



Newsletter

November, 1987

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Editors corner

Please think about writing about your dojo, or updating the data I now have listed.

The deadline for submission of articles to be included in the spring newsletter is April 16, 1988.

Send to:

Thank you

A Word From Shehan

I want to thank you all for the beautiful celebration of my fifty years in the art. This was one of the highest points in my life. Thank you for the food, the program, the gift and for coming. Thank you most of all for your love.

Control

A person without purpose in his life is like the man who got on his horse and took off in all directions.

What is your target my dear student? What is your aim in life? You must decide this for yourself.

One of the most important elements in your journey, (your "Do") is balance. We teach this in every class. Physical, mental and emotional balance is seen as grace, beauty and power.

There is no balance without control. (Physical, mental, and emotional) If you can control your temper, you can control your fear. The Bible says "He that controls his own spirit is greater than he who takes a city." There is greatness in you! Follow your own "Do" my balanced student.

May the eternal spirit grant you peace.

Shehan Foster

Review of Shehan Fosters Recognition Dinner

On the 25 th of July, 1987 over one hundred people helped to celebrate Shehan Foster's fiftieth year in Karate. Students and special guests from around the country came to celebrate. Chuck St Pierre brought twenty five students from various parts of upper Wisconsin and Minnesota, Al Furguson came from California, and Marc Travanty from New York City.

After a four course Chinese meal Shehan Foster gave a speech on his hope of instilling chivalry during his years of teaching karate. Lynn Philyaw displayed a portrait which he is doing of Shehan and Donna Foster. Bill Foster then spoke of his father's past from meeting Lo Wei Doun in Shanghai to his moving to Kenosha from Peoria in 1968. He then presented Shehan with a promotion to ninth degree black belt. Shehan Foster thanked his family and students for their support in making this possible.

Ch'ko T'an Kyu

Kenosha, WI

Sensei - Al Gomez

This past summer we were honored to have in Kenosha Marc Travanty's entire club from New York City. While here we had a board of review for all Marc's students, which everyone was promoted one rank. They were also able to attend our annual club party at Al Gomez's Sunshine Farm.

Since the last newsletter we have changed our workout area three times. During the summer months we were outside at the Kemper Center. Starting in early September we moved to Ruther High School gym. We are now at:

National Guard Armory

4200 - 43 avenue

Kenosha, WI

Workouts are held Tuesday and Thursday, 5 to 6:30 PM. Contact person JJ4.

Please feel free to stop by.

Yin Yang Do

Kenosha, WI

Sensei - George Zimmer

Workouts are held at:

Lincoln Junior High School

6729 - 18 av

Kenosha, WI

We meet Saturday, from 10 to 11:30 AM.

Zen and Karate

This is one reason why tournament Karate and/or sports have very little contribution to the study of Karatedo and Zen. In sports, physical strength is the most important factor, but this is not the case with the martial arts. For example, in Judo the body must be well formed, but that is less important than technique and the mind-intuition needed to use it correctly. In a fight between a strong technique and a strong body, technique will prevail. In a fight between a strong mind and a strong technique, mind will prevail, because it will find the weak link. In present day tournaments, people do not fight for life and death, but for points, so physical strength and technique are enough. In ancient times, things were different, life was at stake and ultimately, intuition decided the outcome.

For those students interested in doing more research, a bibliography is included:

The Zen Way to the Martial Arts, by T. Dashimaru

The Bushidoshoshinshu, by Daidoji Yuzan

Bushido. The Code of the Warrior

Films:

Karate Kid 1

Karate Kid 2

Budo, The Art of Killing

Geri Wazas

kiba dachi at a 45 degree angle relative to your line of attack. The left hand is in a back fist position against the body and the right hand is in a ready position. A crescent kick is delivered to the front followed by a side kick. One is then in a high stance with left foot on ball and hands are delivering a double fist strike. At this time you pivot 180 degrees and deliver an elbow with the right hand. Your stance is low kiba now. You are now in a right kiba dachi stance with right hand in a back fist and left hand in a ready position. The same set of movements is executed now on the return phase.

6) Reverse roundhouse kicks are executed with the sixth geri waza. One stands in a left kiba at a 45 degree angle relative to the offense line of attack. First a right reverse roundhouse and then a left is implemented.. the kicks are high and low. One kick is to the face and the other to the tail bone. Now stand in right kiba dachi at a 45 degree angle going back and execute a left and right roundhouse kick on the return phase.

7) The dragon stomp kick is our next set of kicks. One stands with the right foot slightly forward and kicks with the right, left, right and left. The first two kicks are to the knee caps and the last two are to the mid section. On the way back start with the left slightly forward and execute four kicks. The turns are to the left going forward and to the right coming back.

8) The next geri waza is our flying kicks. One can either do a front kick preceded by a fake kick with the other leg or a side kick.

9) The kata No Hi has the movement of the ninth geri waza in the final jump as you end the kata. The movement is done from a left kiba dachi position. As one twirls in the air you land in a right kiba dachi. You have just completed a 180 degree arc and the hands can execute a double fist or double open hand. On the way back one stands in a right kiba dachi and executes the movements.

10) The last geri waza is the jump in the kata Kan Ku Sho. You are in a left kiba dachi with hand held down in a fist. The legs come up and you twirl around 270 degrees from your original position. Unlike number 9 where distance is sought, number 10 has height as an objective.

Zen and Karate

By George Zimmer

Most writers of Zen literature begin by assuring the reader that it is impossible to explain Zen, and that one can only say what is not. Nevertheless, it may be possible to explain its effect as a way in karate, or even to use karate as a way to arrive at Zen realization.

Western man, particularly, has been given to conceptual thinking, and indeed he has raised an imposing edifice of science, literature, and arts, which are the fruits of this conscious thought; this dualism which must ever be categorized as good or bad, rich or poor, etc. Except in the case of a few western mystics, he has quite lost the original mind or intuitive realization. His ego has swallowed him up so that he can perform few actions without considering all possible factors involved. Ultimately, by the regressive effect of such an approach, he is hampered from making any direct or spontaneous action, but must ever rely on an intellectual approach which weighs, sorts, and chooses and then, finds that it has run into a brick wall and can go no further.

To overcome this limitation by letting the original mind (peripheral mind) make the decisions (on an intuitive basis) is alarming to the occidental because he does not trust himself beyond his conscious thought. He has never given himself to the type of introspective meditation practiced by oriental philosophers and has missed a viewpoint of himself that is quite different from an ego inspired approach. Let us consider how this affects the karate student. In kumite, the karate-ka is faced with an opponent and must always consider how he can best attack, and how he will evade that thrust, or block the punch. In considering all the possibilities, besides watching for the opponents first move and being able to correctly interpret it, he becomes tense and unprepared to meet any attack. The attack comes, and he blocks after the blow..... with this comes frustration and, at the next attack, he may simply freeze-up; lost in indecision and growing more confused with each onslaught.

Zen viewpoint supplies the answer to this dilemma which also explains the old oriental proverb of "security in the shadow of danger". This is simply, standing quietly, detached from opponent and self, planning for nothing. The mind is cleared of thought and is like a mirror reflecting only that which is before it. In this manner, the mind and body are free to act in the most spontaneous manner without the impediment of one's mental state.

To stand calmly before an opponent with no thoughts flitting through the mind without trying to make advance decisions is very difficult, but the will to do so will, more and more, be rewarded by flashes of intuitive (at least not consciously prompted) response. It

does not matter whether the response is correct by conventional standards. The feeling results that one can go on without constantly planning and revamping plans, and yet be equal to whatever comes by the very freedom of trusting oneself to react without worrying about reactions, and ending in a mental block.

Zen by definition is: Ch'an in Chinese; dhyana in Sanskrit - the true profound silence. It is commonly translated as objectless concentration or meditation, or the original pure human spirit.

So, with regard to the fight, to think first - then strike would be a mistake. One must seize upon suki, or opportunity.

Opportunity is important, and thinking will not create it. It is said in Zen study that only consciousness can seize upon opportunity for action, (i.e. the empty space in which one must act.)

This Zen Koan may well illustrate the position of concentration and consciousness in the study of Zen and Karate.

The moon's reflection on the surface of the stream does not move, does not flow away, only the water goes by.

The relationship between the mind, consciousness and ego is analogous to the relationship between the moon, its reflection and the water in the stream. In other words, if one does not dwell upon one's thoughts, if one lets them go by, the substance of the mind is fudo, motionless, and the substance of our ego, of our mind, is God or Buddha. It is also referred to as the Zen mind, or satori or hishiryo.

Stages of Zen and Budo

The word Budo is a derivative of the Japanese term Bushido, the way of the warrior. (Bushu is warrior; do is way). Budo means the way of war, (bu is war). But the Japanese character "bu" also means to cease the struggle, to sheath the sword. So the emphasis in Budo is not on "bu" but on "do". This coincides with the three stages of Zen.

The first stage is called Shojin and is characterized by a period of study during which the student trains the will and conscious effort to function in harmony as one. This is when technique is initially developed. Approximately five years of study will be spent at this stage before transmission or Shiho will allow the student to enter the next level.

The second stage is a period of concentration without consciousness. A time when a student transcends his thought to being at peace with oneself. The third stage is ear-marked by the development of spirit. During this time, it is said that the spirit achieves true freedom.

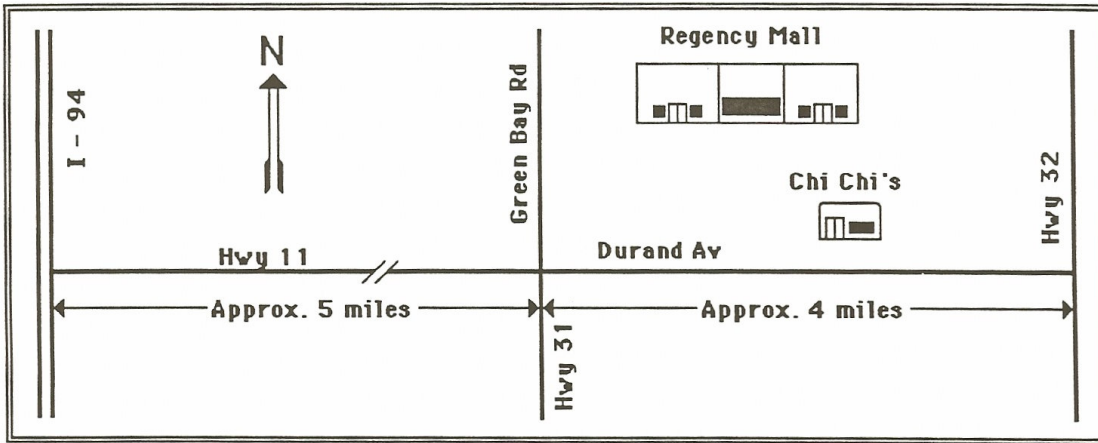
Throughout this lifelong process, there is an inexorable shift in emphasis in the martial arts: from technique and strength of body in the beginning, to intuition and a realization of spirit in the end.

Yin Yang Do Christmas Party



The annual Christmas party will be held on Saturday, December 5, 1987 at Chi Chi's Mexican Restaurant, 5200 Durand Avenue, Racine, WI. (414 - 554 - 7200). Cocktails at 6 PM, dinner at 7 PM. We will have the Gold Fiesta Platter buffet for \$7.25. (All you can eat) The menu includes appetizers, strips of steak and chicken, ground beef, shredded chicken, enchiladas, soft and hard shell tacos, mixings for mexican salads, taquitos, and bunuelos as a Mexican dessert.

A cash bar will be set up in the Aspen room which is adjacent to the Sunrise room where we will be eating. Chi Chi's has asked us to please move into the Sunrise room at seven so they may use the seating in the Aspen room for their Saturday night business.



The Geri Wazas

By Dick Bruno

There are 10 sets of Geri Wazas in our style of karate and each set serves a different purpose for offensive/defensive strategy:

1) The first set of kicks is executed with a snap kick to the face or knee with a punch to the face. The kick and punch should be done simultaneously. The movement is done at 45 degree angles to provide X-ing out.

2) The Chinese style is used on the second kick. One brings the knee up with a palm block across the face and a sharp downward snap kick to the knee. This is followed by a backfist. The movement starts in standing position with the foot that is kicking slightly farther out. The person moves left and right in an "X" pattern.

3) Geri Waza number 3 is an excellent warm up kick. One starts in a left kiba dachi stance and executes a cross cover block with a roundhouse kick. Of course the right leg comes across after the kick and a punch with the right hand follows. Once in a right kiba dachi the right hand is in a fist with the left hand in an open ready position and the movement is repeated to starting position. The left hand punches after the cross cover block and roundhouse kick.

4) The next set of kicks are very effective for building speed and accuracy with your line of attack. The kicks that follow are a back kick roundhouse kick and another back kick. After completion one is in a right zen going back and does kicks in the same order with opposite leg. Note: The middle kick may be changed to a front kick for variety.

5) The fifth set of kicks is a speed exercise and is used for exiting from a crowd of fighters. One is in left