



# Newsletter

May 1989

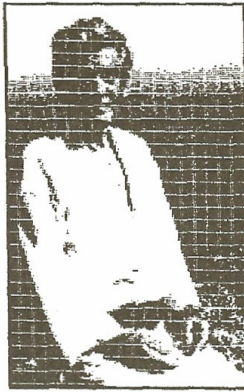
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### Christmas Party

The date for the annual Yin Yang Do Christmas party is December 9, 1989. We will be meeting at Berylea Farm Restaurant which is located on the west frontage road of Interstate 94 in Racine county. More information will be coming in the fall newsletter.

## A Word From Shehan



Shehan Foster

### Paths to Power

Most of us would like to be popular. Some of us choose people and cater to them, not because we like or admire them, but because we think that they are chosen by others. This leaves a person without true friends, and obscures real selfhood. It takes away our inherent inner and outward power.

One who is motivated by love and stands alone (if need be) in pursuance of this motivation, may fail

and fall and never be defeated. We can stand alone in duty, in death and in all the major crises of life.

We may face the predator who threatens our loved ones with rape, injury or death. When we fight with all we have, we tap a power beyond our dreams. It may take as much courage to defend against killing words as against physical weapons. "... and what is more, you'll be a man, my son" Kipling

The true warrior never stands alone. "The Eternal Spirit is always standing by his side" The Kingdom of Heaven is within you" Joshua (My Lord)

Always, Shehan Foster  
by the Grace of God

### Editors Note:

#### Ways of contacting me:

I would like to announce new ways in which to get in touch with me. If you have access to the Connect communication system (which includes MacNET, PC/MacNET and GoverNET) you may send me your article, etc. via electronic mail. My Connect ID is Gomez.

You may also contact me using a modem via a local electronic bulletin board and leave a message for Al Gomez.

This newsletter is written on a Macintosh with Ready,Set,Go desktop publishing software. You may send me a disk with your article written in most any of the popular word processing software.

The U.S. mail is certainly still a viable option. Please mail your articles before November first for the winter issue and before May first for the summer issue.

Thank You

## INTRODUCING FAR EASTERN ARTS

Directors:

Lynn Philyaw and Charles Plaines

For many years, we in the Yin Yang Do, led and inspired by our master, have sought to live up to and teach according to standards that demand a lifetime of humble dedication. Rather than advertise our schools, many of us have passed on what we know to a precious few students who, often by grace of accident, heard about us and were ready to learn what we had to teach. I say "precious few" advisedly because these few, when they've stayed, have become the heart, the solid core of what I consider to be the most impressive karate association in this country. There are many reasons for remaining limited in membership. My small club, for example, has averaged about twenty for as many years (due to normal attrition, kids going off to school-- and because few have known we've existed). The advantage has been that we felt closer as a group. Within that club -- no, that "family" -- are several dedicated students who have, by their desire to learn, their friendship and their loyalty, often kept me going.

For many reasons, however, I have, for some time, nurtured a dream to spread further the spirit of the arts taught to me by my sensei (because I'm a frustrated minister myself). By "going commercial," I can do this for the first time. In other words, I can broadcast what we offer to the public at large, thereby offering people at least an alternative to the what passes for the arts "out there." Around my area, when I mention karate, people say, "Do you mean 'tai kwon do'?" Because many schools focus primarily on the "kid market," one person I talked with was surprised that adult classes were taught. Many others dismiss the arts as something they did "when were younger," a stage they quickly passed through. My partner and I (perhaps optimistically) feel that, now that the superficiality and the empty rhetoric of the Eighties *might* be over, many people are hungering for quality,

substance -- for something of real "value." Therefore, we intend to present the arts to them along with the integrity and traditions that have too long been lacking in commercial schools. If they are to be of any lasting value, the arts must contribute significantly to people's lives outside the dojo as well as within.

Another "difference" will be that we will offer several of the arts under one roof. It will be a true martial arts "academy" -- including such programs as JUDO/JUJITSU, AIKIDO/AIKIJITSU, STRESS MANAGEMENT, TAI CHI CH'UAN, TAIHO-JITSU, and SPECIAL CLASSES FOR DANCERS ONLY. As an instructor, I've often wished that I could take aside a student who was becoming too tense and have him/her work a softer style for awhile. Also, I believe firmly in the idea that the martial arts can help almost anyone, no matter their age, sex or physical disposition (also that karate or the "hard" arts are not for everyone). In this way we can match programs to specific needs.

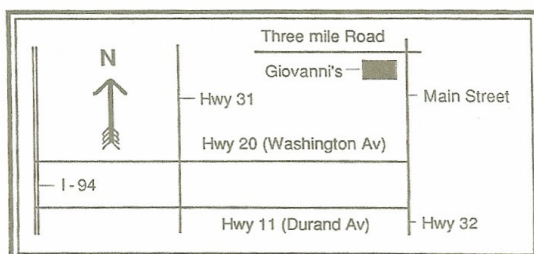
My partner, Charles Plaines, whom I've known for close to eighteen years, shares my enthusiasm and the basic attitudes of the Yin Yang Do. He's been a martial artist for more than thirty three years, was trained in Japan and is highly ranked in Aikido, Judo, Taiho Jitsu (hard and practical defense tactics) and Shotokan Karate (5th dan). He's also a specialist in the fields of law enforcement and private investigation. I'm looking forward to having many of you meet him.

We are close to opening our center, located at 109 S. Genesee St. in Waukegan. Please stop by to see us or call for further information if you're interested; we have a full brochure available.

citing personal adventure for me, a public school teacher venturing for the first time into the arena of "business." However, I am comforted by the fact that I have something to share that I passionately believe in, and I want, most of all, to bring wider credit to that art and to my sensei. And, if we're going to do it, as Charles has warned me more than once, we're getting too grey to put it off any longer.

## Birthday Party for Shehan

We will be celebrating Shehan's birthday this year on Saturday, July 8, 1989. It will be held at Giovanni De Rango Supper Club, 405 - 3 Mile Rd, Racine, WI. (414-639-4380). Cocktails from 5 to 6, Dinner starting at 6. The dinner will include Chicken, \$7; Fish, \$7; Filet mignon, \$9; choice of potato, vegetable and a salad. All are plus tax and tip.



## **A Better Person**

By Bob Nelson

Why do you study Karate? It is a common question asked at a board of review, and one that can have many different answers. Some students answer "To become a better person", without really giving a lot of thought to how they will accomplish this. One way to accomplish this goal is to develop a personal standard by which to live by. I believe all people who study karate should have some rules or moral codes which they can follow on the way to becoming a better person. Following are some ideas which can help in your path of developing your won moral guidelines as a martial artist.

### **Courtesy and Respect**

Courtesy towards other people can be a simple thing like opening a door for someone who has their arms full, or offering your seat to an older person. Courtesy not only means being polite, it also means respecting another person's rights as a human being. In the dojo, we are courteous to one another and respect each other as martial artists. The bow, for example, is a gesture of respect. These ideas which are practiced in the dojo should be carried outside and extended into other areas of the karate student's life.

### **Integrity**

Integrity is hard to define. Each of us likes to think of ourselves as being honest and conducting our lives in a positive manner. The problem is that we live in a world where people make excuses for their failure instead of trying to understand what caused the failure. The karate student must learn to ignore any circumstances outside of oneself and understand where the failure lies. By understanding the failure, one can react and attempt to correct the cause, instead of making more excuses. These excuses usually lay the blame on someone or something which can be used to justify the failure. Each of us knows someone who has started to study karate and then quit. I am always amazed at the number of creative excuses these people can come up with to justify their failure to stay with karate.

### **Perseverance**

Physical perseverance is a something all karate students are familiar with. You can not improve in karate without continual practice and effort. Any sport in which one works at developing physical skills requires effort to perfect technique. Karate, being more than a sport, should be practiced in order to be able to persevere in all aspects of one's life rather than just for perfecting a karate technique. A technique must be practiced hundreds, even thousands of times before the mental and physical aspects unite in an understanding of the movements. The karate student must learn to apply this concept of perseverance to all aspects of his life allowing

one to overcome obstacles and problems inside and outside of the dojo.

### **Self Control**

Self control means being able to manage one's temper, desires and emotions. This does not mean that one should go through life void of emotion, but rather, in control of how we express joy, sorrow, excitement and anger. In the dojo, it is important to control your emotions, especially during kumite. You cannot lose your composure or someone could end up getting seriously injured. Through the disciplines of karate, the student will learn how to control his emotions. This control should be used in everyday situations and will allow the martial artist to remain calm, even in a crisis.

### **Be Perceptive**

The karate student should strive to be aware of what is going on around him. In the dojo, one should always be alert and aware of what is happening in class because a failure to pay attention often results in an injury. This same level of awareness should be applied outside of the dojo in one's personnel and professional life. This awareness applies to driving a car, walking across the street, or attending meetings. The martial artist should be one who doesn't go through life with "blinders on", unaware of what is going on around him.

### **Belief in Yourself**

The karate student should have a strong belief in one's won worth and self-image. This belief should not be displayed in a overbearing outward manner, but rather, and inward calm. He should strive to be a leader of men, not a blind follower of other people. Karate is not a cult however, where students should blindly worship their instructors. Through practice, the student should develop a personal attitude of worth that prevails throughout ones life. He should be instilled with a spirit that enables him to never be subdued, and allows one to conquer any situation.

### **Certificate/Patch Information**

Please let me know if you need a kyu/dan certificate. I will need your name, rank and date of promotion. Also, if you would like to distribute patches or membership forms within your club contact Al Gomez.

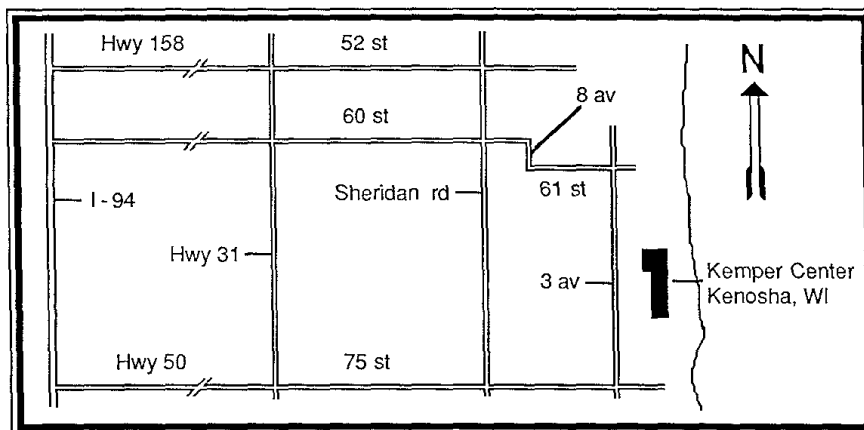
Patches - \$3

Kyu Certificates - \$4

Dan Certificates - \$5

## Summer Workouts

The Yin Yang Do workouts with Shehan Foster will start this summer the first weekend in June and continue through September. Starting at 1:30 to 3:00 PM on the grounds of the Kemper Center in Kenosha, WI. Everyone is certainly welcome! Call Dick Bruno if there are any questions.



## Shaolin Monastery and Its Martial Arts

Xin Yi and Xu Zhao

*Editors note: I found the following article while in China last summer. Originally published in China Reconstructs, September 1981.*

Modernization sometimes takes strange paths. They are making a movie now about the famous old Shaolin monastery in Henan province, the fountain-head of Chan (Zen) Buddhism and it is a kungfu movie.

It is not altogether inappropriate however, since the monastery is also the birthplace of Shaolin boxing, a still extant form of kungfu with some one million devotees around the world. Both Chan Buddhism and Shaolin boxing are traditionally associated with a sixth century monk named Bodhidharma, who is said to have invented both, though scholars are not certain whether he is a historical or a legendary figure. His image, according to tradition, was transferred into a wall that he had contemplated continuously for nine years, but the wall, alas, was destroyed in a long ago war.

The monastery is located on Songshan, one of the five sacred mountains, 80 kilometers southwest of Zhengzhou. Built in 495 A.D. by Emperor Xiao Wen of the northern Wei dynasty, it is nestled in a forest in the northern foothills. Half a kilometer west of the monastery is a cemetery with more than 200 stupas memorializing noted elder monks and monks famed for their fighting skills.

Though the monastery contains many works of art and historical artifacts of the past 1,500 years, what attracts most popular interest is the mural in White Garmet Hall depicting 30 robust monks practicing the martial arts. Done in the mid 19th century, the mural is remarkable for its lifelike figures and attention to detail.

Bodhidharma is said to have worded out the more than 100 movements of Shaolin boxing as an antidote for the lethargy induced in the monks by his teaching of meditation. With further refinement over the centuries,

two schools of Shaolin boxing developed. The northern school emphasizes the use of the hands, while the southern school concentrates on the feet. Each of these schools has been further subdivided. So rigorously have the monks practiced since Bodhidharma's time that two rows of footprint depressions have been left in the brick floor in front of Thousand Buddha Hall.

Another mural records important episodes in the history of Shaolin boxing. It portrays an ancient city with solid swords. Arrows fly from thousands of crossbows. A dozen monks engage the enemy at close quarters.

The city depicted is, perhaps, Luoyang. The Tang dynasty Emperor Tai Zong (early 7th century) went there to suppress an uprising led by Wang Shichong, but was surrounded by Wang's troops. Thirteen Shaolin monks under Tan Zong arrived to rescue the emperor, who in gratitude made Tan Zong a general and awarded lesser honors to the other twelve monks. The emperor also granted large tracts of land and much silver to the monastery, which thenceforth flourished. At its peak Shaolin had more than 1,000 monks.

The monks defeat of Japanese pirates who had been pillaging the coastal areas in the 16th century is another celebrated incident. Forty Shaolin monks led by Yue Kong organized a detachment of warriors and met the pirates in the Songjiang area near Shanghai.

As Shaolin's fame spread, the greatest exponents of the martial arts went there to demonstrate and teach their skills, among them the Ming dynasty general Yu Dayou, who favored the use of the cudgel.

The tradition continues. After liberation, the Shaolin Wu-shu School was established in the nearby county town, and some of the monks became teachers and

## Some Thoughts on Karate

Lynn Philyaw

### Humility: a brief note

In the martial arts, properly taught, the individual is called upon to learn humility, at least, in order to increase his awareness. For example, in class one must do what he's told immediately and without question; nor is he allowed to seriously question the command or judgement of his instructor or a student of significantly higher rank. Furthermore, he is discouraged from expressing his opinions at all unless asked to. All these guidelines have several purposes: to allow him to learn more and in a different way, to teach him respect for others, to teach self-discipline, to get him out of his "head," to teach him to respond automatically and immediately to an emergency situation. Eventually, this "humility" will make the student much greater, not less than he is, much stronger, not weaker.

### Why Learn Karate?

Why would you recommend your karate class to a student? What would there be to gain from it?

I would recommend the art, properly taught, to anyone who would like:

- to feel more physically confident, in control of his body
- to feel more "centered," more in control emotionally
- to learn to relax as well as "energize" at will
- to be able to defend themselves in an increasingly violent world
- to gain a larger sense of themselves and their possibilities
- to learn to be decisive and more directed
- to learn to channel their energies productively
- to learn the true meaning of "power"

I need to add that not all of my students gain these benefits. If they did, we would be overwhelmed by their god-like presences. Unfortunately, we are all subject to certain temporal limitations--my ability to teach and theirs to learn. Nevertheless, I'm convinced that the "art" can teach those things and more.

### Why Do I Teach Karate?

When I was young and very idealistic (even more so than now), I wanted to be either a minister or an international diplomat, a statesman. I wanted to save the world from its folly, to put it "on track," both morally and practically. I suppose my aims haven't changed all that much. I became a teacher of English (which is to say, philosophy, psychology, history, art, religion, sociology, logic--how people deal with life on this planet). As a teacher, I am interested primarily in a person's growth toward wisdom and happiness, fulfillment.

While I can teach ideas in a high school English course, in karate I can more closely teach through ex-

perience; not only the mind but the body is engaged. Essentially, unlike most American "martial arts" systems, our aim is, at least in part, to train for combat. When you train for life/death situations--how to kill, how to survive, how to accept death if it comes to that--more petty considerations (ego, material things, minor anxieties, superficial relationships, etc.) fall into different perspective. Moreover, because of the danger involved, the art also teaches humility, respect for others, self-assurance, discipline and responsibility. I believe strongly that these are some of the traits we must develop if our planet and the human race has any hope--or deserves--to be saved. In short, I teach karate because it is only in learning to accept death that we learn to value life, and only in truly learning the nature of conflict can we learn harmony. I teach and practice karate, in part, because I, like my sensei, see it as one of the few remaining bastions of "integrity" in a nation that seems to have forgotten the concept. I also teach it because I need constant reminding of those principles myself.

## Gi Ko Ta N Kyu

Mike Stancato

It's fun and informative to look at the names attached to martial arts clubs. The designation for the Go Ko Ta N Kyu karate club is no exception. The origins of the club go back to the early 1970's when Shehan Bill Foster gave so generously of his time and ability to a group of burgeoning karatekas in Kenosha, Wisconsin.

Because the group was meeting on a regular basis and because everyone was contributing monthly for gala social (mainly parties) events and tedious proprietary matters, our club treasurer felt that it might be better to keep the money collected in a checking account instead of carrying it around in his gym bag all the time. So we needed a name. Formulating a proper one triggered a process of verbalizing our feelings (very difficult for karatekas who rarely utter more than a kiyai during a 1.5 hour workout). We started thinking about why a group of men would meet so regularly to sweat and learn together.

We all knew we were looking for something (somewhat like a child searching through a barn filled with horse manure, faithful that a horse has to be around somewhere). So we mentally grappled until we discovered that each of us was on a journey searching for a way back to mystical excellence. After Americanizing, colloquializing, and compressing all the things we wanted to say, we settled on "A Search For Personal Excellence". (Incidentally, this was way before a business book with a similar name was published.)

It just happened that a cousin of one of our club members had married an Okinawan woman. Naoko (Omine) Puntillo was a school teacher there before settling in the United States with her husband. She graciously agreed to translate for us. "A Search For Personal Excellence" became Gi Ko Ta N Kyu - and that is the name we have used ever since.