



Aisatsu

James Nakayama Sensei
Chushinkan Dojo, Buena Park, CA

Greetings, fellow aikidoka. Welcome to Hikari, bringing light to the Aikido Association of America's Western Region. In this issue, we are asking our readers to write about one of the four principles of aikido, extending ki. I'm sure you will enjoy some of the enlightening responses we've received.

Recently, I have been asked about meditation and why we have it in our dojo. This is a valid question, since Osensei himself was not a Zen practitioner. For many, they wonder why we commonly see Zen meditation in aikido dojo.

Personally, I believe it is difficult for anyone to rise beyond a certain level in any martial art without some form of mind/spiritual training. Just as we must train the body with techniques, so must the mind be trained. But meditation is not an easy path for all. I know how easy it is to become

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Ki

This newsletter's sensei topic is "**extending ki**". This would include the Sensei's understanding of this concept, examples of the concept, and how they teach this concept to their students.

-The Editor

Ken MacBeth Sensei
Kenshinkan Dojo, Vista, CA

The basic principle of extension starts with your awareness, meaning that you extend your mind so that you are mentally, spiritually and physically at a higher level than everything around you.

Sometimes called a heightened state of awareness, this conscious level will allow you to be ready when a physical situation arises; you will be able to move, change and adapt to the situation.

The basics of extension are developed in the mind, but there are also physical mechanics that will allow you to have extension in the application of your art. The basic unbendable arm allows us to extend during our ukemi protecting the shoulder from collapse and injury to the shoulder.

This principle also teaches us to push with our arms and not pull, allowing no one to enter our center movement. When you pull, your extension is gone because of the bend you physically put in your arms, thus bringing extension back inward and losing your ability to lead your partner.

Just as in testing the unbendable arm for stability, you must also test by pulling and pushing on your own arms. Learning what this feels like will teach you that when your partner grabs, there is no change between your touch and theirs. The arm is extended with no anticipation, it is just there relaxed, strong, unbendable and immovable.

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Ki continued

Henry Oshiro Sensei
Orange County Aiki Kai, Santa Ana, CA

Extend ki is one of the principles that coordinate the mind and the body. By coordinating mind and body, one can attain the state of calmness and relaxation. To practice this principle, the mind focuses on extending the energy or ki from the one-point (located 2 to 3 inches below the navel) to a desired area. This can be taught in class by instructing the student to picture the one-point as a water pump with the water or energy circulating throughout the body. The mind then directs the water out through the arm, simulating a fireman's hose, sending the force to a distant point. Thus the student will be extending ki with the arm, relaxed and unbendable. I have found this metaphor to be a helpful visualization in understanding the extension of ki.

Beth Craig Sensei
Ramona Aikikai, Ramona, CA

Extension is taking a part of yourself and offering it to your training partner. With every grab, every kick, every punch, uke offers the energy to establish a connection with nage. Nage accepts the connection, guiding and controlling the energy offered. Combining their energy creates a connection that becomes visible. Extension is also moving through. It is nage's absolute faith that he or she can get to the place the technique needs to go. It is going through any barriers instead of to them. How do you teach it? One method I use to teach extension to children is to point to something far away. "Do you see that leaf? Pretend it's the most wonderful leaf in the world! You want it more than anything! Now reach for it!" Children, with their remarkable acceptance, simply reach out past themselves to try to grasp the faraway object. If they experience the feeling once, they recreate it very easily. Adults have more difficulty reaching out, perhaps because they are more skeptical. They assess and measure. "How far do I have to reach?" "Why would I want a leaf?" "Isn't that an awfully long way?" Adults, ya gotta love 'em. Giving adults a rational focal point seems to help them. For example, they can "reach" for a doorknob (as the instructor, you should ensure that the doorknob is out of reach). Adults seem to need a familiar reference, they can reach out for something that they would ordinarily want to reach. Otherwise, it's a difficult concept for them. There is one area where going through seems to make

sense to most adults: the kokyudosa pin. Adult students seem to quickly grasp that in order to hold uke down on the mat they must extend ki through uke. When this happens, posture and energy come together, and nage visibly extends through uke.

Extension, to me, is a reaching, a giving, a combining of energy that embodies one of the four basic principles of Aikido, but also a basic philosophy within the art.

Ron Sims Sensei
Jyushinkan Dojo, Logan, UT

To "Extend Ki," or extend energy, involves the integrated use of all five senses in being aware of the world and taking part in it. A common example is to watch athletes in the Olympics when they demonstrate peak performance in an alive and energized, yet fluid and relaxed manner. For the non-Olympian, an example of extending ki would involve driving down a street while you turn down the radio and put on the break to stop for a pedestrian while talking with a fellow passenger. Rather than panicking, when this is all done smoothly and is integrated in a continuous flow of energy with awareness, this behavior demonstrates the principle. In contrast to analyzing a technique or exercise with the thinking mind, we practice "Extending ki" in class through consciously energizing a technique and focusing on what we are doing with all of the senses.



SPORTS HEALTH CORNER

Steven Wasserman, R.N., D.C.
Chushinkan Dojo, Buena Park, California

What Can I Take to Help Repair My Injured Joints?

So you just had strenuous workout, did too many breakfalls, and just had another birthday last week! What can you do to help your joints repair and nurture them?

Researchers have identified several natural substances that keep joints healthy and comfortable and many are available as food supplements. One such supplement is glucosamine sulfate, an amino sugar. The body utilizes glucosamine to stimulate the process of cartilage renewal and helps make the synovial fluid in the joints thick and elastic. A deficiency of glucosamine can affect the reparative processes within tendons, ligaments, bones, synovial fluid, and cartilage, and specific tissue weakness will occur. Tissues in the joints become damaged when these lubricating synovial fluids become thin and watery. The normal cushioning is lost and consequently the bones and the cartilage will scrape each other inside the joint space resulting in joint destruction (osteoarthritis), pain, loss of movement and flexibility. Glucosamine Sulfate has been shown to exert a protective effect against joint destruction and is selectively used by joint tissue, exerting a powerful healing effect on an injured joint.

The usual dosage of glucoamine sulfate is 500 to 1500 mg per day and may take from one to six weeks to start working. Results will vary in each individual. Glucosamine is natural nutrient and is virtually free of side effects. Should you decide to try this supplement, you may want to consult with your doctor whether or not you are a good candidate for glucosamine. Other important recommendations: a). Don't stop prescribed medications without consulting with your doctor. b). Don't take these supplements if you are pregnant. c). If you have diabetes and decide to take glucoamine, which is an amino sugar, check your blood sugar levels more frequently. d). If you are taking blood-thinning medications, have your blood-clotting time checked more often. Until next time, keep training, eat, sleep and supplement well.....

Western Region News

Kenshinkan Dojo News

Ken MacBeth Sensei

The next meeting of the Hakamakai will be at Kenshinkan Dojo at 10:00 am on Sunday November 12, 2000. All Black and Brown Belt students are welcome. This will coincide with our 10th anniversary.

Orange County Aiki Kai News

Henry Oshiro Sensei

Shihan Fumio Toyoda Sensei will lead the Western States Instructor's Seminar on Friday, Saturday and Sunday December 8, 9, and 10, 2000 at OCAK.

On Saturday, January 20, 2001 at 10:00 A.M. will be the annual Harry Ishisaka Sensei's Memorial Workout. Everyone is welcome to join us.

Jyushinkan Dojo News

Ron Sims Sensei

Jyushinkan Dojo was requested by the Logan City Police Department to represent the martial arts of Logan for the fourth consecutive year in a demonstration at "National Night Out Against Crime" on August 1. We provided demonstrations by both the children's class and the adult class that included empty-hand techniques, weapons kata, and ukemi.

We are offering an Introduction to Aikido course at Utah State University during this fall semester. The course can be taken for credit as a physical education course or an adult enrichment course. Enrollment is 12 students.

James Nakayama Sensei will be leading an Aikido seminar in Utah, with Christine Dyer assisting, November 16 - 19, 2000. Nakayama Sensei will be at the Logan dojo on November 16 and 18, and in SLC on November 19.

Ganshinkan Dojo News

Veera Kasicharernvat Sensei

We will be having a seminar on November 16, 2000 with James Nakayama Sensei and on March 2- 4, 2001 Martin Katz Sensei will conduct a seminar.

discouraged with seemingly no progress from day to day. It can seem like a futile exercise.

We meditate. The days pass. The years pass. Still, we meditate. Most students will stop their meditation training within the first month. The determined ones will go several years. I wonder about those who have meditated for 10, 20 years or more. There are no apparent rewards. Why do they continue?

The years pass. It's been over 10 years for me now. Some days seem focused. Others, a futile attempt to hold the mind in rein. Still, there is no gain. If anything, a loss. I remember when I first started zazen, I thought I would gain knowledge. I would gain powers to separate me from the rest. What a joke! A great joke was played on me. Within the first year, I came to realize that rather than give, my meditation would take away. It took away my beliefs; it took away what I knew. It left me unsure of things I thought I knew. It left me afloat in a dark sea with no sight of land anywhere. If anything, I had to continue my meditations in hope of seeing land again. Years passed before dry land was sighted. At least I think it was dry land. At this time, I have no idea, but after being at sea for so long, you forget what dry land is like. It doesn't matter any more. One place takes the place of another. So I wonder, why are others still meditating?

Still, the years pass. Now, it's been over 20 years. It's still the same. Some days good, other days just like day one. I wonder, surely for others who have meditated for 20 years, something must have changed. Nobody will say though. So, I continue to meditate.

Have I learned anything? It's hard to say. Answers continue to change while somehow remaining the same. I've come to believe that the state of mind when things appear the clearest, is nothing special. Everyone has it. Whether they meditate or not, everyone has those moments – those moments of complete stillness; those moments of deafening silence. But, they do not happen all the time. Yes, from time to time, but not all the time. The moment when we step outside in the morning, and all of a sudden, we experience the cold morning with no thoughts of where we're going or what plans we had that day; just that moment when clarity is like the cold air against our face. Or something as simple as someone calling our name, and for just a second, our mind stops, expectant and quiet, waiting to see what happens next. That tiny moment in time when thoughts are gone and the state of being floods

over us, is the pearl that we seek. These moments are given freely, but they are far and few in between. Meditation is the realization that strings these pearls one after another into a long necklace. This necklace cannot be bought with money or words. Its realization is only through our daily practice of understanding.

Waste!

James Nakayama Sensei
Chushinkan Dojo, Buena Park, CA

Some of you who know my personal quirks know that I don't like to waste. Of course, I don't see this as being strange – this is just the way I was brought up. At work, I save used pieces of paper for scratch paper. My co-worker, who shares an adjoining cubicle, is Raul. Raul doesn't. Instead, he'll just get a writing tablet from the secretary. Very simple. *Is there any importance in a sheet of paper?* True, in the grand scheme of things, I don't know if anyone really cares whether a sheet of paper gets used twice or not. What I do know though, is that Zen teaches us not to waste. Is it the wasting/not wasting that's important? Maybe not. What is important, is that we put our minds to everything we do. To me, Zen people sometimes get too crazy; they feel dipping two ladles of water from a river is wasting, when one will do. One, two – water will always go back to where it came. Trees, on the other hand, may not. Like everything in the universe (except maybe, the universe itself), there is an eventual limit. Though we may not ever see the karma of waste, that doesn't mean it doesn't exist. Every action results in karma – a reaction; nothing spectacular perhaps, but still something. We all have to accept responsibility for our actions. Of course, it's possible to go overboard and try to over-analyze every action. Instead, we must be able to grasp the principle, apply it to each situation, and adhere to our conscience. This is what our training is. Awareness, the realization of action and reaction - karma. Karma doesn't have to be enlightening (though enlightenment exists there). It doesn't have to be mind shattering. It doesn't have to be deep. It exists, and that's all we have to know. It is real; it exists. A little awareness can go a long way.

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Patience!

James Nakayama Sensei
Chushinkan Dojo, Buena Park, CA

From time to time, most instructors will have a student who will ask, "When can I test?" This drives to the heart of training for many students. We all recognize that there are a multitude of reasons why people train in aikido. I think we all accept this. Underlying all the various motivations, one common issue that affects everyone is rank. Those among us who profess to be on a higher path will typically downplay any desire for status. Others claim rank as just a milestone, aiding them only as a reference in their growing understanding of aikido – nothing more.

I am not here to argue one way or another on this moot point. For myself, I do know that motivation will change constantly through one's training. In a sense, I believe all the reasons are good ones, as long as they keep us training. I believe wholeheartedly that, despite the reason, if we walk the aikido path daily, we will all eventually come to the same motivation. So, whatever the reason, as long as we train, I think it is a good one.

For those of us troubled by the attachment to rank, perhaps a reminder of our own sensei will keep things in perspective. Most of us in the martial arts are quite familiar with the stories of monks, applying for entry to a monastery, who were kept waiting at the door, sometimes for days, sometimes for weeks. Not only were they kept waiting, many were told to go away! Some were chased! Only those with determined hearts would remain doggedly at the gate, despite any discouragement from the resident monks. It was not only determination, but patience too. They patiently bided their time in meditation, taking one day at a time.

Toyoda Sensei has been at the gate for years. Ever since the late 1970s, Sensei has been a rokudan. He has been going patiently about his business as a pioneer of aikido, creating an organization known worldwide. Others, newcomers by comparison, who would have to struggle long and hard to accomplish like endeavors, have reached the same lofty rank of rokudan. Still, Sensei remains patiently at the gate. It's obvious that Hombu has exercised an extreme test of will and determination. Still, Sensei takes each day at a time, putting the test of time to good use. So for the rest of us, let's take heart that others have had to wait patiently also –

some to degrees unusually demanding.

Question and Answer

James Nakayama Sensei
Chushinkan Dojo, Buena Park, CA

Mr. Alan Okada from Ryushinkan Dojo had a question about the difference in control, when practicing weaponless techniques and that of techniques applied with the jo. He felt there were times when he had used the jo, that though it didn't feel as if he were throwing hard, apparently he was. "Do you have any tips that could help me out with control?"

The reason we have more control problems with the jo is that our connection with uke is more distant. In other words, with our weaponless techniques, we have a direct connection, skin to skin, so to speak. We can feel uke's balance better. With the jo, we are extending that connection with a piece of wood, sometimes even a foot or two between uke and nage. But that is the only difference. In all techniques, with or without weapons, any significant amount of energy should be applied only to the point where uke's balance is broken. This should be emphasized – ONLY to the point where uke's balance is broken. The throw itself, the application of the technique, should be effortless. If we have truly taken uke's balance properly, then the application will truly be effortless. Gravity will do 98% of the work. When we have not done a proper job of taking uke's balance, we will feel the need to use force during the application – and this we should always try to avoid. Of course, this principle is much easier to understand when we have a direct contact with uke. When a jo comes between us, breaking uke's balance may be more difficult, or the degree of unbalance may be harder to realize. Nevertheless, if we take the time to break uke's balance properly when setting up a technique – with or without a weapon – the throw should not require a lot of strength; therefore, we should not be throwing uke out of control. Understanding this principle can take miles off along our path to understanding aikido.

腹

HARA

By Fumio Toyoda Shihan

The human body's inner center of gravity and is the source of breath (energy), which is traditionally located about 4 centimeters below the navel, between the navel and the vertebral column. According to Japanese belief, it is here that profound vital forces reside. Through the Hara men and women can communicate with the universal energy, and their Ki is found. "Deep" breathing must take place from the Hara, for it is from there that all the individual's physical and psychic forces emanate.

-A Dictionary of the Martial Arts by Louis Frederic

Chushinkan Dojo 2000



Poly cotton white T-shirts, multicolor design on the back with
Aikido kanji on front shoulder

Please send check with your order. Make checks payable to:

Chushinkan Dojo

7212 Orangethorpe Avenue, Suite 8

Buena Park, CA 90621

California Residents: \$24.30 each

All others: \$22.75 each

Specify size: Medium or Large



PROMOTIONS

ADULTS

Sandan

MacBeth, Kevin Kenshikan Dojo

Shodan

Fahey, Tammy Kenshinkan Dojo
Tynan, Dan Kenshinkan Dojo

1st Kyu

Park, Young-In OCAK

2nd Kyu

Alvarez, Alfred Chushinkan Dojo
Erbe(Gosciewska), Iwo Jinshinkan Dojo
Holley, Steve OCAK
Shadlle, Andrew OCAK
Wackford, Kirt Ganshinkan Dojo

3rd Kyu

Forrest, Jon Chushinkan Dojo
Ruzicka, Jana Chushinkan Dojo

4th Kyu

Duong, Cam OCAK
Giessing, Mat Ganshinkan Dojo
Giessing, Mike Ganshinkan Dojo
Gray, Russell OCAK
Hicks, Courtney Jyushinkan Dojo
Horvath, Andrew OCAK
McDevitt, Ron OCAK

5th Kyu

Bagley, Marjorie Jyushinkan Dojo
Panich, Nicha Chushinkan Dojo
Yamamoto, Randy Chushinkan Dojo
Sean Thompson Ganshinkan Dojo

6th Kyu

Baker, David Jyushinkan Dojo
Chavers, Carol Jyushinkan Dojo
Jennings, Patrick Ganshinkan Dojo
Moffitt, Theodore Jinshinkan Dojo
Wight, Lacy Jyushinkan Dojo

7th Kyu

Albretson, Keith Jyushinkan Dojo
Anderson, Luke Jyushinkan Dojo
Brocki, Eric OCAK
Christy, Colin Ganshinkan Dojo
Emdal, Martin Jyushinkan Dojo
Hofstetter, Andrew OCAK
Kisdarjono, Hidayat Jinshinkan Dojo
May, Tim Chushinkan Dojo
Polizzi, Joseph Chushinkan Dojo
Roman, Jessican Jinshinkan Dojo
Tsoy, Vladimir Jinshinkan Dojo

CHILDREN

1.5 Kyu

Sims, Kirsten JYUSHINKAN DOJO

4 Kyu

Bryan Pham Chushinkan Dojo
Kevin Pham Chushinkan Dojo

6.5 Kyu

Matsuda, Nelson OCAK
Matsuda, Dean OCAK

7th Kyu

Sims, Matt Jyushinkan Dojo
Neff, Shellece Jyushinkan Dojo
Neff, Laisha Jyushinkan Dojo
Greene, Jeremy Jyushinkan Dojo
Ashcroft, Rochelle Jyushinkan Dojo

7.5th Kyu

Stapley, Nathan Jyushinkan Dojo
Stapley, Jared Jyushinkan Dojo
Stapley, David Jyushinkan Dojo
Fronk, Scarlet Jyushinkan Dojo
Fronk, Natalie Jyushinkan Dojo
Fronk, Jessica Jyushinkan Dojo
Fronk, Aaron Jyushinkan Dojo
Anderson, Mandy Jyushinkan Dojo

8th Kyu

Neff, Jessica Jyushinkan Dojo
Fronk, Cole Jyushinkan Dojo

Calendar of EVENTS

TEACHING COMMITTEE SEMINAR JAMES NAKAYAMA
SENSEI
GANSHINKAN DOJO, SALT LAKE CITY, UT, NOVEMBER 16, 2000.

TEACHING COMMITTEE SEMINAR JAMES NAKAYAMA
SENSEI JYUSHINKAN DOJO, LOGAN, UT, NOVEMBER 17-18,
2000.

WESTERN STATES INSTRUCTOR'S SEMINAR FUMIO TOYODA
SHIHAN
ORANGE COUNTY AIKI KAI, SANTA ANA, CA, DECEMBER 8-10,
2000.

HARRY ISHISAKA SENSEI MEMORIAL WORKOUT
ORANGE COUNTY AIKI KAI, SANTA ANA, CA, JANUARY 20, 2001.

TEACHING COMMITTEE SEMINAR MARTIN KATZ SENSEI
GANSHINKAN DOJO, SALT LAKE CITY, UT, MARCH 2- 4, 2001.

Dates may not be firm - Check with AAA before making travel arrangements!

Aikido Association of America Western States

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