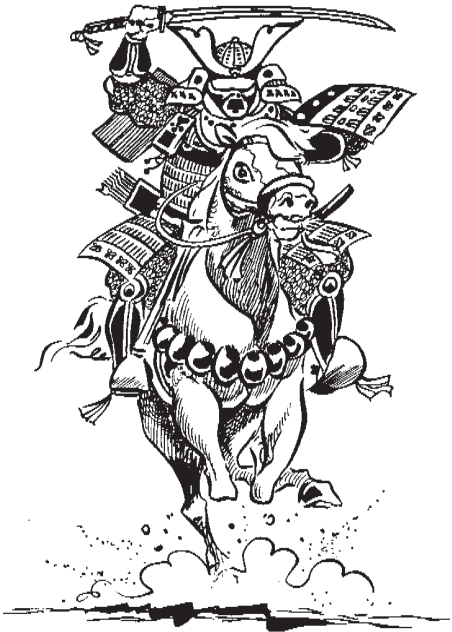


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Kioi

Issue Number 4

January 1999

Keep One
Point

Keep weight
underside

Basic
principles
of Aikido

Relax
completely

Extend Ki

Aikido Ki Society Australia Newsletter

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Video Tapes from Senseis visiting Australia



Reed Sensei _____

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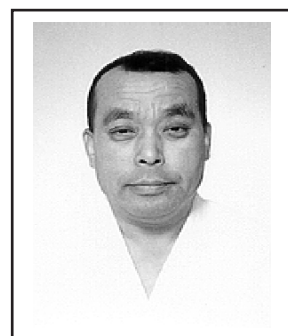
Nonaka Sensei - 8th Dan

19 - 21 June 1998

In a training visit to Australia at Goshin Kan Dojo, is accompanied by his family and enjoys his 50th Wedding anniversary. Recognised as an authority on weapons, Sensei showing and explains some of the finer points of Aikido and weapons.

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Tamura Sensei - 9th Dan

26 - 30 September 1998

In Senseis 2nd training visit to Australia at Goshin Kan Dojo. Tamura sensei demonstrates and explains, principles of the mind that will assist everyone from all levels of Aikido. Senseis gentle and fun nature makes the learning and understanding very easy.

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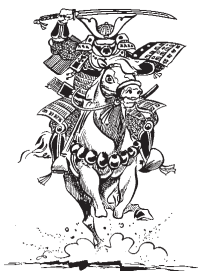
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Kiai

Aikido Ki Society Australian Newsletter

A Kiai Publication - Issue # 4

January / April 1999

MAIN FEATURES

- Exclusive interview with Koichi Tohei** *submitted by Howard Petersen - 3*
Excerpts taken from the 'Aikido Journal' # 107 1996
- Teaching Calmness as relaxed Readiness** *by William Reed - 6*
- Interview with Tamura Sensei - 9th Dan** *by Alison Lane - Byron Bay Dojo - 8*
- Aikido Letters from London** *by Danny James - Griffith University Dojo - 10*
- Lessons from a Seminar: The other half of training.** *by Mara Dall - 12*
- Focusing Ki** *by Tony Deckers - Caboolture Dojo - 13*
- A Kind Word Turneth Away Wrath** *by Terry Dobson - 14*
- Ki Swimming** *by Ted Aston - 15*
- The Power of Positive Thinking** *by Graham Betts - Caboolture Dojo - 16*
- Ki In Daily Life** *by Matthew Smart - City Hall Dojo - 16*
-

OTHER ARTICLES

- Editorial** *by Tony Deckers - 2*
- Sensei Says** *by Michael Williams Sensei - 2*
- Aikido Far North Queensland - 4**
- Analogies for the Aikido Learning Process - 4**
- Anchoring - 5**
- Mind Like the Moon - Mind Like the Water - 5**
- Time - 7**
- Ki - Your Internal Power - 9**
- 10 Rules for Being Human - 9**
- Sayings from O'Sensei - 11**
- Imagine Computer error messages in Haiku - 18**
- Crossword - 19**
- Thought of the Day - 18**
- Battle of the Sexes - 20**
- The Phantom? - 20**
- Amazing Maths - 20**
- Crossword answers - 20**
- Australian Ki Society Dojo Listing - 21**

EDITORIAL

Sensei Says



By
Tony
Deckers

Welcome to another action packed issue of Kiai. I hope that everyone has enjoyed a wonderful Christmas and spent many happy hours with friends and loved one's, and hopefully your head didn't hurt too much from your New Year's celebrations!

I wish all our readers and your families a New Year filled with love, joy and much happiness.

So with another year behind us, we have all grown older and hopefully wiser too. I would like to thank everyone who has contributed to this issue, without your help and support I would not be able to get these issues out. Great Stuff! Keep those stories coming in!

Remember, I am also open to suggestions from any of you, to help improve the newsletter. If there is something you would like to see me include, change or suggest a topic you would like to see covered, I am more than happy to receive your suggestion, so please let me know.

With the next issue of KIAI coming out for April '99, the earlier you can get your stories and articles into me the easier it is for me to compile the newsletter. If all the stories come into me during the last week it takes a lot of time to organise, proof read and lay out the newsletter. Your assistance with this would greatly be appreciated and help make my use of time much more effective.

I would like share a story that happened to me at the beginning of December '98, when I was teaching at the Caboolture PCYC. I arrived at class about 30 minutes early, I always go and have a talk with the constable and the ladies in the office, Richard, Rita and Alma, three very nice people. Well, I had a situations that happened to me that day from work, which had made me feel quite good about myself.

When Rita asked how I was I said, "I feel absolutely great, and every-

thing is wonderful". I could see Rita was surprised at my reply, and it brought a smile to her face. She mentioned that she doesn't hear too many people say that anymore.

A few minutes before class was about to start, Rita came over to thank me because she was feeling really good now too, because of what I had said to her earlier. This also made me feel good too.

It has made me think about how we can help other people by simply sharing our joy of life. Even if people get upset or angry with a person or situation it is usually easy to be pulled into their negativity. But if people are so easy moved, why not move them into a more positive state and share your positive or plus ki with them.

Sometimes the most precious gift you can give someone may not be one from the wallet but one from the heart, a gift of joy and happiness.

Having visited the F.N.Qld dojo at Mossman last year with sensei Roby & Greta, I had a very enjoyable time with them. It was my first visit to the Mossman dojo, and I would recommend to anyone visiting the Far North to certainly take the extra drive up to see Sensei Kessler, as the atmosphere and hospitality will make you feel right at home.

I would also like to welcome three new Ki Society dojo's. Sensei Brad Wilkinson at Sandgate PCYC - Brisbane and two in Sydney with Sensei Andrew Sunter & Sensei James McGlone. Welcome onboard and we look forward to hearing from you with details and stories about your dojo's in our next issue

I have also received and interesting story (page 20) from an unknown person with some mystery's within Ki society, mainly at the last seminar with Tamura Sensei. Do you know who these people are? Are you one of the people described? Can anyone shed any light on the these mysterious events?

Many thanks to the phantom (*whom ever may be?*) I look forward to some more of your mysterious insights within the Aikido Ki Society!

Wishing everyone a great New Year full of wishes and dreams that come true for you all.

Tony Deckers - Editor

Dear members,

A New Year has arrived. Traditionally, a time of recollection, reflection and resolve, it is the time to also look inward from an Aikido perspective. The New Year is a wonderful opportunity for renewal. In other words, a time to empty our cup and refresh our viewpoints.

At every level of development, there are always new elements to discover in each technique or instruction. One of the biggest challenges of Aikido training is to stay humble as you progress through the ranks. This sounds simple, but during practice students quickly find that doing so is very difficult and psychologically demanding. It is essential that the practice of Aikido should be a long term commitment. It takes a long time for training to evolve from imitating our instructors to become our own creative process. Then we can devote ourselves to the true study of the art without being overloaded by its mechanics. According to O-Sensei: "*In your training do not be in a hurry, for it takes a minimum of ten years to master the basics and advance to the first rung. Never think of yourself as an all-knowing, perfected master; you must continue to train daily with your friends and students and progress together in the art of peace.*"

When listening to instructions during training, listen as if they were addressed to you personally and not to a group. Group psychology sometimes diminishes the feeling of obligation to follow instructions. Never assume you know a particular exercise or subject; listen to each explanation and observe each demonstration as if it were being presented to you for the first time, and perhaps only time. In this way 'beginner's mind' is achieved and the empty cup is open to be filled with knowledge. Last, but not least, the Instructor's critique is meant to open the student's eyes to the limitations they have placed on themselves through lifelong social conditioning and self-indulgence. Take advice gracefully and with an open mind.

I would like to wish all Ki Society members a positive and joyful New Year. Best wishes for your Aikido training both on and off the mat.

Sincerely, Sensei Michael Williams



Koichi Tohei

Aikido 10th Dan & Founder of Ki Society

*Excerpts from the 'Aikido Journal' # 107 1996 - Exclusive interview with Koichi Tohei
submitted by Howard Petersen - Griffith University Dojo*

What was the most important thing you learned from Morihei Ueshiba?

The way people most talk about ki these days tends towards the occultish, but I will say that I have never done anything even remotely involving the occult. Much of what Ueshiba Sensei talked about, on the other hand, did sound like the occult.

In any case, I began studying aikido because I saw that Ueshiba Sensei had truly mastered the art of relaxing. It was because he was relaxed, in fact, that he could generate so much power. I became his student with the intention of learning that from him. To be honest, I never really listened to most of the other things he said.

The stories have gotten rather incredible since Ueshiba Sensei passed away, and now people are having him moving instantaneously or reappearing suddenly from a kilometer away and other nonsense. I was with Ueshiba Sensei for a long time and can tell you that he possessed no supernatural powers.

When do you think Ueshiba Sensei mastered that "art of relaxing"?

I think it was probably when he was living in Ayabe and heavily involved with the Omoto religion. Ueshiba Sensei often told a story about one day, when he was standing by a well wiping him-self off after training. He suddenly realized that his body had become perfect and invincible, and he understood with remarkable clarity the meaning of the sounds of the birds and insects and everything else around him. Apparently that state lasted only for about five minutes, but I think it was then that he mastered the art of relaxing.

Unfortunately, he always talked about that experience using religious-sounding expressions that were more or less incomprehensible to others.

Before the war Sensei taught at the Naval Staff College, where he had Prince Takamatsu (a younger brother of the Showa emperor) as one of his students. On one occasion the prince pointed at Ueshiba Sensei and said, 'Try to lift up that old man.' Four strong sailors tried their best to lift him but they couldn't do it.

Sensei said of that time, "All the many divine spirits of Heaven and Earth entered my body and I became as immovable as a heavy rock.' Everybody took him literally and believed it.

I heard him say that kind of thing hundreds of times.

For my part, I have never had divine beings enter my body. I've never put much stock in that kind of illogical explanation.

Once when I was with Sensei in Hawaii, there was a demonstration in which two of the strong Hawaiian students were supposed to try to lift me up. They already knew they couldn't do it, so they didn't think much of it. But Sensei, who was off to the side watching, kept standing up and saying, 'Stop, you can lift Tohei, you can lift him! Stop, make them stop! This demonstration's no good!'

You see, I had been out drinking until three o'clock in the morning the previous evening, and Sensei knew what condition I had come home in. He said, 'Of course the gods aren't going to enter into a drunken sot like you! If they did they'd all get tipsy!' That's why he thought they would be able to lift me.

In reality that sort of thing has nothing to do with any gods or spirits. It's just a matter of having a low center of gravity. I know this and it's what I teach all my students. It wouldn't mean anything if only certain special people could do it. Things like that have to be accessible to everyone if they're to have any meaning.

People with so-called 'supernatural powers' are usually the only ones who can do whatever it is they claim. Others can't do what they do and they can't teach what they do, because what they do is not real; it's fake. Anybody can do the things I teach. They're alive in aikido techniques just as they are. All you have to know is how to do them correctly, and viewing them as supernatural powers requiring the presence of some god or what have you is a big mistake. I regard it as my responsibility to teach correctly.

While I was with Ueshiba Sensei I was also studying under Tempu Nakamura. It was he who first taught me that "the mind moves the body." Those words struck me like a bolt of electricity and opened my eyes to the whole realm of aikido. From that point on I began to rework all of my aikido techniques. I threw away techniques that went against logic and selected and re-organized those I felt were usable.

Now my aikido consists of about thirty percent Ueshiba Sensei's techniques and seventy percent my own.



FN OLB Aikido

Greetings from Greta, myself and family,

I hope this newsletter finds you all in good health and prepared for the festive season. We'd like to take this opportunity to wish you all a very Merry Christmas and a Happy New Year.

1998 has been a great year for Aikido in North Queensland.

A) The Aikido Ki Promotions Fund Raising Club became incorporated. We'd like to give a special thanks to Kayla McDonnell for her vigorous efforts, and all the others who have assisted her over the year in fund raising, promoting, social functions, and assistance with seminar costs. KOMPAI!

B) Alfio La Spina and the Mareeba Dojo is slowly but surely progressing with increasing membership (*must-a- been all the extra Ki in the Dojo when we refurbished the mat that week end hey Alfio!*)

C) June 24th Nonaka Sensei 8th Dan, his son Eric 5th Dan, and two Grandsons Reid and Brad 1st Kyu, from Hawaii, shared their expertise with us on the mat, (the best Misogie session we've had since their last visit).

D) Nonaka Sensei Seminar June 26th to 28th was very informative and inspiring to all with Boken and Jo and Ki Development.

E) Sensei Williams (*Australian Chief Instructor*) who attended June 26/28 seminar followed up with another 3 days of training focusing on Taigi Arts and Technique.

F) Sensei Tamura's visit to Head Quarters Dojo, Byron Bay, was just excellent. My personal thanks go to all members who assisted me with the expense. It was my first time to be able to experience his expertise, and I am very grateful for your concern. I hope you are all pleased with some of the concepts and methods I have brought back.

G) Sensei Sam Adams who started the City Hall Dojo in Brisbane many years ago visited Cairns Dojo recently. His interpretation and reproduction of the Ki

principles was well accepted by all that witnessed the class. We hope to see more of Sam next year as he is moving to N. Q. to be closer to his family.

H) Seven members from KISAIDO Dojo in Townsville visited us at Cooya Beach Dojo again for one week of intensive training with their Instructor Greg Gyson, and attending all of my evening classes, to polish up on their understanding of Ki Principles.

I) All gradings this year have been of excellent standard congratulations to you all for your commitment to Ki Development. It takes lots of dedication and effort to succeed well in any thing you wish to achieve. Because Ki training seems so abstract, compared to most other forms of personal development of training, it takes a lot more effort to continue to achieve your levels and improved your abilities. I am very proud of all members commitment and achievements this year.

Next Year we are planing to have the Dojo in Cairns open for training every night and more often on weekends to help cater for the increase in membership. A bit of feed back from existing members on weather this would be an advantage to you or not would be appreciated.

Thanks again Alfia and Pam for your efforts in producing this fantastic newsletter, and of course all those who submit articles to make it all possible.

Well with the enthusiasm, positive energy, training, and commitment from all North Queensland KI Society members over the past 11 months, I am sure they are all ready to "rock and roll" through the festive season and back onto the mat January 11th 1999 no worries.

As for all you non member readers give me a call any time to make your booking for our first beginners course January 23rd / 24th should you wish to join a bunch of fun loving Aikido with Ki addicts. Merry Christmas and a prosperous and Happy New Year,

With Love, Sensei Roby, Sensei Greta and Family



Analogies for the Aikido Learning Process

Alan Drysdale wrote:

How about this: the simple body mechanics are the notes (*the what*), and the various, ill-defined and often obscurely discussed things that are meant when people talk about ki are their way of describing the music. Nothing mystical, nothing supernatural, nothing that can't, ultimately, be described at a lower level, but something that can't be executed while thinking at the lower level of description....

..... Well said.

I often use the old tale of the Chinese Inn whose owner possessed a golden harp. Famous musicians from all over the region came to play the beautiful harp but none of them seemed to play well on the harp, but one day an elderly gentleman came into the Inn, took down the harp from its resting place and began to play beautiful music. When asked how he could make the harp sound so beautiful when all of the famous musicians had failed, the old man replied that he did not play the harp but rather, they made beautiful music together.

The same is true of Aikido, it isn't just the techniques but rather some added intangible that brings it all together. I have used the music analogy many time when teaching.

Another that I like to use is to remark that Aikido techniques are like the alphabet, you learn them not just to use them but to seek a higher purpose.

The letters of the alphabet are woven together to form words and words woven together to form phrases, and phrases to form sentences, sentences make paragraphs, paragraphs form articles or chapters and chapters form books, all resting on the basis of the few letters of the alphabet.

Our job, ultimately is to write that book, not just learn the alphabet! That book may be about great self defense, conflict avoidance or just better daily living, the choice is that of the user.

by George Simcox - Virginia USA

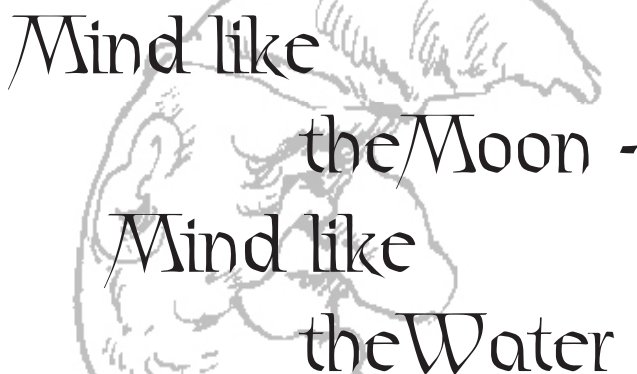
Anchoring

How surprised would you be to realise that a person can recall there days when they were at school. Now something that everyone can remember about school is the sound of someone running their finger nails down the blackboard. Maybe you can recall the sound it makes right now, yet have you ever had the experience of it occurring when there was no blackboard. Perhaps if I simply showed you the gesture. You might not have realised yet but by simply doing this you will get the same feeling you had when you heard the sound it makes, as if someone were to do it right now. Now, you might wonder to yourself what does this have to do with learning Aikido, and how you can put this natural phenomenon to use for you to benefit. Or you might simply see how this helps you to improve the four basic principles, but regardless, when you finish reading this article, you'll see what a wonderful and easy thing to use anchors are. An anchor is what occurred if you were to see someone perform the action I mentioned above but with no board there, yet you still feel that shiver run through you. In fact you already have many anchors already.

You might be surprised to know that nearly every word you know is an anchor. If I said the word love, happiness or peace to you, it will automatically bring up what your meaning of this is, but it is different to everyone. An anchor is simply something that brings up an emotion or feeling or even perhaps a sound or image in your mind when you repeat the gesture that is associated with it. Now, if I were to talk about when you train in aikido, and you might even find yourself able to remember a time when you were able to extend ki really well ... or perhaps you are able to infinitely halve your one-point ... maybe you can recall when you were able to remain completely relaxed or with weight underside and then as you feel this, and when it reaches a peak, to yourself ... in a way that is easy for you to remember ... and repeat ... anytime you want to ... say the word "AIKIDO". Now, think about another time you do this, and simply repeat the word "AIKIDO" again ... in the same way ... when it peaks ... as you just did. Suddenly you might do it a third time. Perhaps you might just have some more fun with it and repeat this with all four of the basic principles, so that all you have to do is just say the word "AIKIDO" in the same way as before. Can you imagine how happy you will feel, either in one minute or maybe one hour, when you find yourself becoming better at the four basic principles of "AIKIDO".

If you wish to you can use this to anchor any other area in "AIKIDO" or maybe you'll decide to use it in other areas of your life, either way the more you think to yourself "How can I use anchors?", the more you may find yourself simply creating them

Christopher Ball - Caboolture Dojo



Mind like the Moon - Mind like the Water

As the moon shines equally on everything, so does the mind encompass all it perceives without discrimination. In Aikido when one is training, if there are thoughts of winning or losing, or what technique one should use, these thoughts are like clouds that pass in front of the moon blocking the light (*of awareness*).

So too with mind like water. Still water reflects only what is there. Thoughts are like dropping pebbles into that water, causing ripples in the mind. The distracted mind cannot respond accurately and immediately to what is happening. These concepts (*mind like moon - mind like water*) are important not only in the practice of Aikido but are also important to one's everyday life.

The challenges of living demand accurate and intelligent responses. When the mind is clouded or disturbed by waves of anxious thinking, then one's response is diminished and therefore one is not capable of meeting the challenge fully.

But there is more to these concepts. The word "mind" referred to in Japanese means "*consciousness*," which is all of living. What we in the West refer to as "*mind*" is only a small part of this Japanese concept of mind. The typical Western notion of mind is the analytical, logical, intellect, a necessary tool for living, for creating science and technology.

But "*mind*" in "*mind like moon - mind like water*" has a far deeper and more profound meaning. This mind is the foundation of all consciousness, it is consciousness aware of itself. This mind is in stillness, in silence. When the intellectual mind finds its proper place in living, in action, then this order can pave the way for the larger mind to enter.

It is this larger mind from which consciousness emanates. It is where all things arise and disappear into the void. It is the seat of being, the wellspring of life. When there is a moment of forgetfulness, a stillpoint in the chaos of frenetic living, that mind may blossom.

But all too often one is caught up in the smaller mind, in the frenzy of self-centered preservation, in trying to find psychological security. It is only by not knowing that one can come upon this mind. In not knowing there is intelligence. Not knowing does not mean ignorance, not thinking. Not knowing means that thought is not seeking security in itself.

Mind Like Moon - Mind Like Water is a metaphor for the mind that is intelligent, a mind that is sane. It reflects only what is there each moment and in so doing there is understanding.



Teaching Calmness as Relaxed Readiness

by William Reed

Shimizu Jirocho was the legendary “Robin Hood” figure of Japan, one of the undefeated swordsmen in Japan whose reputation eventually earned him the highest certificate of ability from the greatest swordsmen of the modern (Meiji) era, Yamaoka Tesshu. The Tesshu line was to have an enormous influence on Tohei Sensei through misogi training at the Ichikukai, and Ki Society students will recognize the meaning of a story about Jirocho’s swordsmanship.

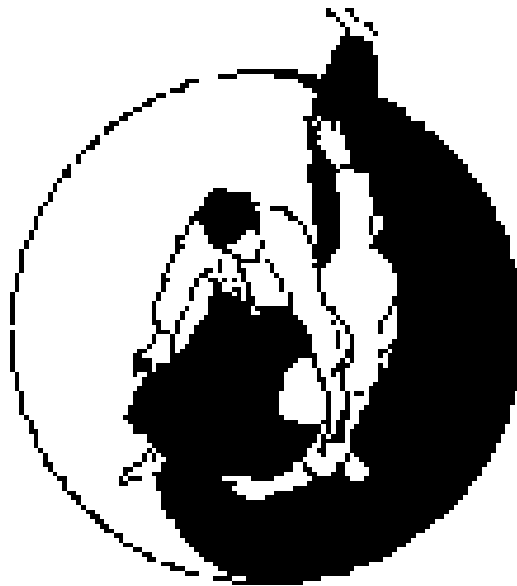
Aware that Jirocho had never lost a fight, Tesshu asked him for his secret. Jirocho replied that there was no secret, he simply chose not to fight if he knew he would lose. When Tesshu asked him how he knew in advance whether he would win or lose Jirocho replied, “I lightly tap the tip of my opponent’s sword. If it bounces off with a crack, then I know I can win. However, if the tip of the sword whips back like a whip, I cannot win so I find a reason not to fight because he never fought a fight of the strength of this insight Tesshu kaiden certificate.

Bokken, or sword practice in the Ki Society always begins with an exercise in which you move the sword back and forth a few times, each movement diminishing by half, until the sword maintains the vibrant stillness of a tuning fork at rest. A partner then tests the sword in the same way as Jirocho, by tapping the tip of the sword to test the response. If the return of the sword to front centre is lively, relaxed and instantaneous, it represents the imperceptible move in stillness known as seishi, or calmness. However, if the return of the sword is sluggish or stiff, this represents a weak and vulnerable state of teishi, or dead calmness. It takes an exceptional eye to be able to detect the difference between the two.

Dead calmness is often masked by bluff and bravado, which is borne out in experience when the bully turns out to be a coward, and when the giant has feet of clay. Tohei Sensei himself was frequently scolded during his military training in WWII by superior officers who mistook his relaxed manner for laziness. In bayonet practice with wooden rifles a drill officer once challenged the young Tohei to come at him as if he were the enemy. The officer came at him with stiff arms and clenched teeth, using every bit of muscle and technique he had to attack, however he could find no opening in the relaxed willow branch style. In short order Tohei knocked the officer’s weapon out of his hand and continued his attack until the officer shouted, “Stop, you fool! What are you doing?!” Tohei answered that, “I was simply following your instructions, Sir.”

While the coward hides behind a mask of bravado, the truly brave person may appear to others to be too relaxed or too calm for the situation. Being calm in a crisis may mean that you don’t understand the situation, or it may mean that you have had some excellent training. So similar is the outward appearance of living and dead calmness, that even an expert like Jirocho apparently felt the need to test the tip of the sword.

This is certainly better than learning from experience, because experience can be fatal. It is said that experience is the worst teacher, because it gives the test before the lesson. In lieu of experience we are fortunate to have one of the best simulations ever devised, the Ki test, which clearly distinguishes between seishi and teishi. The more experience you have with Ki testing, the better you become at learning to see the difference.



you immediate feedback on mind and movement, it is also important to develop a deep understanding of the difference between living and dead calmness, between vibrant stillness and total collapse. There are many examples and analogies in nature which illustrate how apparent stillness conceals imperceptibly rapid movement. Like the spinning top and a helicopter rotor, they appear to be at rest when they are moving at maximum speed. We are not even aware of the turning of the earth, and yet how quickly the sun sets when it reaches the horizon. Wind and water are some of the most powerful forces of nature, and yet surrounded by them we often forget their existence. When was the last time you noticed your hair growing? You may wish to stop it, but you cannot do it.

Japanese Haiku poetry celebrates this juxtaposition of calmness and movement in nature, particularly the poetry of Matsuo Basho.

Into an old pond,
Jumps a frog.
Sound of water!

How quiet the sound
of the shrill cicada,
After it penetrates the rock.

Without any outside implements you can achieve the same effect of the calm sword through meditation. Correct your posture and rock your body side to side a few times, letting the movement fade by half, half, half...coming to rest in vibrant stillness. After the movement has stopped, a Ki test will immediately

show whether you have come to rest in a state of living or dead calmness. You cannot reduce a number by half and ever reach zero. Though the movement may become too small to see, it continues unconsciously. If you try to stop it by saying the word "zero," you arrive at dead calmness and will fail the Ki test.

Living calmness means resting with readiness. After a minute or so have someone suddenly clap to sound the signal to stand up. If you are resting ready you will move with alacrity when required. This is the same state of relaxed readiness you need to receive an attack. If it takes you a moment to gather yourself up, then you have fallen into a slackened state of rest. People complain in the military about having to "hurry up and wait," which can lead to lethargy. It is difficult to remain calm without losing power, but it is equally difficult to remain calm in the midst of activity. The secret to maintaining calmness in action is to recognize the difference between seishi and teishi.

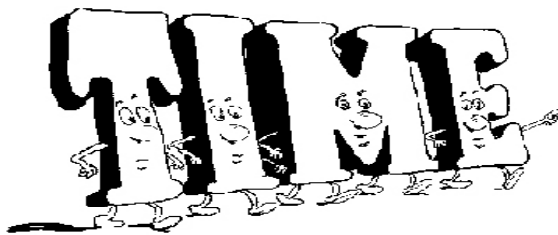
Students ask what they should think about when practicing calmness. Calmness can be practiced, but it must become an unconscious habit if you want to use it in daily life. Ki training leads to unconscious calmness, which frees your conscious mind to become active without losing its bearings. Most people think they are calm, but their true colours come out under stress. You may have many fair weather friends, but who will stand by you when the chips are down? Relaxation and calmness are essential in enhancing performance. An excellent way to practice calmness is the relaxation exercise of rapidly shaking the fingertips. Let the movement rapidly fade until the hands appear to be at rest, but in fact are filled with Ki. Demonstrate the difference with a Ki test, and see how it makes both Aikido and Kiatsu techniques more effective. Shaking tension out of the fingertips is an excellent way to warm up a golf swing, and if the club is then held lightly with Ki it will give you the aura of a veteran golfer. However, you will still have to practice to sink the ball into the cup.

A common metaphor for calmness used in Aikido is that of the calm still surface of the lake which reflects alike the moon and the flying bird. Clear awareness is critical to the martial arts, where misjudgment can lead to injury or death. This state of calm reflection is brilliantly portrayed in Miyamoto Musashi's painting of a lone bird's shriek on a withered branch. The eye of the bird, no more than a jot of ink, reflects that same mind which could reduce a dozen opponents to a single state of awareness. In Western painting we have the Mona Lisa, whose eyes mysteriously follow the viewer as he moves past. Leonardo da Vinci and Miyamoto Musashi both knew that a calm mind opens a wider field of awareness. Calmness reveals the difference between seishi and teishi, between bravery and bravado, between what is real and what is fake.

氣

If we meet hate with hate,
we are dragging ourselves
down to the level of the hater.
If we meet hate with the balm
of forgiveness and love, the
enemy is no longer in control

Annie Laurie Von Tungelm



Imagine there is a bank that credits your account each morning with \$86,400. It carries over no balance from day to day. Every evening deletes whatever part of the balance you failed to use during the day.

What would you do? Draw out every cent, of course!!!! Each of us has such a bank. Its name is TIME. Every morning, it credits you with 86,400 seconds. Every night it writes off, as lost, whatever of his you have failed to invest to good purpose. It carries over no balance. It allows no overdraft. Each day it opens a new account or you. Each night it burns the remains of the day.

If you fail to use the day's deposits, the loss is yours. There is no going back. There is no drawing against the "tomorrow". You must live in the present on today's deposits.

Invest it so as to get from it the utmost in health, happiness, and success! The clock is running. Make the most of today.

To realize the value of *ONE YEAR*,
ask a student who failed a grade.

To realize the value of *ONE MONTH*,
ask a mother who gave birth to a premature baby.

To realize the value of *ONE WEEK*,
ask the editor of a weekly newspaper

To realize the value of *ONE HOUR*,
ask the lovers who are waiting to meet.

To realize the value of *ONE MINUTE*,
ask a person who missed the train.

To realize the value of *ONE SECOND*,
ask a person who just avoided an accident

To realize the value of *ONE MILLISECOND*,
ask the person who won a silver medal in the Olympics.

Treasure every moment that you have! And treasure it more because you shared it with someone special, special enough to spend your time.

And remember that time waits for no one. Yesterday is history. Tomorrow is mystery. Today is a gift. That's why it's called the present!!

I hope you have all had a great Christmas and a brilliant New Year, best regards from all at Logan Dojo.....

Logan Dojo

Sensei Merv Hoole -





Interview Camura Sensei

by Alison Lane Byron Bai Dojo

Q1. Is there differences in attitudes to Aikido by people in different countries

Ans: Yes, in some countries people are more into competition, more into the martial aspects of Aikido. They believe only in strength, and test visiting Senseis to find out how strong they are. This attitude is a waste of time and limits their ability to learn from their teachers. People need to have a beginner's mind and learn what they can from everyone with whom they work.

It is important to start from the beginning in learning, not to assume that you already know something. Each person passes on their knowledge, so although it may take one person 20 years to reach a certain point, but their students may learn from them and attain the same knowledge in 10 or 5 years, they do not have to take the same amount of time. They can then build on that knowledge and this is what allows progress and development of the art.

Q2. What is the importance of Ki training for Aikido students, and how can people train to make their Ki stronger?

Ans: Kiatsu has broader meaning, not just healing. Practice kiatsu for yourself and other people. It is important to do kiatsu often in order to improve your ability to conduct and extend Ki.

It is easy to put blame, on yourself and others. It is important to stop blaming...whether it be God, the universe, yourself or others. We are used to seeing newspaper articles about a murder, for example, and we make a judgement about the person who did this thing, that they are bad. It is better not to judge others...who is bad, who is good? You are not in a position to judge because you can never see the whole picture, eventually we will all be judged by the universe for what we do anyway.

All people want to be loved, but first of all we need to love. We need an attitude of giving without the expectation of receiving something in return. Loving someone is not about control, it is an act of giving. You should not love simply in order to get love in return. The more you live like this...not judging and loving others, the more you expand your aura and make it brighter. By doing this you therefore have stronger Ki.

And do not try to show off that your power is strong, because this attitude will stop your power.

Q3. How can Aikido students use what they learn in order to make the world a better place, not just to use it for themselves but to improve other peoples lives.

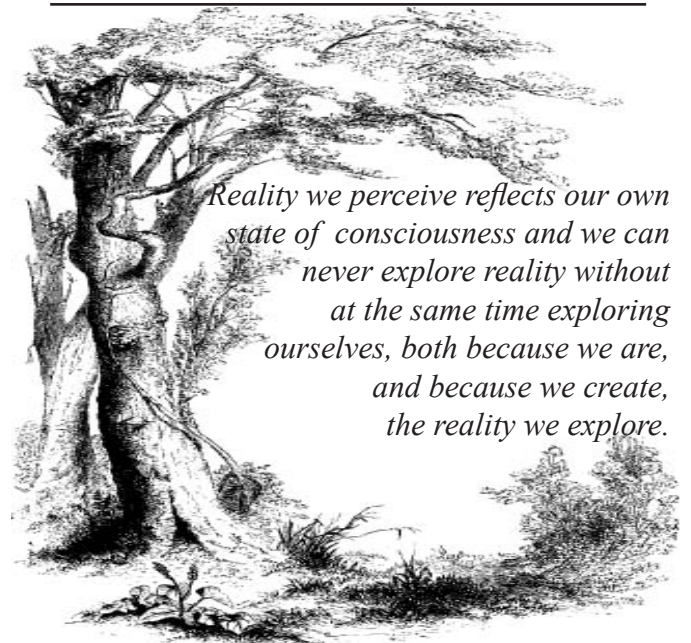
Ans: This depends on the individual. You need to look around you and see what people need. Just listening is one of the best things you can do, but is a very difficult thing to do. Talking is much easier than listening well. It takes great patience and discipline to just listen for as long a person needs without making comments or giving advice.

Many people are too busy to just take the time to listen. Don't push your own solutions onto the people who talk to you, although sometimes it may be helpful to relate things that you know of, or that have worked for you. But offer these things only as suggestions. Sometimes all that people need is someone who will listen without judging them.

Support people in what they want to do. Some people think they are not clever because they do not excel at a certain thing, but this may be because they are not interested in. They probably do well at the things they enjoy. Help people by helping them to see the positive aspects of themselves and their lives.

Giving of your ideas costs nothing, but may be a great help. By learning much yourself, you are in a better position to give advice and support to others than if you yourself are ignorant. It is important to keep learning, not just Aikido but everything that you can. When helping people, as with giving Kiatsu, try to see the real cause of the problem and treat that, rather than the symptoms.

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Reality we perceive reflects our own state of consciousness and we can never explore reality without at the same time exploring ourselves, both because we are, and because we create, the reality we explore.

from Reflections of the Tao

Your Ki Internal Power

Ki, or internal power is perhaps the most fascinating and mysterious aspect of our Aikido training. I find the nature of ki easy, to grasp while implementing ki in training and everyday life more difficult.

I understand that ki is the power that comes from within to deal with combat, including balance, the perception of the attack and our body's movement that deals with the attack. But ki is also for all endeavors including good relationships, good health and longevity.

Ki is that inner strength or vital force that is truly at its most powerful when it is created in the mind, allowed to saturate the spirit and then radiated from the one point. This inner strength which is drawn from the universe is not dependent on or even related to size or physique but gives its user enormous strength and power.

Without some ki, life itself is impossible. When ki is abundant, one has true power. Disease and depression vanish. If something does happen to cut ki's flow a Kiatsu practitioner or similar can help get it flowing again.

Ki, I believe, cannot be learned as a solely, physical skill. More often, it cultivates itself as a natural by-product of consistent training in both ki exercises and aikido movements.

The repetition of technique allows one to feel and develop the ki within the movements of your body and therefore your stability, speed and poise increase. Also your stamina, bones and ligaments strengthen helping you to prevent injury which increases your enjoyment of aikido practice and life.

I believe that with ki, the mind, or rather the will directs and the body acts. This resultant energy and power is concentrated in a single direction. The final force is much more powerful than simple muscle strength alone. It is energy,

controlling thought and a thought controlling energy.

Under certain conditions the mind can control this energy flow in the body and in the immediate outside environment as well. The resistance to powerful pushing or pulling by in uke(s) and the blow that does not touch are but a few examples that come to mind.

The tranquillity necessary for the development of ki can only exist in the absence of fear or tension. These factors create imbalance. When relaxed, one is not in upheaval and you can concentrate and see clearly what it is that needs to be done and do it naturally, spontaneously and instantaneously.

Ki will not flow freely through a stressed, weak or sick body,. Whenever the body is tight or constricted and the mind is intently focused on something, the flows of ki will stop. The relaxed grip on uke or a weapon and the flowing movements of aikido allows so much more power to flow from you that as you develop more and more ki you must take care not to overpower someone who can not handle this outflow of force.

The point is to focus one's concentration into oneself and create a positive loop of energy, which feeds upon itself while doing Aikido movements. This will create an extremely high electrical conductivity along the pathways of your body to your hands and feet through which you can project your ki into or through your objective.

Richard Pernatin
Spring Hill Dojo

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**BRIGHT
IDEAS**



If you have any .

ideas, articles, stories
or information that you would
like to share with us, send
them off early to the Editor to
get it in for the next issue!

Next Issue come out May '99

Rules for being Human

1. You will receive a body. You may like it or hate it, but it's yours to keep for the duration. What you do with it is up to you - it takes effort.

2. You will learn lessons. You are enrolled in a full-time informal school called, "life".

3. There are no mistakes, only lessons. Growth is a process of trial, error, experimentation, listening and thinking. The "failed" experiments are as much a part of the process as the experiments that ultimately "work".

4. Lessons are repeated until they are learned. A lesson will be presented to you in various forms until you have learned it. When you have learned it, you can go on to the next lesson. Going to the next lesson before you have completed the lesson before it means that you will have to return the lesson later to complete. Efforts to skip ahead on the lessons will eventually prove futile.

5. The act of Learning Lessons does not end. There is no part of life that doesn't contain its lessons. If you're alive, that means there are still lessons to be learned.

6. "There" is no better place than "here". When you are "there" it becomes a "here", you will simply obtain another "there" that will again look better than "here".

7. Other people are merely mirrors of you. You cannot love or hate something about another person unless it reflects to you something you love or hate about yourself.

8. What you make of your life is up to you. You have the tools and resources you need. What you do with them is up to you. The decision is yours.

9. Your answers either lie within you or within your grasp, both of which take effort to get to the answers. All you need to do is look, listen and trust and never never forget that you have the right to think, to think about what you are doing and to think for yourself.

10. You will forget all this, but if you remember only one thing, remember it takes effort to get anything good.



Letters from London

The Adventures of an Aikidoka while touring the UK

By Danny James

Hello to all Down Under,

I have been living in London now for about 6 months. I am currently working, travelling and trying to continue my Aikido training amidst the hustle and bustle of a big city. Rather than bore you all with travel stories I will endeavour to do the same with Aikido stories. Unfortunately it seems that amongst the plethora of Aikido dojos available in London there are no Ki Society ones.

My first experience of British Ki Society was attending a seminar in July 1998 given by Yoshigasaki up in Birmingham (*located in the British Midlands few hundred miles North of London*). One of the Ki Society folk from London way was kind enough to give me a lift up and back (*even though I had never seen him or any Ki Society persons in the UK*). I originally sourced the seminar information from the Internet and just started ringing and hassling people around the country to get more info, but I digress.

For the start of the seminar I was invited to read the Ki saying. Imagine my surprise as after I read out the title, the entire dojo repeated it aloud. This then continued for the whole of the saying - I am sure the look on my face was quite hmm.. surprised. The mischievous part of my brain was screaming to say something from the Life of Brian about individuality, but this is perhaps not an appropriate forum to share those thoughts. After the usual warm-ups (*well they were a little different – the breathing for instance is done standing up and includes some tonal chanting*) Yoshigasaki was introduced.

Yoshigasaki lives permanently in Belgium (*I believe*) and his English is quite excellent, as is his French and Italian. While he moves like the other senior Japanese instructors I have seen his style of teaching is much more westernised, presumably because he spends most of his time outside of Japan. I found his approach excellent and it really helped to fill in some of the gaps in my own knowledge by looking at Aikido from this slightly different view point (*now if only I can get my body to do what I want it to!*). Yoshigasaki isn't big on explaining Ki (neither do the British Sensei's seem to talk at length about it ...in a philosophical sense anyway). Instead he talks a lot about 'concepts' and 'perceptions'. He said we learn Aikido by fitting the reality of what we see to our existing concept of Aikido. If our concept is not a good one then it will be really hard for us to improve, since anything we are taught we try to fit to our existing concept. Only by constantly examining and modifying our concept of Aikido do we allow improvement to take place.

He spoke a little about different particular concepts prior to each technique, which allowed me to look at techniques

using other fundamentals I had not seen before. I also enjoyed his occasional use of physics to explain things (*probably because I am a physicist*). For example he said, "*All Aikido is about doing everything in the most efficient way possible*", i.e. it is the shortest distance between two points or a straight line. He then tempered this by saying the shortest distance between two points on the globe is of course a straight line. It only appears to be circular because of the shape of the globe (interesting) and went on to show some examples of this in our waza, which we then practised and fumbled our way through.

I have been to a number of Ki Society dojos outside London since the seminar and have found them to be the style I expect, but also quite unique. Each sensei imparting something special. However, the search goes on for a regular dojo in London where I can continue to build on what I have learnt in Australia without learning bad habits.

There are two organisations that were once affiliated with the Ki Society that have dojos in London, one group I have been training with regularly and the other I have unfortunately not been able to train with as I would need to leave the Ki Society to do so (*aiki-politics*). It's been fun to train with the former group because it's quite similar to Shin Shin Toitsu Aikido, but not... if you take my meaning.

You can really see how they have started to evolve their own style since departing from Tohei's organisation. Sensei Curry likes his techniques to operate on the uke '*on the spot*' without using huge big projections and teaching using words like '*compression*' (as in compression of the joints) '*levers*' and balances to explain how things work. He has spent a lot of time evaluating Aikido and has some interesting street style techniques that work well without using a lot of body movement.

The training does seem to be a little less rigorous in terms of testing how well techniques work without a fully co-operating uke (*though this may just be for safety reasons*). Certainly the senior students are fun to train with. Its been tough to learn Aikido using his models but looking at Aikido through his eyes will hopefully enable me to see some things I have been unable to see so far.

I have also visited a number of other London Aikido dojos (*of other styles*) that have been martially effective and certainly fantastic for ukemi and breakfall practice! Unfortunately some of them were a little less than generous in their opinion of the Ki styles of Aikido in the UK; but well I just bow and nod at appropriate times and try to learn what I can. In as much as I am not a real '*Ki-ster*' I found the principles of relaxation and extension as valuable tools for training with these '*harder*' styles.

Firstly as a means of protection, secondly for being a

Notes from a Novice.

good uke (*though I was chastised for holding too softly in the katatori techniques, even though nage couldn't break my grip!*) and thirdly as being an effective nage for dealing with the grips of iron in kokyū dosa practice. Wow! Softness really is more powerful. My Sensei's kept saying this, I guess I am a slow learner and need to keep being reminded. Anyway I have taken away lots of good stuff from these dojos. Most importantly I need to fix up some of the martial aspects of my ukemi (*e.g like not turning my back on nage for a quick tickle of my carotid artery*). Also in the weapons class I learnt much about some of the other styles of bokken – together with some interesting katas.

With odd bouts of dedication I have been visiting some of the UK Ki Society dojos, like at Brighton and also up to Coventry to visit Sensei Burgess's dojo. The nearest is located in Brighton a delightful seaside town south of London with pebbled beaches and all. Brighton is not unlike Byron Bay in many respects, as it seems to be the UK Mecca for alternative lifestyle stuff, though it has a reputation for being a bit wild at night. Coventry on the other hand is located some 3 hours North of London (*sometimes longer but that is another story*) and Sensei's local pub serves excellent pints of Guinness with cheese and pickle sandwiches after class.

Unfortunately it is only an option for weekends and I find myself constantly torn between travelling or training on weekends, and it tends to be the former that takes a distinct priority at the moment. I am however certain this will change with the onset of the winter weather. Chiefly because a weekend hike in driving rain is much less appealing than even the thought of taking head high juji nage ukemi from an over zealous Welsh "*built like a brick shit house*" uchideshi (not that this is the case).

The Ki Society folks are always very welcoming and quite a few of them have even trained in Australian Ki Society dojos. I think I am training in the right place when I feel like a complete beginner doing a waza for the first time (*even though with the local variations it can seem like it*). This is a feeling I have had most often in the Ki Society dojos over here where the sensei's and fellow students provide a challenging but friendly place to learn. I guess the challenge for me is to maintain this feeling in any Aikido dojo (*of any style?*) anywhere I train. (*Is this like the cup that is half-full or half-empty type story?*)

I continue to bump into many Australian aikidoka over here (*hi Pip and Kevin*) including some Byron Bay ex-pats and in many ways it seems to be a bit of a worldwide community, which is great. Overall the feeling that I have been left with is an overwhelming sense of just how fortunate I have been to be able to learn Aikido in Australia. At the risk of being self-congratulatory I have felt comfortable training and taking the classes in any of the Aikido dojos I have visited so far over here. I believe this is as a direct result of the excellent Australian Sensei's and their interest and instruction, not to mention my fellow dojo '*aiki-grunts*' who have shared their Aikido with me. This kind of instruction I may have taken slightly for granted back home, but you don't seem to miss something until it is gone and I have been missing it over here.

Regards, Danny (danny@computer.org)



I have also landed in London and found myself an Aikidoda without a dojo. You can imagine I was thrilled to learn that there was a Ki Aikido dojo a very short walk from me. I soon found out, however, that this was not my beloved Shin Shin Toistu. The class was terrible for me. I went with a closed mind and found myself rebelling against all the "differences? or in my mind ?bad things? about the class. The teacher ended up berating me for resisting a technique that was being applied by a junior belt. Not my brightest Aikido moment. The class ended with some Alexandra Technique, the teachers other speciality, which was an obvious treat for the rest of the class. But I was just disgusted as I had come to learn Aikido not this stuff and missed out on an opportunity to have my world expanded.

My search for Ki Society in London proved fruitless and I quickly gave up. Luckily a friend from the Griffith Dojo, Danny arrived in London. Danny is a lot more experienced and adventurous than me and so I began following him around to various dojos, occasionally to train but more often just to watch. I began to see how limited my experience of Aikido has been. I have now trained in a very freestyle atmosphere, watched Senseis that use very few words to teach, sat with a class through their 15 minute tea & biscuit break and trained with a Sensei from Belgium. One style was like watching a formal Japanese fan dance, the compressions were performed very slowly and with great precision. It did not surprise me to learn that the teacher was formerly a dancer.

I stopped looking for the faults and saw the strength and beauty in each style. In particular the freestyle allowed me to discover that I could instinctively react and make an effective move on my nage. It was very relaxing not to get caught up in the imperfections of each move and just get into the flow. I have finally learnt something, that as in life we all bring our own experience and richness to Aikido. Every person whether a beginner or a master has something to teach us and - most of all - that there are many paths to higher knowledge and it is up to each of us to find our way or place of the way. Thank you to all those who have been guiding lights along my path I remember you with every step.

Philippa

- London

New techniques shown at seminar



Sensei Valerie showing Sensei Michael
(Choke-ho-nage) at Tamura sensei seminar in Sept '98

Photo by Tony Deckers



Lessons from a seminar : The other half of training.

By Mara Dall

What is the biggest challenge that might confront you during an Aikido seminar? Getting called out front as demonstration uke? Staying upright on the mat after a night of hard partying? Managing to sit in seiza on the 4th day when your knees have gone on strike?

All of these pale into insignificance against the challenge of dealing with a woman sharing your cabin for 4 days.

But remember, there are ki principles for any situation. Here are 5 Aikido principles for dealing with a woman in your living quarters, or indeed, in your life.

1. Extend Ki.

Well, this is what the seminar is about, isn't it? Never mind that you'd like to collapse between Aikido classes, have some non-demanding downtime, recover. If you're doing it right - staying relaxed, keeping one point - it should be effortless. Pretend you're in training for the SAS and enjoy the challenge.

2. Know your partner's mind.

This is the tricky one. The problem is, women tend to bond by intimate self-disclosure and sharing, establishing what they have in common and developing rapport. They get very frustrated with males, for whom intimacy generally means feeling free to leave the door open while sitting on the toilet. In female culture it is an underlying presupposition that disagreement is best resolved by communication and sharing of feelings.

Men, on the other hand, interact via ritual competition, verbal and physical (*eg the handshake*) that creates bonding, establishes the pecking order, and resolves disagreement all in one operation. (*If you lose in combat you are in the wrong across the board.*) They get very frustrated with females who won't do what they are told even when they have been bested in a

fight (*who, in fact, don't understand and won't accept that by male rules, authority established by these dominance rituals should automatically determine merit and prerogative*) and who still want to communicate and share feelings and have equal say.....

3. Respect your partner's Ki.

Corollary: Don't receive her Ki. Especially, don't take it personally when she gets upset. Men and women calibrate emotions differently. She is bound to be either more upset or less upset than you assume. Even when she hides the television, it is not necessarily a major declaration of war. Whatever the situation, stay calm and listen sympathetically - or give a good imitation thereof. This is good practice and will usually get you out of trouble.

4. Put yourself in your partner's place.

Imagine the following scenario:

You are lost in the jungle, and you've just walked into the camp of a bunch of head-hunters dancing around brandishing spears in what might be a mock fighting ritual, or on the other hand might be dinner preparation. You want to avoid giving offence or signalling threat by word or gesture, but you also want to avoid wimping out; one small error of judgement and you could be on the menu for breakfast.

Would you:

- a) join them and start brandishing your Swiss army knife?
- b) rely on your wits?
- c) try to remember all the dirty fighting skills you know?

(Well, how did the mammals manage to take over the world from the dinosaurs?)

5. Lead with confidence.

Where does this confidence come from? Superiority of strength? Of skill? Relying on these, or even on Ki understanding, you are always in danger of confronting an opponent who is stronger, more skillful.... or even just plain trickier.

Some wise person, reportedly Einstein but it might have been me, said that the only really deep-down important question was: "*Is the universe friendly or not?*"

Conflict is deeply ingrained in us - it's in our genes, in lifetimes of fighting for survival. It's only when you're not afraid of losing that it's possible to let go of conflict and lead with confidence - you're not looking over your shoulder for the knife in the back. But maybe the universe is friendly. Maybe win-win is the ultimate reality. Maybe you can lead someone where they want to go so that nobody loses.

In the dojo, Tamura-sensei said over and over: "*The real mind believes in oneness...don't think you have to move the other person.*" In reality there are no enemies. The adversary - that which you fear - is simply a teacher, pointing the way to new learning. What you resist - people, situations and emotions they can end up mastering you. What you accept, empowers you; it aligns you with your true self - the self that believes in oneness, and with the forces that move the universe. Conflict is not the true reality, and there is no need to fight, no need to defend, nothing to lose.

Not even with a woman sharing your cabin at a seminar.

And if you truly believe that, and can act on it, then you've mastered Aikido, and indeed, life. Until the next challenge.....

...Mara Dall



Ki Focusing

Looking back over my past years of being a student of Aikido, on many occasions I have pondered, how can I improved myself as a person and become better at my aikido training?

My answers have been many and varied. The real trick has been able to apply these into my life and my training.

"*Extending Ki*", has been an interesting aspect of Aikido that I have been able to apply within my life. I have used it while driving, working and meeting people and more.

I try to apply this principle in any new situation I become involved in. The results are amazing to say the least. One situation that comes to mind, was a phone call I received from a customer some time ago. I thought of extending Ki down the phone line to the person on the other end. I had no idea who it was or what it was going to be about. It turned out to me one of my customers who had an order lost during delivery, and they wanted to take their frustration out on someone. That happened to be me.

By thinking of extending Ki, I was calm and relaxed and not drawn into their upset. Rather, it turned their anger around into a very positive outcome. Our communications now are more relaxed and positive. I believe to be from that one phone call.

Focusing your mind and your ki during training, does not come easy for many, as minds seem to constantly wander back and forth. Staying focused seems to be only done in short bursts. For people just starting out, do not lose heart. If you can do it for a few moments, (*like with the Ki tests*), with time and practice you can increase these times.

During training when your instructor is demonstrating a technique, you must carefully watch their movements, such as hand and foot placements, body structure and positioning etc... As was once said to me, "*you must attend your classes with the mind of a spy, and try to steal as many ideas from each session as you can from your sensei*"!

With this type of attitude toward your training sessions, you will find that you are now on a mission to learn and do the techniques as good, if not better than your instructor. The knowledge your instructor has, has taken him/her many years to learn (*usually the hard way*) which they are passing on to you now as a novice, so you do not have to cover the same ground they did. If we were all to cover the same ground as our instructors did, it would take us as long to learn what they have. Then there would never be progress or evolution in our training and development.

Learn to develop an "eye" for what is happening around you. If your become more concerned with the pain of sitting seiza, or watching who is entering the dojo you have not only missed what was shown to you but also lost an opportunity to "steal" another idea from your sensei. So when ever in class think about focusing your mind and your Ki.

Focusing your mind is the same as learning a technique. In order to be good at it one must be constantly training to improve that skill. Like a sports person, they were not born skilled. They probably had more losses and falls than they had wins, and got to where they are through practice, concentration and focusing.

Partner training is just as important as watching your sensei, as now you must also focus your mind on the technique, your partner and yourself. Quite a lot to do all at once! Remember to remain calm and these points will begin to fall in to place and you will really start to experience the incredible feeling of harmonizing, not only with a technique but also with your partner.

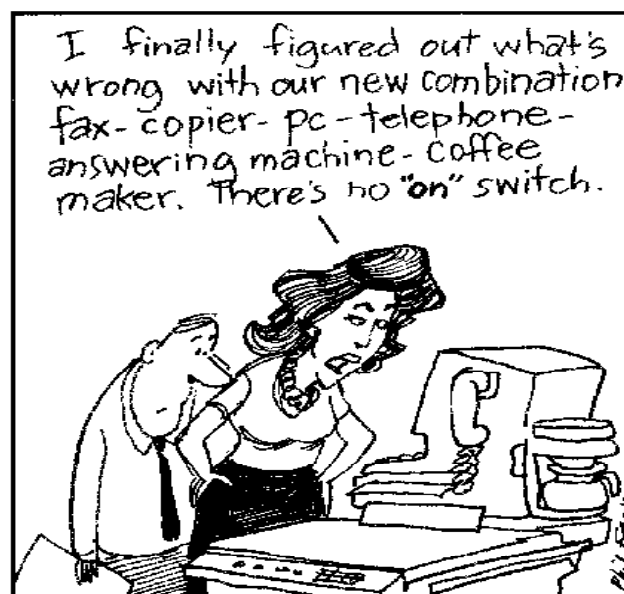
Focusing ki, to me means, that you are also aware of what is around you, and you do not let your mind be lead by other influences. From the moment you come in touch with your partner, you must also take into account the way that they are moving, their balance, size, strength, and build. Each time that your partner attacks, their movements and energies will be different, so you must constantly look and feel for their change in that energy and movement.

Like dancers and ice skaters, always constantly making adjustments to perfect their techniques, we need to adopt this approach to constantly look for ways of improving ourselves through improving our techniques, and improving our techniques through improving ourselves.

Remain soft. Too often it is thought that when we train, we must train hard and use strength. Using strength is easy, that is why we use it. To be soft, is much harder and requires more thought and focus. This will allow you to move through your technique with more fluidity and harmony. When we use strength, it is because we don't want to be defeated, and you end up having a fighting mind and sometimes getting hurt. To remain soft will allow you to harmonize and feel your partner's energy, then flow with it rather than being in conflict with it.

Sensei Tony Deckers - Caboolture

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A Kind Word Turneth Away Wrath

by Terry Dobson in "Aikido and the New Warrior"

THE TRAIN CLANKED and rattled through the suburbs of Tokyo on a drowsy spring afternoon. Our car was comparatively empty - a few housewives with their kids in tow, some old folks going shopping. I gazed absently at the drab houses and dusty hedgerows.

At one station the doors opened, and suddenly the afternoon quiet was shattered by a man bellowing violent, incomprehensible curses. The man staggered into our car. He wore laborers clothing, and he was big, drunk, and dirty. Screaming, he swung at a woman holding a baby. The blow sent her spinning into the laps of an elderly couple. It was a miracle that he was unharmed.

Terrified, the couple jumped up and scrambled toward the other end of the car. The laborer aimed a kick at the retreating back of the old woman but missed as she scuttled to safety. This so enraged the drunk that he grabbed the metal pole in the center of the car and tried to wrench it out of its stanchion. I could see that one of his hands was cut and bleeding. The train lurched ahead, the passengers frozen with fear. I stood up.

I was young then, some 20 years ago, and in pretty good shape. I'd been putting in a solid eight hours of aikido training nearly every day for the past three years. I like to throw and grapple. I thought I was tough.

Trouble was, my martial skill was untested in actual combat. As students of aikido, we were not allowed to fight.

"Aikido," my teacher had said again and again, "is the art of reconciliation. Whoever has the mind to fight has broken his connection with the universe. If you try to dominate people, you are already defeated. We study how to resolve conflict, not how to start it."

I listened to his words. I tried hard I even went so far as to cross the street to avoid the chimpira, the pinball punks who lounged around the train stations. My forbearance exalted me. I felt both tough and holy. In my heart, however, I wanted an absolutely legitimate opportunity whereby I might save the innocent by destroying the guilty.

This is it! I said to myself, getting to my feet. People are in danger and if I don't do something fast, they will probably get hurt.

Seeing me stand up, the drunk recognized a chance to focus his rage. "Aha!" He roared. "A foreigner! You need a lesson in Japanese manners!"

I held on lightly to the commuter strap overhead and gave him a slow look of disgust and dismissal. I planned to take this turkey apart, but he had to make the first move. I wanted him mad, so I pursed my lips and blew him an insolent kiss.

"All right!" he hollered. "You're gonna get a lesson." He gathered himself for a rush at me.

A split second before he could move, someone shouted "Hey!" It was ear splitting. I remember the strangely joyous, lilting quality of it - as though you and a friend had been searching diligently for something, and he suddenly stumbled upon it. "Hey!"

I wheeled to my left; the drunk spun to his right. We both stared down at a little old Japanese. He must have been well into his seventies, this tiny gentleman, sitting there immaculate

in his kimono. He took no notice of me, but beamed delightedly at the laborer, as though he had a most important, most welcome secret to share.

"C'mere," the old man said in an easy vernacular, beckoning to the drunk. "C'mere and talk with me." He waved his hand lightly. The big man followed, as if on a string. He planted his feet belligerently in front of the old gentleman, and roared above the clacking wheels, "Why the hell should I talk to you?" The drunk now had his back to me. If his elbow moved so much as a millimeter, I'd drop him in his socks.

The old man continued to beam at the laborer. "Whatcha been drinkin'?" he asked, his eyes sparkling with interest.

"I been drinkin' sake," the laborer bellowed back, "and it's none of your business!" Flecks of spittle spattered the old man.

"Oh, that's wonderful," the old man said, "absolutely wonderful! You see I love sake too. Every night, my wife and I (she's 76, you know), we warm up a little bottle of sake and take it out into the garden, and we sit on an old wooden bench. We watch the sun go down, and we look to see how our persimmon tree is doing. My great-grandfather planted that tree, and we worry about whether it will recover from those ice storms we had last winter. Our tree had done better than I expected, though especially when you consider the poor quality of the soil. It is gratifying to watch when we take our sake and go out to enjoy the evening - even when it rains!"

He looked up at the laborer, eyes twinkling. As he struggled to follow the old man's conversation, the drunks face began to soften. His fists slowly unclenched. "Yeah," he said. "I love persimmons too." His voice trailed off.

"Yes," said the old man, smiling, "and I'm sure you have a wonderful wife."

"No," replied the laborer. "My wife died." Very gently, swaying with the motion of the train, the big man began to sob. "I don't got no wife, I don't got no home, I don't got no job. I am so ashamed of myself." Tears rolled down his cheeks; a spasm of despair rippled through his body.

Now it was my turn. Standing there in well-scrubbed youthful innocence, my make-this-world-safe-for-democracy righteousness, I suddenly felt dirtier than he was.

Then the train arrived at my stop. As the doors opened, I heard the old man cluck sympathetically. "My, my," he said, "that is a difficult predicament, indeed. Sit down here and tell me about it."

I turned my head for one last look. The laborer was sprawled on the seat, his head in the old man's lap. The old man was softly stroking the filthy, matted hair.

As the train pulled away, I sat down on a bench. What I had wanted to do with muscle had been accomplished with kind words. I had just seen aikido tried in combat, and the essence of it was love. I would have to practice the art with an entirely different spirit. It would be a long time before I could speak about the resolution of conflict.



Balanced Practice of Mind, Body and Ki

We must emphasize a balanced training of mind, body and always remember that the right attitude towards life leads to efficiency and harmony. One-sided training will create a lopsided person.

Training the mind alone disassociates the mind from the body; the mind will be calm, but the body will be empty. The techniques might look smooth and beautiful, but will be ineffective and unrealistic for self-defense.

Over-emphasis on physical training may also lead to embarrassing and dangerous situations. We have physical limits and there will always be someone stronger or faster. Relying on physical strength can lead to dependence on brute force. Using excessive force to control others could injure them when successful and yourself when unsuccessful. Finally, there is always a tendency for collision when physical strength is not controlled.

Developing your ki or "inner force" is very important. However, we must be very careful about the proper use of ki. Merely training to develop strong ki can lead to haughtiness, and eventually, that person will encounter someone who controls his/her ki more efficiently. Over-exerting your ki can be dangerous to your health.

Ki is your life force, and you need it to sustain your life. Needless to say, extending your ki can lower your immunity against sickness. With proper training, one learns that very little ki is needed to harmonize with and control an attacker. O-Sensei emphasized ki no myoyo o tadashiku "the proper usage of the mysterious power of ki".

Use your ki in moderation and use it to bind your mind and body together for a harmonious way of life. Training the mind, body and ki simultaneously to harmonize with the ki of the universe is the true path of aiki.

by Rod Kobayashi, Seidokan Headquarters, 1986



Throughout the year I enjoy regular freestyle swimming, primarily for fitness and secondly as an "insurance" against drowning during aquatic activities which I enjoy.

While a regular swimmer, I do not consider myself a good swimmer as I have not had any formal coaching. This being

the case, I try to pick up coaching advice and tips for improvement from others who seem to know what they are talking about.

Some of the more useful swim coaching advice can be also be interpreted in terms of Ki principles. I will try to demonstrate the swimming coaching advice analogy in Ki terms.

Swimming advice:

Do not panic you won't sink although some float better than others. (I am a bit of a sinker.) Remain calm and don't be tense.

Ki principle:

Relax completely but do not collapse.

Swimming advice:

While keeping one's face in the water, stretch and reach for the end of the pool. Some people incorrectly reach across the top of their heads instead of towards the end of the pool.

Ki principle:

Using ki, direct your fingertips to where you wish to go, that is the end of the pool.

Swimming advice:

Looking towards the end of the pool helps you stretch and direct your hands forward to the end of the pool and not across the top of your head.

Ki principle:

Use your eyes to help with the direction of the Ki flow.

Swimming advice:

While rotating your shoulders around the longitudinal axis of your body, use the trunk of your body to pull your hands towards your thighs.

Ki principle:

Rotate and use your one point while pulling your hands from above your head through the water in a natural arch to your thighs. (I find extending Ki through the fingertips while putting the fingers towards the thighs helps as well.)

Although many people remark that lap swimming is boring. I have not found this to be the case. Normally there is too much to concentrate on.

Some things to do while swimming:

- Think about your style and technique
- Extend Ki, using your one point and extending through your fingertips
- Counting the pool lengths in Japanese (good for learning to count your Jo and Bokken katas)
- Looking at that trim person in the next lane and wondering why they have left you behind in their wake as if you were attached to an anchor
- Trying to keep your wandering mind focused on the task at hand
- Dreaming up articles to put in Kiai magazine.

Happy swimming

Ted Aston



The Power of Positive Thinking

I am a Custodial Correctional Officer (Prison Officer) and I have been in this line of work since 1981.

Because of the type of people we are required to look after, the chances of becoming involved in physical confrontations is higher than would be expected in other lines of work. Some of the people I am required to manage are in jail because they choose to resolve their difficulties with violence, rather than seek out more peaceful means to deal with their problems.

Since I have been practicing the art of Aikido, I have found the principles and philosophy of the art have helped me to better resolve potentially volatile situations. What I learn from Aikido, I endeavor to put into practice, not only in my daily life but also in my workplace.

In the past, when I was called in to deal with a potentially volatile situation, I would plan in my mind what I was going to do to the inmate on the way to the incident. If he did this then I would do that and if he did that then I would do this etc... I would be preparing myself to resolve the matter using physical force.

Even before I knew the reason for his offending behavior, I would enter the situation with conflict in mind. Quite often on arrival at the scene, because I was entering with a fighting mind, I was feeding the inmates anger and frustration with more negativity. The end result would usually be that we would have to physically overpower the individual.

I have since made a conscious effort to enter these situations without preconceiving the need for a physical resolution. By changing the way I think using the principle I have learnt at Aikido, I have been increasingly successful in peacefully resolving potentially violent situations.

I have in the past been involved with many violent confrontations. However, one incident which happened recently of which the outcome helped me realise the power of a positive mind. I would like to share my experience with you.

There was an inmate who, for reasons of his own became extremely aggressive, he demonstrated by his actions and words his intention to do physical harm to anyone who came near him. I approached this inmate without any intentions to engage in a physical confrontation with him. My sole purpose was to find out from him the reason for his sudden outburst.

I could feel a very strong negative energy coming from him and could tell he desperately wanted to take my head off! His intention to fight me was demonstrated by his words and the stance he adopted. I could feel he was only a second away from striking me. Even though I felt the usual tingling and the feeling of hairs standing up in the back of my neck, I composed myself and made a conscious effort to project a positive calming energy to this person.

The more threatening he was the more I projected positive energy to him, as I was not giving him the negative energy he was craving for. I watched him slowly become less aggressive from the calming effect I was having on him. This made me feel more confident in projecting more positive Ki toward him. From then on he no longer wanted to fight me. He was still not a happy

person, but the threat of violence subsided and eventually he complied with directions I gave him. The matter was resolved peacefully.

Onlookers expressed their astonishment at the outcome of this situation, given how volatile the inmate was at the beginning. They thought that a physical confrontation was going to be the only way out of this particular situation.

This experience and my willingness to embrace the philosophy of Aikido has given me more confidence and a desire to explore further the Power of a Positive Mind.

Graham Betts - Caboolture



Ki in Daily Life

Education - Since primary school I have always been a slightly above or just average student. I have had good enough results to follow a math / science curriculum, but continued at the same "pass" level. The mere thought of an exam would cause my stomach to churn. Nerves would also prohibit any involvement in classroom discussions. i.e. Any questions...?, does everyone understand....?

At School the only exceptions to this were in Draughting and Art. In these subjects I have always maintained results at the highest levels. These are subjects that I found particularly interesting and enjoyable. In these exams (upon reflection) I would be too busy enjoying myself to feel any nervousness. I must have been totally relaxed and would easily finish in less than half the time allowed.

In my tertiary studies in civil engineering, and Information technology I continued to suffer in exams. I am sure I would not breathe for a whole three hours. The benefits of proper breathing are well known, but not always practiced successfully. A deep breath, assists to re-establish the one point, and maintain mind and body unification.

I had set a goal of achieving a grade point average (GPA) of at least 5 (out of 7) for my Bachelor of Information Technology. By mid 1995 my GPA had slipped to around 4.15. At this time I decided (not 100% consciously at first) to maintain one point and extend Ki during exams. I ceased my habitual last minute "Cramming" in the hours leading up to exams, and relaxed with a bite to eat in the adjacent botanic gardens. Waltzing into the examination room at the allotted time.

A relaxed mind / body can achieve much more than a constricted and nervous one. My results improved immediately. Of course you cannot perform well in an exam without proper study. The pre exam study weeks were no longer a nervous, gut wrenching, stressful period, just dammed hard work. A calm mind absorbs more information, and also allows it to be accessed easier. In Information Technology(IT) terms, a calm mind has more RAM and a relaxed body has greater I/O.

One of my instructors once described their approach to a grading as "Not caring", that is "trusting in their ability" and refusing to allow nerves to affect their performance. This has been true in my exams, even when I have not completed all

the study I would have liked too, I would not let that affect my attitude. Uncannily, in most cases I had studied the exact topics the previous night, or on the way to an exam.

My GPA for the final period of my degree was a satisfying 6.25, and at the conclusion my overall GPA was 5.2, I had achieved my goal.

Sleep - The ability to sleep soundly is a determinate factor in achievement of success in your daily life. Tohei's fellow soldiers at officer training camp claimed he received his adulation solely for being able to sleep standing up. He would volunteer for sentry duty, well above the required times. Although sleeping in a standing position he was not unaware of his surroundings, and would wake up immediately if his position was approached.

My brother "Michael" has followed a very successful career in mechanical engineering. This culminated in achieving his PhD from New York Polytechnic and a position at NASA's Virginia research Centre. He has spoken very highly of a Mr. Ross Morrison from WBM Consulting Engineers.

Mr Morrison constantly travels between the USA, Europe, and Australia, stepping of an air plane after 24 hour flights straight into a high level meeting, without even a slight symptom of jet lag. His contemporaries, travelling with him would lag behind late for meetings, and provide little input to discussions. Michael attributed Mr. Morrisons success to his ability to relax completely and sleep soundly anywhere, anytime.

Sport - A recent Toyota commercial slogan recalls "have you ever noticed how true champions never run out of breath". You cannot perform at your best without proper breathing. Observing professional sports people at the highest levels, you can see how relaxed they are when performing well. This is no more obvious than when you see the difference when they are in a form slump.

Sports commentators say things like "great timing", "playing with confidence", "incredible strength", "got the ball on a string". At these times the sports stars are playing with mind and body unified. It is not uncommon to see a much smaller player overcome a larger opponent in a body on body contest. These feats are probably brought about due to a natural talent, belief in their ability, and keeping a plus mind. They are obviously not thinking "oh I hope I don't miss this", or "this pressure is getting to me".

Ask one of these sports stars to perform a simple Ki test and they would most probably fail. But if the test were conducted during there game, as the bat strikes the ball or as they manoeuvre for front position in a marking contest, you can see they would pass. As is recalled in the famous tale of the Japanese tea master defeating a trained swordsman in a duel without a single cut. He just performed the tea ceremony in his mind, and his body was totally relaxed. All his opponent saw, was a totally relaxed master with no suki to be found.

Raising Children - If I have had success in applying Ki principles to many other facets of my life, this is one that has eluded me. They must learn faster than I do what gets under my skin, and they move my mind. Occasionally I can keep calm myself, but I have not been very successful in calming their mind once they have BEGUN....etc. It is easier if you can catch the situation a little earlier, and direct their thoughts onto another course. But

once they have lost it, we just weather the storm. Even at these times, Ki principles can help. Extending Ki, the "bad vibes" and stress pass by with no way of entering. (in theory anyway)

Matthew Smart - City Hall Dojo

氣



Non-resistance

Aikido is the way of nonresistance and is therefore undefeatable from the start. Fast and slow are of no consequence. Merely by having the intention to fight with one who embodies the universal law, they have fixed their mind on violating the harmony of nature itself. The person with evil or malicious feeling jyaki is defeated before he makes the first move. The contest has already been decided.

This being so, in what way can we rid ourselves of this jyaki and become pure of spirit and mind? We must unify our mind and feeling with the mercy and compassion of the universal spirit. Withing love ai, there is no competition, no enemy, no antagonism toward anyone else or anything. Those whose feeling does not coincide with this mentality can in no way come into harmony the laws of nature.

Morihei

Ueshiba

Reminders in Aikido Practice

Aikido decides life and death in a single strike, so students must carefully follow the instructor's teaching and not compete to see who is the strongest. Aikido is the way that teaches how one can deal with several enemies. Students must train themselves to be alert not just to the front but to all sides and the back. Training should always be conducted in a pleasant and joyful atmosphere.

The instructor teaches only one small aspect of the art. Its versatile applications must be discovered by each student through incessant practice and training. In daily practice first begin by moving your body and then progress to more intensive practice. Never force anything unnaturally or unreasonably. If this rule is followed, then even elderly people will not hurt themselves and they can train in a pleasant and joyful atmosphere.

The purpose of aikido is to train mind and body and to produce sincere, earnest people. Since all techniques are to be transmitted person-to-person, do not randomly reveal them to others, for this might lead to their being used by hoodlums.

Morihei Ueshiba (ca.1935)

Imagine if your computer
produced error messages in
Haiku:

A file that big?
It might be very useful.
But now it is gone.

Chaos reigns within.
Reflect, repent, and reboot.
Order shall return.

Wind catches lily
scatt'ring petals to the wind:
segmentation fault

ABORTED effort:
Close all that you have.
You ask way too much.

First snow, then silence.
This thousand dollar screen dies
so beautifully.

With searching comes loss
and the presence of absence:
"My Novel" not found.

The Tao that is seen
Is not the true Tao, until
You bring fresh toner.

The Web site you seek
cannot be located but
endless others exist

Stay the patient course
Of little worth is your ire
The network is down

A crash reduces
your expensive computer
to a simple stone.

Yesterday it worked
Today it is not working
Windows is like that

To have no errors
Would be life without meaning
No struggle, no joy

You step in the stream,
but the water has moved on.
This page is not here.

Out of memory.
We wish to hold the whole sky,
But we never will.

Serious error.
All shortcuts have disappeared.
Screen. Mind. Both are blank.

Rosalba

If they wrote Error
messages in Haiku

Server's poor response
not quick enough for browser
Timed out, plum blossom.

First snow, then silence.
This thousand dollar screen dies
so beautifully.

Login incorrect
Only perfect spellers may
enter this system.

This site has been moved.
We'd tell you where, but then we'd
have to delete you.

Wind catches lily
scatt'ring petals to the wind.
Segmentation fault.

ABORTED effort:
Close all that you have.
You ask way too much.

This web site you seek
cannot be located but
endless others exist

Stay the patient course
Of little worth is your ire.
The network is down.

A crash reduces
your expensive computer
to a simple stone.

There is a chasm
of carbon and silicon
the software can't bridge.

Yesterday it worked.
Today it is not working.
Windows is like that.

To have no errors
would be life without meaning.
No struggle, no joy.

You step in the stream,
but the water has moved on.
This page is not here.

No keyboard present.
Hit F1 to continue.
Zen engineering?

Out of memory.
We wish to hold the whole sky,
but we never will.

Having been erased,
the document you're seeking
must now be retyped.

With searching comes loss
and the presence of absence:
"My Novel" not found.

The Tao that is seen
is not the true Tao, until
you bring fresh toner.

Chaos reigns within.
Reflect, repent, and reboot.
Order shall return.

Three things are certain:
death, taxes, and lost data.
Guess which has occurred.

A file that big?
It might be very useful,
but now it is gone.

Seeing my great fault
through darkening blue windows,
I begin again.

Windows NT crashed.
I am the Blue Screen of Death.
No one hears your screams.

Errors have occurred.
We won't tell you where or why.
Lazy programmers.

Thought for the
day!

*Open a cool eye in the midst
of intense activity, and you
save yourself that much
bitter thought.
Keep an enthusiastic
attitude in hard times,
and you gain that
much true enjoyment*

*From
'Reflections on the Tao'*

Crossword

by Tony Leroy - Noosa Dojo

Song of the Bird

A man found an eagle's egg and put it in a nest of a barnyard hen. The eagle hatched with the brood of chicks and grew up with them. All his life, the eagle did what the barnyard chicks did, thinking he was a barnyard chicken. He scratched the earth for worms and insects. He clucked and cackled. And he would thrash his wings and fly a few feet in the air.

Years passed and the eagle grew very old. One day he saw a magnificent bird for him in the cloudless sky. It glided in graceful majesty among powerful wind currents, with scarcely a beat of its strong golden wings. The old eagle looked up in awe. "Who's that?" he asked. "That's the eagle, the king of the birds," said his neighbor. "He belongs to the sky. We belong to the earth - we're chickens." So the eagle lived and died a chicken, for that's what he thought he was.

By Anthony DeMello
from *Chicken Soup for the Soul*



5 Reasons why your computer may be female.

1

No one but their creator understands their internal logic

2

Even your smallest mistakes are immediately committed to memory for future reference.

3

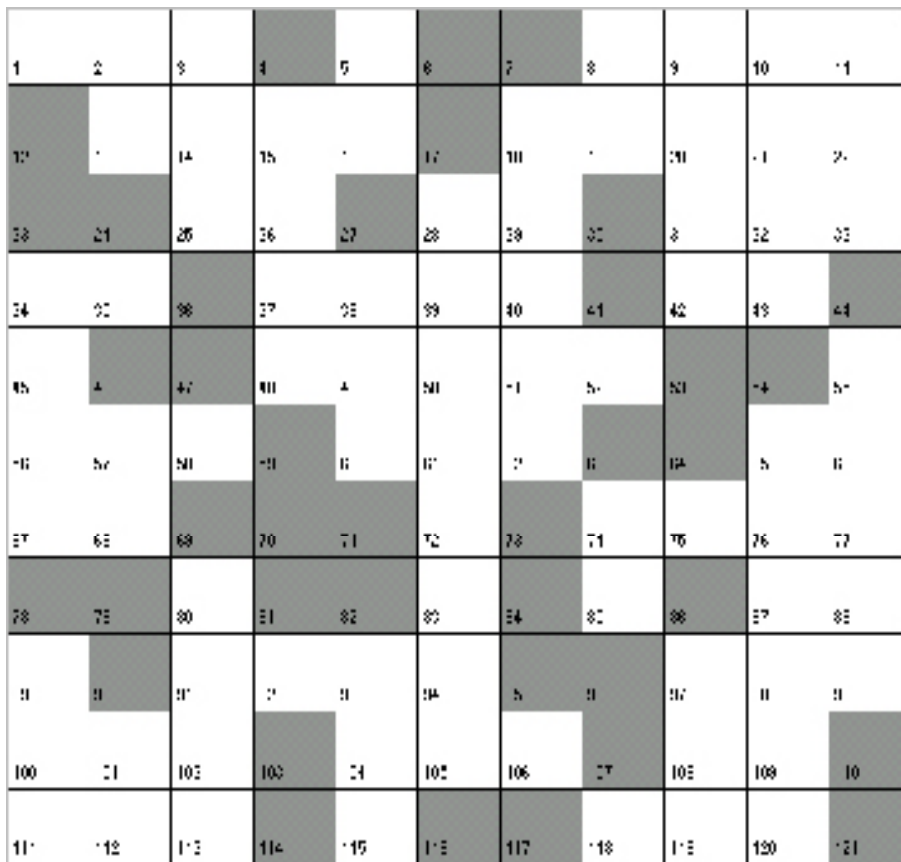
The native language used to communicate with other computers is incomprehensible to everyone else

4

The message "bad command or file name" is about as informative as "If you don't know why I'm mad at you, then I'm certainly not going to tell you".

5

As soon as you make a commitment to one, you find yourself spending half your pay packet on accessories for it.



ACROSS.

1. MAFIA INTEREST
8. FISHERMANS FRIEND
13. DEAD BIRD
18. DANGEROUS AT BOTH ENDS
25. BIG STICK
28. BOARD GAME (Japanese)
31. FULL STOP
34. WELSH DADDY
37. ENCOURAGE TOGETHERNESS
42. AFTER "A"
48. ALTERNATIVE
51. HALF AN EXCLATORY ENTRANCE
56. SLIPPERY FISH EATER
60. NATURES BUILDING BLOCKS
65. LITTLE BIG STICK
67. THE FRENCH
74. COMMON THANKS
87. HEY YOU
91. JAPANESE ONE
97. NO GROG HERE
100. POLLUTANTS LOVE IT
104. BEFORE
108. YOUSE
111. BELT UP
118. TOP TURKISH DELIGHT

DOWN

2. FREUDIAN FANCY
3. IMPOLITE MOUTH
5. VIA
8. SAID TO A GOOSE
9. CRUSADERS PROBLEM
10. LITTLE ISLAND
11. ... OFFENSIVE
15. PLACE OF TRAINING
18. JAPANESE COMPANY
28. WOULDN'T BE WITHOUT IT
34. CHALLENGE
38. RIVER (Australian)
55. EASTERN CAPITAL (Japan)
57. YES (Japanese)
61. THE LOWEST POINT
74. A RESURGENT DISEASE
80. OBLIGATION (Japanese)
87. COURT IS NOW IN SESION
89. THE WAY
93. NOT HIM
97. CRICKETERS FAREWELL
101. HALF AN IBIS

For answers turn to page 20

Battle Of The Sexes

Sex - Women prefer 30 to 45 minutes of foreplay. Men prefer 30 to 45 seconds of foreplay. For the man, driving back to her place is considered a part of foreplay.

Groceries - A woman knows how to shop for groceries. She makes a list of the things she needs, and then goes to the store and buys these things. A man does not shop on a frequent basis. He waits until the only 2 items left in his refrigerator. Then he goes grocery shopping. A man buys everything that looks good. By the time a man reaches the checkout counter, his cart is packed tighter than the Clampett's car on the Beverly Hillbillies. Of course, this will not stop him from going to the 10 items or less lane.

Comedy - Let's say a small group of men and women are in a room, watching television, and an episode of the Three Stooges comes on. Immediately, the men will get very excited; they will laugh uproariously, and even try to imitate the actions of Curly, man's favorite stooge. The woman will roll their eyes and groan and wait it out.

Bathrooms - A man has 6 items in his bathroom: a toothbrush, toothpaste, shaving cream, a razor, a bar of soap and a towel from a Holiday Inn. The average number of items in a typical women's bathroom is 437. A man would not be able to identify most of these items.

Going Out - When a man says he is ready to go out, it means he is ready to go out. When a woman says she is ready to go out, it means she will be ready, as soon as she finds her other earring, makes one phone call and finishes putting on her makeup.

Mirrors - Men are vain; they will check themselves out in the mirror. Women are ridiculous; they will check out their reflections in any shiny surface, mirrors, spoons, store windows, toasters, or any bald man's head.

The Telephone - Men see the telephone as a communication tool. They use the telephone to send short messages to other people. A woman can visit her girlfriend for two weeks, and upon returning home, she will call the same friend and they will talk for three hours.

Offspring - Ah, children. A

woman knows all about her children. She knows about dentist appointments and soccer games and romances and best friends and favorite foods and hopes and dreams. A man is vaguely aware of some short people living in his house.

Low Blows - Let's say a man and a woman are watching a boxing match on television. One of the figures is felled by a low blow. The woman says, "Oh gee, that must hurt." The man doubles over and actually feels the pain.

Directions - If a woman is out driving, and she finds herself in unfamiliar surroundings, she will stop at a gas station and ask for directions. Men consider this to be a sign of weakness. Men will never stop and ask for directions. Men will drive in a circle for hours, all the while saying things like, "Looks like I've found a new way to get there." and, "I know I'm in the general neighborhood. I recognize that Seven - Eleven store."

Dressing Up - A woman will dress up to: go shopping, water the plants, empty the garbage, answer the phone, read a book, get the mail. A man will dress up for: weddings, funerals.

The Phantom

At the last seminar

Who was the lady who hid the TV on the boys as a joke, and they nearly called the police thinking that it was stolen????

Who was the "airfall champion" who hurt his knee, from dancing the night before, and was "nursed" by a pretty lady who just moved to Canberra????

Who was the "Blue" who doesn't know how to run in his "skirt" (ouch)????

Who was the "Black" who was besotted by a pretty japanese visitor and was asking for her phone number (after hours training)????

Who knows?

The Phantom knows!

Amazing Maths?

1. First of all pick the number of times a week that you would like to laugh.
2. Multiply this number by 2
3. Add 5
4. Multiply it by 50
5. If you had already had your birth day this year, add 1748. If you haven't, add 1747.
6. Last step: Subtract the four digit year that you were born.

Results:

The first 2 digits are your answer to question #1

The last two digits are your present age.



Always put yourself in a position where there is room; then who can manipulate you by glory or disgrace, gain or loss? Always rest your mind in tranquillity; then who can fool you about right and wrong or advantage and disadvantage?

From Back to Beginnings - Reflections on the Tao

Answers for crossword from page 18

1	V	2	I	3	G	4	5	T	6	7	8	B	9	A	10	L	11	T		
12	D	13	A	14	O	15	D	16	O	17	11	O	18	R	19	S	20	E		
21	26	25	B	28	O	27	28	G	29	O	30	5	A	32	L	33	T			
34	D	35	A	36	J	37	O	38	I	39	N	40	B	41	F	42				
43	U	44	47	48	O	49	R	50	5	D	52	A	53	54	55	T				
56	E	57	60	61	L	62	D	63	N	64	A	65	67	68	J	69	O			
70	L	71	72	73	74	75	76	A	77	78	T	79	A	80	81	K				
82	83	84	85	86	87	88	89	90	91	92	B	93	94	95	96	97	98	99	100	Y
101	T	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	O
120	A	121	I	122	R	123	E	124	R	125	E	126	Y	127	E	128	129	130	131	
132	O	133	B	134	I	135	R	136	137	138	F	139	E	140	141	142	143	144	145	



AIKIDO KI SOCIETY DOJO DIRECTORY



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Aikido Ki Society -

Cooran Dojo/Boreen Point Dojo

Head Dojo Instructor - Kate Coupe
7 Hector st, Boreen Point Qld 4571
Phone: (07) 5485 3028

Aikido Ki Society -

Setsudo Dojo - Caboolture

Head Dojo Instructor-Tony Deckers
147 Pitt Rd. Burpengary, Q. 4505
Phone/Fax: (H) (07) 38881243 (M) 0149 778 486
e-mail: Spectrum@powerup.com.au

Aikido Ki Society - Spring Hill Dojo

Head Dojo Instructor - John Hurley
100 Bowen Street, Spring Hill, Brisbane Qld 4000
Phone: (07) 3832 1671
e-mail: n.ricketts@cat.csiro.au

Aikido Ki Society - Cleveland Dojo

Head Dojo Instructor - Thom Hansen
135 Boundary Road, Thornlands Qld 4164
Phone: (H) (07) 3206 1772 (W) (07) 3255 0666
(M) 041 902 3700
e-mail: thansen@tpgi.com.au

Aikido Ki Society - City Hall Dojo

Head Dojo Instructor - Michael Conroy
GPO Box 1852 Brisbane, Q. 4001
Phone: (H) (07) 3358 4322 (W) (07) 3403 3338

Aikido Ki Society - Griffith University Dojo

Head Dojo Instructor - Michael Stoopman
PO Box 842 Springwood, Brisbane, Q. 4127
Phone: (H) (07) 3841 4848 (M) 041 878 2259
(W) (07) 3406 4113
e-mail: MStoopman@qmcsbne2.telstra.com.au

Aikido Ki Society - Logan City Dojo

Head Dojo Instructor - Merv Hoole
8 Catalina St, Loganlea Qld 4131
Phone (H) (07) 3200 5390
e-mail: mimec@powerup.com.au
P.C.Y.C Logan central

SOUTH AUSTRALIA

Aikido Ki Society -

Port Augusta Dojo/Whyalla Dojo

Head Dojo Instructor - Mike Loran
13 Waters Crescent Port Augusta, SA 5700
Phone: (086) 423 877
e-mail: Tuddy@dove.net.au

Note: If your Ki Society Dojo listing is not here **OR** requires changes to the list, please either



your details to "The Editor" for Dojo Listings.

That's all, Folks!



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