



Newsletter

December 1996

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The Yin Yang Do Karate Holiday Party/Workout

The annual workout will run from 2 to 4 pm, December 28, at the KYF in downtown Kenosha. We will have a general warmup, followed by 2 special sessions. Please attend if you can!!



From the President

Dick Bruno

We have now expanded our board to 15 members as of our September 14, meeting at the Taste of Wisconsin. The board consists of the following members: Rudy Butteri, Elio Covelli, Joe Ferraro, Jim Frederick, Ulf Muntzing, Al Ferguson, Al Gomez, Bob Tondi, Chuck St. Pierre, Ron Zieth, Tim Hillary, Robert Brown, George Zimmer, Marc Travanti, and Dick Bruno. Our next board meeting will be on November 23, 1996 at Ray Radigan's Restaurant in Kenosha, Wisconsin. The time of the meeting is at 12:00 Noon. This is an open board meeting to all our members. Unfortunately the newsletter will not be out until the first or second week of December and the meeting will have elapsed. However, please feel free to call any board member about our next meeting and we will make reservations for you to have lunch with us and attend our meeting. Our meetings are held every three months of the year. If you have any suggestions or concerns for improving our association in the future, please let one of our board members know and we will put it on our next agenda. We would like to welcome our new board members: Bob Tondi, Marc Travanti and Ron Zieth.

Other business on the November agenda is the constitution of the association and the video taping of all our techniques, wazas, kogeckis, kata, and other basic movements.

The constitution is finished and needs to be ratified by the board so that we can put a copy in our next newsletter. The video taping is half finished; kata is the only part that is not taped at this time. This is a time consuming task since we are trying to adhere to the original techniques of our late Shihan Foster. Hopefully, the katas will resemble the original ways of our founder with the help of our most senior members of the board.

Our annual holiday party is coming up quickly on December 28, Saturday of this year.

We are hoping to have a better attended event this time than our summer get together last July. It seems many of us were on vacation or had other commitments at that time.

Please fill out the R.S.V.P. in the newsletter and send it back to Ron Zieth, our social chairperson, as soon as possible. There will be a deadline and we will not be able to honor any last minute or unexpected guests at our dinner. Thank you for your support and understanding. Hope to see you at our holiday festivity.



From the Treasurer

Al Ferguson

We have the following available to members:

- Patches - \$5,
- Double Ax (Yudansha) - \$3
- Kyu Certificates - \$5
- Dan Certificates - \$10
- T Shirts - \$10
- Yin Yang Do Silver Anniversary Booklet - \$10
- Lifetime membership - \$25 (includes a patch)

The Second Annual Founder's day workout Tee shirts are available in black and white, large and X-large. They have the Yin Yang Do Karate Association symbol and printed with "W.H. Foster 1913-1994. Second Annual Founders Day July 29th, 1995". (\$15.00 each plus postage.)

Send application and orders to:



Editors Note:

Al Gomez

Thank you to all the authors and people who distribute this newsletter. Once again in order to keep our costs down I will send one copy of the newsletter to each club to reproduce.

The next Newsletter will be out during the month of June. Please have your articles or any notes of general interest to me no later than June 1, 1997. If possible please type your article. For those who have a computer, you can send me your article in text, Microsoft Word or Word Perfect (no formatting please) and submit on a 3 1/2 disk. I have a Macintosh but can also read IBM disks. Anyone with a modem can reach me on America Online at "algomez" or on the Internet at:

algomez@AOL.COM

Mail it to:

Hope to see you soon!

Al





Promotion for Vidal Rodriguez

During the month of October Vidal Rodriguez of the Yin Yang Do Madison karate club was promoted to Nidan. Present from left to right: Eduardo Gomez, Al Gomez, Vidal Rodriguez, Tony Welch, Michael Koppen, Craig Wirly. Congratulations Vidal!!



What is a Black Belt? Tim Hillary

In Japan, the awarding of the shodan rank signifies that a student has become sufficiently coordinated to begin serious training in a specific art -- an advanced beginner. Indeed, when I was given my shodan in 1965, my primary sensei, Mr. Masaaki Ueki, told me, "Now you may begin to learn karate". I thought at the time that I had reached the pinnacle of achievement -- the coveted black belt! It only took a short time to see that shodan was but a small step on a lifelong journey. For behind the karateka's training is a way of life -- a journey toward dignity, respect for oneself and others, and a path exemplifying that which is moral and good and beautiful.

Advancement in rank may measure progress in the acquisition of technical skills, but skills alone do not a black belt make. You cannot base progression strictly on physical ability or proficiency in karate's technical skills. There must be a balance between physical, mental, and spiritual. To neglect one component to focus extensively on another is to disrupt the natural order of things, both within oneself and in the world around us.

It is imperative that the black belt have technical knowledge and physical skills to pass the art on correctly to others. Just as necessary is knowledge of the history of karate, of the ryu, of the organization, of the dojo.

Moreover, being a black belt goes beyond the dojo. A certain maturity of character, forged through discipline and exemplified by courtesy and restraint, is essential in the yudansha. This can only be attained by years of committing to the rigors and precepts of an art. Without this maturity of character a person is only half trained. Indeed, the true measure of a black belt is not around his waist. Rather, it is the respect given him by his beginning students, his reputation and standing among his peers, and the love given to and received from his family that show what the black belt is really made of.



What's the difference Between Kempo and Kenpo?

Original contributors :

Bryan Zarnett

Paul Seaby

Nothing. Actually, the only difference is in the translation of the Kanji to its English form. The rules of kanji holds that when a character (written word) ends in an "n," the "n" is pronounced when spoken with the exception that when the "n" is followed by another character (word) which begins with a "p," the two characters are unchanged in the written form, but the "n" is pronounced "m". Ken-po follows this rule. So if following the correct Kanji, translation, it is spelled "Kenpo", and pronounced "Kempo". It is only in transliteration that kenpo is written kempo. Thanks to Mr. Will Tracy for the Kanji translation lesson!

The words Kenpo and Kempo are both pronounced the same and both mean "Law of the Fist." It's sort of like saying "Qi" or "Chi", "Gung" or "Kung." Generally though, the more "traditional" (lightly used) forms of Kempo use the "Kempo" form, while the more non-traditional or contemporary versions use "Kenpo." According to GM Ed Parker's book, Infinite Insights into Kenpo, Volume I, William K.S. Chow was the first person to use the term Kenpo to show his break from the Mitose family Kosho Ryu Kempo. The current head of Professor Chow's system uses the "Kempo" spelling.



Your most dangerous enemy is being off your guard.

An old Asian Parable

Bokuden, a master of Kendo, trained his three sons in this art and wished to see how they had progressed. He place a wooden pillow over a curtain at the entrance of his room and had it arranged so that the slightest touch of the curtain would cause it to fall on one's head. Bokuden called his eldest son first. When he approached he noticed the pillow so he took it down and after entering carefully replaced it. The second man was called in. He touched the curtain to raise it and as soon as he saw the pillow falling down, he caught it with his hands and entering the room, replaced it on the curtain. When the third son entered the room, the pillow fell on his head but he cut in two even before it reached the floor. This was Bokuden's judgment of his three sons: "Eldest, you are best qualified for swordsmanship." Saying that, he presented him with a sword To the second son, "you must train yourself some more." The youngest was severely scolded for he was pronounced to be a disgrace to his family.



Practice:
Bob Nelson

At its foundation, Karate kata is an exercise. It moves the body and through that movement keeps the body healthy. But as all who have practiced kata for some time know, kata is somehow more than just an exercise. If a kata is practiced as merely an exercise, without learning the principles which make it work, it should not be called a kata. As Gichin Funakoshi put it, "You may train for a long, long time, but if you merely move your hands and feet and jump up and down like a puppet, learning karate is not very different from learning to dance. You will never have reached the heart of the matter; you will have failed to grasp the quintessence of Karate-do".

By practicing Karate kata regularly, you become intimate with the movements and flow of the form. Practice is needed to make the 'martial' movements spontaneous and deadly. Over the years, you will do a kata thousands of times and experience the form from many different perspectives. This practice is all part of the process of learning a kata. This learning process won't work by simply putting in 'empty' practice time. A kata must be done with spirit along with internal and external energy. This energy carries forward from practice to practice.

It is best not to skip practice, but to practice everyday without fail. Constant practice is like a rough stone rolling down a hill. The stone has a positive inertia that allows it to keep in continuous motion. As the stone rolls the rough edges begin to wear allowing the stone to roll with little effort. If this inertia is stopped, it will become harder for the stone to get started again. So it is with practice. If you practice regularly the energy will continue to flow, which in turn will make the practice fluid. It is usually easier to practice when your energy is still flowing from the day before. If you stop practicing, your energy will stop. Like the stone which has stopped, it will require a 'push' to get started again. Your instructor will be there to give you an occasional push if needed.

As you prepare to practice your katas just remember the saying 'It is not the hours you put in, but what you put in to the hours'.



Why Must I Continue to Contribute?
Tim Hillary

When a sensei accepts you as a student, you are accepting an ever-growing responsibility and obligation to learn correctly all he/she teaches and then pass it on to the next generation. This is an unwritten social and moral contract that must be honored. It is one of the sterling character precepts that karate espouses.

The Japanese word "GIRI" means a moral obligation to fulfill one's duty and works like this: whenever someone does something for you, you assume an obligation to repay him. You carry this obligation ("ON" in Japanese) as a burden until you relieve yourself of it by repaying that individual in a manner commensurate with what he did for you. When someone gives to you a service so great that it alters your life forever, the "ON" is so great that fulfilling that obligation is impossible. Nevertheless, you are bound by honor to repay as much as you possibly can in your lifetime. Karate is one such obligation and there is NO acceptable excuse for not honoring this duty. If physical disabilities no longer allow you to actively teach karate, you can lecture, you can write about it, you can draw or photograph it, you can chronicle it, you can referee or judge -- in short, there is something that every karateka can do to at least partially repay the debt owed to their sensei.

And it is that debt that obligates me to continue to contribute!

