

# NEWSLETTER



No.137 January 2007

AIKIDO YOSHINKAN BRISBANE DOJO

## Report of December

New members 5

Total number of adults training 53

Total number of children training 63

## Results of Sogo Shinsa on 16<sup>th</sup> December

<u>Yondan</u>	Jason Economidis	<u>4<sup>th</sup> Kyu</u>	Robert Austin	<u>3Y8 step</u>	Albert Lu
<u>Nidan</u>	Daniel McDonald	<u>6<sup>th</sup> Kyu</u>	Urs Batting		Evan Chapman
	Sam Gray		Rob Lawrence	<u>3Y6 step</u>	Douglas Buchanan
	Eagle Kao		Michael Tuppin	<u>2Y8step</u>	Myles Frost
<u>2<sup>nd</sup> Kyu</u>	Amy Hughes	<u>8<sup>th</sup> Kyu</u>	Lawrence Monforte	<u>2Y7 step</u>	Murray Davis
	Helly Conroy	<u>9<sup>th</sup> Kyu</u>	Domingo Malagueta	<u>2Y6 step</u>	Matt Carpenter
	Mark Coleman		Ashley Renz	<u>S4 step</u>	Aaron Stewart
	Tom Bannah	<u>4Y7 step</u>	Lee Stemm	<u>S3 step</u>	Ryan Slavin
	Greg Smith	<u>4Y6 step</u>	Brent Weston	<u>S2 step</u>	Christopher Swinton
	Jim Stanley	<u>4Y3 step</u>	Jason Williams		William Harper
<u>3<sup>rd</sup> Kyu</u>	Joseph Stuart	<u>3Y11 step</u>	Eric Kwok		

## Events in January

### 1. Getsurei Shinsa

- ♦Saturday, 27<sup>th</sup> 1:00pm~
- ♦Shinsa training starts from 20<sup>th</sup> Saturday.

### 2. This Month's Holiday

- ♦Dojo Holiday 29<sup>th</sup> Monday

## **2007 YEARLY PLAN**

<b>JANUARY</b>	<b>27<sup>th</sup></b>	<b>Saturday</b>	<b>Getsurei Shinsa</b>
<b>FEBRUARY</b>	<b>24<sup>th</sup></b>	<b>Saturday</b>	<b>Getsurei Shinsa</b>
<b>MARCH</b>	<b>24<sup>th</sup></b>	<b>Saturday</b>	<b>Sogo Shinsa</b>
<b>APRIL</b>	<b>6<sup>th</sup> ~ 9<sup>th</sup></b>	<b>4 days</b>	<b>Easter Holiday</b>
	<b>28<sup>th</sup></b>	<b>Saturday</b>	<b>Getsurei Shinsa</b>
<b>MAY</b>	<b>26<sup>th</sup></b>	<b>Saturday</b>	<b>Getsurei Shinsa</b>
<b>JUNE</b>	<b>23<sup>rd</sup></b>	<b>Saturday</b>	<b>Sogo Shinsa</b>
<b>JULY</b>	<b>28<sup>th</sup></b>	<b>Saturday</b>	<b>Getsurei Shinsa</b>
<b>AUGUST</b>	<b>26<sup>th</sup></b>	<b>Sunday</b>	<b>12th Annual Demonstration</b>
			<b>No Getsurei</b>
<b>SEPTEMBER</b>	<b>22<sup>nd</sup></b>	<b>Saturday</b>	<b>Sogo Shinsa</b>
<b>OCTOBER</b>	<b>20<sup>th</sup></b>	<b>Saturday</b>	<b>Getsurei Shinsa</b>
	<b>27<sup>th</sup></b>	<b>Saturday</b>	<b>Senshusei (Hajime) Class</b>
<b>NOVEMBER</b>	<b>17<sup>th</sup></b>	<b>Saturday</b>	<b>Getsurei Shinsa</b>
	<b>24<sup>th</sup></b>	<b>Saturday</b>	<b>Special Class &amp; Demonstration</b>
<b>DECEMBER</b>	<b>15<sup>th</sup></b>	<b>Saturday</b>	<b>Sogo Shinsa</b>



## A bit of knowledge for Aikido

### “OSU”

The image of the word “OSU” in Japan is rough and uncouth. For example, a boorish man squaring his shoulders with a sharp glare walks on the street scaring others around him and never yields to anyone. This is the image of man who uses the word “OSU”. This is just an image, as I said. Even though this is just an image, most Japanese people believe that a person who says “OSU” must be a fierce man more like a yakuza. So, I never used “OSU” until I entered Yoshinkan Dojo, even though I knew the word. If you say “OSU” to anyone from habit of using it when you travel in Japan, I am sure the person who heard the word from a foreigner would be in shock, feeling as if they had suddenly encountered a wild wolf in a town.

We, all of the uchi-deshis, had to wait outside wearing a gi only about half an hour before Kancho Sensei's (Master Gozo Shioda) car arrived at the Headquarters under any circumstances: the weather; snowing, raining or hot sunshine. As soon as we had a glimpse of the car we, about ten of us, stood in a line and yelled “OSU” at him with strong spirit in singular timing when he got out of the car. I was in great shock when I saw the scene for the first time at the age of only nineteen. It was exactly the same scene as I saw in a Yakuza movie. It was cool, in a way. There was, however, a big difference from the movie, and it was that an old, small and decrepit man was walking like a chick in front of us instead of a cool gangster boss. He looked neither strong nor tough. Then, there was a man walking after Kancho Sensei having his back bent to suit to Kancho Sensei's height like a lackey and that man was the top uchi-deshi then, Takeno Sensei. I remember this scene very clearly as I felt it was very odd that a yakuza-like man was flattering a helpless old man. If the general public saw this scene they would have thought it was a group of Yakuza (they might not even recognise the gi from the fear) and the word “OSU” would have been printed like Yakuza word to them.

“OSU” is not a traditional Japanese word and you cannot find it in a Japanese dictionary. It was a made-up word by sportsman clubs of Takushoku University during the world wars. This university was originally established to train men to send them over to overseas colonies. Discipline at the university, especially for those who were training in martial arts clubs, was extremely severe. The main purpose of the training was mastering tough and tenacious spirits more than physical skills that were needed for their future tasks in the colonies. When obtaining the perseverance was the main purpose of the training, students were not allowed to talk back to their seniors like “No” or “But” but only to obey, even against any unreasonable orders. The word “OSU” (押忍) that directly meant “forcing the perseverance” against any orders was made through the severe training that students were receiving under these circumstances, showing their determination to persevere and carry on through any hardships.

The core people of Shotokan Karate at that time were the graduates of this university and that caused all the styles of Karate practitioners to use the word “OSU”, as the Shotokan was the main stream of Karate. And our great master, Gozo Shioda, was a graduate of the university and therefore only Yoshinkan Aikido uses “OSU” but no other styles of Aikido.

Well, now I should explain how the word “OSU” has been used in a modern martial arts field. I have been using “OSU” for the last twenty years to greet, to reply, to brace up myself and to thank. When we bow to training partners we say “OSU” with appreciation for their cooperation and we reply saying “OSU” with appreciation when our Sensei or seniors teach us. When students enter at the entrance of the dojo they say “OSU” meaning thank you for allowing me to train and we say “OSU” when we leave the dojo being thankful for the training. So, I think the way we are using “OSU” now is more so to express our appreciation rather than the original meaning, perseverance, or the image of the word that the public have, roughness and uncouthness.

I don't know how many times we say “OSU” before, during and after a class in a day whenever we visit the dojo and the term is always used with respect and appreciation. That is why people feel so good when they leave the dojo after being in an atmosphere of pure respect and appreciation not just physically refreshed. So, I think this special martial arts term is beautiful as it fills people's minds with purification of gratitude. Osu!

*Michiharu Mori*