three “Kake Goe” shouts. The first of these shouts or kiai is known as Zenshin kiai, this activates the ki to show the power of your fighting spirit. Then there is the Tsuushin kiai, this shout comes naturally during the actual combat through the flow of your ki – energy-. The third shout is the Zanshin kiai which is at the end of the kata whereby you keep your body soft and flexible and your mind clear so that you can prepare, if necessary, for the enemies next action. If you use these kiai separately in this manner then the kiai will come naturally and automatically and your technique will follow naturally the tone of your voice.

CHUDAN IDORI 14 AND TACHIAI 14 (28 kata)

These teai katas are taught at the Chuden menkyo -middle licence level-. They are much more combative than the previous kihon Shodan Idori and Tachiai katas .At this level you are regarded as a “Montei” a student/brother entering the gate. These katas teach the student how to enter upon the enemy using various grips in order to be able to do Nage waza Kansetsu waza and Shime waza (throwing, joint locking and strangulation). The student is taught to keep in mind not only power but a natural soft technique. For example, when doing Shime waza the principle of Mawata is used. Mawata means cotton and the term “Mawata de shimeru” is a term in Tenjin Shinyo Ryu meaning to strangle by cotton.

At this level in the Ryugi emphasis is on the principle of Shin no ate -true strike- which focuses on striking the body’s physiological weak points, which came from the founders experiences gained from actual combat.

NAGESUTE (20 kata) SHIAI URA (24 kata) RANDORI HO (18 waza)

This series of teaching is for the Mokuroku Menkyo and when the student is at this level he is regarded in Tenjin Shinyo Ryu as a Monjin a person who has entered through the gate.

NAGESUTE

The Nagesute katas were created by Iso Matauemon when he received enlightenment during meditation at the Kitano Tenmangu shrine, it is said that

he held a great passion for these katas. All 20 of them are performed in the Tachiai position the term Tachiai in Tenjin Shinyo Ryu represents a combative face off. They are extremely effective for fighting multiple opponents.

SHIAI URA

The Shiai Ura teai kata are used as reversal techniques for Ju-Jutsu randori shiai. The main principle used is to counter the enemies attack. Some of the katas are practiced as “Ratai Dori”-naked grip. There is the technique of Hadaka Jime, which Judo has adopted and can be seen in the Judo Katame No Kata. These katas do not exist in the Yoshin Ryu or Shin no Shinto Ryu and it is believed that they were created following the founder’s experiences of his musha shugyo.

RANDORI HO

These techniques are also referred to, as midare keiko an older term used in Tenjin Shinyo Ryu they are applied freely at will, instead of performing agreed upon kata. There are 18 listed techniques within the training curriculum. They include techniques such as Seoi nage, Koshi nage, Juji gatame, Ude garami, Hadaka jime ,Sode guruma and so on. These 18 waza can in Randori become a million waza.

GOKUI TACHIAI NO SHO (10 kata) AND GOKUI IDORI NO SHO (10 kata)

These katas are taught at the Menkyo level, Menkyo meaning Licenced Teacher. They are also referred to as Shiai Katas-contest forms. Traditionally while practicing these katas the Teppu-Iron protector and Hakama-divided trousers- are worn. These katas emphasize atemi waza and the principle of “San Mitsu Ate”. For example in the kata “Oh Goroshi” -big kill- one strike is made to Ganka -a vulnerable point on the chest- and at the same time to “Denko no Satsu” a point on the spine-meaning lightening kill-, while simultaneously striking the enemies knee with your own knee. These katas have their origin from the Yoshin Ryu and are regarded as the ultimate higher katas within Tenjin Shinyo Ryu.

GOHON KUDEN KATAS-FIVE FORMS OF ORAL TRANSMISSION

These katas are the last teaching transmission within the ryugi for completion of Menkyo Kaiden. They are only taught by “Isshi Soden”-one secret passed from father to son- and are direct from the teacher to student. They are not fighting katas as such but are representative of man standing between heaven and earth and evoking the natural powers of the universe. Along with specific breathing techniques they utilise “the principle of Shi Ki Ryoku”-will energy

power. This principle was so important to Iso Matauemon and within the practice of Tenjin Shinyo Ryu that it was inscribed on his tombstone when he died.

In addition to the Gohon Kuden Katas the student learns the secret Kappo methods. Please also note that at Menkyo Kaiden level in the Tenyokai International all katas are performed with real buki- weapons- and regarded as "Shin Ken Shobu"-real live blade win or lose situation.

MENKYO-LICENCE SYSTEM

Like other Kobudo Ryugi -Japanese martial arts systems founded before 1868-. Tenjin Shinyo Ryu has maintained the licence system, there are no Dan or Kyu grades as in modern Japanese martial arts for example Karate, Judo, Aikido and Kendo.

What is not so widely known is that originally there were only three transmission licences awarded In Tenjin Shinyo Ryu.

- MOKUROKU
- MENKYO
- MENKYO KAIDEN

Later in the school's history two other licences were introduced these being:

- SHODEN MENKYO
- CHUDEN MENKYO

The above two licences were introduced by Sakamoto Fusataro Shihanke for intermediary purposes before Mokuroku level as this level took on an average ten years to accomplish.

The Shoden Menkyo and Chuden Menkyo are issued in the form of Kiri Gami cut paper and have the schools official Inka Jo –seals-.

The Mokuroku, Menkyo and Menkyo Kaiden come in the form of makimono and contain the genealogy of the Ryugi as well as Inka Jo.



Pictures of licences

KAMI (GODS) OF TENJIN SHINYO RYU

It is typical for Kobudo dojos to be equipped with a Kamidana -Shinto shrine- situated at Shomen -front of the dojo-. Each school of Kobudo has their own "Kishomonji" -oath-. Iso Mataeumon adopted and modified the oath of the Minamoto clan dating back to 1232 promulgated by the Kamakura Shogunate and the Minamoto clan. The oath reads as follows:

"If even in a single instance we swerve from either to bend or to break them - laws set by edict- may the gods Brahma, Indra, Four Deva Kings and all the gods great and small celestial and terrestrial of the 60 odd provinces of Japan and especially the two incarnations of Buddha in Izu and Hakone, Mishima Daimyoin, Hachiman Dai Bosatsu and Tenman Dai Jizai Tenjin punish us and all our tribes connections and belongings with the punishments of the gods and the punishments of the Buddhas so may it be".

The Kami mentioned in this oath are exactly the same as the Tenjin Shinyo Ryu Kishomonji written later in the 1800's this is not surprising as Iso Mataeumon was adopted into the Minamoto clan. This is when Mataeumon changed his birth name Okuyama Hachiroji Masatari to Iso Mataeumon Ryukansai Minamoto Masatari.

The three most important Kami recognised in the teaching of Tenjin Shinyo Ryu are Senju Kannon, Tenman Dai Jizai Tenjin and Hachiman. Senju Kannon is given as an example of using efficiently the principle "Shi Ki Ryoku". This is when "Shi" the will intent of the mind "Ki" energy of mind and body together as one, brings power. The Senju Kannon also features as part of the hidden -secret transmission- of the Nagesute katas. Tenman Dai Jizai Tenjin is an emanation of Sugawara Michizane enshrined in the Tenmangu temple see-Historical account for the importance of this Kami. Hachiman was adopted by the Minamoto clan as their guardian and is known as the Shinto God of war, his importance within Tenjin Shinyo Ryu is the Kamon- family crest- the Tomoe, associated with him which has three flames and is associated with the Manji featured in the teaching of the Manpo-ten thousand method- in the Ten no maki and relates to the Gohon Kuden Katas. The three flamed Tomoe in Shinto represents Ten-heaven- Jin-man- and Chi-earth.



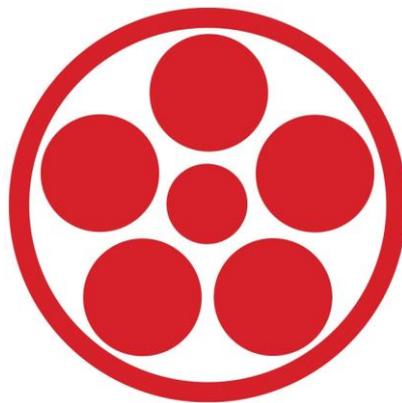
TENYOKAI INTERNATIONAL

The Tenyokai International was founded by Paul Masters when he was made "Kaigai Sekininsha"- person responsible for overseas- on May the 8th 2012. He was also given the title of Shihan of Tenjin Shinyo Ryu and Tenyokai; validated in writing on the same date by Kubota Toshihiro Shihan. However Paul Masters would like it to be known that he has given himself the title of "Shike"-teacher of the line- out of respect for his great teacher, and the term Shihanke master teacher of the branch- within the Tenyokai International will only now apply as a honorific title specifically to the late Kubota Toshihiro.

The Hombu-main dojo- for the Tenyokai International is the "Shidokan" named by Kubota Shihanke and is located in Essex England. The basic meaning of Shidokan is warrior way house, but Kubota sensei has written Shi as kokorozashi-a person who has the heart to fulfil his ambition.

The Tenyokai International aims and objectives are to maintain, protect and to perpetuate Tenjin Shinyo Ryu as taught by Kubota Toshihiro. The Tenyokai International also maintains the responsibility of affiliation to the Tenyokai Japan and recognises Kubota Nobuhiro's position of both Shihanke for Tenjin Shinyo Ryu and President of the Tenyokai Japan.

At present the Tenyokai International is a small but dedicated group of people who share an interest in studying and practicing a true Kobudo of Japan. The first official Shibu-branch dojo- as appointed by Paul Masters Shike is the "Dai Shin Kon Kan" which is located in Sweden and is under the direction of his son Lee Masters who holds the Menkyo-teaching licence. There are also at present three Kenkyu dojo's-study groups- one in Germany and two in England. A Shibu dojo as recognised by the Tenyokai International must be lead by a person who holds the Menkyo licence.



Picture of Mon of Tenyokai International

ABOUT THE AUTHOR

Paul Masters was a student of the late Kubota Toshihiro, master teacher and branch head of Tenjin Shinyo ryu. He was awarded the Menkyo Kaiden- licence of full transmission- on December 10 2011 On the death of his teacher he became the fourth branch line inheritor along with Kubota Nobuhiro the son of Kubota Toshihiro, holding a letter of authority, as well as being passed on the 'Isshi Soden' -a secret transmission passed on from father to son-. In normal events the head of a ryugi would pass on these secret teachings to a blood relative who was trained in the ryugi. In the event that the head of the ryugi had no children of his own he could adopt as was the case of Iso Masatomo the third generation successor, or pass on these teachings to a person who he has awarded the Menkyo Kaiden. It was the decision of both Kubota Toshihiro and his son heir apparent Kubota Nobuhiro to also pass on the Isshi Soden to Paul Masters, which is a rarity in traditional martial arts.

It was the wish of his late teacher that he should convey the correct Tenjin Shinyo ryu throughout the International community. It is with this spirit in mind that he has written this book in part fulfilment for this aim and ambition, as well as forming the Tenyokai International for this purpose.



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