

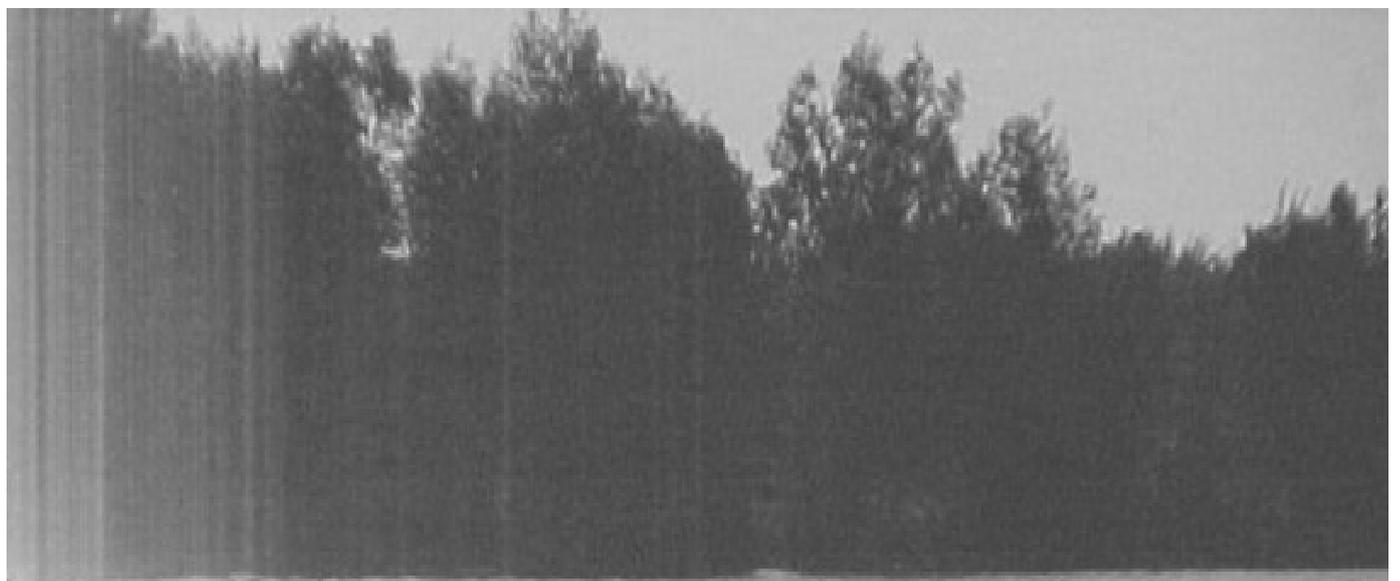


Kioai

Issue #6

Aug/Oct 1999

Aikido Ki Society Australia Newsletter



When we
coordinate mind
and body by stilling
the waves of our
mind to imperceptible,
infinitely decreasing ripples,
we can send forth
our great willpower
that moves the universe.

Video Tapes from Senseis visiting Australia

Tamura Sensei - 9th Dan
26 - 30 September 1998
2 Tapes - Total 7 hours

Nonaka Sensei - 8th Dan
19 - 21 June 1998
2 Tapes - Total 7 hours

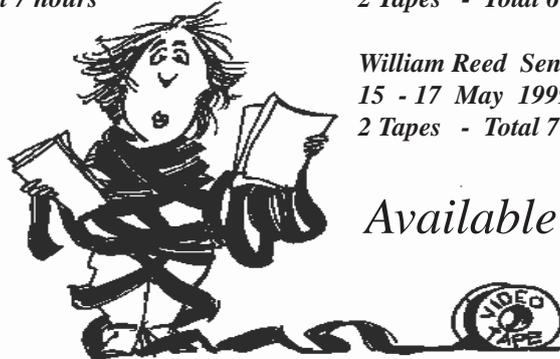
William Reed Sensei
25 - 27 April 1997
2 Tapes - Total 6 hours

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Send a Postal note plus \$10.00 P&H per set of tapes, ordered to; (postage within Australia only)

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Please allow up to 10 days delivery



William Reed Sensei
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2 Tapes - Total 7 hours

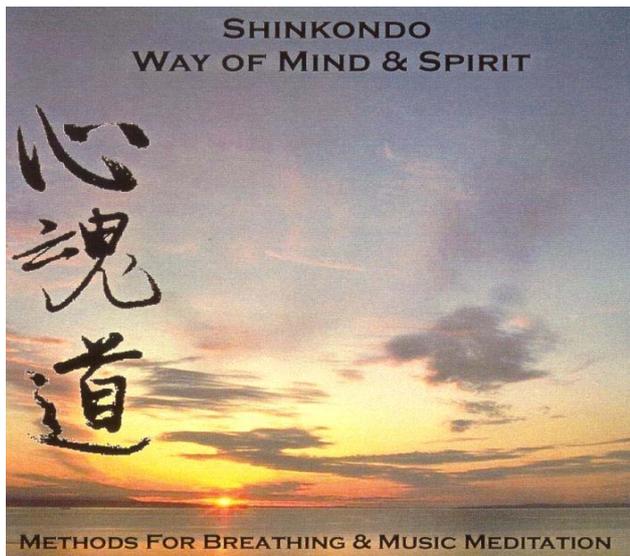
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The RRP is **\$54-00**. For a limited time it will be available for **\$27-00**.

For direct orders please contact Sensei Deckers on **07 3888 1243**. Or send your money order to 147 Pitt Road, Burpengary Qld 4505. (*Please include an extra \$3-00 for postage & handling.*)

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SHIN-KON-DO WAY OF MIND & SPIRIT
METHODS FOR BREATHING & MUSIC MEDITATION.

Front Cover - From Sandra Burke - Noosa Hinterlands Dojo. Photo of the waters off Boreen Point. Sandra's choice of words comes from Tohei Sensei Ki Saying number 19 last paragraph.



Kiai

A Kiai Publication - Issue # 6

Aug / Oct 1999

Aikido Ki Society Australia Newsletter

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EDITORIAL



By
Tony
Deckers

Welcome again to all our readers, both new and old, and it is with great excitement issue number six is released. It is Kiai's first anniversary, and after one year it is certainly growing. With our first issue released in June '98 we started out printing 116 newsletters and with every issue Kiai has grown. After just one year we are already up to 170 copies going out to readers, so I would like to thank everyone for your support in helping our newsletter grow and circulate. You have all helped Kiai become what it is today. I hope that it will not stop here, and that the support for our newsletter will keep growing, to share all our experiences and to make Aikido grow and spread.

It has been exciting since the last issue. In May this year we had Sensei William Reed visit Goshinkan Dojo in Byron Bay for a three day visit. Sensei Reed has a great sense of humour and personality which makes him very easy to talk to. Sensei touched on some of the points he covered in his last visit to Australia in 1997 and also highlighted some of the key points from some of Tohei Sensei's new books. Overall the seminar was a great success and was enjoyed by one and all. I am sure that everyone who attended Sensei Reed's seminar went home a little more enlightened about the capacity that Aikido has to influence each of us and our lives.

In August this year a group will be heading off to Japan to do some personal training with Tohei Sensei. I would like to wish them all a safe and pleasant journey and look forward to their return and all the new teachings and information that they will bring back from Ki Society HQ.

During the past months, Sensei's Steve Phillips and John Ward ran some raffles, to assist Sensei Michael Williams on his trip to Japan. The raffle I conducted was for a Gi & Japanese White Oak Bokken. The raffle was drawn on Tuesday 6th July at Griffith University dojo by one of the students. The winner went to Byron Bay - Peter Nicholson. Peter mentioned to me that this is

the first time he has won something, so I hope that this will be the start of something big for you Peter!

Congratulations Peter. I would also like to thank everybody who participated in the raffle. I did mention that there was going to be three prizes, but unfortunately there was not quite the support I expected and the issue



Above: Sensei Williams presenting Peter Nicholson with his prizes

second and third prizes had to be cancelled. I tried notifying as many people as possible to inform them of the changes, so if you were one of the people who found out to late, I apologise.

Unfortunately the 'Observation Trails Fund Raiser Day' was cancelled due to lack of interest. It was a pity, not only was the weather perfect on the day but for those of you who have never had the opportunity to participate in an observation trial, I assure you would have had a whole load of fun.

Best wishes to our Chief Instructor, Michael Williams and the Australian contingent going to Japan. We look forward to the new teachings you will bring back with you.

Tony Deckers - Editor

Sensei Says

*Words for Thought from your Chief Instructor,
Michael Williams Sensei*

Greetings from Goshinkan Dojo. It has been a wet and muddy winter thus far, not just in Byron Bay, but for much of the Eastern seaboard. This is when you really appreciate your time in the dojo because unlike so many other activities, we can still train, rain or shine!

In this issue, I would like to ask you to examine what being a member of this organisation, Aikido Ki Society Australia means. Initially we need to look at the word, *organisation*, itself:

organisation to form as or into a whole consisting of interdependent or coordinated parts, especially for harmonious or united action.

I believe that the purpose of our organisation is to further the spread of the art of Aikido and to maintain our relationship with the broader Aikido world community. As with any organisation the following elements need to exist in order for an organisation to be unified:

Loyalty
Belief
Participation
Cooperation
Responsibility

Often when joining an organisation the first thought that comes to mind is, "what benefit will joining bring to me personally?" However, I believe that in order for an organisation to be successful, each member should also ask what they can personally bring to the organisation. Each member must take on responsibility within the organisation to ensure that the initial reason for forming it is achieved.

In other words, It is not just what belonging to an organisation can do for you, but what can you do for the organisation which will ultimately help it to achieve it's intended purpose.

The very terms which are often used to describe Aikido; conflict resolution, the art of communication, cooperative blending and harmonising are the very qualities and concepts which enable an organisation to be successful. Being a member of an

organisation requires you to cooperate, communicate, resolve conflict and blend in order to achieve a state of harmony within the group. Just as you have a responsibility and need to express your viewpoints, you have a responsibility to hear the viewpoints of your fellow members. There will be times when you don't agree, but the overall allegiance to the organisation and your belief in what the organisation stands for should be of foremost priority.

As we move forward into the new millennium, it is a good time to look at what being a member of Aikido Ki Society really means, what vision each of us have for the future of the organisation and what role does the organisation have in the greater world community. The organisation is the sum total of all of its members, so this requires you to think beyond the walls of your own dojo in order to feel part of the greater community of Aikido Ki Society Australia as a whole.

Aikido Ki Society is expanding all the time. Tools such as the internet do a great deal to unify the thoughts and minds of Aikidoka around the world. In the past few months, I have been asked to help establish Aikido in Sri Lanka with a founding group of 400 Karate students. I have also been asked to teach seminars on Lord Howe Island, Fiji and other far-flung locales. I answer queries from Russia, the Philippines, Europe and elsewhere. All from people who are keen to learn more about this wonderful art.

Imagine a large heavy steel ball on a hard flat surface. Your task is to get it rolling. Initially, it barely even budge. With continued effort, it gradually begins to pick up momentum. Once the ball is rolling, it takes quite a bit of force to stop or change its direction. So it is with the goals we set for our organisation. Over the next few months, I ask you to look at what it means to be a member of Aikido Ki Society Australia and what direction we want the organisation to take in the future. Keep in mind that it is detrimental to criticise other's viewpoints without proffering your own ideas and suggestions. Then, take the responsibility to express those ideas, communicate with me directly, talk to your Sensei or write an editorial for the newsletter. It's worth a thought...

Michael Williams Sensei - Byron Bay



Readers Write...

'ON NOT TRYING TO PLEASE THE SENSEI'

I am very much enjoying Sensei Tony Deckers' Issue 5 of KIAI. Our newsletter seems to be growing bigger and better each time.

The inclusion of John Ward's Nidan essay suggests the value of more such personal statements of stages on the path, for instance there are several people at the Griffith dojo whose written insights would be helpful and intriguing. Furthermore this might stimulate fruitful dialogue in the newsletter leading to a section of highly instructive discourse. Who knows? - Perhaps even an international conversation might be generated.

For an old duffer such as myself the progress of understanding is very haphazard indeed. There are some vague

ideas that flit about on the rim of consciousness but which tend to be examined and tried out only after decades of failure with other practices. With the benefit of other people's experiences a lot of time might have been saved.

An example: Only lately have I realized the deleterious consequences of trying to please a sensei. The situation is that he or she demonstrates a technique and I seek approval by doing it as well as I can. But that means I am attending to the sensei's reaction to my efforts rather than to the technique itself. The mind is split. I should rather attend to flows of Ki regarded independently of the human body/minds involved. Or am I wrong about this? Please tell me what you think, somebody!

Judging by the delightful movements that some of our higher grades do, there must be some people who can provide perhaps not a conceptual bridge between Zen and Aikido, but more importantly their accounts of a working identity of the two. Let them tell us about it. An end to modest reticence!

Edwin Dowdy - Griffith Uni Dojo

PONDERING THE HIDDEN METHODS OF O-SENSEI

Under the term 'methods' one has in mind such things as:

(a) the techniques he taught; (b) his appearance, demeanor, personality; (c) his comportment before students, colleagues, governmental agencies, would-be challengers, et alia; and (d) the rationale which underlay his practice. (*There will be other considerations also but these brief notes are intended to suggest a line of enquiry, not furnish an exhaustive analysis.*)

As to his techniques, one need only recall that their constant development is sufficient proof of their creativity and power. For (b) we must rely on eyewitness reports, photos, videos, etc. The matter of comportment is not in the first instance problematic. The word rationale is tricky; here it must mean justification rather than exposition. It is notorious that the founder left no reasoned explanation of principles, unless we accept dragons flying on the wind as philosophical currency. If we wish to seek the fundamental basis of O-sensei's teaching, how best to go about it? He left only poetic and exuberant accounts, which defy what we regard as intelligible statement, either because he was unwilling or unable to do otherwise.

The contemporary generation of experts seems to consider this matter unimportant or at least inevitable. Perhaps the old chap was a bit bonkers, or else his cultural roots cut him off from our understanding - in any case, nothing much to be done about it, we should simply render whatever we need into our familiar rational jargon.

But that is hardly satisfactory. We are left with the conundrum that the founder had a rationale, however incoherent it may seem to us, and that rationale remains hidden, something concealed which might be of great benefit.

The problem is clear, or at least as clear as I can make it in this half-hour of idleness. It seems of such importance that I am willing to offer a prize of one dollar, with an appropriate certificate, to that person or group who submits the best answer for publication in this journal. The judges, if they consent, are to be Sensei's Michael Stoopman, Phillip Kohn and Tony Deckers. Their decision will be final and no remonstrance, oral or written, will be entertained. Furthermore, if the problem is not promptly solved I shall be willing to provide equivalent funds for another attempt next year.

Edwin Dowdy - Griffith Uni Dojo

Aikido: Physics in Action? - Part 2

by Daniel A. James

Unraisable body – how it works

Unraisable body is quite similar to the above situation (from previous issue #5) except you are now asking two people to lift a third above them. So let's evaluate this using some physics type concepts, the calculations used here are only approximations and make a lot of assumptions about the various leverage mechanisms within the body for the sake of simplicity. In this example we will look at the person to be raised as having completely rigid arms with only movement available at the shoulder joints. Later on we will look at how this can be extended to include elbows and wrist joint mobility.

For this example I consider the case of using two people (A & B) to lift a third (C) by the arms. This example is sufficiently simple for the interaction to be represented easily (see Figure 1). The left-hand side of the figure depicts a simplified interaction with the right hand side representing the accompanying force diagram

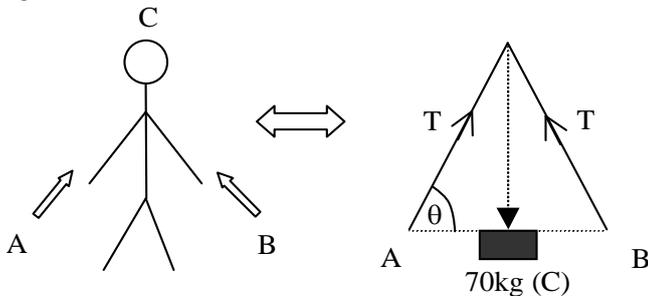


Fig 1: Force diagram of an unraisable body (C) lifted by A & B

T represents the total force exerted by persons A & B each in raising person C who, they both lift evenly at an angle θ from the horizontal. Using basic mechanics these forces can then be converted into their horizontal and vertical parts and T the force required to lift our unraisable person is then calculated.

Table 1 illustrates the forces that need to be generated by person A and B in lifting body C at various angles to attain a lift. The lifting force here is represented as the equivalent mass of people to lift and the more conventional scientific units of Newtons. Notice the dramatic change in forces required as the angle is shifted away from the vertical (90°). At angles approaching 0 degrees the force required to lift a person approaches infinity. In fact at 10° persons A and B are lifting the equivalent mass of nearly 6 people. If person C can change the angles of interaction even closer to 0 degrees then s/he can become even more difficult to lift.

A question may then be posed: who holds their arms straight to the side when performing this test? Remembering the illustrated figure only demonstrates forces generated from an angle of variation occurring at the shoulder joint and that it does not show elbow and wrists mobility. One can see though that the angle can be varied at not only the shoulders but also at the elbow and wrist joints to help perform unraisable body.

Table 1: Force required (by A & B) to lift an unraisable body (C) at an angle θ

Angle (θ)	Force(kg)	People units
0	Infinity	Infinity
10	403	5.8
20	205	3.0
30	140	2
40	109	1.6
50	91	1.3
60	81	1.2
70	74	1.1
80	71	1.0
90	70	1.0

Performing unraisable body

So perhaps using physics as a model for Aikido, one can also perform the unraisable body Ki test and pass. This is a gradual process best explained in three phases as depicted in Figure 2. In this figure Phase I represents manipulating only the shoulder joint to pass, this meets with limited success though it is possible to pass the test (*but horizontal arms are kind of obvious*). Phase II involves manipulating not only the angle of the shoulder but also the angle of the elbow. And Phase III of development is to vary also the angle of the wrist together with the elbow and shoulders to redirect the angle of lift to almost horizontal.

Note that when phase III is implemented the angular manipulations have become quite small and resemble that of an aikidoka passing the test using the Ki model. But it doesn't have to stop there!

Commonly a person showing good 'extension' can have the fingers pointing almost horizontally (and almost no body movement at all with the redirection taking place more subtly), perhaps creating an angle θ equals zero degrees where an infinite force is required to achieve a lift. Additionally if C exerts a slight horizontal force then the horizontal force equation will have an additional term introduced into it. While this term will be small it is sufficient to change the angle θ as applied by A & B towards 0 degrees where again the force required to lift A approaches infinity. A slight horizontal force exerted by A is consistent with the Ki principles of extension.

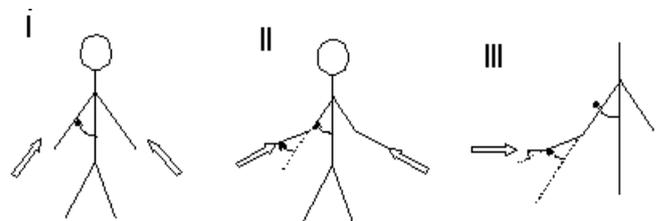


Fig. 2: Shoulder, elbow and wrist angular manipulations for the unraisable body test

While the above analysis is not completely rigorous and presupposes much on the part of the person being lifted, it demonstrates how the paradigms of physics can be applied to Aikido training. In this case the methods of physics demonstrate another method of understanding the test and how to pass this test. A phys-

ics understanding on its own is of course insufficient to enable one to pass the test. Applying the theory to the technique still needs to be practised until it is learnt and internalised. To perform a technique or pass a test will still require the person to be a skilled aikidoka in whom "extension" and "harmonising" skills are developed regardless of how it is achieved. Using a similar analysis it is possible to demonstrate the principles of unraisable body for when a person is lifted by only one other.

Some conclusions

It appears that learning Aikido with the Ki model is associated with traditional practice and history shows us some of the wonderful aikidoka that it has produced. Conversely for a student to learn the techniques of Aikido using only the principles physics has not been demonstrated. This is hampered partly by the inaccessibility of physics to the Aikido student, as there is no question that mastering physics is a long road on its own and to undertake this solely to learn Aikido would be questionable. This contrasts sharply with Ki principles where the concepts can be learnt and internalised quickly, and demonstrated to be effective. Where does this leave the role of physics in learning Aikido? Perhaps it is only a useful tool for the physics student wanting to learn Aikido.

The use of basic concepts of physics in teaching is perhaps but another feather in the cap of an instructor in communicating their aikido when more conventional means are not conducive.

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Bell Teacher

A new student approached the Zen master and asked how he should prepare himself for his training.

*"Think of me as a bell,"
the master explained.*

*"Give me a soft tap,
and you will get a tiny ping.
Strike hard, and you'll receive
a loud, resounding peal."*

A Zen Story

A computer Analogy

Here's a little gift, I am offering to all who read it. And like a gift you've already untied the ribbon and torn away the paper. Whether you stash the gift in some out of the way place in a cupboard or put it on your desk, where you use it all the time is up to you.

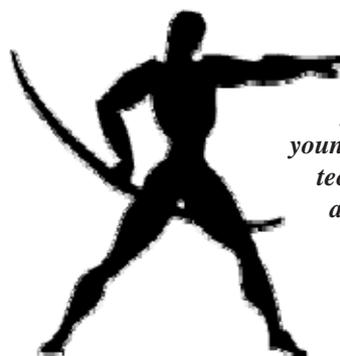
Now to the point, this is something along the lines of what my sensei (Tony Deckers) told me one night at Aikido training.

"The difference between a fool and a wiseman is that the fool will not listen to a wiseman, but a wiseman will listen to a fool".

For those who use/know about computers, a useful analogy might be this. The next person you meet, you might try thinking of as having a hard-drive in their head, were all the things they know/do are files, and all you need to do is copy the file/s you want. Who cares if it comes from an old 386 with a 20MB hard-drive and an EGA monitor, or if it comes from a Pentium3 with 12GB and a 21" XGA monitor, if its what you want then its what you want. When you put it on your own hard-drive you can then organise it all you like to where it fits best for you. And if it turns out useless, fine, thats what the delete key is all about.

Chris Ball - Caboolture Dojo

Concentration



After winning several archery contests, the young and rather boastful champion challenged a Zen master who was renowned for his skill as an archer. The young man demonstrated remarkable technical proficiency when he hit a distant bull's eye on his first try, and then split that arrow with his second shot. "There," he said to the old man, "see if you can match that!" Undisturbed, the master did not draw his

bow, but rather motioned for the young archer to follow him up the mountain.

Curious about the old fellow's intentions, the champion followed him high into the mountain until they reached a deep chasm spanned by a rather flimsy and shaky log. Calmly stepping out onto the middle of the unsteady and certainly perilous bridge, the old master picked a far away tree as a target, drew his bow, and fired a clean, direct hit. "Now it is your turn," he said as he gracefully stepped back onto the safe ground.

Staring with terror into the seemingly bottomless and beckoning abyss, the young man could not force himself to step out onto the log, no less shoot at a target. "You have much skill with your bow," the master said, sensing his challenger's predicament, "but you have little skill with the mind that lets loose the shot."

Zen Story



The Way of Budo

Life is a journey. We travel through each day of life, hoping, planning and looking forward to what lies ahead. We enjoy the present and remember good times of the past. But no matter how carefully we plan, no matter what our hopes and dreams for the future might be, as we travel the road of life we're going to get caught by surprise along the way.

We will find unexpected hardships. One of those unexpected hardships is the death of friends and loved ones. No matter how much we prepare and think about death, when it comes, we're never really ready. No matter how much or how little advanced warning we have, the death of a loved one always catches us off guard and stops us in our tracks.

In the days and weeks that follow the death of someone close to us, we begin to come to terms with the loss, the tear in the fabric of the reality of our lives. We must remember that Aikido is a martial art with its origin firmly steeped in the history of budo. Budo is the preparation for death, but in learning how to die, you learn how to live, respect and appreciate life. In learning how to fight and kill, the samurai discovered how important and fragile life really is.

Having someone close pass away brings sadness and loss, but also a greater appreciation of life, nature and all living things. Death is as much a part of living as life is as much a part of death. Without death we would not appreciate life. Without the beginning and the end, the story in the middle would not hold nearly the meaning, compassion or magic. It can be a catalyst to motivate us to action to create the life we really want, rather than living as though we had forever to accomplish those goals we really want to achieve.

As soon as the plants and trees have withered, they show sprouts at the roots. Even though the order of the seasons brings freezing cold, eventually it brings back sunny energy. In the midst of purging and killing, the sense of continually renewing life is always in control. Thereby one can see the heart of heaven and earth.
Huanchu Daoren 16th century Taoist

Excerpt from the eulogy for our neighbour and friend at Goshinkan, Richard.

Sensei Valerie Williams - Byron Bay Dojo



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 them in A.S.A.P. for the November issue!
Last one for the century !!!

A Moment in Time!

Beginners mind! Something, which I believe we all should have, and always try to maintain. If you think you know something it only takes one person to show you something slightly different, which you didn't know or haven't seen before and the whole process of beginner's mind starts again.

Remember the first time you saw a new technique and were totally amazed with how it looked or its effectiveness, and thought to yourself, "I could never do that", or "I wish I could be that good someday". If Aikido has taught me anything up to now it is not what you can take from Aikido but rather what you can give back to it.

You can use your self-discipline to train regularly and to improve your mind, body and attitude, but what are you doing it for? If not to give back to the source, then for what? The source is life itself, if you can't give back to life and the people who make up your life and the lives you interact with, then ask yourself why are you doing it and for what reasons.?

I believe, giving of itself has to be one of the greatest pleasures one can experience, not for the reward you hope to get, but purely for the pleasure of giving. Your reward is the feeling you get when you have helped someone, totally and unselfishly from your heart, and having no thought for "what's in it for me".

Are not our lives made up of feelings? You dress well to look and feel good about yourself. You work hard to get a feeling of satisfaction (*and a paycheck*), we all strive to have a feeling of wellbeing, we shed a tear, all for the feelings that we have.

Many of the feelings that we are striving to achieve, can usually cost money and/or heartaches, because we put demands on our efforts. Yet the greatest feeling one can have, can be done at any moment and can be given for free, the gift of giving from ourselves and from our heart.

So what is a moment in time? Let me start off by asking, what you are doing right now, and for whom are you doing it, and for what purpose is it. Think about your attitude toward what you are doing, as you do it. Are you doing it because, it "has to be done" or "you were told to do it", or are you doing it because you can do it and do it to the very best that you can. You will never get a chance to do it again. What ever you are doing you are doing to help someone, somewhere, no matter how small or big the task at hand is.

At work we get paid for the work we do, but it is not only how much work we do for the money we get, but rather what is our attitude toward the work we are doing.

At the last seminar in Byron Bay with Sensei William Reed in May this year, Sensei Reed mentioned something while we were training and doing some bokken practice. He said "It is better to put all your effort into doing five cuts correctly, than simply standing there and doing 50 cuts". The first method will accomplish much more.

Be an active part of the moment. Give back more than your receive, then you will receive more back to yet return more again. A positive effort. For in our moments of decisions we shape our future and our personalities. So it seems only right to give all we can to the moment, as those moments never return.

Do you ever remember regretting something? Look back over this past year, how much can you really remember of the day to day events in your life. The only events that usually stand out were the major events that occurred, whether they be good or bad.

When we ask somebody “*how are you*”, it is usually to break the ice and get the conversation going, or to be courteous. Are we really concerned about how they are? Some people may respond by giving you their life story or their medical history etc, because they are looking for someone to listen to their story, no matter how boring it may seem to you, it is important to them, so we usually switch our minds off.

Why do we do this? Why do we ask people a direct question and then show no real concern about their reply? This is just one example of how we often do things with no regard to the outcome!

How many other things do we do at home, school, the office and in social circles because it is expected, and not because we want to do it, but because we can?

Take a moment to step back and look at the moments that make up YOUR life. How much do *you* take from life and much do *you* really return and give back to the source.?

Life’s a gift! and gifts are meant to be given.

Sensei Tony Deckers - Caboolture Dojo

You Never Tire of Doing What You Like

*by Koichi Tohei, from
Secrets of Success Through Ki*

(translated from Japanese by William Reed)

Interesting, is it not, that whenever you are totally committed to your work you can always find a solution to the problems that confront you? Within those problems you will always find an objective on which you can focus your efforts. Failure to find the objective is simply a sign that you are not yet totally committed to solving the problem. If you are totally committed to a solution, the easiest way to go about it is to direct your Ki completely to the problem. If you neglect to do this, the more unpleasant the situation the more tired you will become.

Everyone has experienced how there is no sense of fatigue when you are fully engaged in something you enjoy doing. People who love Mahjong can stay up all night playing it and still show up for work the next morning not even tired. This is because the enjoyment of the game causes them to direct their Ki to what they are doing and this energy leaves no room for fatigue.

However, if say the same person is ordered by the boss to go on a business trip overseas which they don’t want to go on, just hearing that news is enough to make them tired. In the worst case the job itself can become so unpleasant that fatigue can keep the person even from going to the office. However, when you truly understand that fatigue comes from lack of enjoyment, you can change your mind set to begin any task with the idea of enjoying it.

Enjoyment is a matter of fully directing your Ki to a task, and extending Ki in turn helps you to enjoy what you do. Of course enjoyment also helps you to discover the meaning and value in what you do. Only after you have sincerely attempted to direct your Ki fully to the task at hand, and still find yourself unable to make it work, should you consider giving up on that particular problem.

However, in this case giving up does not imply defeat. Simply redirect your Ki to something else which allows you to make forward progress. It is a simple matter.



Why Am I Here?

What the hell am I doing here when I could be watching “Australia’s Funniest Home Videos”? Why am I doing this to myself?. Why am I here? Ah Yes ... the questions of Life and Aikido.. These are just some of the things that I grapple with as I am putting on my Gi and dreaming of the day when I am the Perfect Aikidoist and every technique is soft and flowing and I remain centred, no matter what

Don’t get me wrong, I love Aikido. When I started this journey some four years ago, I did not think that it would be so hard. I did not take Joe Hyams seriously when he said that, “ a dojo is a miniature cosmos where we make contact with ourselves. Our fears, our anxieties, reactions and habits ... It is a Place where we can a learn a great deal in a short time about who we are and how we react in the world.”

Boy, have I learnt a lot about how I react! I am not only talking about how I react to certain techniques, (such as doing Yokomenuchi Kokyunage sudori nage with my eyes tightly shut and jaw clenched) but also how I react to certain personalities. Some I just love to work with, flexible in body and mind. Others present more of a challenge with the execution of some techniques finishing in a subtle competition of who is right, or who is strongest.

These situations present the best learning opportunities. Trying to blend and make something work with an uncooperative uke is what it is all about for me. When I am balefully trying to get nikyo perfect (*all the while the uke is looking smugly at me conveying the “its not hurting, I feel nothing” look!*). I try to remember to take a deep breath and center myself. Co-operation, not competition, is what I am after. Sometimes just changing my mindset in the midst of a technique is enough. If I stop competing, there is no competition. Simple!

Well, it’s simple now that I am sitting in my study writing this and not in the middle of a technique on the mat. Like most people, I was brought up on a steady diet of competition. I participated in nearly every activity during my school years with the aim of winning. I did not like the feeling of losing at all, because if I was not a winner, then I must be a loser. When I started Aikido at the age of 26, I was just sick of competition, tired of winners and losers. When I read the quote by O’Sensei “*Victory at the expense of others is not true victory. Winning means winning over the mind of discord in yourself* “. I felt that this was the art for me.

Something so deeply ingrained is not easily left behind however, I am constantly facing my competitiveness on the mat. Aikido has taught me that, though there are other ways to be in the world, I can take these lessons with me everywhere. Hmmm. so that’s why I train.

My competitive streak is just one of the things I am coming to terms with in the dojo. Sometimes when I realise how I react in certain situations, I cringe. But whenever I train, I’m thankful that I have found a safe and supportive space in which to view myself and to practice with other ways of being.

Thanks guys...

Kylie - Griffith Uni Dojo



Nidan Essay

by Andy McGlone
Byron Bay Dojo

It had been raining forever, everything was under water, even the swimming pool. The floods had subsided somewhat, the week before, but this last lot of rain had brought about the cleansing. The places of worship were all empty, their cathedral styled roofs seemed to be the only unchanged component of the landscape. The advent of 'World Worship', along with satellite sex had been a major blow to the socioeconomic factors running the small country town.

The Dojo had been floating for about two days. It had been held at bay by anchoring it to the surrounding, large, blue gums, but even these had given way with the last downpour. The Dojo had been redesigned to float as it seemed the most logical thing to do in the flood plains, where it stood. Students in rowing boats had been holding the Dojo steady while further anchoring took place, but darkness was falling and the worried look on the Sensei's face told it all.

It may be the last straw if the rain keeps up, because the root systems of the blue gums were very shallow. Everything that was going to float away, had already passed with the flotsam and jetsam a fortnight ago. This last flood was a cleansing.

When the wind had stopped from above, the town looked like a lot of dolls houses up to their roofs in aspic. What was once a thriving tourist town, showing the magnificence of the coffee lounge set had now been turned into a watery grave for anything man-made. People seemed so helpless.

The animals had moved to higher ground whilst the people had been left to fend for themselves. Those who went with the flow of redesigning their buildings and vehicles, had done this with ease. While others kept repairing their houses for a bygone age, where the weather was predictable. They had been broken over and over again. Finally, moving back to the highrises in the cities, spirits broken, they were no longer part of the coffee lounge set.

It was dark by now and the wind had brought more rain. Most of the students had to leave to support their own families. The old Sensei knew this, though all of his children had long grown up and flown the coup. He was still in contact with the humanity that prevailed. He had almost given up on the Dojo after the last student had left.

More rain had been forecast, levees had been breaking down all over the region. King Tides were on their way. The ocean had reclaimed every low lying town on the East Coast.

The Sensei left the rooftop of his living quarters, and pulled himself along the main rope, that was holding fast to the Dojo. If the Dojo was going to end up in the ocean, he was going with it. He realised another meaning for "To move me, move the Dojo", and he slightly chuckled to himself as he mounted the step onto the floating Dojo. Nothing had changed it looked as it always

had, well kept and undamaged.

He heard the huge sigh and straining on the last rope, which seemed to scream as it snapped and fell under water. Darkness had come and the Dojo was on the driftcourse for the creek, which was now funnelling into the ocean. Fully grown trees passed it on the way as if they knew where they were going, beckoning the Dojo to follow.

The Sensei knew the timbers he had built the Dojo with, and was pretty sure the same trees had beckoned her brothers to float towards the ocean and live again in a different region in another time and formation.

There was no sense of panic in the old Sensei's face, he had seen it all before. He had won and lost and won again, and knew within himself, that the cleansing was a natural universal law that had to prevail.

He lit a few candles and switched off his torch to save batteries. It was a full moon, but because of the cloud cover it remained pitch black. The lapping of the water against the side of the Dojo, became more louder and more noticeable as it reached the creek. It had now caught up and was flowing freely with every thing else. It was floating at a reasonable speed towards the ocean. The Sensei and the Dojo were remarkably happy considering the situation.

The sound of water lapping, was interrupted by the incessant buzzing of a mosquito. While the Sensei looked everywhere for it, the noise became louder and louder. Eventually, he peered through the window and realised it was a small craft, coming towards him, carrying a torch.

The young man stepped from his motorised surfboard, which he rode with ease, lifted it onto the verandah, and put it down alongside his rucksack. He bowed to the Sensei, as he entered the main door, and for some reason the Sensei recognised the young man, even though they had never met. The young man had red curls and an impish face that would never grow old.

He said the words "*Toho Kame Emi Tame*", and knelt down. The Sensei said nothing, instead he went to the corner of the Dojo, took out two bells and gave one to the young man. They both kneeled and lifted the bells, chanting, "*Toho Kami Emi Tame*", for what seemed like hours. It could have been days. Time had a way of playing tricks and disappearing into itself when chanting with the bells was concerned.

At one stage the sound of the water lapping was much louder than the two men chanting, but the storm was subsiding. A crack in the clouds appeared and the moon wove its silver onto the wave tops as they settled on the horizon. If the chanting had stopped, the two men would have realised they were a good two miles out to sea by now, and panic was useless as always.

In any case the chanting by this time was much louder

than the water lapping and it seemed as if dawn was coming, but this wasn't the case. The sky had cleared and the Dojo had stopped abruptly on a sandbank, that hadn't been there the day before. Still they chanted.

A helpless, damaged tugboat, was guided there by the bells and the chanting. The sailors said that at the peak of the storm they heard 'Toho Kame Emi Tame', and would have run aground otherwise. The helicopter pilot said that he'd heard some strange language singing on his radio receiver, but put it down to coastal refraction and electrical storm interference. He had been lost while looking for others who were lost. 'Toho Kame Emi Tame', was the only thing he had on his radio for at least ten minutes, although it could have been twenty. Time had a habit of disappearing into itself when chanting with the bells was concerned. Whatever it was, he was glad to hear it, because all good pilots know that when the signal gets stronger they know they're getting closer to the base on the mainland.

The Dojo settled, the clouds cleared and the drizzle stopped as the dawn broke. The young man got up from his kneeling position, put on his rucksack and was about to start the small motor on his surfboard, when the Sensei had to ask, "Where did you learn those words?"

The young man turned and said, "From my Father. He used to sing them to me before he left, when I was about three. I don't know what they mean. I better go and get help to bring the Dojo back to where it belongs."

The Sensei said, "What was your Father's name?". The young man looked hurt, as he didn't know his father's real name, he just said, "they call him 'Old Yalla Belt'. I've been looking for him for the last five years. Did you know him?"

YOU CANT SAY NO.....

On the way home from the dojo tonight I had an interesting opportunity to witness how the NON-application of Aikido principles can turn a minor conflict into a major confrontation. Here's the scenario....

Drunk guy in the bottle shop (*don't ask what I was doing in the bottle shop, it had been a strenuous class after all!*), not obviously aggressive or looking for trouble, just wanting the party to go on. He's looking for an opening, hoping to get served... "So are you telling me that you can't serve me because I'm pissed?" Bottle shop guy, he's being the original immovable object, "that's right", stands his ground but doesn't really look at the guy. In his mind he's saying "Screw you fella, I'm in my rights and I'm doing my job so stay out of my face", it's subtle, but it's there and the drunk guy knows it.

If at this point the bottle shop guy had made even a small concession, "hey mate, I'm sorry but that's the law. It says that I'm not allowed to serve you and I can't afford to lose my job" the drunk guy probably would have shrugged and walked away. But this lack of respect or acknowledgement is not good enough. So he tries again, "So you're really saying you won't serve me?". Now the bottle shop guy blows it badly "No, and I'm not going to serve your mates either!", now he's thrown in a little barb, a small, unnecessary comment whereby he crows a little over his presumed victory and righteousness. And then he rubs it in by turning his back on the guy. Again, he could have shown a little understanding, he could at least have had the respect to face the

guy and look him in the eye.

Unsurprisingly, at this point the drunk guy charges, and with an impact reminiscent of a pair of fighting elephant seals they collide head on and commence to grapple. Now, realise that the attacker is decidedly tipsy. Had the bottle shop guy simply stepped to one side the guy would probably have fallen flat on his face, or at least run out of steam, but oh no, the bottle shop guy is in the RIGHT and with God and the judicial system behind him he is going to stand up for it.

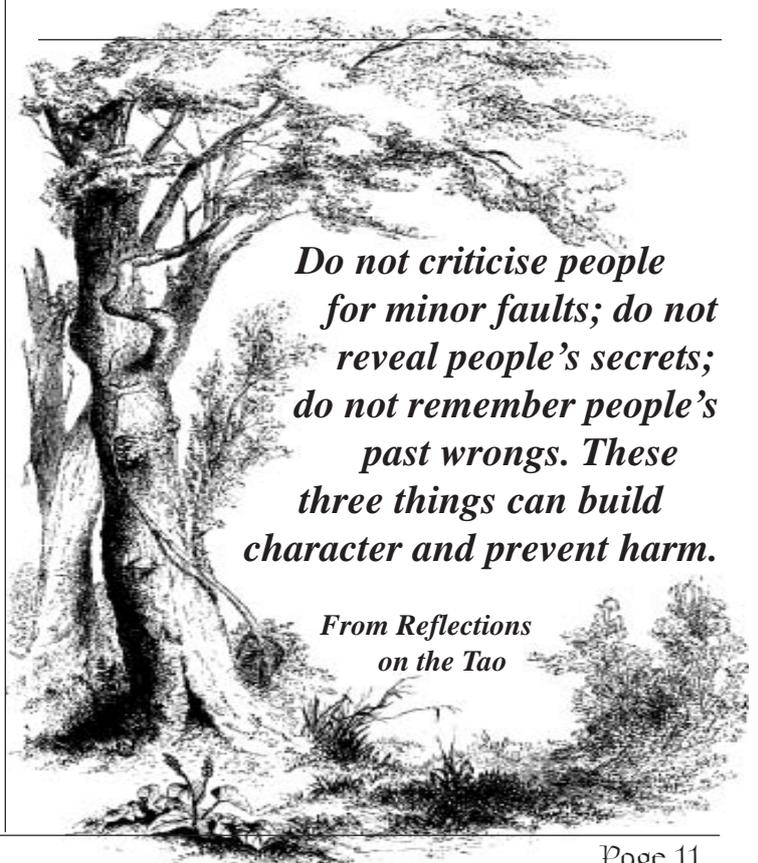
So, they wrestle backwards and forwards (*it is evident that while they are both gripping each other firmly by the lapels no one can possibly get seriously injured*) while I wait patiently for service. Finally it looks like the CCs stand is going to get knocked over and the security guard steps in and escorts the drunk guy to the pavement where he yells out a few death threats, and Mr Bottle Shop's colleagues clap him on the back and make appropriate comments like "ya nearly had him a good one there mate!"

The realisation that this kind of thing goes on every day, in every city, in every country on this poor confused planet of ours makes me more sure than ever, that next week I'll be right back on that mat learning, if nothing else, a little respect and understanding for my fellow human beings!

Alison Lane - Goshinkan Dojo, Byron Bay

*Aikido teaches you never to Give up on yourself,
To persevere,
Nothing in the world can take the place of perseverance
Talent will not,
Nothing is more common than unsuccessful men with
talent
Genius will not,
Unrewarded genius is almost a proverb
Education will not,
The world is full of educated derelicts
Perseverance and determination are omnipotent.*

Alex -Byron Bay Dojo



*Do not criticise people
for minor faults; do not
reveal people's secrets;
do not remember people's
past wrongs. These
three things can build
character and prevent harm.*

*From Reflections
on the Tao*



Calmness as Relaxed Readiness

- by Sensei 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 willow branch, then I know I cannot win so I find a reason not to fight.” Jirocho never lost a fight because he never fought a fight he would lose. On the strength of this insight Tesshu awarded him a 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 center is lively, relaxed and instantaneous, this represents the imperceptible movement in stillness known as seishi, or living calmness. However, if the return of the sword is sluggish or stiff, this represents the 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.

While Ki testing gives you immediate feedback on mind and body coordination, it is also important to develop a clear conceptual understanding of the difference between living and dead calmness, between relaxation and collapstation. There are many examples and analogies in nature which demonstrate how apparent stillness conceals imperceptibly rapid movement. Both the spinning top and a helicopter propeller 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 saw your hair growing? You may wish as someone did, to “Stop the world! I want to get off,” but it cannot be done.

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 colors 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.

Sensei William Reed

Natures Beauty...

A priest was in charge of the garden within a famous Zen temple. He had been given the job because he loved the flowers, shrubs, and trees. Next to the temple there was another, smaller temple where there lived a very old Zen master.

One day, when the priest was expecting some special guests, he took extra care in tending to the garden. He pulled the weeds, trimmed the shrubs, combed the moss, and spent a long time meticulously raking up and carefully arranging all the dry autumn leaves. As he worked, the old master watched him with interest from across the wall that separated the temples.

When he had finished, the priest stood back to admire his work. "Isn't it beautiful," he called out to the old master. "Yes," replied the old man, "but there is something missing. Help me over this wall and I'll put it right for you."

After hesitating, the priest lifted the old fellow over and set him down. Slowly, the master walked to the tree near the center of the garden, grabbed it by the trunk, and shook it. Leaves showered down all over the garden. "There," said the old man, "you can put me back now."

Zen Story

We Dont Fight - Mindset is the Key

While driving a group of students on one of my trips this summer the subject of fighting came up and I commented that "Aikidoists don't fight." Some of you may now be asking, "If this won't help me in fighting, why am I studying it?" That is a fair question. Let's explore the answer.

While Aikido is indeed a martial art, that does not automatically make it a fighting art. We are an art of peace, not fighting. Our object is not to fight, but rather to restore peace where it is absent. This is not done by reducing your antagonist to a bloody hulk. Our techniques are developed to a place of calm rather than one of agitated tension. We work on harmonious relationships rather than contentious ones. We espouse relaxation in the face of tension. None of our behaviors support the concept of fighting.

Now, what is fighting? Fighting is "To struggle against in battle or physical combat." (Britannica World Language Dictionary). In my view it takes two or more to have a fight. An antagonist may try to fight us but his efforts are ineffective because his perspective is flawed. While he is fighting or struggling against us, we are simply trying to find a resolving action to bring the individual into harmony with us and the nature around us. If we elect to fight we have changed our mind set to one which is not consistent with Aikido philosophy and so have departed from the practice of aikido.

This "attitude adjustment" is what takes so long for most of us who study aikido. The techniques can be learned in a relatively short period of time but it can be years before they become as effective as they can be because of the time it takes to learn and internalize the spirit of aikido. Until that time, most of us are simply using aikido techniques to fight more effectively but we are not truly practicing aikido as the founder, O Sensei, and Master Tohei envision it.

Eto Sensei, during his seminars in Virginia and Maryland, stressed the absence of "fighting mind." When he learned to throw away fighting mind, he was able to truly find the power of aikido. Should we do any less in our lives?

When you study aikido to become a better fighter, you will learn some good techniques to help you in your quest but you will never find the path to true aikido. Only by setting aside the goal of becoming a better fighter and adopting the goal of developing a non-fighting mind will you find the true path to aikido and its message for the world.

During daily training you will find this path by seeking the flow associated with a technique: Where is the power of the opponent and how can it help me in creating harmony of movement? How can I lead this power during a technique? If I have mis-read the power or it has changed, how can I find the path to achieve a state of harmony? These are the real questions, not how quickly can I throw or trash an opponent. These latter questions are those of fighting while the more complex questions asked earlier are those of the questor for aikido truth.

George Simcox - Virginia Ki Society



Discovering the Body

Anyone who thinks that putting more hours into training will necessarily result in greater achievement in Aikido, is thinking like a child. Fundamentally, this materialistic attitude does not lead anywhere but to an insoluble problem. No matter how many hours of training we accumulate, we cannot avoid moving, day by day, closer to the grave.

Many students think that they can make their bodies responsive and controllable, able to be moved however they wish. I do not deny that a responsive body is an important part of learning. However, it is only a part of it, a part relative to a greater factor, which is the development of an introspective attitude in training, with a serious eye to self examination. In many ways, positively or negatively, our body is the product of our consciousness, and, in order to discover what that is, close self examination is required within our training. It is not helpful to add more and more information, details, power, etc., externally and endlessly, to the too much that is already there.

Recognition of an imbalance, disharmony, or disorder within one's system, sensed within the body, as well as between the body and consciousness, is a starting point for growth. One might characterise the development of this recognition as a conversation or dialogue which occurs between one's body and one's consciousness. As the dialogue develops, awareness becomes clearer, and one begins to perceive the natural power, or potential ability, which has, until then, been hidden. Instead of adding an external element to the body, changing the body to fit a desire or will, one simply sees what is already within. More importantly, consciousness itself - the way an individual perceives - begins to change as one discovers the "true" body, as opposed to the body that one changes according to will.

The vital, unique element that makes Aikido what it is, is that progress in the art moves in proportion to the discovery of that natural power which, together with an organic, dynamic core, already exists within each individual. It is this true body that helps the body function in harmony as a whole.

As one follows the path of Aikido, one progressively, with wonder, and joy, encounters the true self, the hidden, 'estranged self', which, with its in-exhaustible potential, lies undiscovered by many people who die without knowing that it exists.

This passage from Dogen Zenji, founder of Soto Zen, touches upon the subject of my talk this morning in a profound way. "Buddhist practice through the body is more difficult than practice through the mind. Intellectual comprehension in learning through the mind must be united to practice through the body. This unity is called 'SHINJUTSUNINTAI', the real body of man. It is the perception of everyday mind, through the phenomenal world. If we harmonise the practice of enlightenment with our body, the entire world will be seen in its true form."

Finally, the discovery of the true body, with its value and beauty, is not to be subject to comparison or to contemplative discrimination, but rather stands on its own within each individual. It follows as a natural conclusion that the study of the art of Aikido is and must be non-contemplative. Some years back I was fortunate to attend a lecture at Smith College, in Hampshire, Massachusetts, given by a Zen Master from Vietnam. During a question and answer period, a woman stood and asked him what he thought of the meditation system practiced by the Quakers. He answered: "How can you compare the beauty of a cherry with that of a rose?"

by T.K. Chiba

May 15-17 1999 Sensei Reed Seminar Between the lines or Uki Dojo goes to the Beach

The weather had decided to co-operate as our feet crunched on the familiar gravel walkway at Goshinkan. Close quarter changing techniques then into the Dojo and many familiar faces. A double line of Aikidoka's, bowing and more bowing and then the smiling face of William Reed Sensei takes over.

Uki Dojo had appeared in force. Belongil Field's sprawling Caravan Park provided the base for most of us. Why bounce between Uki and Byron for the next three days when you can make a holiday of it. A hired caravan, panel vans, and an "Aquarius special" mobile home housed our motley crew. We lay in the sun after session one relishing it's cameo appearance, enjoying conversation and embellishing friendships based on training night meetings.

Saturday night after session two and we divided between the Piggery and various culinary alternatives. Personal gear started to spread back at Belongil but we found room to sleep. Slipping around on the plastic covered mattresses in the caravan listening to the occasional flush at the amenities block and wondering why the park lighting needed to be of an intensity to allow a night football game.

Sunday, and some brave the chilly waters of Belongil Beach. Idle walking while staring at the endless procession of waves gave way to a hearty breakfast and another day at the dojo. A parade of technique refinements, brief encounters of the practising kind and the seminar moved to its halfway point. Back at Belongil collective food gathering began and more talking took over as the sky threatened quietly and gis attempted to deodorise in the breeze. A family feels set in.

The afternoon session expanded more learning amidst amusing anecdotes. Fellow Uki members passed like ships in the dojo night and once more we were at Belongil Fields enjoying each others company, collective culinary efforts and cold beer.

Monday and the numbers had dropped from the group which had been photographed endlessly last night. More room to dance and dance we did to Sensei Reed's music. Lunch on the beach at The Pass after session five provided a classic spread. Many tastes including nori to enjoy. Then a group coffee at the café and we headed to the last seminar class. The joy of Kiatsu rounded out our time. We all said it had been a great weekend as we packed up and bid farewell to Belongil Fields leaving it to its long-term residents. We should do this again we all agreed. Good company, good food, great seminar.

David MacMunn - Uki dojo



Words of Wisdom from Jarrak The Goshinkan Dojo Mascot

*Even the birds are sad in a violent storm;
even the plants are happy on a sunny day. Obviously,
heaven and earth cannot do without a moderating
force for even a day; the human spirit cannot do
without a joyful spirit for even a day*

THE NOBLE STRUGGLE OF THE WARRIOR

By Taisen Deshimaru

From "The Zen Way to the Martial Arts"

Budo is the way of the warrior; it embraces all the Japanese martial arts. It explores through direct experience and in depth the relationship between ethics, religion, and philosophy. Its association with sports is a very recent development; the ancient writings are essentially concerned with a particular form of cultivation of the mind and a reflection upon the nature of the self: who am I? what is I?

In Japanese, 'do' means the way. How do you walk on this way? How can you find it? It is not just learning a technique, still less is it a sporting match. Budo includes such arts as kendo, judo, aikido, and kyudo or archery; yet the ideogram 'bu' also means to cease the struggle. In Budo the point is not only to compete, but to find peace and mastery of the self.

Do, the way, is the method, the teaching that enables you to understand perfectly the nature of your own mind and self. It is the way of the Buddha, butsudo, that leads you to discover your own original nature, to awaken from the numbness of the sleeping ego (*the little self, the limited "me"*) and accede to higher, fuller person hood. In Asia this way has become the supreme morality and essence of all religions and philosophies. The yin and yang of the I Ching, the "existence is nothing" of Lao Tsu, have their roots in it.

What does this mean? That you can forget your personal body and mind; attain absolute spirit, none go. Harmonize and unite sky and earth. The inner mind lets thoughts and emotions pass by; it is completely free from its environment, egoism drops away. This is the wellspring of the philosophies and religions of Asia. Mind and body, outside and inside, substance and phenomena: these pairs are neither dualistic nor opposed, but form one unseparated whole.

Change, any change, influences all actions, all relationships among all existences; the satisfaction or dissatisfaction of one person influences every other person; our movements and those of others are interdependent. "Your happiness must be my happiness and if you weep I weep with you. When you are sad I must become sad and when you are happy I must be so too." Everything in the universe is connected, everything is osmosis. You cannot separate any part from the whole: interdependence rules the cosmic order.

Throughout five thousand years of the history of the East, the sages and philosophers have fixed their attention on this spirit, this way, and transmitted it.

The Shin Jin Mei is a very ancient book, originally Chinese, and at one point it says, shi dobu nan: the way, the highest way, is not difficult, but you must not make choices. You must entertain neither affection nor distaste. The San Do Kai (or "interpenetration of essence and phenomena") says, similarly, "If you cherish one single illusion, separation comes, as between mountain and river." One of the things Zen means is the effort of practicing meditation, zazen. It is the effort to reach the realm of thought without discrimination, consciousness beyond all categories, embracing and transcending every conceivable expression in language. This dimension can be attained through the practice of zazen and of bushido.



The Fear of Falling

One of the first aspects of Aikido training that really drew my attention was the effortless and graceful way that people tumbled. I was so attracted to the ease with which people flew through the air and with great encouragement and excellent teaching, my first practice felt easy and joyful. However, many fears came quickly to the surface: I'll hurt myself ... I'll hit the floor ... I must have been crazy to think I could do this. My body started to tense up and, rather than an easy, rounded flow, every roll became a thud and splatter.

So, approaching this practice in every class became a way for me to look at my fears and I remembered that the teaching "don't fight, freeze or flee, but flow" provides valuable guidance to approach situations where I experience fear. Instead of being angry and fighting with myself for feeling scared, freezing up or trying to pretend that I wasn't feeling this way, I found that it was much more beneficial to stay where I was and speak gently to this fear. I decided to speak with kindness and acceptance and welcomed the fear. Just as we learn not to fight against a perceived external aggressor, I stopped resisting one that I perceived inside. As soon as I did this, I could begin to practice again. I was still scared, but I could practice.

To remember this approach is so helpful to me in many other situations and is one reason why I'm so grateful for the dojo. I have really found it to be a place where such habitual reactions, that might otherwise be overlooked, can be magnified and seen more clearly. In this I can continue to keep watching and learning not to resist.

Jane Watson- Byron Bay Dojo

The worth of a Waza?

How many of us learning Aikido use the warm up exercises to our advantage by performing them correctly. Well, I myself have noticed that it is possible like any other technique to spend an entire class on a single exercise's particulars, the movements, the speed of the movements, as well as how it can be used. What about paying attention to these things and learning to be more aware of what you're doing.

We do most of the exercises every class, so use them and expand your awareness of where your body is positioned, in comparison to your Sensei and other student's, what are you thinking as you perform them. It is also a chance to apply the basic principles of Aikido and Ki. How many can say that they apply their best effort to following the four principles of mind and body unification, and actually feel good about their answer.

Also when you start to look closer you will begin to notice that many of the exercises performed are or can be used as the building blocks to many other techniques. For example if you apply the beginning of the "Swinging arms while bending knees" exercise to your backward rolls you will feel a major difference.

What I am referring to is moving your entire body together in unison. So the next time you are at class, try and see what you can learn from the things that you might think you have already mastered.

Chris Ball - Caboolture Dojo

BLUE BELT BUSS

I am new to the joy of wearing a Hakama. But already I like the warm supportive embrace, the fall of the pleats and the swish and swoop as I move.

But first I should share the grading experience. Two postponed dates for 2nd Kyu grading had not assisted my tranquility. But soon the night would be here. I had already sought a refresher course on some grading questions from Steve Phillips, my always helpful Sensei, and attended a Sunday morning cram session with a fellow blue belt candidate. So now I entered the consolidation phase.

I found the best time for mental practice was driving to work. I attempted to name the techniques, either in the proper Japanese or with a mental or visual tag. So we had “base ball bat”, the “swan” technique, and “Sue’s” technique. Well, it meant something to me! I went through in my mind each taigi in order but for each I could only remember about the first three techniques and the rest were constantly blurry. I would repeat and repeat them and after a check between drives I would try again. I tried acronyms for each batch of three. So I had ZINC, IN8, and SZK. This worked to a point but I would still find myself locking up. Relax! Relax! The techniques will come. Rubbish! So now I tried again until I had acronym overload. I attempted to visualise the techniques but my eyes tended to glaze and I became even more of a danger on the road.

I combined this with pre-dawn practice. I was happy with wazas and the weapon taigi arts, having finally mastered counting in Japanese and not falling over in the final graceful twirl of bokken part 1. My continuous untimely footfall on the wooden verandah gradually awoke the family each morning. I worked on randori techniques. I danced with myself calling out their names - softly! I also practiced doing techniques from the Japanese names that would be called out to me. Katatori ikkyo irimi. “Brush down and step back” I had to keep saying. Then my damned foot kept coming forward prior to the hop. My sankyo’s merged with my yonkyos and it was time for breakfast and the drive to work.

I arrived at the grading with a stew of techniques bubbling away in my brain. I did not want to consider another aspect or I may upset the whole stew. Things had not been assisted when I realised earlier in the day that I had two techniques wrong in the taigi. I had a list of questions, confident that there would be time to work with my ukes - as yet unchosen - and polish my performance to a gleaming sparkle. Wrong. A recap for 5th and 4th Kyu candidates was followed by a short break providing time for hasty uke selection, discard of my questions list and a few deep breaths.

They say it’s good to get on the mat prior to grading. It worked. As I acted as uke for the 4th kyu grading I had no time for nerves. All of a sudden glazed eyes, grading notes, and acronyms were out the window and I was facing Kamiza. How did it go? I was happy and talked afterwards feeling contented. There were a few moments however. My weapon defenses bubbled to the surface of my brain at the last minute a couple of times and I came close to inventing a few new techniques. When each technique was called out it had produced the appropriate response even though I swear people could hear the cogs in my brain whirring. I had warned my uke of my intention to use a kiai when doing a yokomenuchi kokunage irimi against his tanto attack. It sure worked. He lifted off the mat and the crowd woke up.

The taigis went quickly and the randoris produced enough

techniques - or at least variations. As for the sanningake, I enjoyed it immensely and I felt I was actually hunting the hunters at one point.

So now I have relinquished my self-made aqua (green) belt for the joys of blue. I am still grappling with the hakama. I’ve held up two classes so far as I dealt with trussing myself in my hakama. I have also been literally brought down to earth by the braking effect of standing on the hem as I attempted to get up. Then there is the art of folding to deal with.

I feel like I have entered aikido high school. My uniform feels new and I still have to find my way around. The journey continues.

David MacMunn - Blue boy (formerly aqua man) Uki dojo

Without Fear

During the civil wars in feudal Japan, an invading army would quickly sweep into a town and take control. In one particular village, everyone fled just before the army arrived - everyone except the Zen master. Curious about this old fellow, the general went to the temple to see for himself what kind of man this master was. When he wasn’t treated with the deference and submissiveness to which he was accustomed, the general burst into anger. “You fool,” he shouted as he reached for his sword, “don’t you realize you are standing before a man who could run you through without blinking an eye!” But despite the threat, the master seemed unmoved. “And do you realize,” the master replied calmly, “that you are standing before a man who can be run through without blinking an eye?”

Tea or Iron

The Zen master Hakuin used to tell his students about an old woman who owned a tea shop in the village. She was skilled in the tea ceremony, Hakuin said, and her understanding of Zen was superb. Many students wondered about this and went to the village themselves to check her out. Whenever the old woman saw them coming, she could tell immediately whether they had come to experience the tea, or to probe her grasp of Zen. Those wanting tea she served graciously. For the others wanting to learn about her Zen knowledge, she hid until they approached her door and then attacked them with a fire poker. Only one out of ten managed to escape her beating.

Surprising the Master

The students in the monastery were in total awe of the elder monk, not because he was strict, but because nothing ever seemed to upset or ruffle him. So they found him a bit unearthly and even frightening. One day they decided to put him to a test. A bunch of them very quietly hid in a dark corner of one of the hallways, and waited for the monk to walk by. Within moments, the old man appeared, carrying a cup of hot tea. Just as he passed by, the students all rushed out at him screaming as loud as they could. But the monk showed no reaction whatsoever. He peacefully made his way to a small table at the end of the hall, gently placed the cup down, and then, leaning against the wall, cried out with shock, “Ohhhhh!”

Zen Stories



Teachings of the Path

Budo is a divine path established by the gods that leads to truth, goodness, and beauty; it is a spiritual path reflecting the unlimited, absolute nature of the universe and the

ultimate grand design of creation.

Through the virtue acquired from devoted practice, one can perceive the principles of heaven and earth. Such techniques originate from the subtle interaction of water and fire, revealing the path of heaven and earth and the spirit of the imperial way; these applied techniques also display the marvelous functioning of kotodama, the principle that directs and harmonizes all things in the world, resulting in the unification of heaven, earth, god, and humankind. such virtue generates light and heat, forming the divine sword of spiritual harmonization heaven, earth, and humankind; when the situation arises, armed with that sword of harmonization and acting according to the principles of heaven and earth, one can continuously slash through falsehood and evil, clearing a path leading toward a beautiful and pristine world.

Thus totally awakened, one can freely utilize all elements contained in heaven and earth throughout spring, summer, autumn, and winter. Reform your perception of how the universe actually looks and acts; change the martial techniques into a vehicle of purity, goodness, and beauty; and master these things. When the sword of harmonization linking heaven, earth, and humankind is manifest, one is liberated, able to purify and forge the self.

Methods

You yourself and all that you possess should be dedicated to majestic causes; as warriors on the martial path, it is our duty to follow the will of the gods, externally and internally, and serve the people. In budo, we guide the enemy where we please. The true purpose of the methods described herein is to teach a warrior how to receive and fill his mind and body with a valourous spirit - one must polish one's ki and forge the spirit within the realm of life and death. Practice these methods intently with your entire mind and body, temper yourself ceaselessly, and advance on and on; weld yourself to heaven and earth and unify practice and enlightenment. Realize that your mind and body must be permeated with the soul of a warrior, enlightened wisdom, and deep calm.

The Essence of Technique -

The Principle of Adjusting Mind and Body

The appearance of an "enemy" should be thought of as an opportunity to test the sincerity of one's mental and physical training, to see if one is actually responding according to the divine

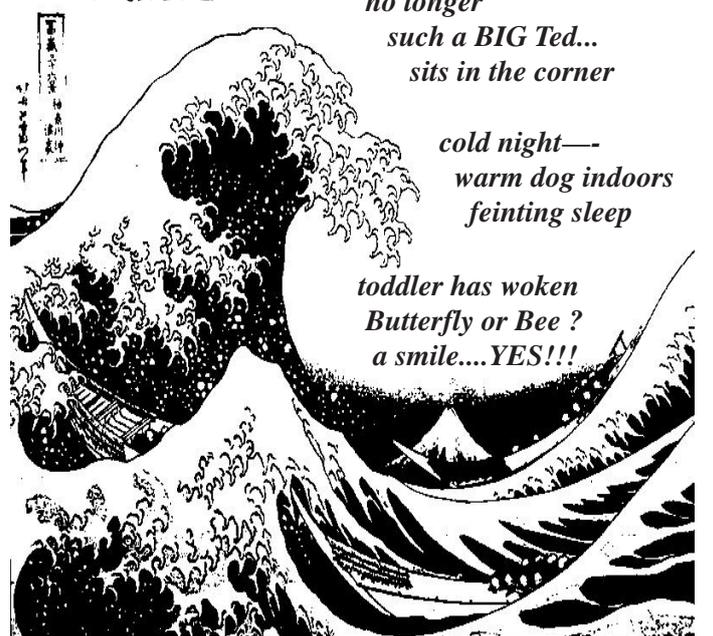
will. When facing the realm of life and death in the form of an enemy's sword, one must be firmly settled in mind and body, and not at all intimidated; without providing your opponent the slightest opening, control his mind in a flash and move where you will - straight, diagonally, or in any other appropriate direction. Enter deeply, mentally as well as physically, transform your entire body into a true sword, and vanquish your foe. This is yamato-damashii, the principle behind the divine sword that manifests the soul of our nation.

In essence, the sword is the soul of a warrior and a manifestation of the true nature of the universe; thus, when you draw a sword you are holding your soul in your hands. Know that when two warriors face each other with swords, the body and soul of each individual is illuminated as they come together in a world that needs to be rid of falsehood and evil. An enemy that appears along the Great path of divinely inspired swordsmanship enables a warrior to activate universal principles, and thus serves as an aid to the harmonization of all elements of heaven and earth, body and soul - glories that endure forever.

Our enlightened ancestors developed true budo based on humanity, love, and sincerity; its heart consists of sincere bravery, sincere wisdom, sincere love, and sincere empathy. These four spiritual virtues should be incorporated in the single sword of diligent training; constantly forge the spirit and body and let the brilliance of the transforming sword permeate your entire being. Sports are widely practiced nowadays, and they are good for physical exercise. Warriors, too, train the body, but they also use the body as a vehicle to train the mind, calm the spirit, and find goodness and beauty, dimensions that sports lack. Training in budo forges valour, sincerity, fidelity, goodness, and beauty, as well as making the body strong and healthy.

The Path is exceedingly vast. From ancient times to the present, even the greatest sages were unable to perceive and comprehend the entire truth; the explanations and teachings of masters and saints only express part of the whole. It is not possible for anyone to speak of such things in their entirety - just head for the light and heat, learn from the gods, and through the virtue of devoted practice become one with the divine. Seek enlightenment along the edge.

Haiku



*no longer
such a BIG Ted...
sits in the corner*

*cold night—
warm dog indoors
feinting sleep*

*toddler has woken
Butterfly or Bee ?
a smile....YES!!!*

by Matthew Smart

The Football Game

This teenager lived alone with his father, and the two of them had a very special relationship. At football matches even though the son was always on the bench, and his father never missed a game, he was always in the stands cheering.



This young man was still the smallest of the class when he entered high school. His father continued to encourage him but also made it very clear that he did not have to play football if he didn't want to. But the young man loved football and decided to hang in there. He was determined to try his best at every practice, and perhaps he'd get to play when he became a senior.

All through high school he never missed a practice nor a game, but remained a bench warmer all four years. His faithful father was always in the stands, always with words of encouragement for him.

When the young man went to college, he decided to try out for the football team as a "walk-on." Everyone was sure he could never make the cut, but he did. The coach admitted that he kept him on the roster because he always puts his heart and soul into every practice, and at the same time, provided the other members with the spirit and hustle they badly needed.

The news that he had survived the cut thrilled him so much that he rushed to the nearest phone and called his father. His father shared his excitement and was sent season tickets for all the college games. This persistent young athlete never missed practice during his four years at college, but he never got to play in the game.

It was the end of his senior football season, and as he trotted onto the practice field shortly before the big play off game, the coach met him with a telegram. The young man read the telegram and he became deathly silent.

Swallowing hard, he mumbled to the coach, "My father died this morning. Is it all right if I miss practice today?" The coach put his arm gently around his shoulder and said, "Take the rest of the week off, son.

And don't even plan to come back to the game on Saturday." Saturday arrived, and the game was not going well. In the third quarter, when the team was ten points behind, a silent young man quietly slipped into the empty locker room and put on his football gear.

As he ran onto the sidelines, the coach and his players were astounded to see their faithful teammate back so soon. "Coach, please let me play. I've just got to play today," said the young man. The coach pretended not to hear him. There was no way he wanted his worst player in this close playoff game. But the young man persisted, and finally feeling sorry for the kid, the coach gave in. "All right," he said. "You can go in."

Before long, the coach, the players and everyone in the stands could not believe their eyes. This little unknown, who had never played before was doing everything right. The opposing team could not stop him.

He ran, he passed, blocked and tackled like a star. His team began to triumph. The score was soon tied. In the closing seconds of the game, this kid intercepted a pass and ran all the

way for the winning touchdown.

The fans broke loose. His teammates hoisted him onto their shoulders. Such cheering you've never heard! Finally, after the stands had emptied and the team had showered and left the locker room, the coach noticed that the young man was sitting quietly in the corner all alone. The coach came to him and said, "Kid, I can't believe it. You were fantastic! Tell me what got into you? How did you do it?"

He looked at the coach, with tears in his eyes, and said, "Well, you knew my dad died, but did you know that my dad was blind?" The young man swallowed hard and forced a smile, "Dad came to all my games, but today was the first time he could see me play, and I wanted to show him I could do it!"

Unknown

Sayings that have the stink of Ki

"To know and to act are one and the same thing"

Nitobe, Inazi Bushido, The Soul of Japan

**"You must sit on a chair, For a very long time
With mouth open, Before roast duck flies in"**

Chinese Proverb

"Just now when we entered the hall", *Pilgrim said*, "I chanced to notice little door on our right. Judging from the foul stench coming through it, I think it must be a Bureau of Five-Grain Transmigration. Send them in there"

Idiot, in truth, was rather good at crude labour ! He leaped Down, threw the three statues over his shoulder, and carried them out of the hall. When he kicked open the door, he found a huge privy inside. Chuckling to himself he said, "This pi-ma-wen truly has a way with words ! He even bestows on a privy a sacred title! The Bureau of Five-Grain Transmigration. What a name !"

Yu, A.C. 1977, The Journey to the West, Volume 2 Pg. 315.

(Translation of)

Wu, Ch'eng-en, ca 1500-ca1582 The Journey to the West

**"One machine can do the work of fifty ordinary men.
No machine, however can do the work of one extraordinary man."**

Tehyi Hsieh (1996 desktop calendar 9 September)

"Sometimes you must tell the truth as it should be !

Not as it actually is !"

Young Radio Announcer, ABC TV Series (BBC)

"Taking over the Asylum"

While reading Kim Stanley Robinson's "Blue Mars", I came across the following passages. The setting is a group of 22nd century Eco Tourists exploring a deep chasm on one of the moons of Uranus.

'After that they hiked down the spine of the buttress in silence. Over the course of the day they descended to Bottom's Landing. Now they were a kilometre below the rims of the

chasm, and the sky was a starry band over head. Uranus fat in the middle of it, the sun a blazing jewel just to one side. Under this gorgeous array the depth of the rift was sublime, astonishing; again Zo felt herself to be flying. "You've located intrinsic worth in the wrong place," she said to all of them, over the common band. It's like a rainbow. Without an observer at 23 degrees angle to the light being reflected off a cloud of spherical droplets, there is no rainbow. The whole universe is like that. Our spirits stand at a 23 degree angle to the universe. There is some new thing created at the contact of photon and retina, some space created between rock and mind. Without mind there is no intrinsic worth." Pg. 435-436

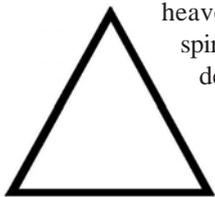
Zo – Daughter of Jackie Boone – Daughter of John Boone (the First man on Mars)

- The analogy of the rainbow can be an answer to a Koan, or possibly just another on it's own.
- The philosophies expounded are reminiscent of Koichi Tohei's KI Principles; "The mind leads the Body", and "Unification of mind and body" – "*Do not think that the power you have is only the power you ordinarily use, and moan that you have little strength. The power you ordinarily use is like the small visible segment of an ice berg. When we unify our mind and body and become one with the universe, we can use the great power that is naturally ours*"
- "A greater thing is formed at the contact of mind and body"

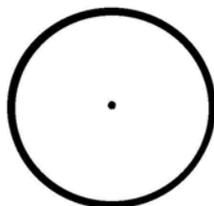
Matthew Smart

The Circle, triangle & square?

O'Sensei often remarked, "*The only way I can explain Aikido is by means of the triangle, circle and square.*" The triangle represents *Ki* and *ryu*, the generation and flow of energy, and it symbolises the various trinities of existence; heaven earth and humankind; body mind and spirit; man, woman and child; birth, maturity and death; truth, goodness and beauty.



Technically, the triangle represents the stable triangular stance of Aikido, initiative and entering.



The circle stands for the principle of *ju*, flexibility and suppleness. A circle with a dot in the centre symbolises perfect resolution, harmony of all powers, and continual revolution. Physically, circular movements are the key to blending with a partner, the source of unlimited techniques.



The square represents *kon*, the diamond element: solid, stable, real, and well proportioned. The square is the basis of the total control necessary for the proper performance of Aikido techniques.

From John Stevens - Aikido

ONLY LISTENING

If I was to ask the question "How do I listen?" My answer would be, a bit different with different people and circumstances, but on the whole, not really that well. I personally do not know anyone that truly listens, though one or two people do seem to listen, at times, with their whole being.

When the other person is totally open to me, communication is easier, freer and more productive. Have you also noticed that?

There are times when each of us is truly a good listener. Those are the times that someone we care about says "I love you". Any time our ego is enhanced, we listen. When we are the main topic, we listen more than when the topic is someone else. So, we listen according to our needs or pleasure. Yet, if you observe while you are supposedly listening to another, you will note that the internal stream of consciousness continues its endless commentary.

I think it is easy to observe that the mind is mostly occupied with its own agendas while carrying on conversations. This seems to come from a tremendous preoccupation with our self-interests. I notice myself steering conversations to areas that I find interesting or important to me. I notice that the other is doing the same thing. We talk at cross-purposes or think we are discussing the same thing, when in reality we are each pursuing our own agendas.

When we each talk from our own view points or experiences, how can our minds ever meet? While memory is operating, we hear only partially what is being said. We think we have the gist of it, the main points. The other person is also listening to you partially and catching what they consider to be the main points. So, is there any real communication going on?

It is worthwhile to know what good listening is, and how that contributes to deeper understanding. I will use J. Krishnamurti's description of what good listening is, since he was known to be an excellent listener. He says that to listen well you must listen to everything with a relaxed, quiet mind. You don't only concentrate on the other's words. If you do, you miss things.

Listen to nothing special, to all sounds; listen to your thinking when you are alone, feel your mood, each word and each feeling, but without strain and then you hear everything. You hear the speaker at a deeper level than the words they are using.

...to listen well, you must listen to everything with a relaxed, quiet mind.

You sense where they are coming from and sometimes you sense what they have difficulty saying or avoid saying. So good listening is a state of your total being. Not grasping or making any effort. Not resisting anything. Not carrying on an inner dialogue, for then you hear through the screen of your own agendas.

Is the above fact or opinion? That can only be discovered when one is interested in finding out the truth. Only in experimenting with the above ideas one can find out for oneself what prevents us from being good listeners. I have found that as long as all my attention is on myself, the mind cannot be quiet and at ease. If I only concentrate my attention on the other person, they are not at ease for they can see and feel the direct spotlight. I have never felt comfortable if someone is consciously staring at me while talking to me.

I hope you will see that listening is not only with the ear, but of all of you, listening to everything. How do you listen?

By Biruta Briedis

Take this child – Just for a loan

*I'll lend you for a little time
A child of mine, He said
For you to love the while he lives
And mourn for when he's dead.*

*It may be six or seven years
Or twenty two or three,
But will you till I call him back,
Take care of him for me?*

*He'll bring his charms to gladden you,
And should his stay be brief,
You'll have his lovely memories
As solace for your grief.*

*I cannot promise he will stay
Since all from earth return,
But there are lessons taught down there
I want this child to learn.*

*I've looked the wide world over,
In my search for teachers true,
And from the throngs that crowd life's lanes
I have selected you.*

*Now will you give him all your love,
Nor think the labor vain,
Nor hate me when I came to call,
And take him back again?*

*I fancied that I heard them say,
Dear Lord, Thy will be done,
For all the joy Thy child shall bring,
The risk of grief we'll run*

*We'll shelter him with tenderness,
We'll love him while we may,
And for the happiness we've known,
Forever grateful stay.*

*But should the angels call for him,
Much sooner than we've planned,
We'll brave the bitter grief that comes,
And try to understand.*

And maybe soon we will...

We have each lost someone, or will lose someone during the course of our lifetime. Death is as much a part of our lives as is living. Someone once said, 'In order to know how to die you must first know how to live'. This poem is for all those people who have lost someone close to them. I hope it's gentle words will help.

Sensei Tony Deckers - Caboolture Dojo

ON THE NATURE OF MEDITATION (MUKUSO)

with J. Krishnamurti and Dr. David Bohm

(Meditation has been a frequently used and, for the most part, misunderstood aspect of the Martial Arts. The following is an article that enquires into the structure and nature of this important area of our training.)

Disorder, which is the root cause of widespread sorrow and misery, and which prevents human beings from properly working together, has its root in the fact that we are ignorant of the general nature of our own processes of thought. Or to put it differently, it may be said that we do not see what is actually happening when we are engaged in the activity of thinking. Through close attention to and observation of this activity of thought, one can perceive that thought is a material process, which is going on inside of the human being in the brain and nervous system as a whole.

Ordinarily, we tend to be aware mainly of the content of this thought than of how it actually takes place. One can illustrate this point by considering what happens when one is reading a book. Usually, one is attentive almost entirely to the meaning of what is being read. However, one can also be aware of the book itself, of its constitution as made up out of pages that can be turned, of the printed words and of the ink, of the fabric of the paper, etc. Similarly, we may be aware of the actual structure and function of the process of thought, and not merely of its content.

It can be observed that the very act of meditation will, in itself, bring order to the activity of thought without the intervention of will, choice, decision, or any other action of the "thinker."

How can such an awareness come about? This requires what is called meditation." Now the word meditation has been given a wide range different and even contradictory meanings, many of them involving other superficial kinds of mysticism. One can obtain a valuable indication of this meaning by considering the derivation of the word. (The roots of words, in conjunction with their present generally accepted meanings often yield surprising insight into their deeper meanings.) The English word meditation is based on the Latin root "med" which is, "to measure." The present meaning of this word is "to reflect," "to ponder" (i.e., to weigh or measure), and "to give close attention." Similarly the Sanskrit word for meditation, which is dhyana, is closely related to "dhyati," meaning "to reflect." So, at this rate, to meditate would be "to ponder, to reflect, while giving close attention to what is actually going on as one does so."

This is perhaps what is meant by the beginning of meditation. That is to say, one gives close attention to all that is happening in conjunction with the actual activity of thought, which is the underlying source of the general disorder. One does this without choice, without criticism, without acceptance or rejection of what is going on. And all of this takes place along with reflections on the meaning of what one is learning about the activity of thought. *(It is perhaps rather like reading a book in which the pages have been scrambled up, and being intensely aware of this disorder, rather than just "trying to make sense" of the confused content that arises when one just accepts the pages as they happen to come.)*

Reality vs. Perception

This seems a bit confusing to most of us, the idea that these two words mean different things. But the truth of it is that they are often extremely different. Reality is the actuality of things, what is really happening, without interpretation. Perception is that interpretation of the experience.

Let's say for example that the reality of things may be that you are in a room with people talking very loudly. But perhaps your perception may be that these people are obnoxious and rude. This would be your interpretation of the situation.

Our perceptions also get us into trouble with each other, because each of our perceptions are different, and yet we believe they are the same. We often believe that others have the same view as we do. Then we base our reality on that idea, and get ourselves into predicaments. If we would only realize that we all have our different perceptions, and that reality is often something entirely different, we would not have so many conflicts.

When we look at something from a reality standpoint, we see things for what they really are, without the human associations and interpretations. It just is what it is. As soon as we attach emotions, feelings, thoughts, associations, etc... then we change the reality into our perception. This perception isn't reality anymore.

If we are to begin to communicate and get along better, then it is important to understand that.

When looking at the picture to the left, you can either look at it for what it really is: a flower that has petals, leaves, and a stem. Or, you can look at it through perception, in which case, it could mean to you: an evil weed that has the potential to cause hayfever.

This example was just to give you a clearer picture of the difference between reality and perception, and how perception can often affect the ability to deal with people and circumstances. It is important to understand that so that we can all communicate effectively with each other.

Unknown

It can be observed that the very act of meditation will, in itself, bring order to the activity of thought without the intervention of will, decision, or any other action of the "thinker." As such order comes, the noise and chaos which are the usual background of our consciousness die out, and the mind becomes generally silent. (Thought arises only when needed for some genuinely valid purpose, and then stops, until needed again.)

Without attempting to probe into this deeper meaning of meditation, one can however say that meditation, in the above definition of the word, can bring order to our overall mental activity, and this may be a key factor in bringing about an end to the sorrow, the misery, the chaos and confusion, that have, over the ages, been the lot of mankind, and that are still generally continuing, without visible prospect of fundamental change, for the foreseeable future.

The Blue Belt Blues

Sixty three and a grandmother of eight, I made it to blue belt. If anyone would have told me that I'd ever achieve this coloured belt two years ago, I would have laughed at them.

How does one work up to a grading, besides attending the classes as often as possible? My Japanese friend had a good laugh when she read my *memory sheet*. (e.g. *Ushiro tekubitōri zenponage - two hands down bunny ears, Tenchi nage irimi - waiter's hand up to the face, Kokyunage yurei nage - swan lake etc, etc...*)

How beautifully everything works when practicing at home, until such time as one kneels and stands in the centre of the dojo awaiting the Sensei's "Hajime!" Then the brain does a jump and a hop and all the memorised taigi's leave the brain (*at least in the order one remembered them!*). Fully appreciated by the Sensei; 'Breathe and relax' - not easy when the required time for a taigi is 50 or so seconds. Perhaps when I am eighty (*if still around on this planet - and in sight of a brown belt if ever*) relaxation might become second nature.

I am not doing Aikido to chase coloured belts, rather for the mental and physical discipline and the pure enjoyment of it all.

Jutta Dowdy - Griffith Uni Dojo



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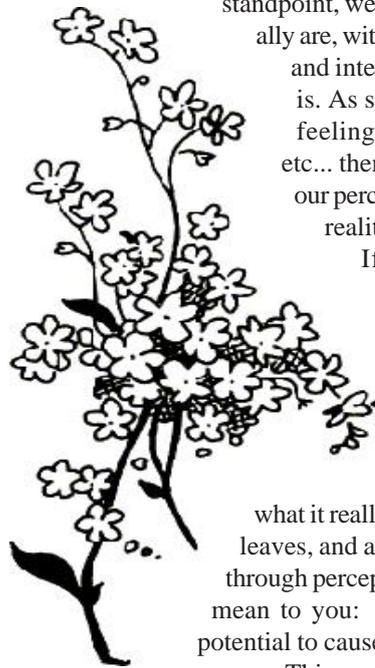
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Perceptions

How honest am I about my perceptions?

When I see something clearly, how willing am I to act on that perception? How often do I see something that is wrong and do not attempt to do something about it? Am I afraid that if I do something about it, it will disturb me. If I do something about it, my life may have to change, I may lose my job or lose my friends or I may have to face my fear of standing alone on an issue. I think that I am most happy when I am honest about my perception, but how often am I honest about my perceptions to myself and to others? When I am honest I feel more at peace with myself, and feel that there is no division between what I see and what I do. The difficulty is that if I see something clearly, and I act on it, it probably will disturb my life. But on the other hand, if I do not act on it, it is sure to cause me conflict inwardly.

A lot of my problems in life are created by my unwillingness to act on what I see. Just the simple issue of spending too much money, although I really know that I cannot afford it. I see that I do not have enough money to buy a beautiful car, and yet I take loans and buy it anyway putting myself into debt. The debt becomes a problem for me and causes me stress. It is all the worse, because I knew what I was doing and this knowledge just increases my anxiety. If I were really honest about my perception, I would know that I could not afford the car, but then I would have to face the fact that I could not have that exceptionally beautiful new car.

Other problems with perception are social such as seeing clearly that it is important to treat children with respect. One day when I was in town I observed a young man getting angry at his little three-year-old. He was pulling his child along by the arm shouting at him. At first I thought that his anger would pass, but soon, he started to shout louder calling his child all kinds of names. At this moment a lady came up and stood beside me. I turned to her and said "what can we do?" She said she knew there was a police station on that same block, so we decided to go there and report the man. Later the policeman talked to the man in a kind and sensitive manner and made him aware that his behaviour was not acceptable. I felt the man was really listening and wanted to change. In this case we acted on our perception and we both felt very good about it. We felt that perhaps this man really would change, and the child would be saved from being bullied by his parent. How often do we see an incident like this one and not act on it? What would have happened if we had not acted in this situation?

On a global level even greater problems are created when we do not act on what we see. It is well known that leaders in government are often aware of situations and do not act. An example of this is the issue of eating meat. It is becoming more and more clear that the population of the world cannot be supported on a meat diet. There is not enough water to sustain the livestock and there is not enough land with the growing population, and yet, governments do not act on this perception, because it would be unpopular with large sections of the populace who are strongly ingrained in the habit of eating meat. In this case the governments unwillingness to address this issue is increasing hunger everywhere.

If we always act on our clear perceptions, our lives would change radically. Just try writing down on a piece of paper all of your perceptions that you have not acted on in the last year. What would have happened if you had let those perceptions change the way you lived?

Lack of acting on our perceptions has a great affect on us individually, socially, and globally. I think perhaps the inner conflict that is created by seeing something clearly and not acting on it is the same as the outer conflict in the world. When I see that my behaviour is causing theirs stress and I do not change my behaviour, I am beginning the cycle of inner conflict, creating a division between what I see and what I do.

Once this cycle is started it escalates to a social issue and then a global issue. We create a habit of not caring about our perceptions. We lose our ability to be clear and encourage the growth of inner confusion.

I think the young man, in the story above, who was shouting at his child was not aware of his effect on his child. In this case he was not in conflict and thought his actions were fine. Of course his behaviour was not fine, but at first he was not aware of it. Being made aware he would never again be able to act in the same way without hurting himself inwardly.

If this young man acts on his new perception of his anger, he will change his life. His child will be happier and he will contribute to the peace in the world. He also will not feel in conflict with himself. I see that if I act honestly on my perceptions my life will change radically. Do I want to face all the disturbance this will create in my life? What will happen if I am not honest about my perceptions? Will it increase the conflict in my life, in society, and in the world?

It feels so good to be honest about my perceptions. What will it take for me to be truly honest about what I see?

By Jean Webster-Doyle

Question:

Why are there no foot techniques in Aikido?

The following article appeared in "The Aikido", the Hombu Dojo Newsletter

Answer: One characteristic of Aikido is the absence of foot techniques and because of that, Aikido techniques attain dignity.

Movement of the hands, not only in Budo but in all human endeavours, is intellectual compared to the movement of the feet. The first step in human development came when our ancestors rose to stand on their feet. This is pointed out by many zoologists. An upright posture freed humans from the use of their hands for locomotion. We started to make and use tools. As time progressed, humans became more intelligent which eventually resulted in the creation of the atomic bomb and the electronics of today.

Conversely, other primates which cannot stand perfectly on two feet remain primitive. It has been said that the development of the brain and the hands' peripheral nervous system are greatly related. Other relationships exist between our hands and our bodies such that nowadays even a ball called "healthy Ball" which stimulates the hands to prevent the effects of aging is sold.

The other reason for the absence of foot techniques in Aikido is that they are used far from an opponent and the feet cannot reach the opponent. The basis of Aikido is the use of bare hands without harming an opponent and the purpose is to arrest an opponent only by restraining violence. Aikido is *budo* which foremost respects fundamental human rights. Related to this, our main techniques are "Throw" and "Hold". The training at Aikido

Hombu Dojo (Headquarters) are shown in the following list.

Warm-ups, Basic movements, Ukemi - mae, ushiro, **Kokyuhō** seated & standing, **Katamewaza basics** - ikkyo, nikkyo, sankyo, yonkyo, gokyo, **Nagewaza Basics** - iriminage, shihonage, kaitennage, kotegaeshi, tenchinage, **Practical Techniques** - Henkawaza, futarigake, tanto tori, bokken tori, jo tori

As you can see from the list, Aikido techniques are applied before grappling takes place, so the main items are “Joint techniques” and “Techniques against Strikes”. These two kinds of techniques are prohibited in Judo and Sumo. If these types of techniques were allowed in competition, many people would suffer injuries. The training style of Aikido is different from competition. The winner and loser roles are predetermined and the roles are alternated. This is for safety. For example, struggling against a “Joint Technique” will almost certainly result in injury. In order to avoid letting an opponent grapple with you, the following two movements are necessary for effective technique:

1.How to dodge (1) Irimi (step out with trailing leg first) (2) Tenkan (step out with leading leg first)

2.How to expel (1) Uchi harai (use of hands) (2) Soto harai (use of hands)

These two movements are also used in Kendo and Bayonet fighting. However, in Aikido there are no techniques involving cuts, strikes and kicks because, since the meaning of Aikido is to arrest, these murderous techniques are unnecessary. Therefore, the reason why there are no foot techniques in Aikido is because the two movements of dodging and expelling are effective before techniques are applied.”

We are more than self

Behind a temple stood a field in which pumpkins were growing. One day the pumpkins fell to quarrelling. The heads divided into two parties, made an unholy row and insulted one another fiercely. The good monk who had charge of the temple heard the vulgar brawling and ran out to see what could be the matter. He discovered the pumpkins raging at one another and upbraided them. ‘Pumpkins you must be insane to attack one another like this! Start practicing Za Zen this minute!’

The pious monk showed the pumpkins how to practice Za Zen: ‘Cross your legs, sit there with a straight back!’ The pumpkins did as they were told and while they were practicing Za Zen their anger subsided. Then as peace reigned, the Master said: ‘Everyone now put his hand on his head!’ They did so, and every pumpkin felt something-extraordinary happening up there above him.

They all found that a living runner went from one to the other, joining them together, and making them one plant. Ashamed of their previous conduct, they declared:

‘How very strange. We are all joined together and all of us live one live together. And yet we went quite mad and started fighting one another. How stupid we were! Our good monk is quite right!’ And since then the whole colony of pumpkins has lived in peace and amity.

An Edo Parable

Concentration

As I survey practitioners during kiko (practice), what comes to mind are the various aspects of concentration required to learn Aikido. As we all struggle with the task of mastering waza (techniques) and further on, the art itself, we employ many tools that are at our disposal. For instance: the teacher; practice partners; taking tests; proper breath control; and of course concentration.

Concentration during Aikido practice does not necessarily come naturally and must, to some extent, be cultivated. When an instructor demonstrates a technique, you must carefully watch his or her foot movement, hip placement, body structure in general, and attitude. All of these things must be observed in an instant. There is no second chance, no instant replay (unless in your mind) because the next demonstration will be a completely different situation. So you must develop an “eye” for what is going on. If you are more concerned with who is coming in the door of the dojo, the person sitting next to you, or how you, yourself look, you have wasted an opportunity.

During practice, you must concentrate on yourself, your partner and the technique ... an incredible task if you think about it, especially for the beginner. When you regard your partner, you must realise his or her size and potential in the moment. When your partner touches you, you must understand his/her balance, strength, and movement. Your timing and technique will be dictated by these factors, so you have to create an understanding of the situation as the situation unfolds. This must be done with your body as well as your mind.

Another troublesome point about concentration, is that concentration and relaxation are not mutually exclusive concepts. You cannot sacrifice being relaxed during a technique for concentration’s sake. You really have to consider this factor.

The most obvious benefit of concentrating is safety. As the Dojo grows, the mat becomes more crowded and consequently more dangerous. If you don’t control and focus your attention while throwing your partner, injuries will occur. When you are being thrown, and if your ukemi takes you somewhere other than where you are thrown (I’ve seen it) it would be your own fault if you get hurt and your responsibility if you hurt someone else. So, as an uke (attacker) you must stay true to the movement. Also, of course, if the nage (thrower) is twisting your wrist or arm, you must make sure you are moving during the throw to protect yourself.

As you can see, the implications of concentration become wider and wider for us.

When considering yourself, try to understand your strengths and work to improve your weak points. For instance, only you can realise the proper stance for your body type.

You must master the basic techniques, which means making those techniques your own. However, this does not mean doing the techniques “your way” rather, it means how your body does the techniques as a result of your training.

When professional dancers or ice skaters practice, they constantly make adjustments to perfect their technique. We need this approach also, otherwise our fundamentals will eventually become sloppy and we cannot become more efficient with the art and progress.

by Sensei Arthur Benjamin



Ki Society Dojo Reports

Byron Bay Dojo Report

Torrential rain and chilly nights have failed to deter the samurai wanna-bes at Goshinkan Dojo. Classes have been energetic, entertaining and enlightening this winter, depending of course on whether you are a social butterfly or on a more serious training quest. As usual for this time of year, there are lots of nomadic aikidoka gracing the mat. New faces keep things lively and it is always interesting to blend with those from different dojos and styles of aikido. Our belief that everyone, regardless of what style they belong to, is welcome at Goshinkan, brings a sort of Aikido multiculturalism to the mat!

Many of our members travel great distances to train at Goshinkan and this is much appreciated, but the traveller's award for this issue goes to Miyoko Hiramatsu from Sydney. She caught the night bus, arrived in Byron Bay in the morning, came to the Saturday evening class and caught the midnight bus back to Sydney. How's that for going to any length to attend class!

There have been quite a few members who have graded since the last issue of Kiai. A broad spectrum of the rainbow is evident at most classes, though Tuesdays and Thursdays are the most popular for new students. The enthusiasm of those newcomers to the dojo is an inspiration to all of us older members, so there is never a shortage of teachers on these nights.

The children's class begins for the 3rd term this Friday. They will all be doing their first grading this term, so there will be a lot of emphasis on the grading syllabus. The children's grading syllabus is quite different to the adult syllabus, but all the basic techniques are included. I'd like to take this opportunity to thank the dedicated students who help with the children's classes. There would be no class without them and despite it being challenging to say the least, they manage to keep it fun and focused.

There is a 3 week Kiatsu course beginning this Saturday and at long last, the much awaited Senior Fitness classes will begin after the Japan visit. This program will allow those who find general aikido classes too challenging to gain the same positive benefits of the Aikido way, without the ukemi. Other issues such as fall prevention, relaxation and risk minimisation will be included. We are hoping that it will become a model program for maintaining the well-being of the older members of our community.

Last, but not least, Bon Voyage to all those member who are off to Japan. I'm sure everyone is looking forward to all the new information they will bring back with them. That's it from Goshinkan Dojo. Best wishes to everyone and we hope to see you on the mat again soon.

Sensei Valerie Williams

Uki Dojo

Well, winter has finally found its way to Uki. The recent bout of crisp mornings and sunny days is certainly a welcome

break from what seems to have been nonstop rain over the last few months. Even the frogs were starting to get a tad annoyed!

The Uki dojo continues to grow steadily. Almost to the stage of overcrowding, we recently acquired some of the old mats from the Griffith club. This has increased our training area by about 30% and our gracious thanks are extended to Griffith for making them available to us. Many of the Uki students attended the Will Reed seminar and came away (*as I did*) inspired. Sometimes I wonder if I will ever really understand this most amazing art.

The following students successfully completed their gradings over the last few months:

2nd Kyu - Dave MacMunn, 3rd Kyu - Tim Winton, 4th Kyu - Dave DeVries, Dan MacMunn and Nalini Manussen, 5th Kyu - Tom MacMunn, Anna Watson, Andrea Vickers, Sonia Manussen and Jonathon Clough.

Comings and Goings

Dave DeVries has left us for an indefinite time as he travels overseas to see family members and pursue other interests while Tim Winton's Permaforest business has recently taken him down to Victoria for a couple of months. We received visits from Sensei John Ward and have recently welcomed a number of new members into our group. Dave MacMunn has decided to make the trip to Japan with Sensei Michael Williams.

Training at Uki takes place in the Community Hall on Monday and Thursday nights from 6.30 – 8.30 pm. If you are passing through the area, please feel free to drop in and throw us around. We would love to see you.

Sensei Steve Phillips.

Noosa Hinterlands Dojo

The last release of 'Kiai' saw us at Byron Bay, enjoying your company and learning with so many of you. Our visits to Goshinkan are always a welcome opportunity to enter into Ki Society ways. We have also been 'out and about' on a Brisbane trip one Saturday recently. Sensei Hurley and Sensei Dows, and all students, gave us a warm welcome and for this we are grateful as it is easy to feel isolated 'in the bush' at times.

Being seekers of harmony, we are experiencing winter as it should be and have scaled down our activities to a degree to match the cold. However, our Aikido always warms us inside out, with ki and camaraderie flowing. Still, we look forward to the renewed energy of a new season for us with Arai Sensei returning soon and regular trips to other dojos being planned.

PS Apologies for mistakes over kyu levels in last newsletter... you get that!

Sandra Sytsma Noosa Hinterland Dojo

Logan City Dojo

Boy, how quick the time comes around again for our next Kiai Newsletter. Its a great way to keep in contact with other Dojo's. With such a vast area all our Dojos cover, it provides a valuable source of information for one to "get the latest" news etc on what is happening around the country side.

It's great to see extra input from more and more students and instructors increasing with every new news letter. It can only

get better. I guess with every Dojo there are the core students, the ones who come on a regular bases who are the back bone of every Dojo. I find it very encouraging to see these familiar faces coming along almost every class. With the great support from Sensei Graham Brown and Sensei Robbie Feasey we are flowing along OK.

In the month of May we had two gradings. David Coleman obtained his 5th Kyu and Sho Kyu Ki exam on Monday the 24th. Also Michael Atma successfully performed his 4th Kyu on Monday the 10th. The high level of quality that these two gradings were performed at is a direct result of their enthusiasm and dedication that they put into Aikido. Well done. On the 21st of June Andrew Javatt also received his 5th Kyu grading and also the Sho Kyu Ki exam. With the dedication that Andrew puts into Aikido, it certainly showed on the night of his grading.

In our last Kiai newsletter I mentioned that a certain Jose Taia could not marry my daughter until he obtained his 5th Kyu grading. Their wedding was due on the 3rd of July. Luckily enough, Jose went for his grading on the 28th of June and passed with flying colours. Talk about leaving it to the last minute. He was a very relaxed man the day of their wedding. He was extending good Ki standing up at the altar. I must admit they looked a handsome and happy couple on their wedding day. We wish them both a very happy life together. With the colder months upon us now it is very important to warm-up before we start our Aikido class and also to warm-down after. This way no serious problems should arise. So until our next newsletter, all the best.

Sensei Merv Hoole - Logan City Dojo

Caboolture Dojo

Greeting to everyone from Caboolture/ Burpengary dojo. With classes a little slow over the school holidays and winter, things for me, have still been quite busy.

May was quite, but the highlight was with Sensei Reed's visit to Goshinkan dojo. It was a great pleasure to be a part of the seminar again. It was tremendous to see so many people visiting Byron.

We are still eagerly awaiting the sale of our house so we can move on to the new site, and to getting our new dojo under way. We have also recently had a Japanese aikidoka visit our humble dojo for a few classes. Tatsuya Shiino, is a student who also trains at the same dojo as Sensei William Reed over in Japan. He was also at Sensei Reed's seminar at Byron Bay this May, some of you may remember him?. It was a great deal of fun for us all, especially my students who had the opportunity to train with Tatsuya.

I would also like to welcome back Anthony Morris, who after almost a 2 year break from class is back again, and seems to have picked up just where he left off... almost!

Classes have also resumed back to our normal times again after the school holidays. We are now training back at the Caboolture PCYC on Monday nights again from 7-9pm.

Also, congratulations to Brad McGregor who received his 5th Kyu in late April and also to Brett and Dan Edwards who received their 4th kyu in June.

We also wish the contingent of people visiting Japan this month all the very best and a safe and pleasant journey, and hope they all come back with their minds full of new information to

share with us all.

The Observation Trails Fund Raiser Day unfortunately did not happen, which is a pity. Not only was the weather perfect for it but it would have been a great fun day also. So rather than it going to waste, I have decided that it will be our Christmas dojo party, which you are all invited to.

Also many thanks to everyone who supported my raffle for Sensei Williams. We raised about \$180.00. Since I was hoping to raise much more money, I had to cancel 2nd and 3rd prizes as there was simply no funds to cover the other prizes, I do apologise for any inconvenience I may have caused with this mix up.

For those of you who haven't seen it yet, Caboolture's Aikido van is definitely creating interest around the area. I usually receive 2-3 phone calls a week from it, sometimes more, even while I am driving down the highway I have cars who, while driving behind me, ring me up to enquire about Aikido. Great Stuff!

Remember, if you are ever up this way you are all more than welcome to come and train with us. All the best to everyone.

Sensei Tony Deckers

Cairns Dojo

Greetings and we hope this note finds you all in good health and full of positive Ki. Yes, it is winter again and for some reason each winter seems to keep the class numbers down. Not to worry, those who are still training are finding the conditions very pleasant indeed. Anyway, come on all you other members lets get back into it, and help each other keep extending ki.

Greta and I are well. We had a wonderful time in Hilo, Hawaii with Mr and Mrs Nonaka Sensei and the Hilo Aikido Club. Our trip to Hawaii was due to an invitation from Sensei Nonaka and his son, Eric to participate in their aikido classes and to coordinate it with the Merry Monarch Hula Festival in Hilo (a hula dance competition).

This is something which Greta and I have wanted to experience for a long time now. The festival lasted for one week and the competition for three days, three days of total Ki extension for the competitors and spectators. Also, it was the first trip Greta and I have ever done together and alone since we met each other back in 1975.

We were very honoured to be guests and students of Nonaka Sensei in Hilo and Eric Nonaka Sensei in Honolulu. They covered many aspects of Ki Aikido with bokken and jo for us to pass on, which some of you may have already experienced in our recent classes.

To do a seminar or special classes on the things we covered with Nonaka Sensei at this stage would be too early. Greta and I are still practising most of it, so that we can get it across to you better, so we'll do it a bit at a time.

William Reed Sensei again gave us an extraordinary three days of Aikido, Ki and Tohei Sensei's history, last month. It was great to have students from Griffith University and Sydney also supporting this seminar. He has since been in touch and thanked everybody for their efforts in attendance and good times together.

It looks like he is going to do something with Ashley's didgeridoo music and tapdance back in Japan, and yes he's getting better at playing his own didgeridoo

Sensei Roby Kessler

Griffith Dojo Report

In the past few months Griffith Dojo has welcomed many new faces and some old ones have returned after a bit of a dry spell. Congratulations to all those who graded recently. They are:

Che Phillips, 2nd Kyu, Jutta Dowdy, 2nd Kyu, Kylie Ehrich, 2nd Kyu, Larry Minton, 3rd Kyu, Adam Howard, 3rd Kyu, Anthony Bowman, 5th Kyu, Melitta Kelly, 5th Kyu, Aaron Kelly, 5th Kyu, Stanley Lam, 5th Kyu, Sam Lam, 5th Kyu

The first Tuesday of the Month Ki only class continues to be very popular. These classes are a structured series of classes that start in March to coincide with the beginning of University. It is often useful to remember that Aikido is one of the tools by which Tohei Sensei wishes to introduce Ki principles to the world. An understanding of Ki is therefore critical to our personal development. Therefore the Ki classes remain a critical component of the Griffith curriculum.

On July's Ki class the raffle was drawn but for some strange reason no one at Griffith was able to win. Not enough Ki? Anyway thanks to Sensei Deckers for the organisation efforts involved.

Griffith has also received additional new mats thanks to the efforts of the Griffith Aikido Club President, Michael Coughlin. We are hoping to soon receive new covers and finally expand the training area.

Sensei Phillip Kohn

Hervey Bay Dojo

Hello to everyone in Ki Society from the Hervey Bay dojo here in the beautiful Whale watching district of Queensland. Six weeks ago we moved our training to the Hervey Bay PCYC at O'Rourke st.

Winter here is also quiet, but Wednesday nights seem to be our busiest night. I currently have 8 students training here with me, and our class nights are Monday and Wednesday from 7 to 9pm.

I am looking forward to travelling down and visiting some dojo's in the near future and we would like to extend our northern hospitality to everyone to come and train with us if you are ever up this way, or on holidays.

Sensei Frank Graham

Cleveland Dojo

Since the last newsletter we have had a very quiet time. Although Will Reed's seminar was the highlight. All Cleveland students who attended had a good time and reacquainted themselves with old friends.

June in Cleveland sees the Redland show and that means that we have to vacate for 2 weeks which gave myself and Tony Neal a chance to visit Logan City dojo. Sensei Hoole was very pleased to see us there. Don't forget first Monday of every month is weapons training by Sensei Murray Loader.

Sensei Thom Hansen

Sandgate Dojo

Congratulations to Debbie Russell for her Shokyu, by the time you have read this she would have done here 5th Kyu. Work has started on the new area for Martial arts here at the Sandgate PCYC and hopefully will be completed by October '99. Training is Monday & Wednesday nights. Childrens classes from 6-7pm and Adults from 7- 8:30pm.

All are welcome to visit and participate in our classes.

Sensei Brad Wilkinson

Mareeba Dojo

Greetings from Sensei Alfio and Mareeba students. It was good to see so many Mareeba students travel to Mossman on a Thursday night to participate in Sensei William Reed's seminar recently. Some traveled over two hours to get there. Great effort! I am pleased to announce that as of August '99, Mareeba dojo classes will be on Tuesday nights as well as Thursday nights. I will also take this opportunity to congratulate Paul Michna on grading to 4th Kyu recently. To all other Mareeba students keep up the excellent dedication and commitment to your ongoing training.

Sensei Alfio La Spina.

Chasing Two Rabbits

A martial arts student approached his teacher with a question.

"I'd like to improve my knowledge of the martial arts. In addition to learning from you, I'd like to study with another teacher in order to learn another style.

What do you think of this idea?"

"The hunter who chases two rabbits," answered the master, "catches neither one."

Thought for the day !

Stop Talking, stop thinking, and there is nothing you will not understand. Return to the root and you will find the meaning; Pursue the light, and you will lose it's source... There is no need to seek truth; only stop having views.

*Seng-ts / Sosan
(d.600)*





Aikido Ki Society Dojo Directory

NEW SOUTH WALES

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Chief Instructor for Australia - Michael Williams

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e-mail: aikido@spot.com.au

Aikido Ki Society - UKI Dojo - NSW

Head Dojo Instructor - Steve Phillips

Phone: (H) (02) 6679 5091 (M) 015 586 583

e-mail: phillips@norex.com.au

Aikido Ki Society - WOOLOOMOOLOO- Sydney

Head Dojo Instructor - James McGlone

Phone: (02) 9388 0816 or 0407 892 204

Aikido Ki Society - GLEBE - Sydney

Head Dojo Instructor - Andrew Sunter

Phone: (02) 9564 6624

e-mail andrewsunter@hotmail.com

Aikido Ki Society - CROWS NEST - Sydney

Head Dojo Instructor - Andrew Sunter

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QUEENSLAND

Aikido Ki Society - MAREEBA Dojo

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Aikido Ki Society - WHYALLA Dojo

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