

合気道

オーストラリア

**AIKIDO
AUSTRALIA**

*Spring / Summer
1999 / 2000*

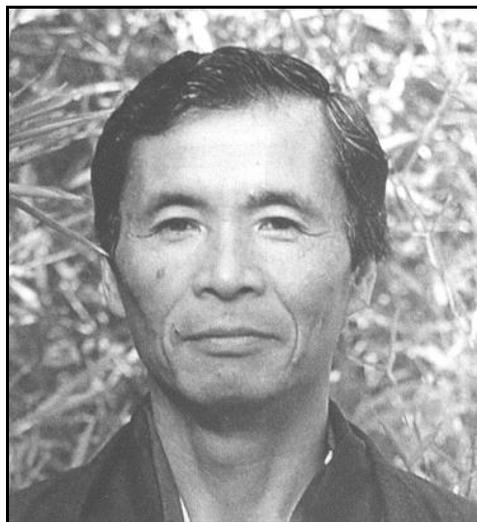
*Official newsletter / journal of Aiki-
Kai Australia Incorporated.*

*Address for all official documents
GPO Box 2783 EE, Melbourne,
Victoria, 3001.
Print Post Publication No.
PP.424022100903*

Nobuyoshi Tamura Shihan

To Visit Australia for Summer School in January 2000

This will be a Summer School that no one will want to miss. Tamura Sensei, one of the most respected Shihans in the World, has been invited by Sugano Sensei to come to Australia as a special guest.



Nobuyoshi Tamura Shihan, is based in France and is head of the Federacion Francais d'Aikido et de Budo.

Born in 1933, he became an uchi deshi at the AikiKai in 1953. O-Sensei liked to use him as uke, and he accompanied the Founder on many demonstrations. He was O-Sensei's uke when O-Sensei visited Hawaii in 1961.

Tamura Shihan moved to Marseilles, France, in 1964. He has been the major influence in the enormous growth of Aikido in Western and Eastern Europe. He is the Aikido technical Director in Numerous European countries and federations and an original member of the Superior Council of the IAF. He was influential in the creation of the "National Method" as a means of improving and standardising the technical quality of Aikido in France. He is the author of two books in French on Aikido

Tamura Shihan travels widely, conducting seminars throughout the world.

Aikikai of France has 622 Aikido clubs with approximately 28,000 members. Overseeing this enormous number of Aikidoka must keep Tamura Shihan extremely busy, so we should consider it a privilege that he has agreed to visit Australia with Sugano Sensei, and do our utmost to attend Summer School 2000.

You don't have to travel the world to attend classes by famous Shihan. Over the years Aiki-Kai Australia has brought many Shihan to this country to teach at seminars and annual schools. For many students this will be a special school as it may be the only opportunity they get to practice under the supervision of Master Teacher Nobuyoshi Tamura Shihan.

Summer School: 9th to 15th January 2000.(Details page 8)

A Leap of Faith

By Angus Thompson

In requiring the resolution of conflict by harmony and love, Aikido practice demands a paradigm shift in the way one perceives the world.

In the West, our professionalism, sporting and even personal lives are largely dictated by a win/lose mindset, which demands that for us to win, another must lose. The cooperative interaction in Aikido, in which the giving and receiving of ukemi is as important as the execution of techniques contradicts this win/lose mindset, requiring the Aikidoka to discard all previous perceptions of physical, in turn social, interactions. Herein lies the first leap of faith that I believe one must make in order to follow the true path of Aikido; to trust that conflict can be resolved by harmony rather than confrontation.

In practical terms, this means that one must be sensitive to each uke, be they bigger or smaller, tired or energetic, young or old, a beginner or very advanced, and adjust one's movements accordingly. This constant awareness of your partner requires one to retain a mental focus throughout practice that is directed outward as well as inward. The giving/receiving of ukemi in turn requires great trust in one's partner's intentions and ability that they will not injure you. In a world in which people are increasingly self-centred, and for whatever reasons less trusting of those around them, this offers a great challenge to every aikidoka.

The second leap of faith comes from the principle that physical strength is not required for Aikido. The sports that I played for so many years in Australia constantly reinforced the notion that ability and success comes from great physical strength. Equal development of technique and strength are considered to lead to success in most sports. Slightly different to this, some Budo emphasise the development and refinement of technique to a point where strength becomes less necessary. However, Aikido is different again in that strength appears to actually prevent the execution of true waza.

While most aikidoka and almost all teachers are men, I believe that women may often realise some of these leaps of faith sooner than men. Since many women cannot apply strength to their techniques from the outset, they are forced from the beginning to find the way of no strength in their practice. In contrast, men may progress to a certain level with strength, but are eventually forced to relearn their techniques without physical strength, joining the path that many women have already been following. In addition, women are often more sensitive and intuitive making them better able to attune themselves to their partners. My own understanding of these fundamentals of Aikido has largely been furthered during practice with advanced female students, none of whom regrettably are teachers.

Therefore while I continue to try to improve my techniques and movements, the true challenge in Aikido remains discarding the mental and physical patterns that have been with me all my life: a daunting leap of faith.

Note: Angus, a former member of Aiki Kai Brisbane is now living, working and studying Aikido in Japan. This essay was published in Japanese in the newsletter of the Aiki Kai Honbu and was submitted by Angus as a requirement for his 2nd Dan grading in Japan.



A Great Experience.

My Shodan Grading.

by Dennis Watts

What a place to hold a Winter School!
Queensland's Gold Coast: at the fitness camp on the banks on one the coast's most picturesque outlets, Tallebudgera Creek.

For me, like quite a few others, this camp was to be special as I was going for my Shodan grading test. A time to stand in front of my teachers, technical teaching committee, and Sugano Shihan, to show them what I had learnt over the last few years.

It is a little daunting to be called to the mats in front of a hundred and seventy fellow Aikidoka and friends. Many thoughts run through the mind — Will I get a good Uke? Will I go first so I'm fresh? Will I still have enough energy if I'm uke first to give a good grading, especially being in my mid-fifties? Someone asked earlier in the day: "Am I ready?" My answer was: "I know what I know, and what I don't know is too late to worry about." I think we all go through this no matter what grading we go for.

The moment arrives. Your name is called, and Sugano Shihan starts calling out techniques. Because I had set my mind right, my focus was there with my partner. Being thrown, and throwing others; being attacked by three senior Yudansha who are suddenly upon you so quick with multiple attacks, then with weapons attack. Phew! You don't get a chance to think: How am I doing? You must just do. No time to wonder if you heard the called technique correctly. The only thing is to keep going.

Suddenly it's all over. Then comes the added stress; did I pass? You have to sit and wait while the rest of the group goes through the grading. Then it's time and the results are announced. You passed. How I felt at that moment was truly indescribable.

Yes, Winter School on the coast '99 was a great experience for me. Now my next challenge is to learn how not to trip over my hakama.

(Editor's note: Dennis received a special commendation from Sugano Sensei for his spirit.)

The traditional first training session after a Shodan Grading Sugano Sensei takes the new black belts as ukes to demonstrate what he wants the rest of us to do.

Here he uses Dennis Watts to demonstrate Gyaku Hanmi Katate tori Iriminage..



Sensei has entered deep behind Dennis before finishing the throw (below).



Melbourne's first Embu.

by Mark Matcott.

Embu? What's that?

The All Japan Aikido Embu is a display of Aikido by various dojos throughout the Japan. In our case it was a display by different dojos within Victoria. It was not a grading, it was not a day school, nor was it a public demonstration. It was a chance for all members of Aikido Victoria to celebrate the existence of Aikido Victoria together. Each dojo was given 5 to 8 minutes in which to share something — anything — with everyone else.

We weren't at all sure what to expect when we tried out our very first Embu for Victoria at the Clifton Hill dojo on Saturday 17th April 1999.

It was a good chance to invite family and friends along to see what sort of organisation and what range of experiences and activity we are involved in. It enabled all of us together to look at our Aikido from lots of different angles.

So what happened at our first attempt? Between 40 and 50 spectators watched about the same number of aikidoka in action, though the numbers varied throughout the afternoon. Some instructors explored a particular area of technique, some explored a particular idea or attitude to keep in mind during training, some looked at Ki extension, some looked at why Aikido is good for your health. Some displays just involved talking. It's not necessary for the display to be led by an instructor as such. Many displays began with a brief history of the particular dojo.

At a grading you are watching people doing their best to exemplify a particular level of Aikido skill. At a demo, we traditionally just *go for it* without much in the way of rehearsal, if any. We can't assume the audience will be attracted by what they see, or that they will understand or feel any sympathy for what is being shown. At an Embu, you are performing for a sympathetic and hopefully appreciative audience.

An Embu is a bit like a day school in the sense that you get a chance to meet people from other dojos with whom you perhaps do not or cannot train. You get a chance to step back and look at the personal effort that so many people are putting into their training, and find out what it means to them. Hopefully this will inspire you to keep up your own effort.

I personally enjoyed our first Embu because:

It gave me a feeling of breadth. It made me realise many people have been training for a long time; that there are many teaching styles, and a big pool of experience, and so many approaches to training and reasons to train. The dojos are spread over such a wide area throughout the city and country. There was plenty of variety. I had the feeling that the people who train in Aikido are sincere about what they are doing. Even the audience made me feel this way. When funny things happened they laughed of course, but they showed concern and appreciation for any one who slipped up or got hurt — and they applauded enthusiastically at the end of each session.

This last point seems to be the most important one. The Embu doesn't just showcase Aikido, it showcases the personal commitment and sincerity of the people who train in Aikido.

At future Embu, no doubt there will be further development. Perhaps Embu will become more public. Perhaps they will become more formal. Perhaps they will be more

rehearsed (is that good?). Perhaps there will be more and more dojos willing to do a short demonstration.

Thank you to Wayne Sheils (*Aiki-Kai Area Representative for Victoria*) for pressing us to try out this new and interesting experience.

A VERY SPECIAL GIFT

A group of people from Aiki-Kai Australia on tour in Japan timed their trip so they could participate in the ceremony for the inauguration of the third Doshu, Moriteru Ueshiba.

The timing of the trip was a wonderful opportunity to present Doshu with a very special gift that had actually been purchased some years before to present to Doshu's father Kisshomaru Ueshiba, who was at that time the second Doshu.

Unfortunately the opportunity to present this gift did not arise so it was held back for a more suitable occasion. With the passing of the second Doshu and the inauguration of his son as successor, and with the tour group in Japan for the ceremony, it was felt that at last a suitable moment had arrived.

When the gift was purchased, our thoughts were that we wanted something that would symbolise a long-term relationship with a deep sense of continuity. What we found was a wonderful bowl, carved from an ancient piece of Huon pine that was 4000 years old. The tree, from which this piece of wood came, grew for 500 years before a disaster struck and it fell into a river. It sank slowly into the silt at the bottom of the river. It stayed buried in this mud for 3500 years before it was discovered in pristine condition.

It was from this ancient wood that Mark Bishop, one of Australia's leading craftsmen made a limited edition of this particular bowl. It was a bowl to be displayed as a sculptural piece of art rather than a serving dish.

When Mark was told the bowl was to be presented as a gift to Doshu, he very kindly made a presentation box from a range of fine Tasmanian timbers. The gift was presented to Doshu in this hand-made box. Doshu was pleased, especially since he understood the story behind the creation of the gift, and that this was a very old thing worth treasuring. A magazine article about its creation accompanied the gift, and with other written information it was a well-documented piece.

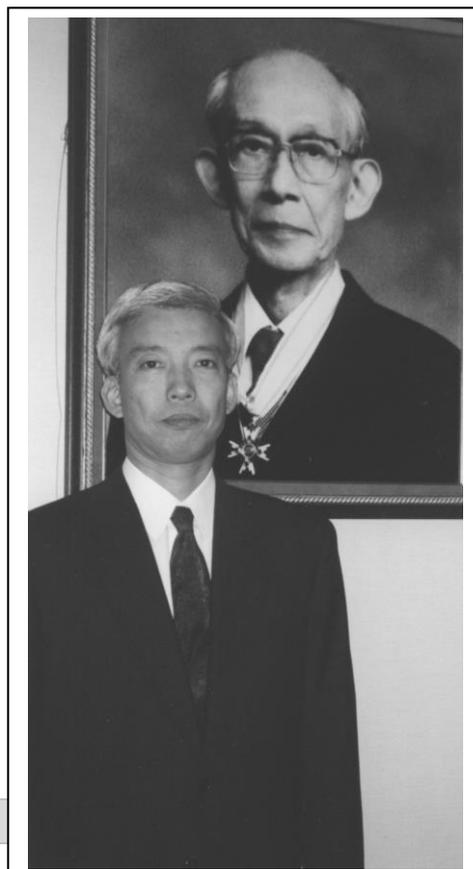
With the group of Aiki-Kai Australia members on tour being there for the ceremony, we were able to present this gift as being truly from everybody, and not just a gift from Sensei or from myself on behalf of Aiki-Kai Australia, but as something from all the students.

Report and photographs by Tony Smibert.

Tony Smibert Sensei is the National Area Representative for Australia, Vice President of Aiki-Kai Australia and a member of the TTC. He is also 1st Vice-Chairman of the International Aikido Association, Japan.

An interview with Doshu Moriteru Ueshiba (see below standing in his office in front of a portrait of his father the Late Doshu Kisshomaru Ueshiba) will appear in the next issue of this newsletter.

There will also be a report from a member of the Aiki-Kai Australia tour group some of whom appear in the photo centred on the page.



Editor's note: Becoming a Shodan in Aikido demonstrates a commitment to Aikido that is long term, if not for a lifetime. At this stage a deeper understanding of the principles inherent in Aikido begin, one's ability to learn increases, and one's life begins to be enriched. I was impressed by Angus Thompson's article and I wondered what it might be like if other new black belts shared their thoughts about Aikido and what it means to them. To encourage this idea I will set aside a page in the newsletter for these articles, and to get it started I've put my own thoughts into a short article that I hope others will find interesting.

"A Personal View"

The Sphere in Aikido

by John Litchen.

The Italian Natural Philosopher Giordano Bruno wrote in 1584 (echoing Greek philosophers Plato and Heraclites) **'We can state with certainty that the Universe is all centre, or that the centre of the Universe is everywhere, and the circumference nowhere.'** He also concluded: **'Thus the Universe is both material and spiritual, of matter and of God.'**

Blaise Pascal, the French physicist and philosopher (1623 - 1662) also said: **'Nature is an infinite sphere, the centre of which is everywhere.'** which led him to discover the principles of hydrostatics, where in a fluid at rest pressure is the same in all directions, and pressure applied to a confined fluid is transmitted equally in all directions.

Albert Einstein theorised that **the Universe has no beginning or end, it folds back on itself and is infinite**, that if you travelled far enough for long enough you would end up back where you started from. The Universe is a sphere. As part of his general theory of relativity he explained that mass and energy are interchangeable as expressed by the formula $E=mc^2$.

The concept of the Universe as an infinite sphere has been echoed down through the ages in all cultures and societies. For Morihei Ueshiba O-Sensei to perceive the concept of an infinite sphere and apply it to what he knew to create Aikido was no accident but the result of acute observation, deep thought and meditation upon the nature of the Universe, the world and the Human Spirit. That he had a revelation of a spiritual nature during his time in Mongolia is well documented in many biographies. The result of this and later revelations about the true nature of martial arts led him to create the art we know today as Aikido.

'The Universe has no boundaries,' O-Sensei said in one of his many Doka, or poems of The Way, **'it turns and turns: Our path of purity fills the circle.'** *

I feel that in applying Aikido to the concept of the Universal sphere Nage must become the centre of the sphere (*which exists everywhere*). Uke, coming in from the circumference, (*which does not exist within the sphere but beyond it*), must be attracted and brought into the centre either by his own will or action of attacking, or by Nage who entices Uke to attack thus drawing him in to the centre of the sphere, in which they both unite to become one. When this is achieved Nage can move anywhere. By shifting his own centre Uke is effortlessly shifted since he is attached to Nage. Uke's movement at this point is involuntary, and he can be thrown or pinned as Nage chooses.

From observation and practice I've noted most of the movements in Aikido are circular. One turns one's body away from an attack, so the body revolves around the attack. Often an entering movement is used at the same time as turning, (*Irimi Tenkan*) so one ends behind the attacker and facing the same direction as the attacker.

When the attacker perceives a danger now behind him he will turn to confront it. This continues the circular movement begun by the defender entering and turning. The defender now takes control of the attacker and redirects the attacker's circular motion until it reaches a point where the attacker has lost balance and can be easily thrown by the defender, (*Irimi Nage, Kokyunage*).

The Late Doshu, Kisshomaru Ueshiba said: **I place the flow of spherical rotation at the very foundation... As a form without corners, a circle is without interruptions or breaks. Each ending is connected to another beginning.** (The Aikido Vol.23 No 3, 1986.)

I believe not only is circular movement fundamental in a horizontal plane but also in a vertical plane. To go from horizontal to vertical the movement must pass through a stage where it is diagonal or some other angle between horizontal and vertical. Thus you have spiralling movements that go from high to low or from low to high. This creates an imaginary sphere. If you imagine a sphere surrounding each individual the size of which is the length of a person's arms and legs and how far they can reach in any direction. When you are attacked, the person attacking enters the sphere surrounding you. This also means that you are now within his sphere and can take control of his movement.

I find there are also zigzag movements, triangular and square movements, all of which are encompassed within the multi directional circles that create the sphere. The circles of the sphere are not always enclosed, as a circle in one direction can be changed part way through to become another circle in a different direction. At the same time it can change from horizontal to vertical, or vertical to horizontal, creating spirals that diminish or expand. The variety of movement within a sphere is infinite.

The centre of a person's sphere is his own centre, situated just below the navel. Successful attacking and defending movements require a person's centre (known by various names: one point, *Seika tanden, Dantien*, to name a few) to be unbalanced. When the defender blends his centre with the centre of the attacker and unbalances it, he can simply control the attacker by moving his own body. Connection (*Musubi*) must be maintained to do this. The attacker can be thrown with little effort by the defender using body movement. Strength is not necessary, only blending and good body movement (*Tai sabaki*).

I believe in advanced training the difference between Nage and Uke is blurred as either one can be both attacker and defender at the same time. Both must be sensitive to each other's projection of energy so as to redirect it. One will attack generating a defence from the other, which is immediately turned around and treated by the attacker as an attack to be defended against with a redirection of energy leading to a throw or a pin. The exercise here is: how to be aware of each other's centre as both interact. This kind of Aikido is circular and flowing and the outcome is not determined at the start, as both attacker and defender are interchangeable.

I often watch waves breaking on a beach. The waves always move forward, but there is up and down movement as well, and when the wave breaks it flows back beneath itself creating a circle. Each wave is a circle moving forwards through the water. The water stays where it is but the wave moves. I'm convinced the energy of Aikido should be like waves, always moving, flowing, never rigid or static.

I find in practice, Nage should try to focus on blending with Uke. Uke should try to focus on making his attack a genuine attack. Without holding back Uke should put all his energy into the attack. Only when both Uke and Nage are focussing on what they are doing at that moment will they become sensitive to each other's Ki, or energy flow. Only then, the technique what ever it may be, will work.

* See Page 74, *Essence of Aikido*
Spiritual teachings of Morihei Ueshiba.
By John Stevens.
Kodansha International. 199

...when vegetarian meals are planned with consideration and prepared with love, when Ki is extended into the food; that love and Ki is transmitted into those who eat it.

Food for thought

Aikido and Cooking **By Eino Laidsaar**

Aikido is an activity involving a combination of physical energy and mental concentration over a prolonged period of time. We train at Summer and Winter Schools for at least four or five hours per day with people of varying degrees of stamina and endurance. The food we eat during this period becomes a key factor in determining not only our energy levels, but also safety — in terms of reduced injuries, and our general well being.

In the past it was thought that as long as the main part of the diet was made up of carbohydrates, and we had ample fluid intake, we would be OK. Now we know it is not only what we eat and how much, but more importantly, the combination of foods and when we eat them. This can make a real difference in our training.

Morihei Ueshiba, O-Sensei, loved farming. He loved living close to nature. In the fields at Iwama he grew potatoes, buckwheat (Soba), barley, azuki and soybeans, rice, peanuts, and a great variety of vegetables. That the yield from his land was higher than neighbouring farms he put down to the love he infused with the hard work of farming.

This love he also engendered in his students who assisted with the growing of the food they ate. They worked hard in the fields, and they trained hard. They helped prepare their own meals, harmonising the intention of gaining energy from the food with the physical sensations and aspects of food preparation. Putting love and Ki into the food. Feeling this love and Ki as they digested the food they had prepared. Finding this Ki flowing through them as they trained with O-Sensei.

We should think about this when we consider what foods for Summer and Winter Schools. In my experience of catering at these schools, people training in Aikido fall into the following groups:

- Meat eaters who also enjoy a variety of vegetarian foods.
- Vegetarians who eat dairy foods but not meat or eggs.
- Vegetarians who do eat eggs, and Vegans who eat no animal products at all.
- On the other end of the scale there are some people who eat large quantities of meat.

The needs of all these people can be met by planning the structure of the menu.

Replacing vital salts, minerals and their resulting electrolytes depleted through training is often done by using sports drinks and artificial supplements. It would be much better if these ingredients are

obtained from the food we eat. All this can be provided easily by adding dried fruits, nuts, grains and seeds to the overall food selection. This need not be expensive or difficult to do. Macrobiotic salt (usually pure sea salt) which has had a minimum of processing and still contains all the essential nutrients from the sea should be used instead of processed salt. Miso, seaweed,

Kelp, can be added to soups and vegetable dishes. Fresh fruits and vegetables, and foods high in complete digestible protein such as Tofu, beans, lentils, barley, chickpeas, all contain essential salts, minerals and trace elements.

These foods are not expensive, easy to cook, and taste great. They can be used with a huge variety of sauces like Satay, Cheese, Coconut milk, Italian style Tomato (Sun dried or fresh), curry (sweet or hot), to mention just a few. Imagination and the love of experimenting with natural foods can produce an endless variety

At the 1998 winter school (NSW) we provided a bottomless fruit bowl each day at every meal. Some people like only a light fruit breakfast or lunch, while others like fresh fruit as an additional bonus to their diet. Bananas and watermelon were very popular, especially after a full day's training. Apples, oranges, rock melons and whatever else was in season provided variety.

Breakfasts were hot porridge or semolina, dried muesli and cereals, toast and fresh juices, with added bowls of sunflower seeds, dry nuts and dried fruit. I'm not an advocate of heavy egg, sausage and tomato type of breakfast before training. I believe a lot of the time we ride on and use the energy derived from the main meal the night before, and only need something relatively light in the morning before training.

Lunches and dinners consisted of salads, hot and cold vegetarian dishes, soups, and a variety of wholemeal and plain breads. Several hot and cold meats were served as side dishes for those who wanted them. Fresh fruit salad was always one of the choices for desert.

The 1999 winter school followed the same lines as 1998 with a good response from most of those who lived in during the week of training. When asked their preference, most people said vegetarian, even though a lot of them were meat eaters.

To me this indicated most people felt better after training for a week on predominantly vegetarian foods. I believe, when vegetarian meals are planned with consideration and prepared with love, when Ki is extended into the food; that love and Ki is transmitted into those who eat it.

I would like to suggest that at home, people increase the vegetarian aspect of their diet to see how it improves their overall stamina and the quality of their regular training. They may be very surprised at the result.



Winter School '99 — The last day — Iriminage ...and the energy level is still high!

Interestingly enough...

The Founder only ate fish and vegetables and never ate meat. For that reason the late Doshu Kisshomaru Ueshiba did not know the taste of red meat or pork until the end of his adolescence. One day while walking past a butcher's shop the smell of meat actually cause the late Doshu to feel as if he was going to vomit. On another occasion when shown fried dumplings his entire body began to tremble. Judging from these remembrances one could say the late Doshu's dislike of meat was even more extreme than that of the Founder. In reality however, the late Doshu did enjoy meat as an adult and these stories are all from his childhood years.

Worried about her son's nutrition the late Doshu's mother, the Founder's wife, cooked some chicken during her husband's absence. The founder however, returned home before the smell of fresh cooked chicken had entirely disappeared, and the smell of it caused him to explode in extreme disapproval. In any case, the Founder never developed a taste for meat, and went without it until his final days.

Reprinted with kind permission from the Hombu, Aikido World Headquarters' Newsletter
 THE AIKIDO Vol.33 No.3 199

Peter Yost Sensei, one of Australia's earliest Aikido students, passed away on Monday 23rd of August as a result of illness following a massive stroke four months before. Peter was a wonderful example of an Aikidoka throughout his 34 years of practice. He was still training sincerely with his one good arm to the very end of his life. He never complained, and remained positive to all around him. Peter's leadership will be much missed. (From the Aikido Victoria Newsletter.)

A special feature about Peter Yost Sensei will be printed in the next newsletter. As Peter was well known and well loved, anyone who feels they would like to contribute something to this feature should see Tony Smibert Sensei or John Litchen at the next Summer school in Melbourne January 9th to 15th 2000.



EDITORIAL

As we approach the end of the second millennium everyone is making some kind of preparation to celebrate, if only mentally.

All those who start celebrating on January 1st 2000, are celebrating the beginning of the last year of the 2nd millennium. There are 1000 years in a millennium and the year 2000 is the last year of the second millennium. Purists will wait until January 1st 2001, the beginning of the first year in the third millennium, to celebrate. Of course, most of us will celebrate twice. Why miss out on all the fun?

For Aikido in Australia this will be an occasion to examine where we have come from since Aikido was first introduced into this country thirty-five years ago, and where we are going. Summer School in January 2000 will be an auspicious event as concepts and directions for Aikido in Australia will be articulated both physically (with training) and verbally, during this intensive week. It will be an event you should not miss as **Sugano Shihan** and his special guest **Tamura Shihan** lead us into the new millennium.

For the younger student This Summer School will be a wonderful opportunity to gain an insight into the Aikido of O-Sensei as handed directly down to two of his original students. Of course this also applies to senior students who have been practicing a long time. It will be an ideal opportunity to re-examine their individual Aikido under the supervision of these two Master Teachers.

Bringing teachers of the calibre of Tamura Sensei to Australia is not an easy task, and Aiki-Kai Australia can only do this if everybody appreciates the effort the organisers have made, and supports these training schools and seminars by attending.

I would like to thank those people who have contributed to this newsletters, in particular Tony Smibert Sensei who has gone to a lot trouble to supply me with photographs and information to be included in this and future issues. I would also like to remind those who have promised to send in material, that I am still waiting. The newsletter needs articles, stories, and photographs. Not everything will be published, there are certain standards that need to be maintained, but the more there is to select from the better the newsletter will be.

Submissions and Letters of comment should be sent to the address below.
c/o John Litchen, **PO Box 3503, Robina Town Centre, QLD 4230**. Phone Fax number is 07 5578 8748.

SUMMER SCHOOL: 9 –15th January, 2000. At La Trobe University, Sports Complex Field House, Melbourne Australia.

This school will celebrate the 35th anniversary Of Aiki-Kai Australia. Registration will be on the 9th, training will begin on the 10th. Accommodation will again be at the Menzies College, South Wing and will cost \$25 per night per person. It will be available from the 9th to the 14th, with check out during the afternoon of the 15th.

There will not be an instructor's course immediately following the school but Sugano Shihan will run 4 hours of training (2 hours Yudansha and 2 hours general) in Melbourne on Saturday 22nd January.

Training fees are: Victorian Residents – Adult - \$380. Hardship - \$300.

Interstate: (Act, NSW, Tas, Qld, SA.) Adult - \$315. Hardship - \$225.

Interstate: (NT, WA.) Adult - \$145. (No lower hardship rate applies in this category)

Juniors from any state, \$110.

Following feedback from last year we have provided the caterers with a menu to better Cater for our needs. Nutritious and varied meals will be provided and vegetarians will be well catered for. Costs are still to be finalised but we are expecting it to cost about \$25 per day. If you are not requiring meals to be provided by the college we expect you to make your own arrangements. There are cooking facilities within the college and cafes and cheap restaurants within the university.

A bus at a set schedule will provide transport to the college from the airport.

Contact numbers: Felicia Birman (03) 9527 8291, Leon Metzeling (03) 9873 1783.

**Founder, President
& Technical Director
S. Sugano 8th Dan Shihan**

**Area Representatives
NATIONAL**

Tony Smibert
179 Mole Creek Rd
Deloraine, TAS, 7304
Tel: 03 6362 3326
Home: 03 6362 2474

ACT

Hanan Janiv
2 Crest Rd
Queenbeyan, ACT 2620
Tel: 06 297 8258

NSW

Andrew Dziedzic
5 Bertram St.
Eastwood, NSW, 2122
Tel: 02 9858 5241

NT

Richard Barnes
PO Box 254
Darwin, NT, 0801
Tel: 089 816 964

QLD

Graham Morris
1 Inala Ave.
Tugun, QLD, 4224.
Tel: 07 5534 3520

SA

David Scott
PO Box 81
Norton Summit, SA, 5136.
Tel: 08 390 3322

TAS

John Karas
43 David St.
East Launceston, TAS, 7250

VIC

Wayne Sheils
191 Lower Plenty Rd.
Rossana, Vic, 3084
Tel: 03 94596674

WA

Hugh Derham
PO Box 1274
East Victoria Park, WA, 6981
Tel: 09 049 1480

Editorial Address
PO Box 3503,
Robina Town Centre, Qld, 4230.
Tel/fax 07 5578 8748