



No.164 April 2009

AIKIDO YOSHINKAN BRISBANE DOJO

<b>Report of March</b>					
New members 9		Total number of adults training 70		Total number of children training 57	
<b>Results of Sogo Shinsa on 28<sup>th</sup> March</b>					
<b>Sandan</b>	Sam Gray	<b>5<sup>th</sup> Kyu</b>	Murray Booth	<b>5Y6 step</b>	Richard Diehm
<b>Nidan</b>	Greg Dickenson	<b>7<sup>th</sup> Kyu</b>	Daniel Treanor	<b>3Y5 step</b>	Matt Carpenter
<b>Shodan</b>	Mark Coleman		Choi, Sukchul	<b>2Y7 step</b>	Aarjaun Burch
	Joseph Stuart		Ryan U Cabuang		Alastair Wilkinson
<b>Jun-Shodan</b>	Adam Sawyer	<b>8<sup>th</sup> Kyu</b>	Nicholas Korpela		Ryan Slavin
<b>1<sup>st</sup> Kyu</b>	Kris Anderson	<b>9<sup>th</sup> Kyu</b>	Megan Preece	<b>2Y2 step</b>	Lawrence Monforte
<b>2<sup>nd</sup> Kyu</b>	Julian Ladd		John Manly	<b>S5 step</b>	Urs Battig
<b>3<sup>rd</sup> Kyu</b>	Matthew Ryan		Trevor Carsas		Dennies Delos Santos
<b>Jun-3<sup>rd</sup> Kyu</b>	Oliver Bradshaw		Richard McCabe	<b>S3 step</b>	Robert Austin
			Simon Foley		Kaido Mori
<b>Events in April</b>			<b>2. This Month's Holiday</b>		
<b>1. Getsurei Shinsa</b>			♦Easter Holiday 10 <sup>th</sup> Friday – 13 <sup>th</sup> Monday		
♦ 1st Shinsa, Thu 23rd, 7:15pm~			♦Anzac Day 25 <sup>th</sup> Saturday		
♦ 2nd Shinsa, Fri 24th, 7:15pm~					
♦ Grading training starts Thu 17th, 2nd class					

## A bit of knowledge for Aikido

### 'Jin' 'Gi' 'Rei' 'Renchi'

Not long after a Japanese office worker was assigned to a new location in Germany with his family his twelve years old son got hospitalised with appendicitis. To the great relief of the parents, the operation went smoothly without any trouble even though it was the very first surgery for their son who was scared of this event. However, when the time came to remove the stitches after a week of the surgery he got so frightened as it was going to happen while he was awake without an anaesthetic. He did not behave obediently - not letting a German doctor have a chance and his parents were at a complete loss as to what to do. Then, the doctor suddenly roared at the child who did not understand German, "Samurai!" At his word, the child stopped his shameful act and became silent with his spine very straight, and the doctor managed to remove his stitches instantly. His parents were surprised not only at this German doctor's word in Japanese but at the fact that their son carried a sort of Bushi-do (samurai spirit or a way of samurai) in him to their delight.

I believe that most Japanese people do have Bushi-do in themselves to a certain degree even in this modern time because the samurai culture governed the country as long as three hundred years and the Bushi-do, samurai culture, became the moral code of conduct for common people too. The people in different classes learnt samurai culture, their behaviour and thought, with respect and it penetrated the entire nation for three hundred years.

Though the interpretation of Bushi-do varies individually I would like to write about Bushi-do from my personal understanding in this article. The very first code of my Bushi-do is 'live beautifully/gracefully.' The standard of beauty is in the following four words, not about being handsome or pretty of course:

'Jin' – a mind of caring/feeling for others

'Gi' – a mind of justice/righteousness in humanity that one lives for public without self-interest

'Rei' – a mind of respect for others

'Renchi' – a mind of purity with a sense of shame



My idea of Bushi-do upholds these four mindsets and disciplines, strictly keeping these codes in one's acts and behaviours.

For instance in the Aikido field, when a shite puts strength more than necessary for a uke's level and injure them or even just make them feel unpleasant, this deed is lacking in '**Jin** – thoughts for others' and '**Rei** – respects for others.' When a uke whose body is obviously bigger than a shite's body does not harmonise with the shite's movements despite the shite's apparent effort, this behaviour is again lacking in '**Jin**' and '**Rei**,' and also this is the attitude that one believes in his own righteousness that is out of '**Gi**' and not feeling shameful of one's behaviour, no '**Renchi**.' I believe that when there is a conflict or a problem occurs in the dojo there was an act or acts against the Bushi-do. Any person who observes these four codes of Bushi-do is much respected and honoured by anyone, like samurais were.

Well, there is a reason or an excuse why I am writing about my Bushi-do in this article. Back in Japan while I was still at the Headquarters a non-Japanese male instructor who owned a dojo in a Western country told me, knowing I had an intention of opening a dojo overseas, that he had to ask female black belts to be his uke for his demonstration otherwise he would have been regarded as a sexist living in a Western society. He was a small built man, slim and short, and his female ukes were bigger than him naturally having a Western body and I thought it was no problem at that time.

Now, we have more female black belts in our dojo and though I am very proud of them I feel more pressure to treat them equally with other male black belts, to avoid being misjudged as a sexist. I have, however, a rather tall and strong built (not saying I am bulky) and honestly, I do not wish to ask ladies to be my uke, especially for the public demonstration when I have to show a good quality technique. Please do not rip off the newsletter or turn off the computer ladies, who are reading this article. Please read a little more.

The reason I cannot ask ladies to be my uke is in my Bushi-do and it is impossible from any aspects of '**Jin**' '**Gi**' '**Rei**' '**Renchi**.' I do not see many of the ladies taller or bigger than me and if I throw heavily a woman smaller than me it looks simply like abuse or bullying. Even when I pick guys I usually choose men who are younger than me except some black belts who are older but having sturdier build than me. Women are the object people for samurai to protect but not to fight with, no matter what. So, please accept that not using a female black belt for my demonstration is not from the male-dominated ideology but from the three hundred years history of samurai culture affecting my DNA. It's not my fault... I hope this gives you enough reason about the way of choosing my uke.

My favourite code of Bushi-do is '**Gi**' – dedicating one's whole life selflessly for the public. This is what I feel the beauty of samurai culture is. What one can contribute to other people and society is the heart of samurai culture. As I am an Aikido-ka in my case, I can contribute to society through spreading the philosophy of the way of harmony/unity. Bushi-do in Japanese is composed of three letters – '**Bu**, stop battles' '**Shi**, gentleman/man with dignity' '**Do**, way/path.' Therefore, Bushi-do can be translated as 'a way of man to stop conflicts/battles.' Even though our dojo is just a humble association I wish that our dojo can contribute towards the world peace in the long term.

OSU !

*Michiharu Mori*