



AYNSW February - March Newsletter

Hello everyone.
Here is our first newsletter for 2012

Adults' Grading Results

Congratulations to those who graded on December 10th 2011:

Shodan	Matthew Cole
1st kyu	Nathan Smith
4th kyu	Paul Rohde
6th kyu	Mykola Kovalchuk
7th kyu	Steve Aran
	Shawn Vainga
8th kyu	Adrian Kelsey
	Campbell Douglas

The next grading will be held on Saturday February 26th.

Aiki Kids Grading results December 10th 2011

Junior 2nd kyu jr	Owen Fasolin
Junior 3rd kyu jr	Lara Fasolin
Junior 5th kyu jr	Ryan Friend
Junior 8th kyu jr	Zac Barnes
	Xavier Kraus
	Maxine Wickert
	Rita Pavlenko
	George Aroney
	Riley Etherington

Housekeeping

The dojo entrance is known as the genkan. A genkan is in all Japanese buildings & separates inside from outside. As this is such a pivotal part of any building in Japan, usually great efforts are made to keep it clear of obstruction. Part of this is ensuring the shoes are placed away properly. If the shoe box is full, place your shoes neatly to the side. If you are passing and see that shoes are cluttered it's everyone's responsibility to tidy things up.

Parents also, please make sure your child places their shoes either in the box or neatly in front.

Correct shoe etiquette was highly stressed when I was at the Yoshinkan Honbu. Not questioning the wisdom of this, it was only a few years after I had arrived (and my Japanese had become capable of handling the conversation) that I learnt it was a tradition from samurai times, when speedy access to footwear could be the difference between life and death for a samurai needing to get out in a hurry.

Following the custom is part of our discipline, but also makes sense in many ways so let's all please try.

AYNSW Students in Japan

Lara & Owen Fasolin travelled with their mother Takako to Japan just before Christmas. They took time out from eating and sightseeing to attend a special class at Ando Sensei's dojo. Here are their thoughts on the experience.

Owen Fasolin

During the stay at Japan we visited the dojo to have a lesson with Ando Sensei. It was two hours long and Lara and I were the only brown belts. I noticed during our lesson at the dojo there were something's about the students and Ando Sensei's assistant such as before the lesson all the students had a card and when they came in to the dojo the sensei's assistant stamped the cards for attendance, and after the lesson the sensei was on his way to the second dojo his assistant drove past and sensei was in the passenger seat and everyone bowed until the car was out of sight. My stay in Japan and at the dojo will be one to remember.



Lara Fasolin

My time at Japan has been a very memorable time. The culture is the main thing I found most interesting in the dojo of Ando Sensei. That was when I realized that Japan was very different to Australia. The way of aikido is to conserve energy and to use your opponents' energy against them. All of the students pay great respect to Ando sensei. Ando sensei has an assistant that drives him to his dojos. All of his students bow until he is out of sight. All together my time in Japan has been wonderful.



Inoue Sensei Seminar 2012

Aikido Shudokan proudly presents

Inoue Kyoichi Kancho

10th Dan Aikido

March 10th-12th

Melbourne 2012

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Inoue Kyoichi
Seminar
&
Aikido Shudokan
32nd Anniversary
Demonstration
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St George's Antiochian
Orthodox Church
28 Shaftesbury Pde,
Thornbury
Victoria, 3071

also

Joe Thambu Shihan
Celebrating 40 years of Aikido

tel: +61 3 9480 1570
www.aikidoshudokan.com

Aikido Shudokan Melbourne is hosting Kyoichi Inoue Sensei for a seminar and demonstration in March 2012. Inoue Sensei was one of the first students of Gozo Shioda Sensei, founder of Yoshinkan Aikido. He was assigned to the Tokyo Metropolitan Police Department and oversaw the aikido training for Police officers for many years. On retirement from the Police, Inoue Sensei returned to Yoshinkan Honbu dojo and took over the role of Superintendent, or Kancho, after the passing of Gozo Shioda. Inoue Sensei visited Aikido Yoshinkai NSW for a seminar & demonstration in 2008.

Details are as follows:

Saturday 10th: 10:00am-12:30pm, 2:30-5:00pm

Sunday 11th: 10:00am-12:30pm, 2:30-5:00pm

Monday 12th: 10:00am-12:00pm – Demonstration from 2.30pm

Venue:

St George's Antiochian Orthodox Church
28 Shaftsbury Pde,
Thornbury, Melbourne

The total price for the seminar is \$250 per person (including GST) which includes entry to the Demonstration (on Monday 12th) or Early Bird for just \$200 (including GST) (before 10th February 2012).

AYNSW has secured a discounted room rate at The Victoria Hotel, Melbourne. The hotel is large and centrally located behind Melbourne Town Hall providing easy access to public transport. The Victoria is holding for us 10 Queen Heritage room and 10 Twin Heritage rooms at the below rates

\$120 Room only

\$132 Room & Breakfast for one person (add \$12 extra for 2nd person)

This is valid to book from 21st December- 10th February 2012. All rooms in the group block will be released after the 10th February 2012. After this date all rooms will be subject to availability.

To book call Reservations Supervisor Lisa White at 03 9669 0000 and quote AYNSW as the booking reference to receive the discounted rate.

Hansei (Reflections)

武道 Budo: Why we do what we do.

Training in traditional martial arts is both a physical and spiritual journey. The physical aspects are easy to define and quantify. The non physical or spiritual development, is determined by the approach we make to our training. In Japanese martial arts this is referred to as budo. The characters for budo 武道 translate as “martial way”, it is the spirit with which we train.

Budo is like the operating system of a computer. It provides a sense of purpose to drive our techniques. It is our mindset, an awareness of what we are doing and trying to achieve. If we train correctly it becomes part of our soul, and connects to our inner most workings and values.

If budo is our software, then consider Waza 技 must be our hardware. Waza means technique. Continuing this computer analogy; we can have a top of the line PC, but it is only as effective as the OS running it. In aikido and all martial arts, we can learn many varied techniques, but they are virtually useless without the correct mindset. That mindset is our budo. Without budo our training simply becomes an empty shape or dance, as useful as a top line computer running an outdated operating system.

”Ki” 気 of course means spirit or energy. Many people have developed an interest in aikido after learning or hearing about “Ki”. It is the spirit or energy we see, feel & sense from people. Ki is the charisma that people project through the strength of their voice, eyes & posture. In its most martial form Ki is the projection of one’s will across a space. Ki is what the New Zealand All Blacks are projecting every time they do the haka.

In terms of 合気道 aikido then, 技 Waza (technique), 気 Ki (spirit) & 武道 Budo (martial way) are inter related. I do not believe it is possible to develop Waza or Ki without developing one’s sense of budo.

So where do we start?

First and foremost is awareness. As a basic self defence skill we should be aware of our surroundings all the time. Let’s grade our awareness levels by colour, Green (relaxed), Orange (alert) Red (Clear & Present Danger). In the dojo we should be on Orange always. We are in a training environment; we need to be aware not just for safety but also to enhance our ability to be ready and to react. We should know when to sit in seiza and move quickly to positions at anytime. If we are alert and ready we will take in more and learn more quickly.

Doing it right

Being alert also means we are aware. When we enter the dojo, we take the time to put our shoes away neatly so they do not impede others. We change and put on white clothing that is symbolic of our good intent. We take the time to tie our belt correctly, keep our uniform clean and wear it with pride. All of this is budo.

The dojo is the place we come to study conflict. If we study well we become better at both avoiding and dealing with conflict. When we come to the dojo we don’t come to fight

our partner, but to play mutually supporting roles. We either attack or defend in turn. In budo we understand that it is our job to attack with vigour and allow our partner to practice their technique on us. Attacking in a way that prevents the partner from applying the technique only serves the ego of the attacker. Each technique is based on a specific action. We need to first learn these as basics. As they become a part of us it matters less and less what the attacker does, but initially the techniques require very specific patterns in order to facilitate learning. We should all aim to help our partners grow stronger. As they grow stronger so do we.

Budo is really about the spirit with which we train. Yoshinkan 養伸館 literally means the place to develop spirit. The spiritual aspect we are trying to develop here is a strong sense of awareness and the will to keep going.

The word Osu 押忍 is 2 characters, to push & to suffer or hide. It is somewhat ambiguous but could be taken to mean push yourself and endure or push yourself but don't show it. At any rate we should be pushing ourselves at all times in training. This again is our budo, driving the spirit even when the body is weak and tired.

We show our budo through our posture, our kiai, the way we move in the dojo. Run to positions, be ready to move and respond quickly. Awareness of our surroundings and others is probably the greatest non technique skill we can take from aikido. We develop this through concentration. Our focus while training must always be firstly on our partner & secondly on the instructor. Keeping eye contact, working in time with each individual through a training session and putting oneself last in sense of priority all help us develop our spirit.

The purpose of this essay is not to tell you what your budo should be. It is to make everyone aware of the concept of budo and how it relates to training. As an instructor I am very mindful of the fact that it is quite easy to teach aikido techniques, it is much more difficult to teach and explain why developing a sense of budo is also important. I hope that this essay at least makes everyone think about and evaluate what we are doing in terms of developing technique "waza" and spirit "budo".

DF

Aikido Yoshinkai NSW

Location: Level 1 Rear, 310 Marrickville Rd, Marrickville

Contact: PO Box 737 Marrickville 1475 NSW Australia

PH (02) 9560-1434 aikido.yoshinkai.nsw@gmail.com

www.aikido-sydney.com.au