



November Newsletter 2010

Save the Dates

**YYDKA Winter Dinner January 15th 2011
Reuther High school, with Dinner to follow at the
Oriental Inn Kenosha WI.
Special guest Hanshi Koepfel.
See our web site YinYangdokarate.com for
registration forms. Pre registration is encouraged
and appreciated.**

**The updated Association student handbook and
constitution have been updated ratified and are at
the printer ready for release at the Winter dinner.
Many people have spent countless hours to bring
this to all in the association. Be on the lookout for
it.**

2011 Founder's Day Saturday July 9th



Director's Corner

What a fabulous Founder's Day we had this year, one of the best. We had so many great instructors. From Chicago, Illinois, we had the Kenjin Kai Okinawa Dancers who put on a great performance dancing to four Okinawan songs with graceful flowing movements. What outstanding performances for the opening of Founders day! Also from the Kenjin Kai was Uza Sensei who instructed many techniques ranging from beginning to advanced movements, blocks and strikes. Some of Uza Sensei's

techniques showed you how to avoid unnecessary movements and to parry around or change body movements and slide in on your opponent. This was just one of many techniques Uza Sensei introduced to us at Founders Day. From our own association Don Jambrek Sensei from the Danish Brotherhood Dojo demonstrated wrist locks, arm bars and takedowns. Don Jambrek Sensei has many years of experience in jujitsu, where a lot of these techniques come from. After Sensei Jambrek's jujitsu years, he became a student of the great William H. Foster. After O'Sensei Foster left us, Sensei Jambrek has been teaching at the Danish Brotherhood Dojo.

Another instructor from the YYDKA is Edwin Santiago Sensei from the GI-KO-TA-N-KYU Kenosha Armory Dojo. Santiago Sensei has been a student of Billy Foster and Al Gomez for many years and now is one of the top instructors at the GI-KO-TA-N-KYU Dojo. At Founder's Day Edwin Santiago Sensei taught 24 movement Tai Chi kata along with the bunkai to go with it. It was great having someone demonstrate the kata's bunkai application and working them out with opponents. This was indeed a treat. Some other instructors there where David Shipley and Robert Smith from Charles Plains' *Taiho-jutsu* Dojo helping out with some of the bunkai at Founder's Day.

What was really an honor was seeing O' Sensei William H. Foster's original students from the first K.Y.F. Dojo there. Lynn Philyaw, Elio Covelli, Danny Luzar, Richard Bruno, Dan Wilmot, Rodney Green and Dale Pauley. This



was indeed a great honor to have some of O' Sensei's students help us celebrate this event. William H. Foster must be looking down from the heavens above as a very proud Sensei, especially for keeping his legacy not only alive but growing.

I would like to thank all the people who helped put this together. Without these people helping with all the hard work it takes to organizing this event, it would have never have been possible.

Special thanks go out to: Christine Weyand, Patty Hughes and the Board of Directors, especially Christopher Braun. Thanks to all of you for one of the finest Founder's days since our great leader passed.

May the eternal spirit grant you peace.

Rick Cesario

YYDKA Director



The YYDKA lost a great friend and Karate-Ka this summer. Richard Bruno has taken the time to share some memories of our Dear Friend Rudy Butteri.

In Memory of a Wonderful Friend

In the spring of 1969, I met Rudy Butteri in our advanced karate class at the K.Y.F. under the instruction of Sensei William H. Foster. I was just promoted with Al Ferguson from the beginning class to the advanced class. Rudy was with other advanced students from their sensei, Tim Hillary, who had to leave Kenosha to finish his undergraduate degree at the University of Wisconsin-Whitewater campus.

As the years went by I saw Rudy advance until he was promoted to Shodan with some other students in 1973. I was only a colored belt and was impressed with their board of review. Rudy was excellent in both kumite and kata. As I got to know Rudy, our friendship grew and I learned how much he valued his family. He often talked of his wife and three daughters during social occasions. After his daughters got

married, he also shared with us the cherished times that he spent with his grandchildren.

Rudy contributed his time to teaching the beginning class at the K.Y.F. for several years, helped us found the Yin-Yang Do Karate Association and sat on many boards of review. Rudy worked out with Elio Covelli, Charles Labanowsky, Dave Kurtz and me on a regular basis at Kenosha Athletic Center until two years ago when he was diagnosed with lymphoma. We called him often and were touched by his love of life, courage and fortitude in dealing with his illness. He will be missed greatly by his family, friends and members of our association.

Dick Bruno Sensei



Complacency

Complacency is a state of self-satisfaction or contentment, usually in an unreflective way and without being aware of the possible dangers. There comes with it a vague feeling that something just isn't quite right, but you can't quite lay your finger on it.

Complacency is very easy to come by and very difficult to get rid of. It is a destroyer of initiative and ambition. It will keep you from attaining your maximum potential. Put a group of complacent individuals together and nothing ever gets done except a common whining ... that nothing ever gets done!

In every large group of people there are very small percentages who rise above complacency and wind up doing the lion's share of the work for the entire group. Parents see this in sports booster groups or band parent groups at school. We see it in group projects at work. We see it in our church's volunteer efforts. These people are the "movers & shakers" who day after day, month after month, year after year, continue to give just a little extra for the good of the group. And they are largely unrecognized for their efforts. There are no rewards other than the satisfaction of knowing that there was something



that needed to be done and nobody else stepped up to the plate.

We also see this in the Yin Yang Do Karate Association. Since its inception, the call has routinely gone out for volunteers, and a small few have answered. There are officers, a board of directors, a newsletter to publish, senseis to teach, events to plan and schedule, an historian for the association, a webmaster to handle the web site, to name just a few responsibilities. Have you ever taken the time to even thank these people for giving so freely of their time and efforts? Having been accepted as a student in the YYDKA, you have been given a great gift of a lifetime endeavor that will drastically alter and improve your life. This gift will only help you if you can shed the complacency and train diligently. And, in return for this gift, you owe the Association more than your membership. Everyone in the YYDKA has something to offer – from the oldest “old timer” to the newest beginner. Please take a minute and ask yourself what you have to give back to the group. Don’t for a minute think that only black belts have anything of value to offer. Those of us that have been around for a long time develop a pattern to our teaching methods and simply assume we are doing a good job. But I would bet that there are some new students out there that are just not getting what they want out of our classes. How are we supposed to know we are not meeting these needs unless you tell us? I, for one, and I bet there are many other senseis that would like to hear where we need improvement so we can do a better job. I would hold no malice toward someone that approached me in a constructive fashion and suggested that I might find a better way to convey my ideas. Indeed, I would be very grateful toward that person. If you are hesitant to directly approach **one** of us, might I suggest that you step up and put together an internet “suggestion box” for the YYDKA. People could e-mail their suggestions, complaints, gripes, etc. to you. You could scrub all identifiers from the suggestion, categorize them and either send them out to the general membership for comment or refer them directly to the board of directors. Perhaps the newsletter would be a good medium for that.

How about fielding a “Beginner’s Corner” column in every newsletter where new students could relate their trials & tribulations, their doubts and fears, or just let other beginners know they are not alone in their stress as a new arrival. Or maybe a “Kyu Corner” for aspiring Karateka that have not yet undergone a shodan board of review. Your imagination is the only thing limiting your contribution.

Don’t think that just because you are a “professional” that you can sit back and take from the Association and not give back. We are ALL very busy with our lives. We all have 24 hours in our days and a finite number of days allotted to us. Nobody’s time is more valuable than anyone else’s. I’m sorry to have to be the one to tell you that! Surely there is something you can do for the betterment of the Association. Writing an article for the newsletter is easy and doesn’t take much time. Surely, whatever skill brought you to your present status can be related to Karate. Give it a try! We’d love to hear about it.

Please remember that this is YOUR Association. It will become whatever you make it. Don’t just sit on your duff and let other people do everything for you. The board of directors and other senseis are doing a great job, but just think how much better it could be if everyone contributed. If this article stimulated you to think about what you might want to accomplish – great! If it ticked you off – gomen nasai. If you would like to bounce some ideas or suggestions off somebody, I am available at thillary@aol.com. I will get back to you as soon as possible. Or find another karateka and brainstorm ways to improve the way things are done in the YYDKA. But PLEASE, don’t become complacent!!!!

Yours in Karate do
Tim Hillary Sensei



Personal Sanctuaries

Every one of us has a need for a personal sanctuary -- some place we can go to remove ourselves from harsh reality from time to time.



These are places that foster private spiritual contemplation. Places that lift our minds and hearts and refresh our very souls. They help us shrug off the meaningless stress of the day and catch a glimpse of the deep truths that really matter and that are so easily forgotten.

These places inspire us to feel personal freedom and cleanse our minds. They strengthen us, allowing us to better deal with the adversity that causes us stress. And, yet, these places are quiet, peaceful and serene. There is no hustle and bustle, no chaos, no cacophony of noise.

To some, these places are manmade. Like a church or chapel, a cemetery, or a memorial. To others they are natural places. A place in the mountains, Lake Michigan's shore at sunrise, or a waterfall in the forest.

They don't have to be far away. You can be inspired by a double rainbow, or a sunrise or sunset, a full moon on a soft summer night. Or you might feel at peace with the world just sitting in a rocking chair with your sleeping baby nestled on your chest and shoulder. Or lying on your back in the grass at night with your grandchild looking at the stars overhead and realizing you are just a couple of molecules in a gigantic beaker.

There are as many ways to reach a personal sanctuary as there are people in this world. Make the time to find yours. Leave this world behind for a few minutes. It will go a long way toward recharging your batteries. And, as always, train hard, love deeply and laugh often.

Tim Hillary Sensei



Karate – Where is the tradition?

By Sean Wong Sensei Meibukan Goju Ryu

(June 8, 2010)

Karate-do, as we know it today, is relatively new. Belts, gis, ranks, and even the name Karate using the kanji “空” for empty and “手” for hand only became a standard of Okinawa's indigenous combat system in the 1930's. In

Fact, standardization of all martial arts in general started with Judo founder, Jigaro Kano. Prior to Kano's influence on Ju-Jitsu, the various martial

arts houses of Ken-jitsu and Karate taught whatever the teacher wanted, which was usually whatever he was good at. So, if Karate is relatively new, where does tradition begin and where does it end?

In ancient Japan, if a samurai happened to be good at throws, that likely would be the school's forte. The same for the houses that taught Karate and the techniques of Japanese fencing called Ken-jitsu or Iaido. Jigaro Kano created a step by step system of techniques and categorized them in a syllabus which would become the foundation for Judo. What Kano did for Judo, so did a humble Okinawan named Miyagi do for Karate. Chojun Miyagi is noted mostly as being the father of Goju-Ryu Karate. In truth, however, his influence is an umbrella over all styles of Karate as we know it today. Like the houses of Ju-jitsu, Karate was taught by many individuals who simply could get an audience. This audience primary consisted of neighbors, friends and family members. Also, like jujitsu, there was no standardization of Karate curriculum. In the era of Miyagi's tutelage the term used to describe Karate was not universal. Much like the term “combat” or “boxing,” “Te” or “Ti” (手) was the reference used when describing Okinawa's combative endeavor. (Some people in the West say that they know the secrets of “Te,” but, in my opinion, this cannot be possible since it was never really a system to begin with.) Neighborhoods with a flourishing combat system were Naha and Shuri. The port town of Tomari has also been mentioned in many books, but most Karate systems today make little or no reference to it. Naha City, at the time, was the home of many Chinese workers while Shuri was a royal city. Te in Naha, or Naha-te, as it would become categorized, developed in an urban environment while Shuri-te developed out of the need for royal protection. When the terms Shuri-te and Naha-te were first used is yet unknown to this author.

Around 1901, a budoka named Anko Itosu began teaching Karate at Okinawa's First Junior High School using the kanji “唐手”¹. In the Okinawan dialect, it was pronounced Tode or Tuidi. It literally means Tang (唐) Hand (手)² but



understood as “Chinese hand” or boxing. It was also pronounced as Karate³. If these names weren't enough, they were also known as Okinawa-te. It wasn't until around 1930 when Chojun Miyagi would submit a proposal to Greater Japan's Martial Arts Virtues Association, called the Dai Nippon Butoku Kai, to accept Karate as the same national status as Kendo and Judo. It was this proposal that used the kanji “空” for empty and “手” for hand to begin the universal term of Karate meaning Empty Hand. Standards that also became universally accepted was the inclusion of Kata, Kumite, and Hojo Undo (body conditioning)⁴ as a part of Karate training. It would also be the beginning of the Ryuha convention of Karate because not only did Miyagi submit the name Karate-do but also named his style officially as Goju-Ryu. The senseis of other schools like Shotokan, Wado-Ryu, and Shito-Ryu would follow. Master Chojun Miyagi's influence would lead him to become the first national supervisor or Kyoshi of Karate under the Dai Nippon Butoku Kai, and thus the ranking system began. Karate also adopted the white judo gi as their uniform and Karate was included as a part of high school curricula. During this time, many Okinawans, including Gichin Funakoshi, would eventually take the lengthy boat ride to the big cities like Tokyo and Kyoto to spread Karate. Karate outside of Okinawa took on a different focus as Karate-ka began to develop in these Japanese cities in relative isolation, and changes continued when Karate travelled across the oceans to the western continents. The practice of Kata, Kumite, and Hojo Undo is still universal, but now Karate is no longer a purely Okinawan endeavor. It has become an activity of universal interest. Although colors of kyu belts may differ as well as rank requirements between systems, ultimately we practice Karate to better ourselves. Whether to be fitter, learn self-defense, practicing Karate has made a positive contribution to societies all over the world. As Karate becomes worldwide, the need to go to Okinawa becomes increasingly prudent since it is the birthplace of Karate. Traditional Karate as done in the early 1900's is quickly fading away. Only a few schools are left.

Although my personal preference is to practice Meibukan Goju Ryu from the Hombu Dojo in Okinawa, there are also schools of Shorin-Ryu and Uechi-Ryu that are still holding on to their traditions. Those seeking insight into their own styles can go to Okinawa to find its source. Every Karate style in the world has Okinawa in its pedigree. It is the meeting place for Karate-ka. Whether you practice, Shorin Ryu, Kempo, Uechi Ryu, or Shotokan (just to name few), we can all train together on the tatami as friends.

1 http://en.wikipedia.org/wiki/Ankō_Itosu

2

http://en.wikipedia.org/wiki/Okinawan_martial_arts

3 Gichin Funakoshi My Way of Life

4 From Chojun Miyagi Essay - “What is Karate-do” New News



Bodhidharma and the Martial Arts

When we read and study our karate history along with our sensei lineage we cannot help but include Bodhidharma as the patriarch of millions of Ch'an (Zen) Buddhist, kung fu, and karate students.

Bodhidharma was born around the year 440 A.D. in Kanchi, the capital of the Southern Indian kingdom of Pallava. He was a Brahman by birth and the third son of King Simhavarman. When Bodhidharma was young he was converted to Buddhism and later received instruction in the Buddhist Dharma from a teacher named Prajnatarā. It was Prajnatarā who convinced Bodhidharma to go to China.

As the legend unveils, he walked hundreds of miles to reach China from India. He not only survived the dangerous journey of crossing the freezing Himalayan Mountains but fought off bandits. His first stop was Nanking where he was to appear before Emperor Wu of the Liang Dynasty (A.D. 502-49). Emperor Wu was anxious to receive the blessings of the sage



through his own self-proclaimed contributions of building temples, copying Buddhist scriptures and supporting many monks and nuns. When Emperor Wu asked Bodhidharma about the merits of his contributions, Bodhidharma replied that they had no merits. He told the Emperor that they were only worldly deeds and were empty of any substance in reality. Confused, Emperor Wu walked away in an uncomprehending anger and Bodhidharma left the palace never to return again.

As the chronicles contend,
“ Bodhidharma crossed the Yangtze River on a blade of a reed (a leaf shaped ferryboat) and went north to Loyang.” At Loyang, the capital of Honan Province, he found the Shaolin Monastery alongside the Shao-Shih Mountain. Upon his arrival, the abbot of Shaolin Monastery dismissed Bodhidharma’s teachings of Buddhism. Bodhidharma then sought refuge in a nearby cave for nine years until the abbot recognized his discipline and devotion to meditation. The abbot invited Bodhidharma to enter the Shaolin Monastery gates and Bodhidharma later became the first patriarch of Ch’an (Zen) Buddhism in China. However, after teaching there for some time, Bodhidharma noticed the monks sleeping during meditation. He then realized that their weak physical condition could not withstand the test of rigorous mental austerity. Bodhidharma then devised a system of physical exercises to strengthen the body and mind. These in-place exercises marked the beginning of Shaolin Temple boxing. Bodhidharma taught his exercises orally and were written down later by monks as (1) The Muscle Change Classic, (2) The Marrow Washing and (3) The Eighteen Hand Movement of the Enlightened One. Dr. Kenneth Chen suggests in *Buddhism in China*, that Bodhidharma “taught the monks a style of boxing for self-defense as well as for reinvigorating the body after a period of meditation.” In this tradition arose the Shaolin style of boxing which became famous in Chinese history.

Although some forms of boxing did exist in China prior to the teachings of Bodhidharma, records by scholars have not been found yet. Let me emphasize that there is one scholar who concludes that Bodhidharma never existed in China. However, at the risk of writing about a man who never lived, I want to say that the Great Sage’s martial arts heritage was refined, enriched and taught by Ch’an masters throughout the centuries to become the powerful yet graceful Shaolin Temple boxing.

References

Chow, David and others. Kung Fu. Hollywood, CA. 1982
Red Pine (trans.) The Zen Teaching of Bodhidharma. New York. 1989.



Kung Fu Kool Aid and Student Understanding

A few years ago, I stopped in at a friend's dojo to watch his class. His sensei (I did not learn his name) was addressing the class about how to better their strikes.

"Even a simple strike is made up of many parts. Even forgetting just one piece will make the strike weak. And a weak strike is not worth using".

This is simple enough for many of us to understand. But I work with many young people and I like to teach at a level that they understand. By doing this, everyone understands.

The best way to teach young people is teaching them martial arts by using something that they already do understand and putting a martial art "twist" on to it.

So when I am teaching my students about how to better their strikes, I use the same speech that I told you about above. However, I add to it a little.

We talk about the four ingredients needed to make Kool Aid (if you're wondering about the four ingredients, keep reading) and how, if you miss even one ingredients, the Kool Aid is not worth drinking. We then go through the



ingredients one by one and make a pitcher of Kool Aid in the class. Of course I passed out glasses to all the students and we shared the great grape goodness.

We then break up the simple front punch. Everything from the stance, the chamber, hand placement, and where the eyes look. I then tell them that forgetting even something as simple as not looking where you are striking is like making Kool Aid and not adding in the sugar. Do you really want to drink that? Is punching and not looking really worth doing? The students then remember and will try to think about adding all the ingredients when making a pitcher of front punches. That is simple enough so that it will always stick with them.

Oh yes, what are the four ingredients for Kool Aid? Water, sugar, flavoring packet, and ice. Why does everyone forget the ice?????



Developing an Intellectual Warrior.

Recently in June of 2010 my wife Christine and I embarked on a short Journey to Las Vegas Nevada. NO it wasn't to gamble or go to the clubs; in fact, we never even put a coin into a slot or played any poker or anything like that. We almost didn't even go. A few weeks prior to the seminar, we were hit with a set back, as many people have experienced in this terrible economy. My wife had been laid off work. However, we talked about it and came to the conclusion that the flights, seminar and resort had been paid for, so we just decided to take the plunge and continue on with our plans.

So off to Vegas we went, pregnant wife and all. (She is such a trooper!) Vegas was for one reason and one reason only, to attend the Jeff Speakman International Training Camp. I really do not think that I would ever go to Vegas for anything else. I would rather be scuba diving or in the north woods than to deal with so many people.

Some of the Readers may know of Mr. Speakman and others may not. So here is a short

background on him. He is from the Midwest, trained in Goju Ryu while in college, and then set out to California in the 1980's to train under the Late Professor Ed Parker (of Kenpo Karate legend). Along the way Mr Speakman has had a distinguished acting career, and one of my favorite of his moves was The Perfect Weapon, which depicted a troubled youth whose life was changed by training in the art of Kenpo.

Mr. Speakman has been called Ed Parker's last protégé', as Mr Parker was taken from our world at a relatively young age from a massive heart attack. I have always been interested in the style of Kenpo Karate that Mr Speakman trains in and feel that much of it resembles the Kajukenbo aspects that we have in our Neko Buto Katas. Most of it is close-quarters in-your-face flowing movements that utilizes speed, snap, spinning motions, and, most important, economy of motion. Over the past few years I had noticed that there is a yearly seminar or summer camp training that Mr. Speakman has hosted. This year we finally made it there.

Christine and I flew out to Vegas -- yes, Vegas, for a Kenpo seminar! Many people I work with thought I was crazy for going to Vegas for the martial arts, but this was something that I was interested in and had wanted to do for awhile.

I didn't really know what to think on the way. As the date to leave came near I recall telling Christine that I didn't know if this wouldn't just be a waste of money. Maybe it will just be a money maker. Then I thought, "Is this guy just trying to sell his franchise? What will it be like?"

Once there, I found that I was really the only Karate-ka there that wasn't in some way in the Ed Parker Lineage. That didn't stop us from having a great memorable time. Mr. Speakman had put together a great team of instructors for training. Mr. LaBounty, Eric Lee, Benny the Jet, Rudy *Tuiolosega*, to name just a few.

In addition to the training, I was able to observe the promotional exams for people from



all over the world, and also for Mr. Speakman himself to his 8th dan. This was all very impressive.

Well, on the first day of the Camp, I was pleasantly surprised. From the first time I met him, Mr. Speakman was a very down to earth person, very passionate about Kenpo, his lineage, and also very caring about all of his students. He was watching over everything like a hawk, taking it all in. I was able to speak with him on a few short occasions and he always was pleasant and very appreciative that so many people from all over the world had attended this event.

I watched, listened and reflected on everything I could. There was so much going on, and I really didn't realize who all of the instructors were and what their backgrounds were until I started to research some of them on the internet. I feel that I have been very fortunate over the last few years to travel around and attend numerous seminars in the U.S and Okinawa. What I found is that, regardless of the art, most of the people I have associated with all preach the same thing. Basics, Basics, Basics, -- to have an open mind and to further your education.

Throughout the week, there were numerous clinics taught by a wide variety of instructors, and a large banquet. During the promotional examination for Mr Speakman, he unveiled his updated Kenpo Curriculum, for which he has coined the name Kenpo 5.0. What he has done was to officially add a ground component to the Kenpo curriculum which he had learned from the Late Professor Ed Parker. This was part of his advancement to 8th Dan. The idea put forth by many of the Elder ranks at this event was that Mr. Parker not only wanted to produce a lineage of strong Physical Warriors but also an "Intellectual Warrior." One way this was to be done was by requiring research papers or thesis papers written by students who were pursuing higher ranks (similar to a college thesis or dissertation).

I thought about this for awhile. I know that Terry Sanders Hanshi of the Kondo No Sho Kai requires students of his, or people seeking to further their rank, to write research papers and to broaden their knowledge base of the arts. Mr. Koeppel is always researching deeper and deeper into the arts. I myself am always searching for not only the roots of Shorei Kempo but investigating other arts that we can utilize to better our own.

I have been thinking of many things I gained from the Speakman camp, and many of them will be for other articles, but the idea of an Intellectual Warrior is something that keeps popping up in my mind. Think about it. Very few who start out in the arts, regardless of what art it is, stick with it to Shodan, and, in reality, Shodan is the beginning. We, as students of a martial art, need to further our education. Whether it is by reading more books, learning more vocabulary for the art that we train in, furthering our education by researching, writing papers, articles, and or looking into reality-based training. There are a lot of things out there -- e.g., studying the "startle response" that all of us have, physical and psychological responses to stress and how to deal with it, studying how not to be a victim or learning to use 20th century weapons such as firearms. These are just a few of the things I have thought about. What topics - - better yet, what research can you the reader do to become an Intellectual Warrior?

For to *win 100 victories in 100 battles* is not the acme of skill. To subdue the enemy without fighting is the acme of skill

Confucius.

Patrick A. Weyand Sensei



Dojo News.

New Class: Patrick Weyand has started a new Dojo at the Kenosha YMCA. The name of the Dojo is the Sho Shin Kan (House of the Beginner's Mind) Weyand Sensei reports a



strong class of 18 students ranging from age 10 to age 40.



When Are You Going to Graduate?

By Mike Stancato Sensei

Back in the 1980's, I was working on my second "masters" degree. In those days, I enjoyed going to school and I was good at what I did (3.9 GPA). I liked school so much that I had almost turned "going to school" into an art form and resisted finishing the degree for a long time, although I had the required number of credits. The director of the graduate program eventually got a little tired of my procrastination and put me on the graduating list for the next semester (though I didn't bother attending the graduation ceremony and stayed enrolled another whole year). It got to the point that people who knew me would often ask, "When are you going to graduate?"

You're probably asking yourself why I'm telling you about all this in a Karate newsletter. Well, because, at the end of this short article, I'm going to ask you the same question, "When are you going to graduate?"

You see, back then I was in a comfort zone. I was good at analyzing case studies and discussing fine points of theory. The degrees I was acquiring gave me a sense that I knew more than most people. The list of titles I could use after my name was growing impressive -- B.S., M.S, MPA. One more degree and I would be referred to as "Doctor", a Ph.D. (Doctor of Philosophy). All of this was ego massaging in the cloistered world of academics, but, in reality, hardly any of it was useful outside of school (on the street, so to speak).

This analogy brings me to Karate. Karate is the art I studied and practiced for over 30 years starting in February of 1970. I've worked with many fine, knowledgeable, and dedicated Karateka. Although now an overweight "Baby Boomer," I stay peripherally involved with Karate by sitting on the Board of Directors of the

Ying Yang Do Karate Association. I still practice, but not in the way I did back in the 1980's.

About 15 years ago it began occurring to me that, although I continued to get faster and stronger doing all the ritualized parts of Karate (kata, kumite, waza, etc.), a lot of what I was doing did not meet the outcomes I expected. And I was getting stiff and rigid – an almost irreversible condition that I see in many of my fellow Karateka. Status as the ranking black belt began to lose its appeal. Proficiency with ancient weapons like sai, tonfa, sickle, the long bo, etc., that are no longer used in modern societies didn't interest me. Dojo kumite (especially against multiple opponents) was good cardiovascular exercise and reinforced the body shifting/foot movements taught in Kata ("X movement", tai sabaki, and ashi sabaki) but otherwise had limited benefits.

I believed then and still believe that the way you train is the way you will fight under pressure. I yearned for a broader approach to what the martial arts were all about - I was ready to graduate. Finally taking charge of my own training freed me to look rationally at what I was doing and evaluate what would be most effective for my purposes.

It was good news for me to learn that there were a lot of people thinking the same way. In the last few years, more practitioners of the "traditional" Asian martial arts like Karate, Jujitsu, Aikido, Tai Chi, etc. are coming to terms with the way they practice their art(s). If they are practicing to preserve the "Do" in these beautiful arts as they were taught, then that's wonderful. However, if they are practicing because their purpose is to defend themselves in modern societies, then they must expand their training to meet that goal.

There are practical matters to consider. We are deluding ourselves if we think working out a few nights a week and going to occasional seminars is going to prepare us for the level of violence that can be encountered. The raw reality is that even highly trained combat people on both sides



of the law, like military Special Forces, police SWAT units, drug cartels, etc., end up dead. No amount of training in any system can make you invincible. But that must not deter us from maintaining the Warrior spirit and training as effectively as we can. Some suggestions would be to: look at approaches to martial arts from other cultures in addition to the “traditional” Asian arts; acquire skills in situational awareness, preemptive strikes, knife & gun defense and offense, grappling, etc.; familiarize yourself with modern military tactics; know how to avoid criminals by learning how they prey on unsuspecting people. Instead of looking for credentials and degrees, please look at yourself and take responsibility for your own martial development.

So now it’s time to ask the question, “When are you going to graduate?”

Special Merchandise orders.

The Board of Directors will be placing a special order for silk-screened hooded pull-over sweat shirts. If you are interested, please inform your sensei or contact PatWeyand@wi.rr.com for further details. This will be a special limited order for those who request the item. With winter on its way, we would like to get this order in ASAP.



Feeding Crane seminar

What I Learned at the Feeding Crane Seminar:

Most seminars are led by those whom we have never personally met before, much as this one was to me. Never before had I met Sifu Liu, and I was not sure what I was in for. I am glad that I went.

At the seminar I learned the four parts of the White Crane Kung-Fu and the eight techniques of the Feeding Crane.

First comes the four parts to White Crane; Flying Crane, Singing Crane, Sleeping Crane, and Feeding Crane.

Flying Crane focuses on the hand techniques, defensive and open-handed. Singing Crane is focused on the breathing. Sleeping Crane is for the leg movements. Feeding Crane is the “thunder power,” a sound that is a boom coming from Sifu’s body as he performs a technique.

“Thunder power” is difficult to properly describe, however. It is something that you just have to see, hear and feel.

I learned that there are three levels of Feeding Crane with eight techniques in each one. An example of a technique I learned was “water hand.” You begin with your hands beneath your obi knot, thumbs tucked in, palms out. Then bring your hands back slightly and shoot out, elbows straight, in a finger tip strike about eye level.

I enjoyed the seminar wholly and completely. The atmosphere in the Hombu was calm and welcoming and Sifu Liu was patient and understanding. All I can say is I cannot wait until next year for level two.

Samantha Clements
age 15

Samantha has been training with Christopher Braun Sensei for 6 years and is a blue belt in Braun’s Karate and Martial Arts Academy in Kenosha, WI. She traveled to Peoria, IL to Mr. Koepfel’s dojo for a Feeding Crane seminar this past Fall. The seminar was taught by Master Liu Chang I.



An Overview

By
Lynn Philyaw Sensei

I just completed editing, by request, the YYD newsletter, a labor of love, I discovered. As many of you know, I’ve been out of touch with both the association and the newsletter for some time, but I’m glad to be back and to find the association healthy and once again on the move toward genuine growth. That’s what the arts should be about after all, a message I received from Rev. Foster early on in my career. Had I not been convinced of that intended goal, I would have quit. Life is too short and valuable



not to strive to be the best human being you can be -- for yourself, for loved ones and for all you make contact with (from your students to the check-out girl at the grocers). The essays that I've read and reread reflect much of that philosophy, striving for growth (and I tend to be reflective ... to a fault, perhaps). The essays run the gamut from those by old guys to a young girl, topics ranging from simple information to profound philosophy. They all deserve more than one reading, and, in the next newsletter, I would encourage your responses to the ideas set forth here (a challenge suggested by O Sensei Tim Hillary).

As Director Rick Cesario reviews, Founder's Day was a wonderful success, and it was gratifying for me to meet again some of the old guard, gathered together, I'd like to imagine, in hopes of a bright new future. They seem to have been drawn back as those old ball players were in the movie *Field of Dreams*. One was missing, however, Rudi Butteri -- a consummate Warrior. His daughter, at the funeral, told of how her father had kept the doctors at Mayo in such good spirits with his humor that they began inviting him to their homes for dinner. He was what the Shihan favored most, the Happy Warrior to the end.

Next comes an essay by Sensei Tim Hillary, the original instructor for what was to become Rev. Foster's dojo. Master (for that is what I consider him, deny it though he may) Hillary counsels against compliancy and encourages you to give back what you can, both to your own learning and to the Association. Ours has never been a for-profit organization. We teach for "the love of the art." Master Liu has often used that phrase as one of the necessary foundations of the martial arts. You must "love" the arts and your own training -- and pass that on to others. Students of any given sensei often lose sight of the fact that he/she gains nothing financially (in fact, often loses) by teaching the art to others. (I've lost, over the years, thousands without regret -- because I've gained so much from my students, and they've kept a lazy old guy going.) Your first responsibility is to your Self (your higher

"self"), your Sensei and next to your Association, your brothers and sisters in karate. Let me say a word about the first. I realize that some of you students address your Sensei by their first names. I would dissuade you from this practice. I wrote an essay some years ago on the reason to call your Sensei by that title. To be brief, you raise yourself to the degree that you raise others, in terms of respect. This inculcates a quality that I deem one of the most valuable you can achieve, humility. Second, it encourages your Sensei to perform the role to the best of his/her ability and level of awareness. We teach a lethal art, not an exercise class, and we must respect and take responsibility for that training.

Also, Master Hillary speaks about "personal sanctuaries." We all have access to those, and they are of our own making and preference, retreats from this increasingly crazy world of ours that will swallow us up from behind without our awareness -- and that is why awareness is so important. I'm fortunate in that I'm retired. Our home, backed onto wetlands, provides solace. I sit out part of an afternoon in the Fall watching and listening to the wind rustling the Aspen tree and blowing the willows. Or I sit in my living room floor with my Tibetan terrier resting his head and paws on my arm. (His Holiness the Dalai Lama has two such "holy dogs.") Pets are wonderful. They, like small children, return us to our true selves, without pretence or guile. Sometimes our sacred space is one we create and nurture within us, and we can reach it by simply breathing . . . let go and breathe. Whatever or wherever it is, find it and visit it frequently. In our karate training, we call it *Mushin*, or "no mind," a state in which we perform without thought. More about that another time.

There are valuable essays on the history of the arts, lest we forget our origins and there for lose our footing. Long before Peoria, I was interested in the Buddhist perspective on the individual and the world, early on without realizing it. Cyndee and I have been studying Tibetan Buddhism for the last several years and have often remarked on the similarity between those ideas and what we



teach in karate -- e.g., the notions of “emptiness” and illusion. We are striving for the same thing, a sort of enlightenment, a profound satisfaction that goes beyond conflict and separation, that is all-inclusive and compassionate rather than petty and fractured. Also, developing the “Bodhi mind” makes for good karate as well.

Mike Stancato urges us to “graduate,” to go beyond our familiar routines and boundaries and to explore more practical approaches to the arts, and he reminds us that, however good we think we are, we are all vulnerable. Pat Weyand similarly invites us, both by recalling a very impressive workshop with Master Speakman and by his constant example, to grow in the arts. I know of few karateka who, by his travels and efforts, tries to soak in as much information and knowledge as he can. (Master Koeppe is a model for us all in this regard! He tries to keep us all alive in the arts.) I had the privilege decades ago of working briefly with Ed Parker, the founder of American Kenpo. He learned his theory of “secondary movements” quite by accident. While watching a film of himself as it rewind backwards, he discovered the idea of absolute economy of motion, and I’ve employed that idea ever since. Finally, we have a brief and humble essay by one of our youngest members, whom Sensei Chris Braun brought to Sifu Liu’s workshop in Peoria. She is going to go far in karate. I’m sure Mister Braun is very proud of her. I had the privilege of participating in several workshops with the Sifu and came away with much I have since employed in my practice and teachings. I’ve always believed in economy of movement and that therein lies power -- and the Feeding Crane made it into a deadly system. What impressed me most about the contributors to this newsletter was the constant invitation to growth -- in the arts and personally. For my own part, I thank them all.

