



Newsletter
November 2007

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Upcoming Events

Winter Banquet To Be announced
Tentative Seminar with Master Koeppel date to
be announced

July 2008 Founders Day Date to be determined

Web Site information

Please keep in mind that we not only have a Web
Site at WWW.YinYangDokarate.com we also
have a Gmail E-mail account that anyone can
send questions, comments or topics to. This is
Yinyangdo@gmail.com it is monitored at least
once a week.



From the President

On Wednesday, September 26th, 2007 I said goodbye to a very dear friend of mine, Simon. Many of you know him as my “killer attack watch dog”. He succumbed after a brief, unknown illness. I was greatly saddened by his unexpected departure and grieved for him. He was my best friend for almost 10 years, he was always at the door saying goodbye to me when I left in the morning, and always by the door on my return with a wagging tail and a twinkle in his eye letting me know how happy he was to see me again.

He was always there to greet those of you who attended the many workouts in my back yard, the many requests for chips and chee-tos, the cat like response to someone coming down the basement steps, that is, if he wasn't sleeping to soundly. For those of you who called, sent emails or visited me during this sad time, I want to thank you for your thoughts were greatly appreciated. Reflecting back over the time I spent with Simon, he has unknowingly taught me many things about life. He gave his love unconditionally, never complained, and was happy until he fell asleep.

A friend of mine said, and I believe him, the eternal spirit has a special place in heaven for the Simons of the world, for they have truly earned their place by their deeds and actions. He will be sadly missed by all of us.

As the holidays approach, let us not forget to be thankful for the relationships in our lives, take them not for granted, and cherish each and every one. Bill Foster once said, “I need my students more than they need me!” As I get older, I more fully understand what he meant by that statement. We have all been blessed by the life of Bill Foster, let us all lead lives that, after we pass into the eternal kingdom, others will speak highly of us as well.

My wish for you during this holiday season is this: do what ever you need to do to find the happiness god intended for us all, serve those that need serving, love unconditionally, never go to bed mad, tell those you love how you feel,

since you never know when that opportunity will be lost, make sure you have a smile on your face when your loved ones leave the house and have that twinkle in your eye and the “wagging tale” on their return.

As Bill Foster said, “May the eternal spirit grant your peace and power and love” and the greatest of these is love,

Sincerely,
Your friend,
Ron Zieth Sensei



Finding Serenity

We were fortunate to spend many years with Sensei Foster and his teachings. From the 25 years spent with Sensei and the last 13 years reflecting on what he taught us, I always come back to how he pushed us to our physical limit and, more importantly, his stress on meditation, breathing and the soft side of karate. I have to admit for the longest time I was entranced only by improving at a physical level, even when sensei would say “Rudy you need to start to concentrate more on the soft side of karate, meditation etc.” I always told Sensei “yes” but deep down I knew that wasn't what was important to me. And Reverend Foster was only saying that because of my age. While utilizing meditation for realization, I still performed all the techniques as hard as I could. I felt that there would always be time to change when I became older. Karate has the Yin and the Yang. However, it is still much easier to concentrate on the hard side of karate. As the years passed, the importance of the soft side of karate became more and more obvious but breathing for realization was always on the top of the list.

The key to a better life is in using all the aspects of karate, which will give your life a greater degree of serenity. Life without serenity is like walking down a crooked road, if I live long enough maybe I will lean.

Rudy Butteri Sensei



Seven Principles or virtues of the Samurai

Rectitude (義 gi) Honesty and Justice be acutely honest throughout your dealings with all people. Believe in Justice, not from other people, but from yourself. To the true samurai there are no shades of grey in the question of honesty and Justice. “There is only right and wrong”

Courage (勇 yū) Heroic Courage Rise up above the masses of people who are afraid to act. Hiding like a turtle in a shell is not living at all a samurai must have heroic courage. It is absolutely risky. It is dangerous, it is living life completely. Fully. Wonderfully. Heroic courage is not blind. It is intelligent and strong

Benevolence (仁 Jin) Compassion Through intense training the Samurai becomes quick and strong. He is not as other men. He develops a power that must be used for the good of all. He has compassion. He helps his fellow man at every opportunity. If an opportunity does not arise, he goes out of his way to find one.

Respect (礼 rei) Polite Courtesy samurai have no reason to be cruel. They do not need to prove their strength. A samurai is courteous even to his enemies without this outward show of respect we are nothing more than animals. A samurai is not only respected for his strength in battle. But also by his dealing with other men. The true strength of a samurai becomes apparent during difficult times

Honesty (誠 makoto or 信 shin) Complete sincerity When a samurai has said he will perform an action, it is as good as done. Nothing will stop him from completing what he has said he will do. He does not have to give his word. He does not have to “promise”

Honor, Glory (名誉 meiyō) Honor a true samurai has only one judge of honor and this is himself. Decisions you make and how these decisions are carried out are a reflection of whom you truly are. You cannot hide from yourself.

Loyalty (忠義 chūgi) Duty and Loyalty For the samurai, having done some “thing” or said some “thing” he knows he owns that “thing” he is responsible for it. And all the consequences that follow. A samurai is immensely loyal to those in his care. To those he is responsible for. He remains fiercely true.

Translations from: Random House's Japanese-English, English-Japanese Dictionary



Japanese Karate in the Early 1960s

Tokyo is a large city that sits in the southeastern corner of the big island (Honshu) of the Japanese archipelago. Literally hundreds of suburbs have grown together to form a huge metroplex that is collectively referred to as Tokyo by non-natives. Weather in this island nation is mediated by the ocean currents. In Tokyo the weather ranged from the 90s with extreme humidity in the summer to winter temperatures in the 20s with some snow. The island is blasted by typhoons, rocked by earthquakes, has numerous active volcanoes, and coastal areas are slapped by Tsunami. It was also strategically located militarily very close to the Soviet Union, North Korea, The Peoples Republic of China, Viet Nam, Cambodia, Laos, and many other communist hotspots of the time. And it was near Tokyo that I had the privilege of serving our Country in the United States Air Force for almost four years (with a little detour to Southeast Asia where our government was having a small disagreement with some folks) in the early 1960s.

A typical karate dojo was a rectangular wooden single story building with sliding doors from the outside to the actual workout area of the dojo. The building was unheated and the sliders were almost always open. A large overhang of the roof kept most rain and snow out of the dojo. Most of these dojo were built in the late 1940s or early 1950s. Older dojo were destroyed in the bombings toward the end of World War II.



Somewhere around the perimeter of the building was a row of makiwara posts. The floor of the workout area was polished hardwood, made even smoother by the flow of bare feet over the years. And yes, we practiced sweeps and throws on these floors.

Shoes were removed outside the building and street clothes exchanged for a karate gi in a small alcove off the main room. Clothes were crammed into tiny cubicles. It was expected that each student would have a clean, well-maintained karate gi and their personal hygiene was faultless. There were, however, no shower facilities at the dojo.

Workouts were 3 ½ hours per session, six days per week, with no breaks. There was no such thing as an “easy” workout. If you weren’t ready to train hard, you shouldn’t be there in the first place. All classes were taught in Japanese. It was, after all, Japan. Most nights, I was the only gaijin (foreigner) in class.

Japanese karate schools emphasize history, tradition, ceremony, mastery of kihon (basic techniques) & perfection of form, courtesy and dojo etiquette, and control. They don’t pay much attention to colored belts (most Japanese wear their white belts till they are promoted to shodan), but their seniority system (sempai/kohai) is strictly enforced. Supplementary training like weights, bag, makiwara, etc., is expected. This is done before or outside class.

A typical workout at a Japanese karate dojo in, say 1963, went something like this:

After changing into a karate gi we would go outside and pound on the makiwara for 10-15 minutes. Then the junior students (I was always a junior student) would get pails of water, soak rags & wring them out, and wipe down the entire wooden floor. We then emptied the buckets & hung the rags on a drying rack. When this task was completed, the most senior student at the workout would call the group to assemble. We scrambled to line up from most senior to most junior student facing the Kamiza (shrine-like area which housed the spirits of those who originated and greatly contributed to our school) on our knees/insteps, sitting back on our heels. The instructor of the day (may have been a senior student, a guest instructor, or sensei

himself) then entered and kneeled in front of and centered on the rest of the class facing the Kamiza. He then commanded us to bow to the Kamiza to show our respect for their contributions to the school.

After we all bowed to the Kamiza, our instructor pivoted 180 degrees to face us. The senior student then commanded us to bow to the sensei. We then all recited the dojo Kun (creed). We then generally remained in the kneeling position and meditated while sensei told us to work harder and strive to improve our form in the basics.

Our physical workout began with individual stretching and strengthening exercises, and then shifted over to stretching and strengthening with a partner. This generally took about 30 minutes. We then went to repeated basics techniques up and down the dojo floor. Usually the techniques and stances varied, but occasionally we would do just one technique from one stance for the entire time spent on basics (usually about 2 hours).

After basics we usually alternated between kata practice and kumite practice every other day (about 45 minutes). During kata practice the entire class would start on our most basic kata (Heian Shodan) and continue through higher degree of difficulty kata until you reached the kata you were currently learning. Then we would work on that kata with others working on the same kata. Sensei would go from group to group and coach us through the current kata. He would decide when you were ready to move on to the next kata.

During kumite practice the entire class would pair up and start on our most basic kumite (gohon kumite or five step sparring). Then we would progress to sanban kumite (three step sparring), ippon kumite (one step sparring, jiyu-ippun kumite (semi-free style sparring) and the jiyu kumite (free fighting). You didn’t get to participate in free sparring until you reached san-kyu (brown belt) level as it was felt lower rank students didn’t have sufficient control to avoid injuring a partner. Contact with offensive techniques was strictly prohibited as was protective equipment other than an athletic supporter without a cup. Feet were always bare. Blocks were strong and focused and left you



with multiple bruises every night. Offensive techniques were focused approximately ¼ inch from contact.

When kata/kumite was finished, we again stretched for about 15 minutes. Then we again lined up on our knees/insteps and bowed to the instructor and the Kamiza. Sensei exited and the senior student had us repeat the scrubbing of the dojo floor. When finished with that task we were dismissed to get dressed (no shower).

Generally after class a bunch of us would go to the public bath down the block to soak away some of the muscle/joint soreness. Then we'd drink a beer or two to replace our electrolytes and socialize a while. A bath at the time cost ten yen (about 3 cents) and a liter of Sapporo, Asahi, or Kirin beer was 50 yen (about 15 cents). After the beer, we all went our separate ways. I caught a train back to the base in Tachikawa.

IN October of 1965 I was promoted to shodan after a 3 day exam with several hundred other aspiring Karateka. January 1966 found me on my way out of the USAF and back to Kenosha where I started teaching Shotokan karate at the KYF.

When I left Japan, my sensei Masaaki Ueki told me to work on my kihon (basics). On December 15, 2001 I visited his dojo in Tokyo and was once again told my kihon needed work. Without strong kihon, he said, kata are lackluster and kumite was brawling. According to Ueki Sensei, kihon are the basis of good karate and I concur. I'm sure some of my old students remember those hours and hours of basics. Although kumite is a vital and fun part of training, it is truly only a small part. Physical conditioning, strength training, stretching, anatomy & physiology study, meditation, makiwara & bag work, community service, family solidarity, character development, kihon (there's that word again!), kata, and so many other aspects are equally important. We must never lose sight of this if we are to fully develop into our Art.

Train hard, laugh often, and love much.
Tim Hillary Sensei



An "Elemental" Approach Chuck St. Pierre JR

Having been away from the Wisconsin Area Yin Yang Do community for the past 18 years while serving in the U.S. Air Force, I have had the opportunity to both train new Karate-ka up to Shodan in Shorei-Kempo, and to learn and achieve Yudansha status in several other Martial Arts. One style in particular that I have acquired some proficiency in is called Seibukan Ju-Jutsu. Seibukan translates roughly into "House of the Right Martial Art". It is a Hakko Ryu Ju-Jutsu based style founded by Julio Toribio. Kancho Toribio is a master of several Martial Arts and has dedicated his life to articulating a Martial Way based upon his understanding of the concepts espoused in Eastern Thought and embodied in Asian Martial Arts.

One of the foundational concepts of Seibukan, as with most Eastern based marital arts, is the idea of "presence". This is also commonly known as Zanshin or Mushin depending on the context and the practitioner. As Shorei-Kempo martial artists, these are concepts that we live and breathe. And, while we all practice the physical aspects of marital arts, we know and understand that these movements are quickly subsumed by the state of mind of the practitioner. In other words...no matter how big, strong, trained, tuff, or experienced an adversary may be, a martial artist with a properly "present" mind will always emerge the victor.

As human beings, we are constantly influenced by emotional distraction. Even the most pragmatic among us cannot help but make behavioral decisions based on emotional cues. These cues exist, were created, or developed as a result of both our biologic and experiential histories. To face and control this distraction and in order to remain "present" in the moment, we must frame our interactions and reactions with guiding principles. These principles and concepts must be well defined, firmly established, and meaningful to the practitioner;



one cannot simply adopt a concept and call it ones own. Just as with our Arts, we must learn a concept and then integrate it into our personae in such a way that it becomes more than an external reference, but instead becomes an integral component of our character.

The Seibukan Way has articulated five basic "Elemental" principles from which to view both our environment and our reactions to it: Fire, Water, Earth, Wind, Void. Based on Japanese and Buddhist Philosophies, the Godai (the five great) can act as a framework for self-understanding and awareness that will enable us to remain in control of our emotional distraction while we consider the context, participants, outcomes, and repercussions. It is with this understanding and premise that the following framework is presented for consideration.

The Godai ascend in Japanese tradition in the following order: Earth (Chi), Water (Sui), Fire (Ka), Wind (Fu), Void (Ku). For the purposes of this discussion, the elements are presented according to the Seibukan order of rank emphasis – in other words, understanding of each of the five elements is demonstrated by the Seibukan practitioner as they progress through the Yudansha ranks and is part of the testing requirements at each level. The five elements of the Godai, corresponding Seibukan ranking, and a basic description of their human manifestations are discussed below.

Ka

"Fire" – Shodan – This element is characterized by combustible or energy-releasing actions; it also symbolizes force and direction. It is revealed and practiced in the Mudansha ranks and at the Shodan level because that is the time in our Martial Art development that we learn our first physical movements and meet the great challenge of "sticking with it"; we are either fueled by the enthusiasm and novelty of Martial Arts, or we quit. At this level, the process of learning to control these emotional reactions (and the new-found skills) is critical.

It is often obvious if someone possesses "Fire" as their "core" element. We all possess a "core" element, and fire can manifest as rashness, hot-headedness, anger, or other impulsive and emotionally derived actions. However, "Fire" is also characterized by speed, initiative, and determination. Those with a "fire core" may appear at times to be loose cannons, but a controlled "fire" tempered by the understanding and awareness of a martial artist can result in someone who gets the job done regardless of the challenge.

Sui

"Water" – Nidan – This element is characterized by fluidity. It is revealed and practiced at the Nidan level because this is the time in our training and development that we must learn that "our way is not always best". "Water" is characterized by flow, acceptance, and adaptability. This was a difficult lesson and level for me coming from 30 years of Shorei-Kempo Karate training. Seeing the value and insight of another Martial Way was difficult at first; the "Fire" in me wanted to believe that just because I had devoted my life to mastering Shorei-Kempo, that it had to be the best way. Once I began to understand this concept however, the efficacy of considering an alternative perspective was quickly apparent. The value of such adaptability in our daily lives goes without saying.

Chi

"Earth" – Sandan – This element is characterized by steadfastness. It is revealed and practiced at the Sandan level because this is the time in our training that we begin to formulate our own delivery and application of our martial arts concepts and movements. "Earth" is characterized by internal strength, patience, and commitment. These concepts are critical as we "personalize" our Art. At this level of understanding, both in martial arts and life, we must apply these principles or run the risk of never really establishing an identity – we risk establishing a "relative identity" that fluctuates



depending on the context – in other words, our integrity is in jeopardy.

Fu

"Wind" – Yondan – This element is characterized by "letting go". It is revealed and practiced at the Yondan level as a bridge to the final level of Mushin/Zanshin where we achieve "presence". "Wind" is characterized by flexibility, sensitivity, and spirit. These concepts are critical as we reflect on the lessons from the three previous elements. Here we must enter into understanding of the applicability, functionality, and appropriateness of each of the three previous elements. We must not "attach" to our "core element" or a preferred or learned behavior/response. We learn to apply different elements to different physical movements, internal reactions, and external contexts – depending on what is required to achieve the desired outcome – we learn to become masters of our environments.

Ku

"Void" – Godan – This element is characterized as Zanshin/Mushin. It is revealed and practiced at the Godan level because it is at this point in our training that we must accept who we have become as a martial artist and person. Here we enter into every situation and perceive the experience/context for what is "is" and not what we "believe it to be". This is an essential differentiation and one that literally defines the outcome. There are no preconceptions, no judgments, no expectations – there is only "here and now". Again, the martial and personal impact of such a concept goes without saying. "Void" is characterized by presence, emptiness, and personal power.

The Godai elements, as presented here, are part of Koncho Toribio's articulation of a Martial Way that is both practical and relevant to us as members of society at large, and as Martial Artists seeking a "way" to approach our training and our lives. The brief descriptions of each element are meant only as a scaffolding upon which to build a "way" of your own. As martial

artists, you have already decided to devote the time, energy, and emotional capital required for a life made richer through adherence to the "Warrior Way". I offer this framework as a tool for your travels along the path to help keep you "between the ditches".

About the Author: Chuck St. Pierre is a Major in the US Air Force. He is currently stationed at the Defense Language Institute in Monterey CA where he is the Assistant Provost. Chuck speaks Arabic and Portuguese and holds a Ph.D. in Psychology. He holds Yudansha rank in Shorei-Kempo, Iaido, Ju-Jutsu, and Tai-Chi.



The mind is a fertile garden.
It will grow anything you wish to plant- beautiful flowers or weeds. And so it is with successful healthy thoughts or negative ones that will, like weeds strangle and crowd the others. Do not allow negative thoughts to enter your mind for they are the weeds that strangle confidence.

Bruce Lee



IPPONS, KIHONS, AND TAE SZUS

The One-Step Sparring Techniques of the Shuri-Ryu and Shorei Ryu Systems

Most martial arts styles have one-step sparring techniques. These are generally used to teach the fundamental skills for sparring and self-defense, and to get new students used to interacting with an opponent in a controlled, pre-arranged engagement. Some styles require students to create their own one-steps as an exercise in creativity and as a way to test the student's understanding of the practical application of basic and advanced techniques. Other styles have standardized one-steps that everyone learns.



In Shuri-Ryu Karatedo, there are 66 unique, standardized one-steps. They are divided into three groups: Ippons, Kihons, and Tae Szus. There are 26 Ippons, 30 Kihons, and 10 Tae Szus. The first 15 Ippons and Kihons, and all 10 Tae Szus, are taught through shodan level. The remaining Ippons and Kihons are taught through sandan level.

At the beginning, each group emphasizes a different aspect. Ippons are primarily practiced for developing strong, powerful technique (using body mechanics and muscle contraction to hit hard). Kihons are practiced to achieve perfect form (precision of stances and strikes, correct posture, correct targeting). The Kihons also teach the fundamental footwork skills for sparring. Tae Szus are practiced to develop speed and flow (fast, fluid, relaxed implementation of multiple striking techniques). Over time however all migrate toward a combination of the individual aspects. We learn to generate power through relaxing/tensing at the right time and through proper body mechanics. We discover that precise stances and targeting lead to faster implementation. And we understand that speed translates to power. So after years of practice all of the one-steps embody all of the aspects we originally started training separately.

There is a general progression in learning the one-steps. First, the students learn the sequence of techniques and practice that until they can perform the techniques correctly and can instantly perform Ippon 1 or Kihon 4 or whatever when the instructor calls out the one-steps at random. Next, the students apply those one-steps with an attacker. The attacker and defender stand facing each other, and the student responds when the attacker initiates the attack. This is practiced until the student can perform correctly and instantly when the attacker calls out the one-step at random. Then, there are two attackers, one in front and one on the right side. The student interacts with the attacker in the front and then turns to address the attacker on the side. Finally, there are a series of drills involving multiple attackers.

Throughout the training, we practice the one-steps as if we were actually engaged in a confrontational situation. We “make it real” in order to train the mind and spirit to perform under pressure. It is a safe way to simulate the actual circumstances and physiological responses that occur in combat. The goal is to create an intense situation in a safe environment so that we can learn to deal with the physical threat effectively while maintaining a controlled, focused mind.

All of the Shuri-Ryu one-steps are described in various sections of “The Pinnacle” written by Grandmaster Robert A. Trias. But the details, the nuances, and the alternative applications are only transmitted person-to-person. Seek a qualified Shuri-Ryu instructor if you are interested in getting the full story.

Joseph Pounder Sensei
Original Martial Systems
Appleton, WI



Respect the DO

When beginning the martial arts, we study one way...the way our Sensei teaches the beginning techniques. Techniques learned at the beginning level to develop our punching, kicking, breathing techniques, stances and so on. In kata, we learn much the same way. When we start to learn basic kata, we perform move to move until we start to flow our movements together. As we advance ourselves, we start to develop a flowing motion and start to see more advanced ways. We start to see other techniques so we can keep on advancing. Sometimes we advance in our techniques so much we can develop our kata up to 3 or 4 levels while some of us stay at level one. If you come to class to exercise that's fine. If you come to class to advance yourself, then open up the door! Let yourself advance to the next level. Some of us are so caught up in a basic level that we do not see advance movements. One may think the way you originally learned the technique or kata is the right and only way to



perform it. But that is only one way. Advance yourself. Don't get stuck in one dimension. When presented with various training opportunities at other dojos, learn and experiment with other teachings, and thought processes. It is the path to discovery for all. We need to realize that Karateka from other dojos including those in our association may perform certain techniques in kata with slight variations from the way you do, we need to look at these differences with open eyes and understand that there are many applications of the same techniques, keep in mind that a class is influenced by their sensei' and their sensei's training. Therefore remember that just because a few techniques are done differently doesn't necessarily mean they are bad or wrong. The martial arts can be traced back well over 3000 years and has developed into many different styles due to different philosophies.

There have been so many changes that have been made over the years from one sensei to another. When a student becomes a high ranking Dan and advances to a sensei level he or she strives to continue to advance to higher levels. This is where the basic technique learned in the beginning becomes different. Some sensei change techniques some don't. Sometimes due to a job change or moving to a different location, a sensei is away from the home dojo for extended periods of time, and they may forget certain movements in kata and end up filling the void with a technique that makes sense to them. . If the techniques they have developed are performed with good forethought and development along with the five principles of power it should be ok. This is in general how certain movements in kata have been known to change within given systems of the art.

At Dan levels, we try to advance by either creating or participating in seminars, where and when we can. This is another way to advance. Let's face it, there is so much out there to learn that it's impossible to learn it all. But, we can have fun trying!

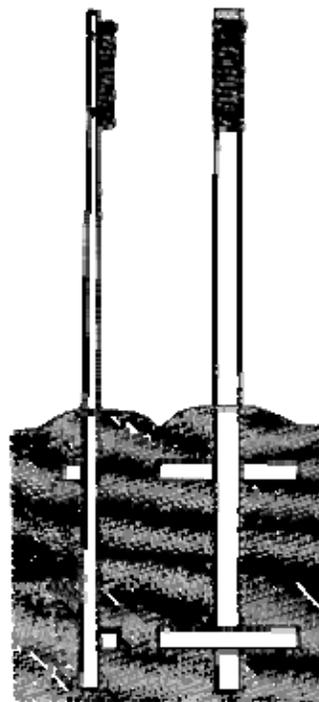
It is also important not to interrupt your sensei while he or she is teaching class. I know

throughout the years in the martial arts we learn a lot of different ways to do the same techniques or movements, from other sensei or dojos. There's no need to disrupt the rest of the class about something you learned elsewhere, when your sensei is trying to demonstrate a lesson. But, it's nice when you're able to absorb knowledge from other sensei and other dojos. Discuss teachings you've learned elsewhere, before or after class, unless you have been asked to comment on the topic your sensei's lesson is about. So, please don't interrupt your sensei's lessons. Remember to always respect your sensei and the sensei and students at other dojos. We should all have the discipline for respect.

Thank you for your respect,
Rick Cesario Sensei



巻藁 Makiwara Training Different schools of thought



The makiwara is a wooden post that is commonly placed into the ground and utilized by martial artists to practice proper striking. When the makiwara is placed into the ground and the back part is cut or milled at a backwards angle



allowing for a smaller width area at the top of the board this results in a spring type reaction from the board when it is struck. Traditionally, the top of the board of striking surface is wrapped with horse hair or rope. Some people wrap a towel around the face or even a piece of rubber.

Note: there are other types of makiwara that can also be purchased from martial arts catalogs which have a board placed in front of a spring. The board is covered in canvas and can be attached to a wall or any type of post. Training with the makiwara helps the Karateka develop numerous aspects of their techniques. First and foremost, it allows one to improve your striking ability by providing resistance much the same as a heavy bag would. However, unlike the heavy bag, the makiwara resistance will not necessarily absorb the strike but will absorb the energy from the strike, go back away from you and then spring back towards you. This spring action of the makiwara is where we can really work on the fine aspects of striking whether it is with a seiken punch, Tate, mae geri, or a yoko geri. Training with the feeling of resistance to punches, kicks and other strikes allows us to learn proper striking, action/reaction, stance pivoting or transition of hip movements. Usage will also condition the hands/and feet for delivering force,

When striking the Makiwara, a good strike will hit the board and recoil off of it without the Makiwara ever snapping back. It is a very good way to train, if you strike the Makiwara in a poor manor, meaning improper technique, or poor focus, the Makiwara will snap back and strike your fist or foot. Believe me when I tell you that when this happens you will know that you did not strike it correctly

In Okinawan methods they emphasize striking from different angles. Most sources recommend a regimen of hitting the makiwara 50-100 times per day, with each hand. It is especially important to train the weaker side of the body as hard as, or harder than the dominant side. It is important to note that one should not use the makiwara so much that it causes them harm. Like all good training, there should be no lasting damage (Wikipedia, online encyclopedia)

Personally, I was instructed on use of the Makiwara by two different people both who trained under different Sensei's, and both have different thoughts on the training.

I was first introduced to Makiwara training by Sensei Larry Miletta of the Zan Shin Do karate association. I spent many years training with him in his backyard, where he had two boards partially buried into the ground. The first board was a normal 4x4 piece of treated lumber which had the top backside cut back at an angle. This board had a cloth wrapped around the top of it; we would strike this board with our fists. The second board was about the size of a 2/6 which is a few inches wider; we utilized this board for yoko geris and mae geris. I remember my first experience of striking the makiwara. We had been working on some three step kumite. Usually we would have a few guys training so if there was an odd number of people the odd number would be sent to this board to strike it about 25 times on each side, and then we would rotate through. The makiwara can be very intimidating to someone who has not used one in the past.

Miletta Sensei instructed me to stand in front of the makiwara in a Zen dachi. My stance was actually sideways to the board but my focus and visual targeting was forward toward the board. I was then instructed to strike the board with my first two knuckles. As I was doing this, I was to pivot my stance toward that board while my seiken was being delivered. Once contact was made with the makiwara, I was to pivot back to my original stance and draw my seiken back with the reaction. In addition to the physical aspects, breath was great, stressed and exaggerated with the exhalation being done at the delivery of the strike. I remember starting out with five strikes per side and alternating. There were times where it was uncomfortable, and I would change my strike from a seiken, to a Tate, to an open hand technique. In addition, we would strike the wider board with maegeri's and Yoko geris.

I have also had discussions on use of the makiwara with a close friend and nationally recognized Law Enforcement trainer, Gary



Klugiewicz Sensei, who trained in Chicago under Shihan Miuki Miura winner of the Kyokushinkai 100 free fights. He also had the opportunity to meet Mas Oyama on three separate occasions. Once here in the United States and twice in Japan. Klugiewicz Sensei used to fight Full Contact Karate in Japan. In 1979 and 1983, he fought in the Knock down World Kyokushinkai-kan tournaments.

These were full contact battles with very few rules and were the precursors to the recent flood of ultimate fighting. Klugiewicz Sensei and I have had discussions on the striking of the makiwara and his experiences with it. He came from a hard school of karate and believes in the fluid shock of a strike that is driven into a target, held there for a split second, and then drawn back. He uses the analogy of using a sledge hammer to strike versus a normal hammer. His thought on striking the makiwara is to use a more solid strike and not with as much of a draw back.

I recently visited with Klugiewicz Sensei at his home to discuss his thoughts on makiwara training. He explained to me that there are two schools of thought with striking the makiwara. We started our visit with me taking notes on some of his history. We then went into his garage where he showed me the board that he strikes. The board consisted of two 2x4's which stood upright and had 3 spacers between them. The 2x4's were attached at the top to the garage joist and at the ground level to the garage floor. He had a small amount of foam wrapped around the lower portion of the 2x4's. This type of makiwara does not flex and snap back as do most that I am familiar with. It does, however, have some give to it. In viewing this board, it reminded me of something that a Mui Tai fighter would strike. Klugiewicz Sensei explained to me that he strikes his makiwara with his fists, forearms, and shins. This is a hard type of training and is basically designed to create impact fractures on the shins which results in the bone fibers building up stronger. This type of training is basically a way to trick the body to build stronger bone. When Klugiewicz Sensei was competing at his prime he was able to break two wooden baseball bats at one time with his

shin. Through this brutal training, he had developed his bones to be so tough that he was able to do this. Caution: do not attempt this on your own. Improper use of the makiwara can result in damage and deformity; however, proper use will not cause long term harm.

From the makiwara board, we then went out onto the driveway and Klugiewicz Sensei provided me with a striking bag to demonstrate the feel of the different strikes and deliveries we had talked about. I held the bag as Sensei Klugiewicz first delivered a traditional karate seiken punch with a quick draw back. I felt this through the bag, but I really didn't feel the fluid transfer of power which Klugiewicz Sensei always has spoken of in his training. The second strike was a strike where he punched and drove the punch into the bag. I could feel the transfer of power and this seemed to me to be a more devastating strike.

It has been a debate for years as to what type of strike is the best or the strongest. During the course of our conversation, we ultimately came to terms that different techniques work for different people, and in different situations. We need to remember that there are many different applications of techniques for any given situation. Face it, a fight is dynamic, and at any time in a fight we may have to change our strategy.

In summary, the following are the comparisons that stand out in my mind:

1. Developing speed and snap...a whip like motion!! We can achieve this by training with traditional makiwara as discussed above with the techniques that were mentioned and are taught by Miletta Sensei. The speed and snap type of striking works best with multiple strikes or jabs to the same area or move in strike and then move out keeping distance.

2. The second school of thought is to maximize power. "Think of this as a sledge hammer" delivered with a driving force of all your body mass striking through your target. The goal of a strike in this mind-set would be to create dysfunction. A strike of this nature could be used



as a knock out strike or a devastating strike to any vital area.

Training Cautions: Persons under 18 years of age should avoid hitting the makiwara as the bones of the hand are not fully developed until the middle teen years. Training with a makiwara at this age can damage the growth plates and stunt growth of the arm. You should train only under the supervision of a competent instructor until he/she feels you are capable of controlling your training yourself. To begin with, start training with a lower number of repetitions and use common sense. If any swelling, bruising, laceration/tearing of the skin or loss of function occur, do not train on the makiwara again until fully healed, or after consulting a physician.

If you would want to make a makiwara to place in your back yard, or dojo there are numerous sites on the internet that can be of assistance.

Some of the above information was referenced online in Wikipedia.

Patrick Weyand



The Use of Our Art and the Law.

Learning how to use force is easy. Understanding the consequences of using force is more difficult. Tracing our lineage back to Bodhidharma, much of what is now taught as traditional karate was developed long ago during times when a threat to one's personal safety was a very real daily concerns. Circumstances and the societies were very different in occupied Okinawa or feudal Japan. "Martial Arts" are skills suitable for war. Today, we face fewer physical threats and are governed by very different laws. Techniques passed down to us from an earlier age are designed to disable, injure or even kill an opponent. What constraints should each of us understand and consider before deciding to use our karate skills today?

"Assault" and "Battery" are legal terms or art used to describe the illegal use of force. An "assault" is an attempt or threat to inflict injury

upon another person. A "battery" is distinguished from an "assault" as it requires some sort of physical contact. Battery involves three elements: the person's conduct, the person's mental state, and the harmful result to the victim. The criminal code in Wisconsin defines "battery" as causing bodily harm to another by acts done with the intent to cause harm to that person, without the consent of the person harmed. The severity of the crime and the punishment depend in large part on the severity of the harm caused.

In Wisconsin, the laws list three categories of harm: bodily harm, substantial bodily harm and great bodily harm. "Bodily Harm" is defined as physical pain or injury, illness or any impairment of physical condition. Note the definition is pain **or** injury. One found guilty of causing bodily harm can face fines up to \$10,000, and imprisonment up to 9 months.

"Substantial Bodily Harm" means bodily injury that causes a laceration requiring stitches or staples, or a tissue adhesive; any fracture of a bone; a broken nose; a burn; a temporary loss of consciousness, sight or hearing; a concussion; or loss or fracture of a tooth. The penalty for "Substantial Bodily Harm" increases with imprisonment of up to 3 ½ years.

"Great Bodily Harm" means bodily injury which creates a substantial risk of death, or which causes serious permanent disfigurement, or which causes a permanent or protracted loss or impairment of the function of any bodily member or organ or other serious bodily injury. Causing "great bodily harm" can result in fines of up to \$50,000 and imprisonment up to 15 years.

Techniques we learn in karate can easily cause pain (bodily harm) and could go so far as to cause a substantial risk of death (great bodily harm). The penalties are significant and should be sobering to anyone who takes lightly the use of his or her skills as a martial artist. Knowing what the penalties are for hurting or injuring another, when can such force be used legally? None of the penalties discussed above apply if



the person has the privilege of self-defense. The law of self-defense specifies when and how you may use force to defend yourself, defend others, or defend your property. The common theme is to “defend”.

The Wisconsin criminal jury instructions state the law of self-defense allows one to threaten or intentionally use force against another **only if**: (1) the defendant believed there was an actual or imminent unlawful interference with the defendant’s person; (2) the defendant believed the amount of force the defendant used or threatened to use was necessary to prevent or terminate the interference; and (3) the defendant’s beliefs were reasonable.

An unlawful interference would be a threat or attempt to inflict injury (an “assault” as we have described it above). The amount of force used to prevent or terminate the interference varies for each situation. If you can exit, you should. A glare or shout could be enough to terminate a threat. On the other hand, deadly force may be the reasonable response to an imminent armed attack. A jury will decide if your belief in the threat and the force you used in response was reasonable. For each of us perceiving the intent, in other words gauging the threat, is key. Responding with reasonably necessary force is allowed. Again, others will judge the reasonableness of your impression and the force used.

A jury will certainly consider your training as a martial artist, and will hold you to a higher standard. You will be charged to have known what harm could result from whatever action you take. You will be seen as intending the resulting harm. Again, if it is clear you could have walked away or easily escaped, any use of force by you may be considered too much.

Once the threat is prevented or terminated, you must stop, or else you become the aggressor and lose the privilege of self-defense. Similarly, provocation affects the privilege of self-defense. If you are the first aggressor, you can’t later

claim the privilege of self-defense unless you can show you exhausted every other reasonable means of escape.

What about defending other people? A person is privileged to defend a third party from a real or apparent unlawful interference by another under the same conditions and by the same means as those and by which the person is privileged to defend himself or herself. This is provided the person reasonably believes the facts are such that the third person would be privileged to act in self-defense and the person’s intervention is necessary for the protection of the third party.

What about defending property? A person is privileged to threaten or intentionally use force against another for the purpose of preventing or terminating what that person reasonably believes to be an unlawful interference with the person’s property. Only such degree of force or threat of force may intentionally be used as the person reasonably believes is necessary to prevent or terminate the interference. It is not reasonable to protect one’s property using force intended or likely to cause death, disfigurement or impairment (great bodily harm). This relates to protecting **your** property. You can only use force to defend someone else’s property if that person is an immediate family member, or if you have a legal duty to protect the property.

A superficial purpose of Shorei-Kempo Karate is self-defense. A deeper purpose is the development of self-control and mastery through unity of mind, body and spirit. One thing that sets our style apart is the emphasis on perceiving the intent. We are taught Uke always wins. All of these things play into our right action under the law. Self-control and personal mastery will keep you out of, or allow you to diffuse a threatening situation without the use of force. If faced with a threatening situation, you should be able to judge intent and, if you must, defensively use only the force necessary to prevent or terminate an aggressor’s force. Obviously the considerations discussed here don’t apply to a soldier in combat, but they do apply to most of



us who study the martial arts. We develop the skills and must use them wisely

I augment my Shorei-Kempo training with practice in Shuri-Te Ju Jutsu. Knowledge of wristlocks, joint locks and holds provides me with options in situations where a strike may not be the best response.

Grant E. Birtch
Attorney at Law
Shorei-Kempo Purple Belt studying under
Master Bob Nelson
Shuri-Te Green Belt studying under Tashi Troy
Price

The Benefits of Yoga for the Martial Artist

Whether you have been an athlete all your life or are new to exercise, you can practice yoga as an adjunct to your martial arts training and reap the many benefits of regular practice. In my thirties, I started practicing yoga as a complement to physical team sports. I really enjoy the stretching, breathing and the holding of poses of yoga. I played softball all my life. As opposed to hitting the ball as hard as you can and then sprinting as fast as you can to the bases, yoga has helped me become faster, lighter, and just more balanced.

In my forties, I still practice yoga an adjunct to studying the martial arts. I found my passion in the martial arts but yoga still helps me remain strong and flexible while practicing karate. I like to practice yoga, the morning after a hard martial arts workout, especially when I am sore from sparring. The muscles all get to lengthen and contract but not forcefully, instead gently.

Yoga and the martial arts can uniquely complement each other. They are often viewed in opposition by the nature of the quiet approach in yoga with the training of the martial arts. In yoga we talk about practice, where in karate emphasis is placed on training. The most common factor is the attitude towards the development and the attachment of each individual's aim. As martial artists we are taught to strive to be the best that we can be, everyday.

The drive to push the body to its limits is strong within us. It was only after several years in yoga that I understood the difference between training and practice: training is for the future; practice is for the now.

There are many similarities between the martial arts and the practice of yoga. Most sports-minded people have end-gaining goals that have a certain degree of aggression and eagerness that unavoidably leads them to punish the body and the soul. In any given sport there is a strong element of competition. There is nothing wrong with competition; it is what makes it fun, provided it is healthy and ethical. But the minute it creates stress and inner aggression, it loses its noble value. While in yoga and the martial arts, the main opponent is oneself. It is the attitude of the mind that makes the difference. One has to learn to detach from oneself in order to re-integrate oneself with the whole self. Winning becomes an achievement instead of a defeat over the opponent.

In yoga, instead of using ones body to tame and master a posture and bring the body into submission, one should allow the space between the limbs to create natural movement and body form. In this way, an organic action and not a rigid representation of certain shape can be achieved. Such a space concept does not mean emptiness, but a living element from which the innermost structure of the self can be expressed.

In karate, each action creates a reaction in the body (and mind). In yoga, the goal is to act without causing a reaction in the body or mind. The breath is also extremely important in yoga, as it is in martial arts. With both, you are shown how to observe, think, release and move in coordination with the breath. The breathing in yoga is slow, nostril breathing with your mouth closed gently, creating an oceanic sound of the breath going in and out the nose.

Most physical exercises are designed to strengthen the body; yoga helps to build strength in a non-aggressive and non-end-gaining manner. Yoga releases energy through a tensionless process so that there is no wasting or misuse of precious inner power. It is that inner force that inspires a body to perform yoga pose and not the extroverted will. Yoga teaches



coordination of the movement of all the limbs from which emerges a sense of integrity and integration with the self and the breath. Out of that way of practicing (not training), grace and stamina develop with a resulting and unmistakable feeling of lightness and renewed energy.

Through the right attitude to yoga practice or martial arts training, one can understand how much the human body is made of different structures, muscle formations and subtle energies. Yet, each individual has a precious core that links his/her physical, mental and emotional self to the spiritual reality of the greater self. The very precious core is the soul. It is where attitudes form and where the power lies to integrate all parts of the self.



Editors Note:

I wanted to thank everyone who provided articles for the newsletter; I think this is by far the most complete Newsletter we have had to date. Some things to look forward to in the future include. The establishment of a Featured Dojo to every newsletter so we can hear from each school and see how they are. In addition to past Featured articles by Shihan Foster. Please remember that you do not have to be a high rank student to help out with this. All types of information, as long as it is pertinent to the subject of martial arts, is welcome in our newsletter. Book reviews, movie reviews, reviews on different beliefs, injuries, health issues...these are all topics that are welcomed. The next newsletter will be out during the month of June 2008. Please have your articles or any notes of general interest to me no later than May, 2008. If possible, please type your article. You can e-mail me at: patweyand@wi.rr.com. Please “pour” your article into the body of the message, Put something regarding Karate in the subject area so I will not delete your message by mistake!!



From the Treasurer
Joe Sielski: We have the following items available to members:

Patches	\$7
Double Ax (Yudansha)	\$7
Kyu Certificates	\$10
Dan Certificates	\$25
T-shirts	\$15
Yin Yang Do Silver Anniversary Booklet.....	\$15

Order forms can be printed from our website at WWW.Yinyangdokarate.com

Send application and order to
Joe Sielski
8031 – 50 Av
Kenosha, WI 53142
262.694.689



I am excited to share with you the start of my new business, Bodywork Potentials, LLC. I graduated from Blue Sky School of Massage and Therapeutic Bodywork this fall. I work Monday, Tuesday, Wednesday & Fridays in Omro; Saturdays I'm in Green Bay. I am also currently inquiring about a location in Neenah. I offer a variety of massage and energy-work modalities: Relaxation/Therapeutic Massage, Reiki, Lomi Lomi, Jin Shin Do Acupressure, Lymphatic Massage, and Tui Na. Please visit my website, www.bodyworkpotentials.com, for more information on these modalities, prices, and other info.

Please email or call (920.216.0612) for more information or to set up an appointment. Gift certificates are available and make a great holiday gift!

Namaste,
Dan Lutsey Sensei

Dojo Listings

Wisconsin
Kenosha Schools

Sensei Ron Zieth
With Rich Halverson and Don Jambrek
Danish Brotherhood
Yin Yang Do Karate Association
Mon, Thurs 6:00-7:30 P.M.

Sensei Al Gomez
GI-KO-TA-N-KYU (Quest for Personal Excellence)
Kenosha National Guard Armory
Tues, Thurs 5:30-7:00 P.M.
Sensei Elio Covelli
Eastside Racquet Club
Tues 11:30-1:00 P.M.

Mike Stancato
Sensei Vince Perez
Library Park in Kenosha (summer)
Masonic Temple (winter)
Mon-Fri 5:15-6:15 P.M.

Sensei Rick Cesario
Zan Shin Do Dojo
St. John's Lutheran Church
3833-8th Ave.
Kenosha, WI 53140
Wed 5:30-7:00 P.M.
Enter from 7th Ave. back parking lot.
Phone # (262)764-4743 home
(815)482-1847 cell

Sensei Larry Miletta

Braun's Martial Arts

Madison Schools

Sensei Eduardo Gomez
shoreikempo@hotmail.com
1127 University Ave.
Madison, WI
Tue, Thurs 5:00-6:30 P.M.

Ryan Grimes
University Wisconsin Apartments Community Center
Madison, WI
Classes every Tuesday and Thursday 7 PM - 8 PM
(608) 244-2969
e-mail: rgrimz@yahoo.com

Northern Schools

Cecil
Shihan Charles St. Pierre
Fox Ballroom
206 N Lemke St.
Tues, Thurs 5-6 P.M.

Neenah
Sensei Bob Nelson
Valley Academy of the Arts
125 W Wisconsin Ave
Tues, Thurs 6:30-7:30 P.M.

Antigo
Sensei Bob Okray and Sensei Don Dunphy
Boys and Girls Club - Langlade
801 5th Ave
Mon, Thurs 6:30-8:00 P.M.

Wausau
Sensei's Gary and Julie Rhyner
Boys and Girls Club of Wausau
1710 N 2nd St
Thurs 7:00-8:30 P.M.

Appleton
Sensei Joe Bushman
Peabody Park
601 N Green Bay Rd
Mon, Wed 3:45-4:45 P.M.

Kimberly
Sensei Phil Vanden Heuvel and Sensei Dave Hietpas
JR Gerritts Middle School
525 S John St
Wed 6-7 P.M.

Omro
Sensei Jen Lustey
Omro Area Community Center
130 W Larrabee St
Mon, Thurs 6:30-7:30 P.M.

Green Bay
Sensei Jean Lutsey
Day Care Advantage
1823 S Webster Ave
Sun 6:00-7:30 P.M.
Thurs 6:00-7:00 P.M.



Illinois

Strength through Discipline

David Boehm Sensei

Saturday mornings 9:00 to 10:30 am. We are outside in the back of (Lindenhurst, Illinois) Millburn School off of Millburn road which is west of Hunt Club road. When school is in session we are in the cafeteria of Millburn School.

Oregon

Klamath Falls

Sensei Steph Finnianous

Winter Location: Tang Soo Do 2000

834 Richmond St

Tues 5:30-6:30 P.M.

Wed 6:30-7:30 P.M.

Thur 6:30-7:30 P.M.

Fri 6:30-7:30 P.M.

Summer Location: Moore Park

Lakeshore Dr

Summer Hours Subject to Change (see above)

Minnesota

Twin Cities

Sensei Jon Lutsey

Eastview Recreation/Community Center

608 Kennard St

Mon, Thurs 6:30-7:30 P.M.

Utah

Orem

Sensei Raymond H

Orem Fitness Center

580 West 165 South

Orem, UT 84058

(801) 229-7154 / (801) 229-7156

Sensei Ulf Mutzing

Brigham Young University



