

SHOBUKAN NEWS

Volume 1, Issue 3

AIKIDO SHOBUKAN DOJO

OCTOBER 2000

THE AIKIDO SHOBUKAN DOJO IS THE WORLD HEADQUARTERS FOR THE SCHOOLS OF UESHIBA • MITSUGI SAOTOME SHIHAN

FROM THE DESK OF

PETE TRIMMER

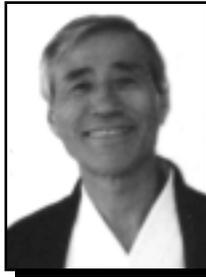
This has been a good summer for the dojo, beginning with a great summer camp. Summer Camp 2000 was enhanced by the new morning class taught by our own instructors. We had folks from all over the country and the world and dojo members ably hosted them all. Fittingly, we finished up the summer with a delightful volunteer's appreciation party.

Our dojo is a volunteer organization. Traditionally, the members do all the tasks in the dojo. From the moment they join, students are urged to participate in all of our activities including cleaning, testing, socializing, as well as training. We are gaining a wonderful and diverse community that has ties all over the globe.

Just as in training on the mat, we must constantly move from the center. Our dojo and our training are the center of our community. We take from it what we bring to it. The more we give the more we get. We have just begun an international student program designed to bring students from other countries to our dojo for two weeks of intensive training. You can be part of this by; hosting students and helping to make them feel at home; by donating money to help pay for the program's expenses; or participating in the special classes by teaching or taking ukemi.

I invite all of you to increase your participation in dojo life. I am here as your employee. If you need clarification of what the dojo needs are, just ask me. Also, if you would like to suggest activities that the dojo can undertake or changes we can make, just let me know. Now it is Fall; change will happen in any case, but with planning and forethought, change can be an improvement.

Thanks,
Pete



AIKIDO: ART WITHOUT STYLE

PART I IN A SERIES
OF INTERVIEWS WITH
MITSUGI SAOTOME
SENSEI

ASN: A question
about O Sensei: you
could say that he had

one style of aikido, because he was one person teaching technique that he developed. Now there are many dojos teaching different physical styles. Is this progress or a regression from the technique he taught?

MS: O Sensei was one person, but he did not teach one style. I studied with O Sensei altogether for 20 years. Sensei was always moving, like a big river moves. What kind of style does a river have? A river does not have a style. It may have different kinds of movements but it remains one river. O Sensei's students were like travelers on a boat, observing different parts of his progress. Today a student may say, O Sensei was teaching this, O Sensei was teaching that; people have different memories. But O Sensei never taught style. He was never attached to a style. Sensei refined his technique his whole life; there was always innovation, progress. But all the time Sensei demonstrated Daitoryu, Takeuchi ryu, and other aikijujitsu basic movement.

While O Sensei was teaching at different times, to different people, he would show aikido's differences. Sometimes religious people came to Sensei's seminars, and he would show aikido's spiritual side. It's like the story of the three blind men who meet an elephant. They each touch the elephant. One feels the foot and says, the elephant looks like a big paw! One is touching the body and says, no, it looks like a huge wall. The third blind man is near the nose and says, no, the elephant looks like a big pipe! Everybody is touching different parts. O Sensei's a big elephant, and his students are blind.

What kind of style do I teach? I am always changing, and always using the same princi-

ples. Aikido is not style. Everyone is different in body size and physical skill. For two people, ikkyo is going to be dissimilar. They use the same principle, but the application is changed. Aikido technique occurs when individual persons connect with their physical skill and body size.

Everyone comes to a dojo to practice for a different purpose. But that's okay. People come for health, exercise, enjoyment, but some people are more martial. It is personal training. It is not a competition, with the goal of being a champion. Everyone is a champion. It's you, connecting your life. It's unnecessary to compare, who is this, who is that; everyone has room. In other martial arts, sports competition is the goal. It destroys the essence of the art, no more individual goals.

Here, everyone chooses a purpose. Aikido helps individual purpose. If Aikido becomes a sport, it would be completely different. With rules, technical possibilities are very narrow. It's not possible to discover a wide variety of applications. Aikido is not in the same category as golf, tennis, basketball, or boxing. We have a wide variation of physical movement. It's a very shallow idea, when people talk about sports competition.

ASN: Recently, an article from Hombu said that weapons training was not important to open hand. What are your views on that?

MS: This also is a matter of people's different experiences. O Sensei used a lot of bokken and jo. I took a lot of ukemi, so I have experience with them. Other people may be experienced, but perhaps they cannot teach. You can go to

continued on page 2

INSIDE

- STARTING A NEW DOJO
- SUMMER CAMP 2000
- CRANIOSACRAL THERAPY
- AND MORE ...

SAOTOME SENSEI *continued from page 1*

different schools for weapons training like iaido or Kashima Shinto ryu. But aikido includes weaponry. Otherwise, you cannot discover aikido.

ASN: What are the important points of weapons training?

MS: Perception is different, as well as the judgment of distance and position. Weapons training is more intense; this is very important. Lots of people's aikido keiko is not intense. Weapons training is very important for physical training, for perception. Your brain is working, the distance is more dynamic. So this is a problem with aikido teachers, if they cannot impart this knowledge. But I think Hombu dojo is also worried about aikido's image if they use weapons.

ASN: A negative image?

MS: Maybe. Or they don't want to insult kendo people or other schools.

ASN: What is the main difference between aikiken and kenjitsu?

MS: I think they are not so different. Both use aiki concepts, and kumitachi and kumijo always use aiki perception.

ASN: With open hand, there's the sense of touching and being flexible and alive, which brings out aiki. With weapons, how do you generate that same type of feeling?

MS: This is a simple question with a very complicated answer. Some people don't feel these things. In weapons practice, it is more, expanding through your energy. Again, the distance makes it different. Sometimes, weapons are physically very hard, resulting in more injuries. But the principles are not different. If I show you two swords, it's two hands; no difference. People try—like in the first question—to look for style, because people try to make categories. People look for a security blanket, but style is not a security blanket. War has no style.

ASN: We have physical aikido movement, but more and more, you speak of energy, of feeling, of communication, and perception. How can students train so that they cultivate these ideas?

MS: I have a question. I've been teaching a long time; 10, 20 years at this dojo. Am I still teaching: This is shihonage? Many beginners don't understand, this is not my job. Teaching technique is the senior instructor's job. Senior learning is on a different level, as they progress. This is not a junior school: "This is shihonage, put your foot here..." Are more experienced students still getting this kind of instruction? In a beginner's class I never speak about this. There are many blackbelts, many high ranking instructors now—so how do you think I will teach different levels of training?

But my responsibility is to help student training. The sempai-kohai relationship involves the senior teaching the junior. People sometimes don't want to grow, don't want to expand. They're not hungry enough. "I'm here when I'm here, this is my schedule." Sometimes a teacher is too close to students, and it makes them blind. Washington students may say, "Oh, sensei comes here all the time, it's not special." But people outside the country fly in, and make a trip. When they're hungry, they come.

ASN: Oftentimes it seems that you are way down the road, and we are further back; you're on the horizon, and we're not catching up. What do you look for in yourself to change, in your aikido?

MS: Because I am still a student... This is not a problem. I had the same experience with O Sensei. O Sensei was not a teaching machine, he was a student the whole time. Still, I can help students' understanding, because I have a lot of memories of what O Sensei did. I practiced close to Sensei—you can't imagine—for 20 years, I have these memories...

STARTING A NEW DOJO

JIM SORRENTINO

In July of 1999, several students of the Northern Virginia Budokan asked me if I would be interested in taking over the position of chief instructor. The previous teacher, Bob Galeone, had announced that he was planning to close the dojo to pursue other interests. The students approached me because of my long association with Mr. Galeone (from whom I began studying karatedo in 1977), and also because I had filled in for him a few years earlier when his job required extensive travel away from Virginia.

I was reluctant to take on the responsibility of a dojo for several reasons. The dojo was quite far from both my home and my office, and its mats were worn out. But most important, it seemed to me that becoming the chief instructor would force me to compromise my own training; there was not enough time to both teach and study full-time.

So I responded to the students with a proposal. If they could find a location for the dojo that was convenient for me, if they could obtain new mats, and if the most senior among them would help with the duties of teaching and administration, then I would accept the position of chief instructor. At the time, I sincerely believed that the students would not be able to meet these conditions. It was quite a surprise when, after barely two weeks, Min Kang (one of the yudansha, no relation to Paul Kang Sensei of the Bond Street dojo) informed me that he found a great location for a very reasonable rent.

A few days later, Min and I and some of the students visited the prospective site. It was a church gymnasium with a tiled concrete floor. There were mirrors running the length of one wall, left over from the space's previous days as an aerobics studio. The building had a working kitchen, two restrooms, a loft, and windows running along the upper part of its east and west sides. It was well lit and airy, with a 20-foot ceiling. The church was willing to let us use it three nights per week, and Saturday mornings, and would allow us limited parking privileges. To top it off, it was across the street from the Ballston Metro Station, merely twenty minutes from my office. It was very promising.

During the day, a preschool used the space as a play area. This meant that we would have to put away our mat after each class, except on Friday nights. Since both the pre-school and the church used the space, we would have to store such things as our shomen, weapons and office supplies securely. Further, we would have to ensure that the entire space, and not just our mat, was clean after every class.

Now we began to investigate procuring the mat. We needed a durable and safe training surface that we could assemble and take down easily almost every class, and quickly concluded that rubber-surfaced tatami would best serve our purpose. Many aikido schools (including the DC dojo) have used these mats for years with good results. We decided to start with thirty mats, which would give us a training area of almost 600 square feet. With a dozen or so committed members, it seemed adequate. Mr.



Kang was able to negotiate a good price. Then he offered to loan the dojo the money to purchase them. The two main obstacles to starting the new dojo had fallen.

The mats arrived on Monday afternoon, August 30, and Aikido of Northern Virginia had its first class that night. It was an exciting moment as we bowed to the small shomen that had previously graced the Northern Virginia Budokan. We were soon rolling and falling on our brand-new mats, and good-naturedly testing out our ukemi, as well as each other's technique. Two hours seemed to pass in moments, and we adjourned to one of the several restaurants nearby. It reminded me of when I first began training at the DC dojo, when it seemed like the whole class always ended up going out for dinner. Aikido of Northern Virginia was off to a good start.

Soon after, it became apparent that there would be benefits and burdens to teaching in a dojo in which most of the students had trained with a different teacher for many years. On the one hand, it was relatively easy to integrate new students into the dojo. Thanks to Mr. Galeone, Aikido of Northern Virginia had several competent shodan, nidan, and even a couple of sandan among its members. On the other hand, many of these yudansha (and all the mudansha) had trained almost exclusively with Mr. Galeone, and, quite naturally, they noticed differences between his approach to aikido and my own. There was some tension as they and I adapted to each other's practice styles. While this tension may be present in all dojo with more than one teacher, I found that as the senior instructor, it inspired in me a sense of responsibility to both the senior and junior students. I had to make sure that any differences between the yudansha and me did not interfere with everyone's efforts to learn and train in an atmosphere of camaraderie and friendship. Also, I needed the assistance of the yudansha with teaching duties; I had no inclination to waste the resources of their skill and commitment through any shortsightedness.

Almost immediately, the dojo began to grow. The Ballston area is a busy mix of high-rise apartments, townhouses, and businesses. With the dojo's doors open, it was easy for passersby to glimpse classes without intruding on training. We put out chairs and leaflets for those whose curiosity led them inside to watch class more closely. About a month after our first class, we held an open house and demonstration (with help and support from several DC dojo members). We gained only one new student, but he turned out to be one of the most stalwart supporters of the dojo! More importantly, this effort brought us together as a group to further the development of the dojo.

On a more mundane level, the dojo members had to determine how to handle the many administrative tasks associated with running an



organization. We decided to become a small, nonprofit corporation. We have a five-member Board of Directors; both our books and our monthly board meetings are open to all students. We have refrained from advertising; instead, we have relied on word of mouth and the Internet, to good effect. We're working on a home page, and we are listed on several aikido web sites, including www.asu.org, of course.

I am still working on that last obstacle to starting a dojo: maintaining my own training. Continuing to practice at Aikido Shobukan Dojo has helped, as has attending seminars. When I am teaching, often I will practice with one or more of the students, especially if there are several other yudansha on the mat. At the same time, I am mindful of the fact that whenever I teach, I am responsible for what happens on the mat. If someone gets hurt because I'm paying attention exclusively to my own training, it's my fault. The teachers I admire the most are the ones who are intensely aware of everything that is occurring in the dojo as their classes progress. Perhaps the most useful result of teaching full-time is that I am much more aware of the areas in my practice which need work. There is nothing quite so humbling as watching a dozen or more people imitating a mistake I did not know I was making. So while this third obstacle is not entirely gone, I am learning how to make the most of its presence in my study.

On August 30, 2000, Aikido of Northern Virginia celebrated its first anniversary. The dojo has grown to over thirty members, and has added another dozen mats. As we enter our second year, we are preparing for our first seminars, one with Mike Lasky that was held on September 16, and one with Saotome Sensei that will be held on November 18. I hope that you will join us at these events, and I invite you to visit our regular classes.

Aikido of Northern Virginia class schedule:

Monday, Wednesday, and Friday evenings from 6:30 to 7:30 and 7:45 to 8:45
Saturday morning from 10:00 to 11:30

The dojo is in the Youth Building of the Central United Methodist Church at 4201 Fairfax Drive, Arlington, Virginia.

Jim Sorrentino is a yondan in aikido and a sandan in Uechi-ryu karatedo. He began his aikido study in July 1984. He is a lawyer by training, but not by current profession.

SUMMER CAMP 2000

NANCY MOORE

Summer Camp 2000 showed that the dojo is becoming highly skilled in operating a successful week-long training seminar. Under the leadership of Don Mook, a corps of volunteers made the logistics of holding a seminar for over 150 people seem simple and routine. Everything from mats to registration to the regular availability of water and Gatorade™ went off without a hitch—or, at least, without any hitches that were visible to those who came to train.

The efficient handling of the details of running camp made it possible for all of us—visitors and dojo members—to take advantage of the lessons offered by Saotome Sensei and Ikeda Sensei. Camp sessions took students beyond their usual concern with doing specific techniques, and expanded their understanding of acting as aikido warriors.

Saotome Sensei frequently exhorted the students to focus and maintain awareness, and reminded us that those terms aren't just abstract thoughts, but real actions manifested by posture and the use of bokken and jo. Ikeda Sensei emphasized spirals and movement in the open hand classes he taught.

Camp expanded the definition of Aikido Shobukan Dojo as an international organization: we had attendees from a number of foreign countries in addition to aikidoka from all across the United States. Two students literally came from halfway around the world—Australia—and several others came from Uruguay. And, of course, we had our usual strong Canadian turnout, along with several folks from Europe.

A new component of summer camp—the early morning basic weapons training—was a major success at summer camp. Pete Trimmer noted at the recent dojo party honoring volunteers that people said we could "change anything but the basic weapons' class."

Not only did people have kind words for the basic weapons training, but they voted for it the way it counted: by showing up. At least 50 people trained every morning, and many people came to all five classes. Pete, Lewis Cuffy, and Robert Deppe led groups going through basic weapons work and kata, with assistance from other senior dojo members.

Afternoon classes taught by instructors from various ASU dojo were also well-attended. Afternoon class instructors included Pete, Kevin Choate, Bill Gleason, Patty Saotome, Wendy Palmer, and Raso Hultgren.

Summer Camp 2000 also produced another benefit for the dojo as a whole: it made a profit. The extra money earned by summer camp helps the dojo function throughout the year.

CRANIOSACRAL THERAPY MEETS AIKIDO

BRIGIT VIKSNINS

Physiologically, craniosacral therapy works mainly within the central nervous system and the structures that protect it. This includes the nerves running through the spinal cord and the brain. These are totally enclosed in cerebrospinal fluid, a continuous sheath of tough tissue called meninges, and bone—vertebrae and skull bones. It is the best protected system in the body and its health is critical to overall health and well-being. Craniosacral practitioners seek to assess and promote the health of the central nervous system by working with the fluid, meninges and surrounding bone.

The fluid moves through this system in rhythmic tides. During its expansion and contraction, the meninges and bone move to accommodate it. The fluid is critical for protection, communication via neurotransmitters and hormones, nourishment, and waste removal. The movement of the fluid is the primary respiration of the body. Its tide precedes breathing, our secondary respiration.

The physical mechanism that underlies craniosacral therapy was first observed by an osteopathic doctor named William Sutherland in 1899. Dr. Sutherland became convinced that the bones of the skull were designed to move in and out following a respiratory pattern similar to the pattern the ribs make over our lungs. Over the fifty years of his career, Dr. Sutherland recorded the movements of the cranial bones and analyzed the effects of damage and restriction. He firmly believed that working in the cranial system was working at the very core of health and the human spirit.

WHAT TREATMENT LOOKS LIKE

The style of cranial work that I practice is described with words like "fluid," "somatic," and "biodynamic." When performed in a mindful manner, cranial work can be some of the most subtle bodywork you can receive. A practitioner, using minimal pressure, will hold and deeply listen to various areas of your body. As this happens, the practitioner identifies and follows the rhythm of the fluid in your system. The goal is to encourage a steady, full, unrestricted rhythm that flows smoothly. This work is not about diagnosing or challenging illness, but about relating to the unconditional health of the client's system.

In the contemplative style that I practice, clients are encouraged to come into present time, report their sensations, thoughts, images, and emotions, and notice shifts in themselves. People who receive craniosacral therapy have a wide range of experiences. Some people feel rhythmic or wave-like movements throughout the body. Others have vivid experiences of color, sound, and vision similar to the experi-

ence of a shamanic journey. Some fall into a deeply unconscious state that is more profoundly restful than typical sleep. Still others find their minds racing, floating, or drifting with words or memories popping to the surface. All of these are possibilities on the road to renewed health and embodied awareness.

FROM THE PRACTITIONER'S PERSPECTIVE

Dr. Sutherland's first epiphany was of the inherent motility in the cranial system. Late in his life, he had a second epiphany—he found that the fluids were self-healing. He perceived the fluids making corrections without any input from him. The Breath of Life is the deepest, slowest fluid rhythm. It is the energy, in its purest form, that animates our bodies, ignites our fluids, and contains the innate precision of embryological perfection. When there is trauma, disease, pathology, the system is out of sync with this animating energy, but the original matrix of health is never lost. The body goes into protective stasis in an effort to achieve balance, but holds the healing potency in the kernel of the distortion. Working with states like these in the body, Dr. Sutherland discovered the importance of stillness and non-manipulative technique for relating to the health. This type of respectful, reverent attitude allows space for the intelligence within the client, within the fluids, to do the healing work, rather than applying "blind," intentional force from the outside.

This work is not about technique, but about practicing skills of gentle contact. It takes presence to sense the rhythms in the fluids. It requires stillness, self-reflection, and a wide perceptual field on the part of the therapist. The therapist needs to be in a grounded space mentally, emotionally, and physically. Some of these skills may sound familiar to you: these are only some of the aspects that cranial work and Aikido have in common. Looking back at my notes from a cranial class, some of the skills and concepts listed are: contact, presence, orientation, awareness, right distance, creating space, wide perceptual field, concept of health, buoyant hands, and stillness. How many times have you heard a teacher say—right now this is not about the technique—you already know the technique. Let's practice the skills of staying centered and calm. You didn't come to Aikido to get more anxious. Can you maintain your posture, connect to your center and soften your hands?

The more I study both cranial work and Aikido, the more fascinated I am by the similarities between the two: connecting to my center and not losing myself during a blend with the client/uke. Cultivating softening and stillness in myself no matter what is

going on around me. Relating to both the client and uke in terms of a mindful conversation. Being aware of choices in how I relate—responding or reacting—to a pattern in the body and the attack. Holding my client/uke in sacred space and harmony rather than aggression or domination. Reflecting back to the client/uke so that they can see themselves and be able to form a relationship with the pattern they see themselves in. Holding space in myself and my client/uke for a connection with the intuitive process. Being on the path of knowing my own body and mind and working toward embodied action.

Studying the ability to shift between perceptual levels while working with a client—from bone to membrane to fluid, as well as between the various fluid tides—has opened my eyes to different perceptual levels while working with an attack. During ikkyo, for example, I can be aware of uke's hand, their skeletal system, their fascial/connective tissue system and how that connects to their center, their energetic body, the entire room... or a mix of these! And, like in the treatment room, I watch patterns of movement-stillness-movement, and how reciprocal tension patterns relate to their shifting fulcra, another cranial concept.

As a practitioner of Aikido, I am becoming aware of its reflection of the primary movement of life which flows through our bodies and the universe. I am relating more and more not only to where to place my hands and feet, but also to how to be with myself and my partner through the cycles of being uke and nage. I am moving toward acknowledging the universal life patterns moving through myself and my partner, relating that to healing on a personal as well as metapersonal level.

AIKIDO SHOBUKAN DOJO

**421 Butternut St. NW
Washington DC, 20012**

202/829-4202

www.aikido-shobukan.org

**On the Aikido Trail • The Divine Beauty • Of Heaven and Earth!
All Creation • Members of One Family.**

- O Sensei

EUGENE AND KAMENNA LEE

Six months, twelve countries, twenty dojos, and many of the world's most beautiful sights. Our round-the-world journey through the global aikido community and the wonders of nature was an experience on a much grander scale than we had imagined. At the time, we were immersed in the sights, sounds and flavors of the moment. Now we have a chance to reflect upon them and begin to make them part of our daily life.

BEGINNER'S MIND

Training in unfamiliar dojos with unfamiliar people allowed us to experience the power and richness of "beginner's mind." In many ways, such training is like entering the unknown. No expectations. No comfort zones. No hierarchical privileges. As visitors, we had only our own skill to rely upon. Finding out who "cranks" the nikkyo or who "wrenches" the wrist on kote-gaeshi would be only a matter of direct experience during the encounter. We found ourselves training with heightened senses and awareness. We had to watch carefully and respond swiftly. With that, each class became bigger and fuller than a 60-minute practice.

Beginner's mind was important for us in avoiding unwelcome injuries that could handicap our once-in-a-lifetime adventure...but it was also invaluable in avoiding embarrassments, such as when 5th kyuu correct your ikkyo. It is true that there are a thousand ways of doing ikkyo "correctly," but it can be so hard to explain that in, say, Thai. Instead, we entered each dojo with an open mind, seeing and doing what was being shown. We made a motto of a paraphrased Nepalese tourist slogan—You visit a dojo so that it can change you, not so that you can change it.

Experiencing beginner's mind was truly a gift. And it is a part of our training experience we hope to keep alive a long time.

OPEN DOORS AND OPEN HEARTS

Many Aikido books today talk about the legacy created by O Sensei—his martial art of peace and love. Yet stories of warring dojos and vengeful students abound in the martial arts. How much the notion of "peace and love" was a reality and how much it was still an ideal was an unanswered question for us

when we started our journey. What we found was an overwhelming vote for Peace.

Everywhere, without exception, we were greeted with an open door and open hearts. It was amazing how easy it felt to train in different dojos. The principles and basic techniques of aikido provided a truly common language. In all dojos we visited, we found teachers and students earnestly striving to manifest the principles of aikido through its basic techniques. More importantly, we found people eager to train. The enthusiasm in dojos as culturally diverse as those in Lima (Peru), Christchurch (New Zealand), Bangkok (Thailand), Plovdiv (Bulgaria), and Madrid (Spain) was inspiring. Classes ran from the early morning hours to late into the night (11 p.m. in Madrid!), and they were filled with aikidoka of all ages, gender and race. Our training experiences were extremely cordial and the hospitality bestowed upon us was memorable, often celebrated with a round (or so) of beers.

SAOTOME SENSEI'S LEGACY

Finally, as Saotome Sensei's students, we realized vividly the remarkable opportunity and responsibility we have been given. In the dojos we visited, few aikidoka have had the chance to see Sensei, but some had seen him on tape, and many had read his books. On several occasions, we were asked to lead a class to give local students exposure to Sensei's teachings and principles. It was a tremendous honor and responsibility, which impressed upon us the importance of earnestly studying the principles and message that Sensei gives us.



Melbourne, Australia



Bangkok, Thailand



Munich, Germany



Christchurch, New Zealand



Madrid, Spain



KIDS ON A ROLL— LITERALLY

PEGGY KRODER

It's hard to say who most enjoyed the children's aikido class party—the children or their parents. Certainly the children did most of the work that evening. It was obvious, though, that the parents had spent considerable time preparing food that was a definite cut above standard dojo party fare. Not that I'm complaining about salsa and chips, mind you! Never let it be said! But how can you compare that with the shrimp pasta, the kebabs, the exotic salads, and the desserts that were truly to die for.

Applause for everyone involved! First, of course, the kids. For over an hour, the children put on a demonstration of the skills they'd acquired over the past nine months, with more than one parent closing their eyes tightly as senior students executed running forward rolls over classmates curled side by side like sardines. And we all know that even adult dojo members shudder at the very thought of doing all those push-ups and drills under Mr. Cuffy's ever-watchful eyes! The demonstration ended with the awarding of belts and certificates as parents applauded their children's efforts and the kids beamed back at them.

The kids were wonderful, there's no other word for it. But the highpoint of the evening was when the children expressed their gratitude to their teachers. Thunderous applause from parents is one thing, but the sound thirty-five pairs of kids' hands make when pounding the mat showed the real heart of the class. Working with children requires a delicate touch—when to discipline, when to encourage, when to let it pass by. It's an art as intri-

cate as any. And parents recognize that art in others who lend a hand in expanding their children's worlds and are grateful for it.

There's no doubt that the children are getting a good foundation in their class. They roll, they fall, they do technique. But they're also learning respect for themselves and for others. Shoot—anybody can teach you how to roll! But respect, self-discipline, and gratitude? That calls for teachers willing to open their hearts to their students.

When you train in Aikido, you learn more than a martial art. Especially if you're in the children's class!





Back row, left to right: Daniel Wendling, Louis Hooper, José Antonio Rivas-Campo, Michael Brown, Dong Hwan
 Front row, left to right: Joe Savey, Mary Warneka, Jim Palmer, Charles Parker, Julia Parker



From left to right: Joe Hickey, Ivan Menjivar, Michael Rosario, John Taylor, Joe Shiber

PROMOTIONS

KYU RANKS

6TH KYU:

José Antonio Rivas-Campo
 Dong Hwan

4TH KYU:

Michael Brown
 Joe Savey

3RD KYU:

Louis Hooper
 Mary Warneka
 Daniel Wendling

1ST KYU:

Charles Parker
(with daughter Julia)
 Jim Palmer

DAN RANKS

SHODAN

Joe Hickey (Baltimore Aikikai)
 Ivan Menjivar
 Joe Shiber (Baltimore Aikikai)

NIDAN

Michael Rosario
 John Taylor

NEW

SUBURI CLASS

Wednesday Mornings
 6:15 – 6:45 A.M.
All ranks welcome

NEW MEMBERS

Andrew Boncek	Dustin Payne
Andrew Case	Timothy Reuter
Stephen Duall	Gerald Smith
Richard Forrest	Daphne Soares
Megumi Fujita	Ricardo Urbina
Kathryn Gallagher	Christine Yhap
Luis Paris	

UPCOMING SEMINARS

OCTOBER 27-29

Halloween Seminar
 Patty Saotome Sensei
 Aikido Shobukan Dojo
 Washington DC

NOVEMBER 18

Mitsugi Saotome Shihan
 Aikido of Northern Virginia
 Arlington, VA
 703/599-4460

NOVEMBER 17 AND 19

Annual Beginner's Seminar
 Mitsugi Saotome Shihan
 Aikido Shobukan Dojo
 Washington DC

DECEMBER 26-JANUARY 1

ASU Winter Camp
 Aikido Shobukan Dojo
 Washington DC

For questions about our seminars
 please visit our website at
www.aikido-shobukan.org
 e-mail us at
info@aikido-shobukan.org
 or call
202/829-4202

合気道

**AIKIDO SHOBUKAN
DOJO**

421 Butternut St. NW
Washington DC, 20012

202/829-4202

www.aikido-shobukan.org