

NEWSLETTER



No. 113 January 2005

AIKIDO YOSHINKAN BRISBANE DOJO

Report of December

New members 0 Total number of adults training 61 Total number of children training 46

Results of Sogo Shinsa on 18th December

Shodan	Eagle Kao	Jun-3 rd Kyu	Ryan Slavin	3Y8 step	Lee Stemm
Jun-Shodan	Nicholas Leitch	5 th Kyu	Sho Hatai	3Y5 step	Jason Williams
1 st Kyu	Greg Beering	6 th Kyu	Peter Read	3Y2 step	Evan Chapman
2 nd Kyu	Matt Carpenter		Jack Goener	2Y10 step	Douglas Buchanan
	Tzen Paredes		Ben Glass	2Y9 step	Daniel McDonald
	Myles Frost		Christopher Swinton	2Y8 step	Matthew Watson
3 rd Kyu	Mark Frost	7 th Kyu	William Harper	2Y5 step	Albert Lu
	Lloyd Gainey	9 th Kyu	Patrick Kua	2Y2 step	Rosie Bannah
	Brett Hampson		Sean Collins	2Y1 step	Michael Bannah
	Jasmine Burge	4Y6 step	Richard Diehm	S3 step	Tyrone Whelan
	Heather Wood	4Y4 step	Jason Economidis	S2 step	Alastair Wilkinson
	Frankie Wood	3Y11 step	Brent Weston	S1 step	Murray Davis

Events in January

1. Getsurei Shinsa

- ♦ Saturday, 29th 1:00pm~
- ♦ Shinsa training starts from 22nd Saturday.

2. This Month's Holiday

- ♦ Australia Day 26th Wednesday
- ♦ Dojo Holiday 31st Monday

2005 YEAR PLAN

JANUARY	29 th	Saturday	Getsurei Shinsa
FEBRUARY	26 th	Saturday	Getsurei Shinsa
MARCH	19 th	Saturday	Sogo Shinsa
	25 th ~ 28 th	Fri — Mon	Easter Holiday
APRIL	23 rd	Saturday	Getsurei Shinsa
MAY	28 th	Saturday	Getsurei Shinsa
JUNE	25 th	Saturday	Sogo Shinsa
JULY	23 rd	Saturday	Getsurei Shinsa
AUGUST	21 st	Sunday	10 th Annual Demonstration
	27 th	Saturday	Getsurei Shinsa
SEPTEMBER	24 th	Saturday	Sogo Shinsa
OCTOBER	1 st	Saturday	Senshusei (Hajime) Class
	22 nd	Saturday	Getsurei Shinsa
NOVEMBER	19 th	Saturday	Getsurei Shinsa
	26 th	Saturday	Special Class & Demonstration
DECEMBER	17 th	Saturday	Sogo Shinsa

Coffee Break

My perspective of Kancho Sensei's Aikido

When I was still an uchi-deshi (live-in student of Headquarters) there were lecture classes held by Kancho Sensei every Thursday afternoon. The lecture was called "Zagaku" the direct meaning of which is "seated learning". You receive the lecture not in chairs but in the traditional Japanese seated posture, in the seiza position. The lecture was instead of one of the senshusei-geiko (intensive training class for riot policemen and/or international instructor's course students) which lasted for one and half hours at least, and you had to be in seiza on the hard tatami mats for that long. This was very, very hard. The class started as usual with you bowing to Shinzen and Kancho Sensei and straight after you finished bowing you had to rush to the position to face your own partners as if you were going to start some techniques but you sit down in seiza instead (just like when we finish the class in our dojo).

After the ninety minutes of Kancho Sensei's lecture and as soon as you hear the command, "Kiritsu!" (Stand up!) and "Shimoza! Seiretsu!" (Back to the position and line up!), you must stand up and move back to the line-up position immediately. The scene is purely comical. All the big men, the tough riot policemen with martial arts black belts getting pins and needles in their feet or having numb legs try their best to stand up and walk but ended up tumbling down onto their bottoms, crawling like a baby on their hands and knees, crawling backwards on their bottoms, etc. And you bet, everyone is deadly serious!!!



At that instant, Kancho Sensei stands up as if nothing is happening and leaves the dojo to his room like a spring wind, perfectly clear and calm. Well, the big men left behind, draws a picture of hell; some falling down clumsily, some stretching their toes frantically, some hitting hard on their badly numbed legs, some groaning miserably and many are in tears.

In my case, I was lucky that I was born and brought up in a Japanese church. Our services are held completely in seiza position, half an hour every morning and evening and about two hours once a month for the monthly services. I never appreciated my home more than when I had to sit for the "Zagaku". Ninety minutes in seiza wasn't hard for me. I was able to walk properly after stamping my feet hard just a few times.

The first job of Uchi-deshi after every "Zagaku" was serving a cup of tea for Kancho Sensei. Since all the other uchi-deshis were having trouble with their legs too I was always the one bringing a cup of tea for him. Every time I went into his room he looked so delighted asking me how the rest were doing. Every time I told him the scene of the dojo being like a hell he was listening to it with a gleam in his eyes like a cheeky boy and laughed beamingly. This was the man of legend in Japanese martial arts in his seventies. I thought it was very amusing.

Takeo Sensei always said that Kancho Sensei was a really dreadful and severe person. Kancho Sensei whom I picture is a lovable great martial art master with a childish aspect who could find enjoyment in anything. The difference in the perspectives between Takeo Sensei's and mine comes from the difference in the periods when we learned from Kancho Sensei; Takeo Sensei was his uchi-deshi in Kancho Sensei's fifties to late sixties and I was his uchi-deshi in his late sixties to seventies. The difference was in Kancho Sensei himself. He always said that he was able to perform Aikido with perfect freedom and it was absolutely enjoyable, after he entered his seventies.

Takeo Sensei is always aiming for what he learned from Kancho Sensei and teaches what he learned to his students at Yamanashi Yoshinkan. I assume that his Aikido is deadly, severe and quite scary. What I am aiming after for my Aikido is what I learned from Kancho Sensei which is enjoyable Aikido without giving terror to others. When I write in this way some people may misunderstand what I mean by the words 'an enjoyable Aikido' as an Aikido in a cosy relationships without intensity and pressure. What I mean by 'an enjoyable Aikido' is practicing good techniques. The good techniques I believe are the techniques in perfect harmony without an ego of beating others or of showing off one's skills. Kancho Sensei used to say, "After all the core of technique is in the 'heart and mind'." In other words, the heart and mind of shite travels through to uke as a technique. When the shite's mind is not aiming to beat his uke but is trying to harmonise with uke's mind, both shite and uke feel pleasant and uke receives joy by being thrown.

The time I started to take Kancho Sensei's uke was just after he passed his seventieth birthday and that was when he genuinely started to enjoy his Aikido with perfect freedom. I believe that he arrived at the state of complete maturity in his art. I feel that I was extremely blessed to be able to take his uke at that stage. It was absolutely fun and enjoyable to receive his techniques, even though they were all severely hard; I sometimes fell badly from the back as my legs were totally floated in the air. The techniques were very powerful but they were totally harmonised with my movements, strength and speed without ego and therefore I felt just great. I was amazed and thoroughly satisfied. After hitting my head and back many times very badly I still stood up happily with a delighted smile. Kancho Sensei himself being shite was happy and satisfied to see his techniques worked perfectly on me and he threw me again with full smile. This is the very enjoyable Aikido and what I am aiming at.

Kancho said, "The technique is one's heart and mind at the last." I believe so too. The ultimate technique that Kancho Sensei answered was that of becoming friends with a person who came to kill you. This is the mind state of ultimate harmony. This year, the Brisbane Dojo will mark its 10th anniversary and I will have my 20th anniversary in my Aikido life (10 years in Australia, 10 years at the Headquarters). I wrote this article to keep the guidelines of my Aikido, training towards the mind state of ultimate harmony.

Michiharu Mori