

Aikido in Australia

Aiki Kai Australia National Newsletter

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Celebrating 50 years of Aikido in Australia

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NEW EQUAL OPPORTUNITY POLICY

Aiki Kai Australia has had an equal opportunity policy drawn up. The policy contains procedures to be followed should, for example, any person feel that they have been victimised or sexually harassed. This policy is posted on the website. Should anyone experience or have a matter of concern, they should contact Andrew Dziedzic to find out the appropriate officer to speak to. All enquiries will be handled with the strictest confidence and should discussion be needed Andrew will phone back at Aiki Kai Australia's expense.



This January, we expect to welcome a record number of people from around the world to join us in celebrating the 50th anniversary of Aiki Kai Australia. It might be easy to think of this as something we can pat *ourselves* on the back for because it was, after all, us – here in Australia - who built the organisation, did the training, established the dojos and all the rest of it, each in our own state or territory as well as together as a nation. We also know that none of it would have been possible without Sugano Sensei: that he was the direct source of our knowledge, created the teachers, awarded the ranks, guided us, taught us, mentored and inspired us, so we'll never stop thanking him. And we may also remember our families – husbands, wives, partners, friends, children, parents and all those others who allowed us to devote so much time to training; who washed our gis, rubbed our backs, patched us up and encouraged us to keep training (or at least put up with it). I guess we know *they* helped.

But we did it *ourselves*...

Or did we?



Our Big Celebration
by Tony Smibert Shihan



There is a much bigger picture, often overlooked, and on a world scale. When Sugano Sensei came to Australia back in 1965 it was within a unique initiative that saw a number of the best and brightest of Hombu's younger generation of instructors 'dispatched' to different parts of the globe: Yamada Sensei and Kanai Sensei to the US, Chiba Sensei to the UK, Tamura Sensei to Europe and so on. We might think of them now as the great masters they later became, but back then they were not only young but also raw, enthusiastic, talented and committed to the task of building the next generation, *outside* of Japan. As Sugano Sensei described it, to this group Aikido was a *calling* rather than a career.

And of course, this occurred under the watch of O Sensei. They were not only *his* uchideshi but also the students of his son Ueshiba Kisshomaru Sensei, so we should recognise the Ueshiba family as a supporting factor in our beginnings here in Australia.

Kisshomaru Sensei then continued the initiative as second Doshu, supporting and encouraging the growth of Aikido world-wide. Under his watch Hombu presided over the rapid growth of Aikido around the globe, and he gave his life to it.

I have fond and personal memories of Kisshomaru Doshu at dinner with my parents in our home; of his personal concern at my vegetarianism – he expressed this to my parents. And I remember how much I appreciated his coming out to greet and farewell me whenever I visited Hombu even when a very junior student. I experienced his *nikyo* (wow! *and* ow!), attended his seminars and saw him dealing with government officials. As Vice Chairman of the IAF I was witness to how hard he worked and often wondered at what must have been like to have to take up the responsibilities of a Doshu and to maintain them even in illness and infirmity. And I have a very clear memory of the last time I saw him. The occasion was an

IAF Directing Committee meeting on the upper level of the Ueshiba residence in Tokyo. Doshu came in to close the meeting: beautifully dressed in a grey suit, he was paper thin and breathing with difficulty; he was escorted by his son, and also the oxygen bottle to which he was attached. We all stood, and every person in the room, including many great masters of his generation, Arikawa Sensei, Yamaguchi Sensei, Okomura Sensei and others, clearly felt a deep sense of family, of respect, and probably love that was palpable, so that what certainly *then* lay near the heart of Aikido was that Doshu had given his life to Aikido and was still doing so at the very end. I shan't forget it. We saw the very same sort of commitment from Sugano Sensei at the end of his life.

The growth of Aikido then continued under the watch of Moriteru Doshu. The world is changing and you might hear people *outside* Hombu complaining *about* Hombu, but without Hombu and the lifelong commitment of Doshu the Aikido world would be a very different one. He can't retire; he was born to the role; he has to set the highest personal standards of technique and be on show wherever he goes. He has to lead and carry responsibility for every difficulty his organisation encounters and with every country in the world – not withstanding the various cultural differences and interpretations of aikido that now abound. He is concurrently the Leader of the Way, the head of the business of Hombu, the ultimate authority for all gradings, President of the International Aikido Federation and who knows what and he *cannot* retire...

I wouldn't want to be Doshu.

Recently, in Malaysia, I witnessed the next generation of the Ueshiba family hard at work. Ueshiba Mitsuteru, Waka Sensei, is still a young man. Though I first met him as a schoolboy, today he is every bit the young master that his title requires him to be. If his teaching, manner, bearing and personality are anything



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to go by we are very much in luck, because he is hard working, determined, wonderfully talented and lovely young man. He mixes easily, trains with everyone, has very clear technique, presents a splendid demeanour when dealing with government officials and is also every bit 'the Ambassador of Aikido' he was expected to be at last year's Combat Games in St Petersburg.

So I feel we should see this 50th anniversary celebration in terms of recognising and thanking not only Sugano Sensei and our fellow Australians, but also the many Japanese instructors around the world who have all played their part in directly or indirectly assisting us to become what we are. The most important are those of Sugano Sensei's generation, who left Japan and built new lives in foreign countries. Like Sensei, they lived among us and welcomed us as equals in pursuit of the ideals of Aikido. But we should also remember the Ueshiba family. Their commitment and effort towards the growth and evolution of Aikido have always been at the heart of its growth, providing a flag around which the broader Aikido family could rally.

And we were a not always an easy family. (Have you heard how many Aikido instructors it takes to screw in a light-bulb? It takes twelve. One to hold the bulb and at least eleven to say, "that's NOT how we do it in OUR dojo".)

Nonetheless, because of the inherent goodness of the art and the efforts of people around the world we are an international family; and a large part of our sense that we are a family at all is because of the presence of the Ueshiba family.

This year, at our celebration, let's remember Sugano Sensei with all our hearts. We'll be publishing, thinking and saying a lot about him - and no doubt thanking and congratulating each other too. But let's also say thank you to Sensei's generation, as well as the Ueshiba family, to whom they pledged their loyalty and with whom they worked to ensure that we are truly part of an international movement — which is perhaps the sort of human family united in aikido that OSensei dreamed of.



A Master, Mentor and Friend...
by Marie Petery



Some of the words that come to mind when I think of Sugano Sensei, include a master, a mentor and a friend.

A master is defined as someone who is eminently skilled in something... someone who has the ability or the power over a particular skill or discipline and someone whose teachings others accept to follow.

Mike and I commenced Aikido in Darwin, 1974, under Sensei Richard Barnes. During this period Sensei Richard would organize for Sensei to visit for intensive training sessions twice a year. This allowed Mike and me to have the opportunity to learn from Sensei the fundamental basics of Aikido and to develop a passion for this magnificent art. As the years progressed Mike and I travelled south for the Summer and Winter schools on a regular basis just for the opportunity and pleasure of training under the guidance of Sensei and enjoyed every opportunity that arose for Sensei to visit the Northern Territory.

Mentor: a wise or trusted adviser or influential senior supporter (dictionary.com).

Sugano Sensei has been a deeply influential person in my passion for Aikido. In the early days I always enjoyed the opportunity of training with Sensei during his visits to Darwin; however I never truly understood how extraordinary these opportunities were. My goal during this period was to get my black belt... a common aspiration for most novice Aikido students. I never imagined I would be still doing Aikido, two children and 30 odd years later!! Well I reached my goal of Shodan in 1981; my youngest daughter was just a baby on the side of the mat. I was half way through my grading and my child needed feeding. She was a newborn baby, and he stopped the grading to say: "Child needs... is hungry." And I fed Michelle, and I went back and finished my grading, and there were no qualms about his acceptance of where I was at that stage of my life. The way Sensei allowed females to train and their life to go alongside of their training was remarkable. This is something I will never forget.

Many years have passed and Mike and I are still teaching and training and continued to learn and grow from Sensei's teachings during the annual winter and summer training schools held interstate in addition to the visits made by Sensei to either Alice Springs or Darwin. During the social gatherings that these instructional camps provided allowed us to catch up with Sensei especially during the end of the camp celebrations when it was the privilege of myself and Felicia Birman to have the first dance with our Sensei.

When the 45th anniversary of Aikido in Australia came around, Sensei approached me with the honor of being the MC of the celebratory dinner. I spent the week leading up to the dinner nervous and stressed but Sensei had faith in me, which gave me the confidence to carry out my job to the best of my ability and it was an

extraordinary night.

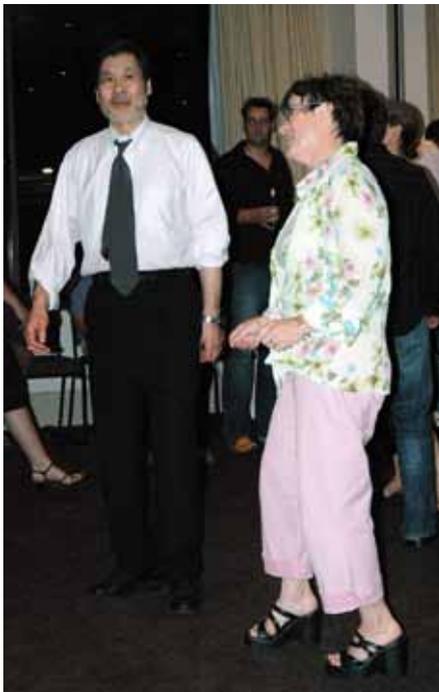
In 2008 I went to Japan for my first IAF Congress and was again offered the opportunity by Sensei to be part of the embu, but this time I was confident in my ability and didn't feel as anxious as I would have in the past. The experience was an incredible moment in my Aikido career and one in which I thoroughly enjoyed, in addition of giving me the opportunity to travel and enjoy the beauty of Japan.

Friend: a person attached to another by feelings of affection or personal regard (dictionary.com)... someone that you know, like and trust.

During those early years in Darwin when Sensei came to visit, Mike and I had the joy and privilege of offering our home for Sensei to stay. These visits formed a strong bond of friendship between our family and Sensei that both Mike and I and our girls feel honored to have had the pleasure of. With every summer and winter school that Mike and I attended our girls would come along with us, allowing us to reconnect with Sensei on a yearly basis. Over the years both girls have trained in Aikido and our eldest attended a number of aikido camps. In many ways Aikido has become an extension to our family and summer and winter school had always given us the opportunity to catch up with the 'Aikido Family'.

Of course Sensei was always first on my dance card, I miss him dearly.





A Sense of Obligation by Mat Aitken

For me, it started in a rustic old church converted into a dojo in Adelaide, South Australia. It was 1992 and after training in other martial arts I had found Aikido. I was looking for the most direct connection to the art, and through my Sensei's in Adelaide found a path to Sugano Shihan.

As my enthusiasm grew, I began travelling regularly within Australia to attend Sensei's national schools whenever I could, and the more I attended, the more I realised how special and how very lucky we were in Australia to have been blessed with this amazing teacher and master.

Then in early 2007, and for property and building management related work, I relocated countries to Dubai in the United Arab Emirates. Aikido had become a major part of my life and my first priority on arrival was to find a Dojo. After visiting a number, I quickly realised that Aikido in the Emirates was in its infancy and found much deviation from my personal perception of the path of true Aikido. To continue my studies and maintain my connection, I found myself travelling as often as I could to follow Sensei and the path of his senior students, this time on the international circuit to places including Malaysia, Belgium, Japan and of course back to Australia. Wherever I travelled I found there was a common thread that weaved and linked these countries together through Sensei's teachings, and everybody had a unique student/master relationship with him. Travelling to these different countries and cultures was like visiting extended family and being accepted without hesitation.

During one of these travels in 2008, I remember talking to Sensei about the direction of Aikido in the UAE, and it was from here that Sensei suggested I should start teaching in the UAE. I considered this cautiously at the beginning and with reluctance. I enjoyed training but teaching and cultivating the art were at a very different level! However through the passage of time, and with influence from students in Dubai, I realised that the UAE and the Dojo I was training in might benefit from the cultivation and direction I might provide as I began to feel an obligation to continue the teachings that I had been taught.

This obligation is evolving, now with four operating Dojos and the beginnings of an organisation set to expand. With support from both the Sugano Foundation in Australia and the Aikikai Hombu Dojo in Japan, we are working towards building a strong foundation and successful future for Aikido in the United Arab Emirates.

Domo arigato gozaimashita Sensei.

Early Days in Tasmania
by John Karas



My Aikido training has always been exclusively in Tasmania and in particular the Northern Part of the State. My earliest recollection of Aikido occurred at around 12 years of age, when I like many others began playing Judo at the local YMCA in Launceston. I can remember going to training one particular Saturday morning and watching 3 people doing some sort of strange movement with such freedom and grace that I sat transfixed for the entire class. It was many years after this initial encounter that my own Aikido training started at the Local Police & Citizens Youth Club. My Instructor at that time was Peter Yost Sensei, who happened to be one the three people that I had watched training at the YMCA years earlier.

Peter Yost was one of Sugano Shihan's original students and a very close friend. He along with his wife Lorna were the Genesis for Aikido in Tasmania and the only people that I can ever recall calling Sensei by his first name. At that time Sensei would travel from Sydney to Launceston at least once a year for a long weekend of training, and he always stayed with Peter and Lorna. Often students from Victoria would also travel across for training on that weekend, Tony Smibert, David Brown being the most notable.

Both Tony and David have had a long association with Peter and Lorna and aikido in Tasmania generally, and would often find themselves at the brunt of Peter's humour and were sometimes even given Marital Advice. At that time, for us Kyu Grades it was impressive to have anyone with a **Black Belt** come and train, and any visitor would be warmly welcomed. If anyone even

looked as though they had some minor Asian parentage they must therefore have heard of and studied Aikido and hence want to train.

The Tatami at the Police & Citizens youth club was rock hard and our training robust, what we lacked in finesse we made up for in enthusiasm, judo break falls and mat burns were common place. We wore our coloured belts with pride as we moved from one kyu level to another, re-dying our belts a new colour as we progressed. The numbers of grading techniques were a lot less then, with fewer if any variations, weapons training would mainly be jo and very little bokken. Gradings were undertaken when Sensei visited our home dojo, or at the annual summer school that more often than not were held in Victoria, although we had the occasional contact with Sensei, it was not uncommon when getting ready for a grading at a summer school to see someone doing a particular variation that we had never seen before... then trying to master that particular technique before our own grading, usually that afternoon or the next day. Summer schools were only morning classes, outside accommodation and not going for a full week. To see a Dan Grading (Shodan) was a special event and any Dan grade above, at that stage was rarely considered.

Aikido over the ensuing years progressed with new dojo being established in Hobart by Ken Trebillco, Deloraine with Tony Smibert, Devonport followed and



Launceston relocating many times to its present location. Student numbers have always been small and many have come and gone. Everyone that has trained over the years has made a contribution to aikido in the state and to bring us to where we are today. I often think more student numbers would be good, but then I believe we may lose the bond and closeness that is so much a part of Tasmanian aikido. Perhaps it is just something that is inherent in an island state and part of our DNA?

Before going overseas I remember Sensei saying "There is more to Aikido than what you see" or words to that effect. This certainly has relevance as far as I am concerned,

What I envisioned aikido to be in those early days and what I think now are Poles apart. I dare say it is inevitable that my ideas and thoughts will change as to what aikido is and will continue to be. This opportunity to take a moment to look back over the preceding years has been very cathartic. Realising the many areas my own training has changed and the way that others have changed beside me. The number of high level Yudansha, the number of dojos throughout the country, the number of instructors and students now training at those dojos. The high level of instruction and knowledge that is now so accessible, the vast number of visiting guest instructors and overseas visitors, all help add to a vast pool of knowledge and challenges for us all. To anyone that may be just starting Aikido, you have a marvellous opportunity and access to some great Instruction. Learn from those that are so readily available and are only too willing to pass on what they have learnt. There may seem to be many intangible concepts that need to be grasped, but have patience and continue with your training. I have made many friends through aikido and have lost some also, but I often recall those that have gone before me and have passed on their experience and knowledge so that I could progress as a student and person. My wife often tells me I am a more grounded person when I train, I hope that you are as well.



For those who are attending Sugano Sensei's 50th anniversary national school it is important to note the following policy regarding the taking of photos and videos.



IMPORTANT: Photography Policy

Assume filming/photography is **NOT** allowed unless an announcement is made before each class.

It is the overall policy of Aiki Kai Australia to promote Aikido and will endeavour to make filming possible at National Event classes, but this will be with the express permission of the instructor taking the class. We ask everyone to respect the wishes of an instructor if they prefer not to be filmed / photographed.

Similarly, it is the right of people to choose to not be photographed or filmed. If filming is allowed, an announcement will be made prior to the start of a class, so anyone not wishing to be filmed may withdraw.

Any damage to equipment is entirely at the photographers' risk.

Regardless of any point that might be considered to the contrary, individual instructors taking classes do not waive any Intellectual Property rights regarding the allowance of their image to be taken whilst instructing.

A complete policy document will be available at the Registration desk.

Consider the words 'photography and 'filming' to be interchangeable.

Advance notice...

The 12th IAF Congress is being held from September 26th till October 3rd in 2016 in Takasaki City (100 km north-west of Tokyo, home dojo of Toshiyuki Arai Sensei).

The new arena is just starting construction and as such there is no building there yet.

It is supposed to be completed by March 2016 so with the potential delay, the IAF has decided to have the Congress in late September 2016.

Takasaki City, as such is offering alternative locations in the event that the construction is not finished on time.

Aiki Kai Australia is planning a trip for those wishing to attend this event. More about this will be published as details become clear.

Reflecting on Hanan Janiv Shihan's relationship with Sugano Shihan

by Ruth Treyde and Guy Fripp

We first met Hanan Janiv Shihan at the Australian National University more than 30 years ago. Hanan Sensei had just moved from Sydney to Queanbeyan, just outside Canberra, and had been asked to take a Sunday class as our regular instructor was unable to be there. Hanan Sensei taught a variety of riyote tori kokyu nage that we had never seen before.

We were impressed with the enthusiasm and sheer physicality that he brought to the class. To us he embodied Aikido, teaching by demonstrating rather than explaining. There was no theory, you just had to be attentive to demonstrations, to feel what he was doing and experience the power of it. Like Sugano Shihan, Hanan Sensei let his aikido do the talking.

We discussed the class later with our regular instructor who expressed the opinion that "Hanan is an excellent aikidoka, it's such a pity that he is not teaching". At that point we decided to do something about the situation, contacting Hanan Sensei and asking if he would be willing to teach. Apparently Sugano Shihan had also reminded Hanan that he had a responsibility to teach. We did not realise at the time that Hanan Sensei had been training for nine years with Sugano Shihan in Sydney. There are few aikidoka in Australia who have had this opportunity.

Ruth Sensei located a suitable space for a dojo in South Canberra at the YMCA in Woden. The YMCA had foam mats with a plastic sheet stretched over the top. We trained on this for a while until the YMCA decided to support us by purchasing some used straw tatami from a judo group. Later, when we decided to buy modern tatami we looked at a number of ways of financing the purchase but Hanan

Sensei wanted the students who were training to make a commitment so we each personally purchased two tatami for our dojo. We have looked after our mats and are still training on them.

As a young man, Hanan Sensei trained in judo for many years and when living and studying in Germany he also began classes in Tang Soo Do. Hanan Sensei was a combatant in the Six Day War and later became an officer in the IDF.

While in Sydney Hanan Sensei watched a class taught by Sugano Shihan. Sugano Shihan asked him if he wanted to train in the class. Hanan Sensei was so captivated with the art and the teacher that he started straight away. "Aikido found me", he says. After training for a while in Sydney he found himself carrying Sugano Shihan's bags and accompanying him as otomo.

Later at National Summer and Winter schools we would see Hanan Sensei being attentive to Sugano Shihan's needs but we never saw him asking questions as many other senior students did. Years later at a summer school, Sugano Shihan explained that we should not be asking questions.

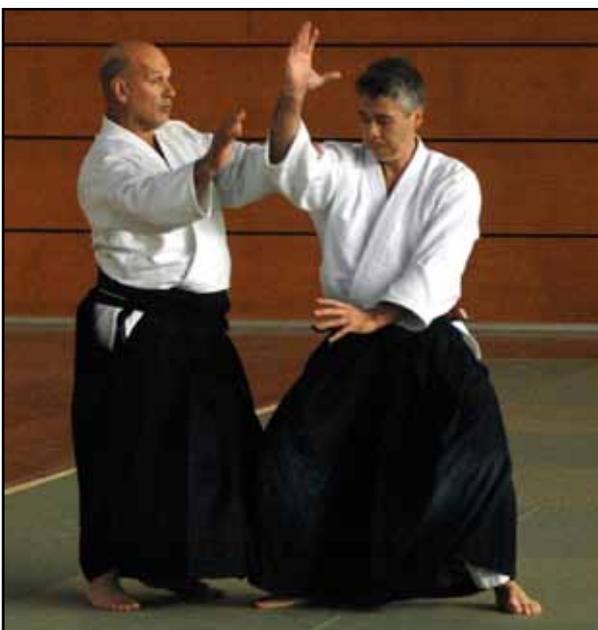
Guy Sensei recalls having to watch an entire summer school at Preston due to injury. It seemed to him that whenever Sugano Shihan demonstrated a technique there would be as many variations as there were students once training began. Hanan Sensei's movement seemed to him to be closest to Sugano Shihan's demonstration.

Hanan Sensei had a very respectful, close and caring relationship with Sugano Shihan and developed a deep understanding of Aikido. Sugano Shihan was both teacher and dear friend. Hanan Sensei still carries with him a precious card, given to him in 2003 by Sugano Shihan thanking him for his personal friendship.

Hanan Sensei recognised his role as a teacher and his responsibility to the organisation Sugano Shihan founded here in Australia. We recall Hanan Sensei telling us that he had been given a place in the Australian Aiki Kai Technical and Teaching Committee. He was very pleased as he felt that there were aspects of Sugano Shihan's teaching that he had a responsibility to, and was uniquely placed to represent.

Hanan Sensei's teaching mirrored his relationship with Sugano Shihan and reflected Sugano Shihan's teaching. He embodied the concept that Aikido is not just training, like at a gym, but that it is a way of life and a lifetime commitment.

Hanan Sensei was interested in you as a person and in seeing you grow. Training was very physical and the locks, throws and falls quite emphatic. Despite this neither of us



ever experienced an injury due to Hanan Sensei. He was always aware of a student's limits and could take the student to and just past that limit without causing an injury. Hanan Sensei demanded commitment from his students, at one stage he had us jump from the mezzanine level above the dojo, break falling onto crash mats. Attacks had to be delivered with intent and focus, not anticipating or pre-empting the technique that was about to be applied. He emphasized the role of uke in training, insisting that taking ukemi was just as important as taking the nage role. Good ukemi allowed you to feel the technique and study it from another perspective.

Drawing on his experiences with Sugano Shihan's own mountain and out door training, Hanan Sensei led many beach training weekends with sunrise meditation on the pristine beaches of the far south coast of NSW, capturing enemy strategic rock formations, wading through estuaries and scaling headlands, with a shared meal that night cooked over coals under the milky way. He taught the joy of relating to people, living in the moment and appreciating the wonders of the outdoors. We also learnt how devastating an ikkyo pin can be in knee deep water

Hanan Sensei introduced a social aspect to training. We would go out for drinks after training, go to Uriarra Crossing on the Murrumbidgee for a bbq, help pick grapes at his house and share a meal. From these activities and others we learnt that the sensei is always the sensei, it is not just in the dojo and that you need to maintain awareness and attentiveness.

Discussions with Hanan Sensei after training were almost never about technical aspects of Aikido. We learnt that such discussions were less about exchange of information and points of view and more about developing a relationship and empathy. It was not so much the words that were important, more the feeling behind the words and the attitudes that they reflected.

Training did not stop when you bowed off the mat. It

influenced how you interacted with people and how you responded to the ups and downs of life. Hanan Sensei's own battles with cancer and his attitude to life reflected his understanding of Aikido and the importance of living in the moment. This was what focus in training was all about. We remember him announcing at the end of one class that he had been diagnosed with cancer. For the next few months he would arrive at class immediately after chemotherapy sessions. Training was not affected in any way. The message we received was that nothing is more important than the class. Throughout this difficult time he remained positive and treated the cancer as a challenge to be overcome.

Hanan Sensei's role of teacher and ACT Area Representative drew on his understanding of the personal relationship he had with Sugano Shihan. Hanan Sensei encouraged his senior students to go beyond their physical training and not only teach but give something back to the organisation.

Both Guy Sensei and Ruth Sensei taught aikido for many years at ANU, Ruth being the first woman Aikido black belt to teach there, Guy is still the ACT Assistant Area Representative and Ruth was National Secretary for quite a few years as well as a long serving Aikido Club president at ANU.

Hanan Sensei regards Aikido training as a means of developing strength of character. Like Sugano Shihan, Hanan Sensei let his aikido do the talking. Technical proficiency was not an end in itself but a result of overcoming the challenges of training and especially the demands of receiving. Hanan Sensei cares deeply about his students, and continues to push them out of their comfort zones to enhance and stretch their understanding of Aikido both technically and spiritually.



Hanami Geiko — a newcomer's insight into Aikido...
by David Claridge



A newcomer's insight into Aikido, and the 2014 October 10th - 12th annual Hanami Geiko event in Northern Tasmania.

I have been a Tasmanian all of my life.

Recently however, I returned from a two year working stint in Japan. In Japan I was fortunate enough to be invited to join in with the local Aiki-jutsu club. At first I didn't know what to expect, my new friend Jamie had been studying it in Otaru, Hokkaido for thirteen years and was very passionate about it. I decided to go and check it out.

One cold Hokkaido evening I walked to the local gym in Otaru and found the somewhat hidden dojo downstairs. Next door to the kendo class I sat on a mat and watched in awe as dozens of people in white gi and blue or black hakama engaged in a scary but awesome drill which I would later learn to be a kote-gaeshi while there was violent shouting from next door (kendo).

After that night I knew that Aiki-jutsu was something I wanted to not only do but learn about. About a year later and a couple of gradings when my work contract expired I looked into doing something similar back in Australia. To my surprise I discovered Aiki Kai Australia Aikido and a few days after I returned to Australia I was on the mats at a different dojo in Launceston, Tasmania. Sure, going from Daitoryu (the great Eastern way) Aiki-jutsu to Aiki Kai Aikido was a bit of a culture shock but I soon learned similarities between the two styles – Aiki Kai though doesn't focus so much on finishing blows so I have had to learn to stop doing it and potentially scaring my Uke.

After a couple of quick months I was eager to participate in a local event, Hanami Geiko. A week after cherry blossoms were seen in the Meander area I drove out to a very quiet area and had to follow others as I wasn't sure where it was. I reached a property hidden amongst neighbouring paddocks with a smaller building adjacent. Questioning whether I was at the right place I spotted someone in the distance walking along in gi and hakama. I had found Tenchi Farm. To my surprise, Tenchi Farm has a proper Aikido Dojo constructed in a quiet area with a view of the mountains and serene feel to it. The owners and builders, Martin Bratzel and his wife Bodhi McSweeney were very inviting people and renowned masters in Aikido.

I sat on the mat in seiza, able to see the framed picture of O-sensei and waited patiently as the head sensei who I later found out to be the President of Aiki Kai Australia Tony Smibert, 7th Dan and Shihan came onto the mat to teach the lesson. After an intense first lesson on Friday night followed by my first (chanting outside) we changed out of our gi and engaged in conversation as people. I would soon meet others who also

shared my new passion for Aikido from other parts of the state as well as other sensei, John Rockstrom Sensei from Victoria, Andrew Dziedzic Sensei from NSW, and of course the Sensei who teach at my dojo in Launceston, John Karas Sensei, and Peter Henley Sensei.

Awaking to the gentle sounds of local birds I felt refreshed and ready for more aikido. Our first session on the Saturday involved Jo practice on the grass, not only focussing on our Uke but dodging wallaby droppings and jack jumpers. I failed at avoiding the jack jumpers and jumped about a foot into the air before receiving an already moving Jo into my abdomen. With bruises already showing on my arms I still participated in the numerous lessons by the esteemed sensei and was shown core techniques where there is always room for improvement and different ways of approach. The Sensei offered their unique insight and teachings which came directly from Sugano Shihan who the new people to Aiki Kai Australia will never have the honour of meeting in person. Doing something such as shiho-nage which I have now done many times but found the uke resisting as they wanted me to try again and again to get it right.

I had never trained so much in so little time, by Sunday I was nursing a sore knee and wrists but sat in seiza on the mat for one final groups of lessons.

Following the last lesson and clean-up of the dojo on Sunday we partook in a sushi and saké: Hanami without the cherry blossoms. What I find interesting about the people who do aikido is also that they have, like me, an interest in Japan and Japanese culture. Many having visited Japan at some stage, enjoy making Japanese dishes and even dressing up as a sushi chef before entering the kitchen.

I want to personally thank all of the Sensei and participants who took part in Hanami Geiko over the three days and I would especially like to thank Martin and Bodhi for their tireless efforts to provide us with an amazing dojo and location to partake in Aikido with. I hope that I can enjoy many more experiences like this in the future and further my understanding and development of aikido.





Awareness, Attention, Focus, and something else...

by John Rockstrom

On a recent trip to Europe Tony Smibert Shihan discovered in guest book for a Belgium dojo an entry made by Sugano Shihan back in 2009 which read “Do not forget Spirit of Aikido, without that there is no Aikido.”

In this article I’m referring to a very narrow interpretation of the term ‘Spirit’, as I have no way of knowing exactly what Sensei meant when he wrote those words.

I’ve just come back from training at Hanami Geiko, held in beautiful Tenchi Dojo, which is nestled on the hillsides just outside Deloraine, in Tasmania. Hanami Geiko is always wonderful training, it’s very earnest study in a small group of 25 -30 people, with great social camaraderie at the end of the training sessions. In the sessions themselves this year a number of instructors touched upon **Awareness, Attention and Focus**. This is the concept of being totally aware of your surroundings, such as being the dojo, who’s there, the manners and mores of that particular dojo etc. Paying close attention to each instructor, what they are saying and what they are showing. The final point is to focus specifically on each of the points raised, to train to the best of your ability what was demonstrated and discussed by the instructor.

This is a basic concept in not only our training but most other martial forms, it was great to be reminded about it and to take it on board again. How easily we forget these things! With so much happening in a class it’s often hard to pay attention to everything and focus on everything and only after you have practised for a long while does some of the ‘fog’ disappear and specific points become clearer.

But they then they raised the issue of seeing those things that cannot be seen! Whoa, we are getting into some deep stuff now, it’s hard enough to take in everything you can see let alone see things you can’t see! Sounds all a bit surreal doesn’t it?

Way back in 1645 Miyamoto Musashi wrote in his book of Five Elements (often called Five Rings) a list of nine aspects of which you need to be aware to master his training; number seven being “Perceive that which cannot be seen with the eye”. This is a very old concept that has been endlessly repeated down the centuries and is still active and just as relevant today. Sugano Sensei often raised this point by talking about the feeling of a technique rather than the physi-

continued on page 16 and 17.....

From Hombu to Tassie

by Martin Bratzel



The story of Tenchi farm mountain Dojo

Part one: Japan

Walking onto the mat with 24 years of age not attracted to mainstream society or material temptations I felt the spark and knew with great certainty I had found something. Aikido had become my path and I soon went to the Aiki-kai Hombu Dojo in Tokyo as a young, enthusiastic 4th kyu. I had no contacts, no recommendations and not a lot of money but experience in travelling for several years through Asia as a Hippie searching for truth and good Hashish. Japan was organized and clean and very different from India where squatting Sadhus in the Himalayas or at the Ganges seemed to be patiently waiting for enlightenment to strike. India was about being, Tokyo while similarly crowded was about doing: no one waited, everybody appeared busy, motivated and full of purpose.

What an opportunity and privilege it was to train with the old Masters and their students. Doshu Kishomaru, Osawa senior, Tada, Okumura, Arikawa, Yamaguchi, Watanabe and some younger ones like Endo, Seki, Yasuno, Myamoto, Osawa junior and others. I trained once or twice a day, 6 days a week and it slowly dawned on me that I was a total beginner.

Through the hostel I stayed in the “Miki House” I got valuable contacts including my first jobs. I found work as an extra in a Japanese war movie called “the harp of Burma” and in various TV shows. The irony of a German wearing a British uniform alongside French and Israeli travellers did not get lost on me and I really appreciated this symbolic reconciliatory experience. A great job followed by work as a foreign English language teacher for children. Language teaching, both German and English in a variety of jobs remained my work during the 3 and a half years I stayed there. In order to get some income during a lull period I pretended to be from Ireland and therefore a native speaker because that was what all the language schools required. I said I had studied in the university of Heidelberg Germany, which was equally untrue but was a desperate attempt to at least partially explain my strong German accent. Once I started the story I could not go back and in one of my part time jobs it continued during my whole stay and kept putting me into embarrassing situations when real native speakers showed up and were introduced to me and stunned expressions appeared on their faces as soon as I opened my mouth.

Travelling from my hostel to Hombu Dojo took a while and I looked for motorized transport. Israeli friends did up mopeds and sold them. They went around the neighborhood looking for unused vehicles. When they saw one at a house

they knocked on the door and asked if they could have it. Space in Tokyo is precious; the thing is not being used and does not run anyway so they often said yes. They put a new spark plug in and sold it cheaply to me and I cruised to the Dojo with it, enjoying my newly found freedom and naively never even thinking about helmet or driver's license until I was picked up by the police and made to come with an interpreter to see the inspector for my just punishment. An American Aikido friend came along to translate and got the full force of the inspector's outrage about the foreigners not respecting Japanese laws. The policeman was obviously not used to speaking through an interpreter and did not seem to realize that I was the sole culprit not the clean cut, law abiding American from Wisconsin who later vehemently swore he would never come to the police with me again. I got a license, upgraded my transport to a scooter that was more reliable and eventually a fast motorbike and raced through Tokyo like there was no tomorrow without having to worry about parking, trains or traffic jams. It also allowed me to often visit parks and gardens in my free time in particular the beautifully landscaped Shinjuku Gyoen National Garden, or the green expanse of Meiji Jingu behind the famous Yasukuni Shrine and relax from the hustle and bustle of the crowded metropolis.

After several moves I managed to get a small apartment just around the corner from the Dojo which made going to training very convenient. The 8a.m. - 9a.m. class became my regular one plus another one if my work schedule allowed.

Trainings in Hombu were 60 minutes usually with the same partner. The hour had a constant flow and focus with not a lot of demonstration or explanation by the teacher with no drifting off or socializing whatsoever except for the very old students who took a breather by pretending to adjust their hakama or explaining some finer points to their receptive younger partners. In the humidity of the Tokyo Summer my Gi was sweat soaked after minutes and I often thought I was going to pass out which never happened but weighing myself in the change room before and after class I remember losing 2 kg in a single lesson. Eventually a 5th Dan who as young man had still trained with O'Sensei took me un-

der his wings and we often trained another half hour after class. Remarkably in two years he never once commented or improved my technique and only occasionally laughed out loud and stopped me when I was being too stiff and tensed up. Without being able to properly talk to him because my Japanese was never got that good – I felt I had to work on my English- there was nevertheless a warmth and closeness between us that for me embodies an important part of the Spirit of Aikido beyond language, race or religion.

The years passed, I did my Shodan , found my place on the mat and enjoyed the social scene in particular among the expat Aikido community from many different countries. I met Jikou Sugano and Janina there and almost ran her over once with my bicycle as she recently reminded me.

I was friendly with a Canadian called Bill who was born in Japan his parents being missionary there and who I slowly discovered in spite of his European appearance was more Japanese than western and seemed to struggle with his identity. Once we wanted to go out on my bike but only had one helmet. Bill was not worried and tied a plastic bag around his head, which greatly amused him. A blind person could see it was not a helmet but a plastic bag my passenger was wearing but as I later reflected on it that was not the point. By wearing a symbolic helmet he made a statement saying something like I know the rules, I am not a rebel, I should wear a helmet but I haven't got one. Sumimasen, so sorry! In him and in many other foreigners who stayed in Japan for a long time I saw the original attraction for the exoticness of the culture turn into its opposite I saw myself changing along those lines and I noticed I often preferred MacDonal'd's to the cheap sushi trains. I started to feel crowded by regulations and predictability, missed spontaneity and freedom of expression as well as starting to develop a fear of earthquakes. I knew then the time to make a move was getting closer and decided to leave after reaching Nidan level. In the second half of my stay, I met Leah there, an Australian who became my first wife and the idea was borne to go to Australia to buy some land and start a Dojo after living in Germany for a year. Now the time seemed to be right.

Approaching my Nidan test was a stressful experience with massive self doubts. On the morning before the test I decided to go for a walk to calm my nerves which did not work at all because every time I turned a corner in the narrow streets of Waka-matsu cho, a group of policemen were walking right towards me. Unbeknown to me an unexploded bomb had been found in the rubbish bin of a children's playground. In a bid to reassure the population the government had thrown the police out in full force but it did nothing to make me feel any better. I shivered all the way to the mat until I saw Seki Sensei being on the grading panel and I relaxed because I attended all his classes. He knew me and used me as uke sometimes and I felt safe with him.

The gradings were tough on the knees with sitting in seiza for close to two hours. At that time a wave of black African students had arrived in Hombu. In order to legally stay and semi legally work foreigners usually went to a Japanese language school to get a cultural visa. The word had spread that Aikido also qualified for a cultural visa and was also cheaper than a language school. I could relate to their struggle for sur-

vival and I loved the color they brought into the dojo in more sense than one and that day they were probably as nervous as I was. One of them even forgot to take his sunglasses off before stepping on the mat. This was their first ceremonial occasion in form of the grading on the advanced level of the Dojo. One of them who got up as uke and started attacking must have got a cramp and fell over dramatically only to get up immediately to attack again and fall again. Determination, willpower and true Samurai spirit seem to take over and he continued to frantically attack and fall over again and again. He seemed to be in some sort of trance oblivious to the bewilderment he created. It became clear he was not going to stop and Seki Sensei tried to get him to sit down. Not understanding Japanese, obviously he had not gone to a language school; he continued to drag his leg to the next attack only to fall over again and again. Seki called for a translator and a mature age beginner with Middle Eastern appearance felt his time had come and offered assistance. But instead of walking over to the traumatized African who by then was dangerously close to the tokonoma he chose to knee walk all across the mat. He was throwing his overweight body from one side to the other and moving forward in spectacular fashion making up for lack of skill with energy and enthusiasm, clearly reveling in his moment of glory and stealing the limelight of the young African before the situation came to a successful conclusion and calm and serenity returned. The rest of the grading certainly was an anti climax but I do remember Okumura Sensei, the senior Shihan, singling out the high quality of the Nidan test. I gave myself a rare pat on the back before I fell off the bike soon after and hurt my knee and my training did stop exactly at the anticipated time unfortunately for



the wrong reason.

We invited our Aikido friends to a farewell picnic at a park near by if the weather was nice. It was an awful day but we thought we better go anyway just in case someone showed up. No one was there when we got there except for some English friends. Of course: a lovely day for a picnic, they said. Eventually the weather cleared and more and more friends came: There were no speeches and no farewells but a group of Aikido friends naturally and harmoniously enjoying each others' company aware of a belonging and connectedness that is universal and ongoing.

I look back to a wonderful phase in my life with gratefulness in my heart for exciting experiences and all those wonderful people I met — grateful to the spirit of Aikido for a journey that gives me a direction and strengthens my belief in the possibility of a life of peace, love and harmony with myself and the rest of the Universe.



Training during last year's Hanmi Geiko at Tenchi Farm Mountain Dojo



...continued from page 13.]

calness of it. I've certainly rambled on in the past about him using romantic or poetic expressions to describe how it *feels* when you are caught up in a technique, either as the giver (nage) or the receiver (uke). To my memory, he rarely focussed on just the physical nature of any movement.

During the Hanami Geiko Smibert Shihan reminded us of one of the most commonly used poetic expressions, the wave. If at this point you're thinking, 'Yes, this is all very well and good but I can't remember Ikkyo from Nikkyo don't worry about fancy, shmancy stuff that I can't even see!' You might want to pause for a moment.

It's these points, that aren't immediately obvious, that make Aikido what it is and if you start to get a feel for them, the Aikido you practise might become quite a bit easier. As Smibert Sensei explained when doing Shomenuchi ikkyo in this context, it looks as though you grab the attacking arm, push it forwards, thereby forcing your partner to bend backwards and ultimately push their shoulder to the ground. Doing it this way takes quite a bit of physical effort, and you're always clashing and banging against their arm, it never really seems right. I should know, I did it for many years!

It's in this context that I refer to the 'spirit' of the movement, not just physical aspects of the movement.

He reminded us of 'the wave' where, when standing in the ocean as a wave comes through you can stand against it but without pause it picks you up bodily and moves you further towards the beach. You are simply carried to the new location as part of the wave's progress, it has no thought of transporting you or making you do something that is against your wishes, it is just moving forward.

If we use just our eyes when watching a demonstration of techniques we mostly see the physical parts and don't recognise the hidden motivations that are integral to each movement. In the case of Shomenuchi ikkyo, the timing is imperative that your leading hand rises as your partner's hand does and you move your whole body forward (like the wave) as you come in contact with their arm your energy is still leading forward to carry them to the beach (not to push them down). Now your body is moving in behind behind the extension of your arm your partner is swept up with the whole momentum and carried along with you, they lose balance as the wave washes over them in its progress to the beach.

When done with this thought in mind you are no longer in conflict with your partner, no longer trying to push them over or force them to do something against their will, now they are travelling companions caught up in your movement. To emphasise this point of not trying to beat someone or force them we often used to watch Sensei's face as he moved, it was relaxed and serene. He was in complete harmony with his uke's timing, he was just on a journey and they were on a journey with him and therefore, there was no strain. We always felt as if we had jumped aboard a fast moving train rather than a bulldozer had ploughed into us. Have a look at his expression in this well used photograph, you'd think he was doing meditation and not an energetic physical action.



As Aikido students we come to train Aikido. The hard part is often letting go of our egos and not look at our partners as opponents, as someone to defeat. If we concentrate more on understanding how we should move, by creating a moment when both people are moving in the same direction and then continue to show the way by leading them in that direction, you may find Aikido both easier to do and understand. Now that you are both travelling along the same line you can choose to lead them, as opposed to pushing them, wherever you want. You have to think about this, you need to let go of the physical strength and try it. This is one way to look at the 'Spirit of Aikido', there are many others.

Another good example of this is Suwari waza kokyu ho, why is it the senior dans seem to do this with ease and the rest of us battle furiously to knock the person over? There must be more going on than the eye can take in. This is but one small example of 'perceiving that which cannot be seen'.

In weapons training, the five patterns for instance, where to move your feet and hands is only the beginning of understanding the nature of these movements. Correct ma-ai throughout the whole pattern, mutual timing, giving and receiving energy, control / relinquishing control / gaining control back - both in a physical and mental sense - are all aspects that take years of repetition to understand. Much of these things cannot easily be discerned by the eye, as it comes from inside you and how much you work with, and feel a close connection with, your partner.

Nothing underlies this point more than the use of atemi, striking someone, as described and utilised in Sensei's particular style of instruction. Other senior instructors around the world may have a different slant but as we here in Australia follow Sugano Sensei's method of teaching the use of atemi has a specific action, to cause a reaction. Classically, when you see a fist driven towards someone's face you naturally think they are just being punched, but in the nature of 'more than than the eye can see' we are often try-

ing elicit a response from our partner, getting them to react in a certain direction. Think of atemi as like a mini wave, not a hammer. Some of the most obvious uses of atemi can be to stop an uke from continuing to move forward or create a reaction backwards away from it. Even when we strike the ribs, Sensei described it not as percussion but rather a pin pricking balloon and causing uke to 'deflate', the consequence of this action leaves uke vulnerable for a second so nage can continue with the next part of the movement.

This is why it's so important for ukes to respond accordingly. If your uke is unfocussed (or untrained) and just ignores your atemi there will not be the same action/reaction movement that allows the next part of the technique to work seamlessly. You can often see ukes almost waving the atemi away with their hand because they know it's coming and can't be bothered doing any more than that. Or, even worse, they think they have successfully blocked the punch and there is no need to do any more. This is a clear indication of not perceiving more than the eye can see. By all means protect your face in case of an accident but the response from uke is fundamental to nage really learning how the technique is performed. This is why ukes play such a dominant role in Aikido techniques, they are our teachers every time we do a movement, we rely on them receiving the movement to the utmost of their ability so we may study the movement in its entirety, not an abridged version. When ukes receive well, nage learns well.

In all techniques there is an automatic adjustment to the ken sen line, are we in omote or ura to the line of attack? Do we cross it many times, not at all, only once? This is a physical movement but often so subtle that you may not even be aware it's happening during your instructor's demonstration, but the understanding of where you should be in relation to the attack line can make techniques so much easier to perform, if you get it right.

The point to this whole article is a simple reminder to pay close attention to what your instructor is saying as well as doing. Keep an open mind, look for the nuances and be prepared to see more than what is immediately in front of you. When you watch your instructor doing Aikido always try and take in more than just the obvious physical aspects, you never know what you might discover! What you think you see, is often times not what's happening at all.

As Sensei said, "Do not forget the Spirit of Aikido, without the Spirit there is no Aikido." In strenuously training the technique, we learn the spirit, when we understand the spirit the physical form is able to be forgotten.

*Please remember I'm applying a very narrow focus on the 'Spirit of Aikido' for this article, it is a much broader concept than what's been illustrated here. Sensei's actual entry will be visible at the entrance to the dojo at the 50th Anniversary Summer School.

Eri likes Misogi
by Eri Atkinson

Misogi 2014 was conducted at Perry's Lookdown in the Blue Mountains National Park on the 2nd and 3rd of August. This was my 2nd Misogi training experience and I'd like to share it with you.

It was a windy Saturday morning with a westerly blowing and there was a report of snow at the Blue Mountains. I contacted Austin James to confirm and – yes – misogi was still on. After about 5km of unsealed narrow road and just starting to wonder whether I was on the right path, I arrived.

Sensei Andrew who took Misogi, Grant, Ben and Tristan (from Western Australia!) were already there and a funny thing - there was a push bike parked in the car park. It turned out Ben had caught a train and ridden his bike from Blackheath station to Perry's Look down! What determination is that!

Finally Greg, Hiroko, Jikou, Aiden and Felicity turned up, making a total of 10 of us. We were ready to start.

Sensei Andrew explained what we do in Misogi training - it is a purification and extreme challenge for yourself in the extreme weather. We don't talk during training and eat only supplied supper but you may drink water.

At first we did some Taijutsu, and then moved on to Jo and Bokken work. One of the Bokken exercises was really interesting. I had never felt this feeling before in any of Aikido training. We normally practice with a single partner, but this was all ten of us who became one.

It felt similar to when you play team sport and everyone's focus is the same. What we did was nine of us making circle and put one person in the middle. Everyone cut into this centre person at the same time to get some rhythm going. As everyone was cutting into the middle, the middle person responds. All that is left was everyone's kissaki in one centre point. After a while, I started to feel a bond and we became one unit instead of individuals. Makes you realize just how powerful everyone's energy can be.

Then we walked down to the lookout to do some breathing exercise facing to Mt Banks where we normally do mountain training. After the physical training, we came back to the camping area and we sat in circle and did Kotodama exercises.

We concluded our daytime training and moved on to preparing supper. Felicity, Hiroko and myself were in charge of cooking and Tristan was in charge of the fire.

We didn't have proper the equipment to prepare, but thanks to Grant who brought out his special Kukri (a traditional utility knife of Nepalese) to cut sweet potatoes and Greg cutting hard sweet potatoes on the concrete picnic table without damaging the blade.

We set up sleeping gear before it got dark and after sunset.

When supper was ready, Sensei Andrew declared the dojo open and explained the process.

I don't know how long we meditated for but it certainly felt like we sat for long time (with breaks between of course).

Sleep was my biggest challenge. From last experience, I thought I was all prepared, but you can never assume what Mother Nature does. It was a freezing cold night and couldn't get to sleep for a long time. But I could hear people snoring here and there. Amazing!

In the morning, Sensei Andrew woke everyone and soon we were off to Anvil Rock lookout for sunrise meditation.

Sunrise meditation was the coldest moment I felt during this entire mountain training. It was dark, cold and windy. We did Funakogi without Gi top before sunrise meditation. When the sun rose, it was a very joyful moment and everything around me came back to life.

This was the end of Misogi mountain training.

Everyone left mountain happy — all refreshed and hoping to survive in our modern, sophisticated world till next Misogi.

What I learnt from misogi is that once you commit to do something, don't think about it, just DO it. The satisfaction you gain from it is great. This is a very basic idea, but it is difficult to do because of our lifestyle these days is so busy. It is often too easy to push your way ahead without seeing the possibility of changing yourself.

Well, this is just me, how I felt and what I experienced this time. This could be different next time. So I suggest everyone should try it once and see what you discover!



Back Row: Greg Tonowitz, Ben Lipmeier, Tristan Derham
Middle row: Eri Atkinson, felicity Peters, Andrew Dziedzic. Jikou Sugano, Aiden Sugano, and kneeling in front Grant McGuinness.

**Promotions at the July
2014
Winter School**

Shodan:

Chris Bligh	QLD
Jeremy Bray	NSW
Peta James	NT
Luke Hope	VIC
Geoff Nant	NSW
Ying Wan Yap	VIC

Nidan:

David Davenport	VIC
Richard Nicholas	Vic
Vivian Revitt	NSW
Timothy Richards	VIC

Sandan:

Chris Hutchinson	NSW
Scott Seymour	ACT



This is the big event you don't want to miss.

Have a look at the next few pages to see the special guests who are going to be there. It is expected there will be more than 400 people participating so please don't be left out.

Log onto the national website for all the details.

Honoured Guest



Ueshiba Moriteru Doshu

Aiki Kai Australia Patron



Yamada Shihan 8th Dan US

This 50th Anniversary year of Aiki Kai Australia celebrates the wonderful legacy left for us by Seiichi Sugano Shihan 8th Dan.

Each of these very special guests will be celebrating with us and through their teaching and training during this national school will give every one who attends an opportunity to learn and improve through hands on experience.

So if you are a lower rank do not be shy to approach these senior teachers when they are on the mat and training in another teacher's class. They will be only too happy to assist and to train with you.

It will be a unique opportunity which will be unlikely to occur again for a long time.

Please make the best of it, while at the same time making them feel welcome.

Editor:

From around the World



Takase Shihan 7th Dan NZ



Konigsberg Shihan 7th Dan US



Evenas Shihan 7th Dan SE



Zappeij Sensei 7th Dan NL



Takayasu Sensei 7th Dan AU



Lee Shihan 6th Dan SG



van Theigham Shihan 6th Dan BE



Belhassane Shihan 6th Dan BE



Pennewaert Sensei 6th Dan US

From Aiki Kai Australia



Smibert Shihan 7th Dan



Botterill shihan 7th Dan



Janiv Shihan 7th Dan

Plus senior Aiki Kai Australia teachers...

REMEMBERING SENSEI: the book and the film.

This year, in connection with our 50th Anniversary celebrations, Aiki Kai Australia and the Sugano Foundation are proud to launch not only a book but also a documentary, both focussed on the heritage of Sugano Shihan as seen through the eyes of his students.

As many will know, West Australian film-maker Robert Castiglioni has been working on his *Remembering Sensei* documentary for over two years. Previewed and acclaimed at the recent Denmark Art Festival in WA and aimed at similar festivals over



Two very special guests: Doshu, Moriteru Ueshiba and Yoshimitsu Yamada Shihan with Louis Van Thiegham, another international guest as uke.

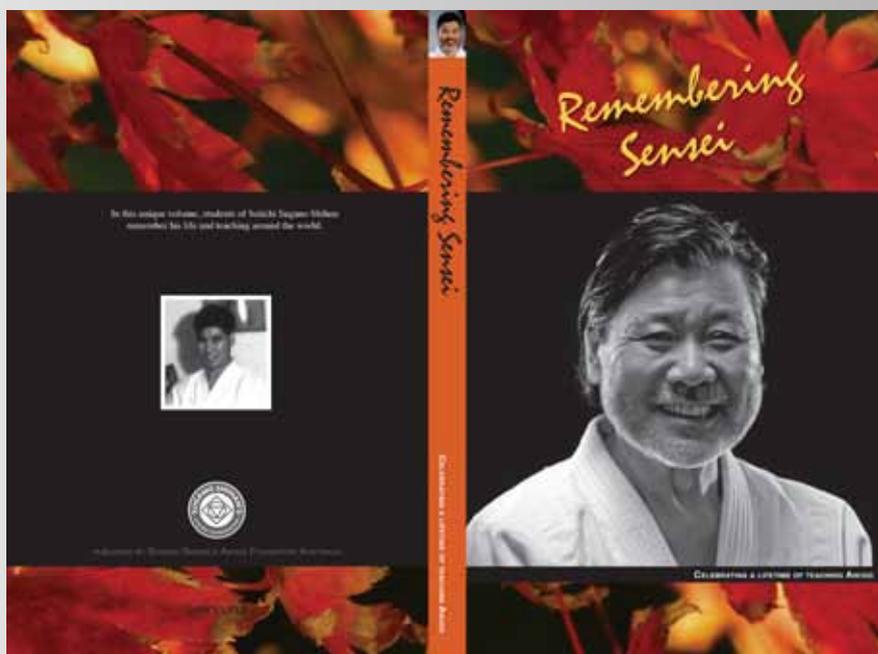


Sugano Sensei was a unique teacher and friend to many around the world... seen here with Tony Smibert and John Rockstrom in a photo from the new book.

the next 12 months, Robert also hopes to secure it a public broadcast showing on national television before we release it to DVD and the web. *Remembering Sensei* the book, edited by Andrew Dziejczak and John Litchen and also funded by the Sugano Foundation, takes an international perspective, with wonderful recollections of some of the many people world-wide, whose lives were touched by Sugano Sensei.

At least two more books are being planned by the Foundation for next year: the first, as an outcome of this year's important *Women in Aikido* forum, and the second again drawing on the thoughts and recollections of Sugano Sensei's students from many countries about his now very famous *Aikido Moral Code*.

Finally, and probably most important is a proposal to consider publishing *Sugano Sensei in His own Words*, which would bring together his many published interviews and illustrated with wonderful photos. This hard-cover publication would be available to order and purchase online.





Suwari Waza with Doshu in Melbourne 2006
Nikkyo and kotegaeshi...next page Kokyunage
photography by John Lichen



Shihonage in New Zealand 2005





AIKI KAI AUSTRALIA

50TH ANNIVERSARY! AIKIDO SUMMER SCHOOL

19-24 JANUARY 2015

Honoured Guest:
Ueshiba Moriteru Doshu

MELBOURNE
AUSTRALIA



Aiki Kai Australia Patron:
Yamada Shihan 8th Dan

Special Guests:

Takase Shihan	7 th Dan
Konigsberg Shihan	7 th Dan
Evenas Shihan	7 th Dan
Takayasu Sensei	7 th Dan
Zappeij Sensei	7 th Dan
Lee Shihan	6 th Dan
van Theighem Shihan	6 th Dan
Belhassane Shihan	6 th Dan
Pennewaert Sensei	6 th Dan

From Australia:

Smibert Shihan	7 th Dan
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