



The objectives of the Kokusai Budoin, IMAF, include the expansion of interest in Japanese Martial Arts; the establishment of communication, friendship, understanding and harmony among member chapters; the development of the minds and bodies of its members; and the promotion of global understanding and personal growth.

2004 – Issue 1

GENDO

精力善用自他共栄

Commit oneself to maximum efficiency,
and mutual benefit in all endeavors

▶ In this issue:

- ▶ 2004 North American IMAF Congress in Bethlehem, PA
- ▶ 2004 Headquarters Tour in Tokyo, Japan
- ▶ 2004 European IMAF Congress in Loverval (Charleroi), Belgium October 15th – 17th
- ▶ Nippon no Budo – Martial Arts in Japan
- ▶ The Difference between Budo and Sports
- ▶ Bujutsu Jotatsu no Hiketsu – Single-minded focus in the moment
- ▶ 残心 - Zanshin
Meaning and Application in Traditional Japanese Arts
- ▶ Children in the Martial Arts
- ▶ Announcements: IMAF is launching its worldwide web site August 1st 2004. Check it out. www.imaf.com

IMAF – Recent Events

2004 North American IMAF Congress

During the week of May 14th to the 16th, the Memorial Hall at the United Steel Workers of America in the city of Bethlehem, Pennsylvania became the American capital of traditional Japanese martial arts. This event was possible thanks to a joint collaboration by its host, Jose Juan Cruz, IMAF USA Branch Director, the Shoto Karate-do Toitsu-Kai in cooperation with other IMAF dojo members, the Bethlehem Karate Academy and numerous others.

Renown masters Shizuya Sato, Ikuo Higuchi, Kunikazu Yahagi and Hidetoshi Iwasa from IMAF Headquarters in Japan provided outstanding direction at the seminars. Additionally, senior IMAF USA instructors Paul Godshaw, Brett Mayfield, Bob Ward, Ray Barrera, Jose Andrade, H.E. Davey and Bruce Heilman taught as well. Mr. John Durner, IMAF Japan Headquarters and Ms. Anica Florescu, IMAF Romania Branch Director, attended and assisted Sato sensei in teaching Nihon Jujutsu and Judo. Sessions included Judo, Nihon Kobudo, Okinawa Kobudo (bo & sai), Nihon Jujutsu, Karate-do, Kyushojutsu, Iaido, and Aikido.

In addition to three days of intensive martial arts training, a wonderful banquet was prepared on Saturday night to celebrate the 20th anniversary of IMAF in America. A beautiful commemorative medallion was presented to IMAF members who have made significant contributions to the development of the organization on the American continent over the years. Government officials such as The Mayor of the City of Bethlehem, John Callaghan, and Pennsylvania State Senator, Lisa Boscola sent commendations that were presented during the evening. This banquet also served to formally thank all those who worked so very hard to make the many events possible, as well as giving people a chance to socialize with various friends.

After the seminars were over on Sunday afternoon, the Parent's Committee of the Shoto Karatedo Toitsu-Kai treated the Japanese delegation and other IMAF officials to a typical American picnic with plenty of ethnic food from several countries, as well as music, dancing and a lot of fun. Bringing a joyful end to a rewarding commemoration of the 20th anniversary of IMAF USA.

2004 IMAF Headquarters Tour

The international participants arrived in Tokyo Thursday, March 25th, and stayed at the Takanawa Tobu Hotel for the duration of the tour. Conveniently located adjacent to Shinagawa station, the hotel features comfortable rooms at a reasonable price, helpful bi-lingual staff, easy access to shopping and dining, and is located 20 minutes from the seminar venues. The seminars began Friday, March 26th at the Minato-ku Sports Center from 10:00 – 16:30. The schedule began with an opening ceremony, and practice included Karatedo with Nobetsu sensei directing in the morning. Iaido and Karatedo were featured in the afternoon, with Tose sensei and Higuchi sensei directing respectively.

...continued from page 1

Saturday, March 27th training was held at the American Embassy Dojo in the morning. During the afternoon participants were free to tour Tokyo.

The IMAF 28th Annual All Japan Martial Arts Exhibition was held Sunday, March 28th from 10:00 – 16:30 at the Ota-kumin Plaza. A reception featuring Japanese and international participants followed.

Monday, March 29th participants boarded a bus for a tour of the ancient capital city of Kamakura. The city and environs were resplendent with cherry trees in full bloom, and lunch was held at the Daibutsu, one of the many spectacular sights visited.

Tuesday, March 30th morning training resumed at the Minato-ku Sports. The morning schedule included Iaido directed by Ochiai sensei. The afternoon session featured Karatedo directed by Higuchi sensei, and Kobudo (Kenjutsu) directed by Yahagi sensei.

Wednesday, March 31st participants gathered at the American Embassy Dojo for Nihon Jujutsu training in the morning. The afternoon featured Aikido and a second Nihon Jujutsu session. A banquet was held that evening at Chyoyo – an award winning Chinese restaurant in the Shimbashi / Ginza district in Tokyo.

Thursday, April 1st participants went sightseeing to the Edo Museum, and toured various interesting sights in Tokyo.

Friday, April 2nd the international participants left for their respective countries via Narita international airport.

Upcoming Events

[IMAF 2004 European Congress and Seminars](#)

Location: Loverval (Charleroi), Belgium

Date: October 15th – 17th

Seminar Participation Fees: € 50.00

URL: www.imaf.com

Contact Information:

IMAF Belgium Branch Director: Mr. André Fredrix
2 Rue des Pruniers, B 5651 THY LE CHATEAU, Belgium
Phone: 32 71 61 18 82
Fax : 32 71 61 41 08
Email: andre.fredrix@skynet.be
URL: <http://users.belgacombusiness.net/kbibelgique>

Location:

Centre Sportif "LA FERME DU CHATEAU" (ADEPS)
Allée des Sports
LOVERVAL (Charleroi) Belgium

Accommodations: the Sport Centre is a Belgian Ministry of Sport and Education facility, and offers group accommodations in rooms of 4 to 8 persons.

Accommodation Info: 2 nights lodging plus all meals from Saturday morning until Sunday afternoon.

Cost: € 145.00 (includes € 50.00 participation fee)

If accommodations at the Sport Centre are required, please **fax/mail** request for reservation ASAP by no later than **the 30th of September**.

All reservations require PRE-PAYMENT.

Please observe the following details for all payments:
Transfer amount to FORTIS BANK BELGIUM, KOKUSAI BUDOIN Account: IBAN BE28 0010 9286 2220
SWIFT/BIC: GEBABEBB

Private room reservations can be made at the following nearby hotels:

HOTEL SOCATEL Charleroi - 70 rooms – price € 55/70 (single/double) per night*

HOTEL IBIS Charleroi - 72 rooms – price € 70/ per night single or double*

Reservations and payment for hotel rooms are the responsibility of each individual.

*Note: Payments should be made directly to the hotels.

2004 European Congress IMAF HQ Delegation:

Shizuya Sato

Nihon Jujutsu Hanshi 10th dan
Judo Hanshi 9th dan
Shihan & Examiner: Judo & Nihon Jujutsu Divisions
Official Instructor Grade S. G1
Chief Director IMAF

Tadanori Nobetsu

Karatedo Hanshi 9th dan
Examiner: Karatedo Division
Official Instructor Grade S. G1
Director IMAF

Shinji Tsutsui

Aikido Kyoshi 7th dan
Iaido Kyoshi 7th dan
Official Instructor Grade S. G2
Councilor IMAF

Hidetoshi Iwasa

Iaido Kyoshi 7th dan
Kendo Renshi 6th dan
Official Instructor Grade S. G2
Councilor IMAF

John B. Gage

Nihon Jujutsu Kyoshi 6th dan
Judo Renshi 4th dan
Official Instructor Grade G2
Councilor IMAF

A Word from HQ

[Nippon no Budo – Martial Arts in Japan](#)

By: Shizuya Sato, Chief Director Kokusai Budoin, IMAF

One of the founding principles of the Kokusai Budoin, IMAF is to support and establish better understanding of the various martial arts that comprise traditional Budo. There are many aspects of practice that go back more than 1,000 years which constitute a cultural property to be shared with people of all countries. However, it is important to realize that the term 'Martial Arts' in English is quite broad in scope and includes both Ko-ryu (ancient styles), and Gendai-ryu (modern styles).

Heiho, Buge, and Bujutsu all translate to *methods of the soldier*, and are historically terms for the martial arts of Japan before the advent of the Imperial Restoration in 1868. Methods of training soldiers included primarily Kenjutsu (sword use), Sojutsu (spear use), Kyujutsu (archery), and Kumi-uchi (grappling). These methods of combat were developed in a time when war was never far and the immediate disposal of an opponent encountered in conflict was a matter of life or death. During this period, Japanese society was based on highly structured classes, with the Samurai (professional soldier) at, or near the top. Though it was both reasonable and beneficial for the government to maintain law and order, this was done with little or no regard for members in the lower classes of society.

With the establishment of the government in Edo (present-day Tokyo) and unification of Japan, lasting peace came to many parts of the country for the first time in centuries. The ensuing era of peace and prosperity brought fundamental changes to the practice of martial arts and to society in general. Methods strictly useful on the battlefield became less applicable for maintaining peace in the cities and villages that grew and prospered throughout this time. Formal training in martial arts became available to the common man during this period for the first time. The commoner of ancient Japan was not permitted to carry weapons, nor did he have the advantage of social standing that allowed the Samurai to settle disputes with such finality. As a result, methods of unarmed combat for controlling an opponent without resorting to deadly force became important techniques among the many schools that developed during this time.

Many of the schools and traditions that were established during the Edo period, 1600-1867, have evolved into the martial arts of today. Built on the foundations laid by the Ko-ryu of old, the traditions of hard work, diligence, dedication to one's school and teacher, remain at the heart of Budo today. Methods of Kenjutsu are the basis of Kendo and Iaido. Kyujutsu is now practiced as Kyudo. The Naginata, a traditional halberd is still used in Naginata-do. The various methods of Kumiuchi or Yawara are known today as Aikido, Judo and Jujutsu.

With the advent of the Meiji Restoration, the government of Japan changed dramatically from a feudal system based on hereditary land ownership, to a constitutional monarchy. The establishment of an elected government brought an end to the rigid class divisions within Japanese society.

Budo, modern martial arts, is based on respect for one's fellow man, for the community as a whole, and is truly a method of living with one another. Whereas, the methods of Bujutsu, techniques developed primarily for the elimination of an opponent by whatever means necessary, may be relevant only for members of the military or law enforcement agencies.

The study of Budo, as a means by which to live requires dedication and diligence. From the beginning, practice includes technical training in the basics of the art, learning to respect the rules of the Dojo (practice area), and regard for the safety of others during training. The lessons of learning to work with, and respect others can be best seen in a saying made famous by Jigoro Kano, the founder of Kodokan Judo, "Mutual respect, and maximum efficiency in practice". Given time, students of the martial arts take these lessons out of the Dojo and into their everyday lives. It is in this way that Budo can be of great benefit not only to the individual but also to the community at large. Thus, the Dojo becomes a center of learning and study in its community, with students contributing in their respective ways.

This is Nippon no Budo.

Meijin Articles

[The Difference between Budo and Sports](#)

By: Hiromasa Takano, Kendo Meijin 10th dan

Budo, Bujutsu, and sports are all terms commonly used when referring to Japanese martial arts. Judo and Karate have become well known in the international sports community. Consequently, many people think of them as nothing more than sports. While there are many similarities, some important differences exist between Budo and sports. Kaizan Nakazato, a famous author and historical Japanese novelist compared martial arts (Budo) and sports, delineating their similarities and defining their differences.

Nakazato wrote that sports are primarily designed to be recreational, played in one's free time, and are based on winning and losing fairly. Professional and amateur sports alike are played for the enjoyment of the game, whether it be by the spectators or the players themselves. Through contests winners are determined, champions established, or a dominant team chosen. This superior position lasts only until the next game, contest, or season. Thus, it can be said that sports are enjoyed for but a brief time, during the game itself or until one's team loses and is replaced by another at the top.

Certain martial arts share many of these qualities. Contests are common in Judo, Kendo, and Karatedo. Championships are important goals for many involved. However, martial arts differ from sports in an important aspect, intent.

Since ancient times, Bujutsu, fighting systems devised to train soldiers in armed and unarmed combat, has been judged on the battlefield. During practice individuals seek to perfect techniques designed to subdue an

...continued from page 3

opponent. In each and every session practitioners must face life and death.

Though by necessity practice is now regulated to ensure safety so that opponents do not kill or injure each other, winning and losing can only be measured in terms of survival. This is the tradition upon which Japanese martial arts are founded.

This fundamental difference between Budo and sports must be understood. Without such understanding progress to higher levels is not possible.

That such understanding comes through a lifetime of training reveals another fundamental difference between Budo and sports. Primarily physical benefits are realized from sports and are realized only for the period of activity. That the principles of Budo apply to daily life are not realized at the level of understanding physical technique alone. The study of Budo must be pursued for a lifetime in order to develop understanding on the most profound levels.

In Judo, when one is pushed, if the reaction is to push back, conflict exists and the strongest opponent will win. However, if when pushed, the opponent is pulled, it is possible to throw the opponent and resolve the conflict. That such principles apply outside of the aspect of physical technique alone are why Budo goes beyond sports in meaning, why it must be a lifetime pursuit for a lifetime of benefit.

It is the duty of everyone practicing traditional Japanese martial arts to consider and endeavor to understand these principles, to look beyond form and see the underlying substance inherent in Budo.

Bujutsu Jotatsu no Hiketsu

Single-minded focus in the moment

By: Hiromasa Takano, Kendo Meijin 10th dan

President of the United States of America, Abraham Lincoln once said, "To do the best job, concentrate exclusively on one task at a time." In terms of Budo, this means that students can learn most effectively through single-minded dedication to the lessons at each moment. For example, during practice, it is vital to concentrate on the task at hand rather than wavering to check the progress of others.

The study of Budo is a step-by-step process that requires students to perfect each technique before progressing to the next, though each skill may take years of focused effort to master.

The following story from ancient Japan provides a good illustration of the importance of such a resolute mind. Even in the middle ages, the Japanese postal system was highly sophisticated and efficient, joining the cities of Kyoto and Edo (now known as Tokyo). The Tokaido road served as a major thoroughfare, supporting transportation, communication and commerce. In those

days, couriers delivered mail by foot, running from city to city.

It so happened that a certain old man had gained fame over the years for consistently effortless, early deliveries. Many of the young postal carriers looked upon his deeds with admiration. When one of them asked for his secret of success, the old man laughingly replied that there was none. However, as the young man was disappointed with this answer, the old man offered the following advice. "Search for the red stones with each and every step, if you wish to arrive ahead of schedule with energy to spare." That afternoon the young courier set out for Kyoto following the Tokaido road, focusing all his thoughts on finding the red stones. Although he was unable to find even one, he arrived three days early. The following morning, again concentrating on finding the red stones the young courier set out for Edo. Again, he arrived well ahead of schedule. When next he met the old man, the young courier asked why no red stones had appeared. To his surprise, the old man replied: "There are none to be found." In this way, the young courier came to realize the secret of single-minded focus at every step of the way.

According to Takano sensei, this unwavering commitment to concentrated effort during practice is one of the keys to successful progression in Budo. The student must consistently focus his or her mind in the moment in order to fully realize each technique.

Member Articles

残心 - Zanshin

Meaning and Application in Traditional Japanese Arts

By: Lance Gatling, International Section Advisor, Nihon Jujutsu 4th dan

Zanshin: There are many different ideas regarding this concept in the traditional Japanese martial arts, and perhaps some misunderstandings. It is instructive to examine the word itself to understand how it applies to practice.

The word is a Japanese compound comprised of two Chinese characters: 残心

残 *nokoru*: to remain or stay behind

心 *kokoro*: heart, spirit, soul or mind

Pronounced 'zan-sheen'. Some use the literal translation of the characters *remaining mind*. However, the word and its implications are more complex.

Zanshin is found in ancient texts, including that of Chinese military strategist Go-Shi (440-381? BC, also known in Japan as Go-Ki, in Chinese as Wu Ch'i or Wu Zi, and in Korean as Ogi), a famous general and author of one of The Seven Military Classics of Ancient China, which include Sun Tzu's The Art of War. Go-shi may be more widely read in Japan than Sun Tzu, who is the best known of the seven authors in the West. A portion of

...continued from page 4

Go-Shi's 2,500 year old text reads:

As your enemy withdraws (and you advance), do not cut all trees, destroy all houses, cut all grain, kill all livestock, and burn all possessions. When the people appeal to you, do not show them zanshin but rather pardon them; by this you will be secure.

In this context, *zanshin* means 'merciless or cruel intent', as found in the Kojien modern, common usage Japanese dictionary, which gives three definitions:

1. Intent to harm or damage someone. Merciless or cruel heart or intent.
2. After stripping away, the remaining essence of a thing.
3. Lingering attachment. A passion that cannot be extinguished. Note: In certain context, this *passion* can be translated as *obsession*.

All these definitions have implications for the use of *zanshin* in the martial arts. But *zanshin* is not only found in the martial arts; it is also a key element in other traditional Japanese arts. According to Mayumi Nishii sensei, a Kyoto master of the *Urasenkei* school of *sado* (Japanese tea ceremony), *zanshin* is essential to all meaningful studies. She describes it as total concentration on the moment, without thought of tomorrow or yesterday, moving one's spirit to act in perfect harmony with one's partners and surroundings. A similar focus of intent can be found in the Japanese arts of flower arrangement (*kado*) and calligraphy (*shodo*).

More narrowly, the Japanese Dictionary of Martial Arts, *Nihon Budo Jissho*, defines *zanshin* in the martial arts context this fourth, specific way:

After completing a movement, even if the technique is perfectly executed, without losing its effectiveness, in spiritual terms, continuing to maintain correct posture while assessing the technique. In the art of archery (*kyudo*), even after loosing the arrow, continuing to keep composure.

Four key aspects of *zanshin* present themselves – merciless intent, the moment pared to its bare essence, passion, and a composed assessment of the situation. Is it possible that all apply to the martial arts?

The focus on *zanshin* is evident in many traditional *dojo* in Japan. While certain Japanese martial arts, particularly *iaido*, *karatedo*, *kyudo*, and certain ancient *kobudo* schools, explicitly place great emphasis on *zanshin*, the study of this essential aspect is central to developing a deeper understanding of the unique and profound nature of all traditional Japanese martial arts.

Without proper examples, instruction and experience, *zanshin* may be difficult to imagine, but its application is evident in the movement and composure of well-trained, advanced practitioners. No matter what the particular martial art, proficient martial artists practicing with

zanshin can be a joy to watch. A personal effort to emphasize *zanshin* is also a great way to get the most benefit possible from every moment of practice.

In more modern terms, an explanation of *zanshin* might be to be completely focused on the moment – focused on the technique and the opponent (or the execution of an action if practicing alone), aware of surroundings yet detached, not distracted by non-essential thoughts or worries, full of purpose and intent, and ready for the next step or something totally unexpected. It is not simply glaring or shouting at one's opponent, but rather a spiritual and mental preparedness that shows in a martial arts practitioner's posture, composure, gaze, and movement in practice and, for some, in life itself.

Truly, such a focus is one reason many of us practice traditional Japanese martial arts.

The following is a portion of Go-Shi's 2,500 year old Chinese text directly translated into Japanese, with *zanshin* underlined in bold, red print:

呉子曰く、「およそ敵を攻め城を困むの道、城邑(じょうゆう)すでに破るれば おのおのその宮に入りその祿秩(ろくちつ)を御(ぎよ)し、その器物を収めよ。軍の至るところ、その木を刊(き)り、その屋(おく)を発(あば)き、その粟(ぞく)を取り、その六畜を殺し、その積聚(ししゅう)を燔(や)くことなかれ。民に殘心なきことを示し、その降(こう)を請うあらば、許してこれを安(やす)んぜよ。」

Children in the Martial Arts

By: Kerstin Volkammer, IMAF Germany, Karatedo 3rd dan

Questions and even controversy surround the idea of allowing children to train in the martial arts. Some say martial arts and children don't go together, believing children can by no means understand and employ what they learn appropriately. Others express concern for the children's safety, saying that it is too dangerous. While others are of the opinion that martial arts would be that much poorer without children's involvement, and that the martial arts are a good way to promote healthy development both physically and mentally.

As an instructor of 90 children & young adults ranging from ages 5 to 18, I am constantly asking myself the questions of *how* and *why*.

Is Budo training appropriate for children?

In my opinion the answer is unequivocally YES. Budo is a life-long pursuit best learned early in life.

Why does Budo for children make sense?

Budo is a great way to impart a sense of responsibility and independence in children as well as build awareness of community.

Why do I teach Budo?

Children learn. They learn from everyone – good and bad. I don't have the right to say that children are undisciplined, don't get enough exercise or don't know

...continued from page 5

anything if I myself sit at home and do nothing. It is only when I am active myself in teaching children that I can have a positive impact on the negative aspects of life – idleness, lack of discipline, thoughtlessness and others.

How can martial arts training be designed for children?
Responding to this is more difficult. To arrive at an answer we should consider a different question. *What can martial arts offer children?*

Essentially, children can learn the same things as adults. This includes physical abilities such as developing coordination, conditioning, strength, reaction time and reflexes, as well as the spiritual/personal qualities such as courtesy, respect, tolerance, stamina, helpfulness, honesty, responsibility, improved self-esteem and a sense of community.

In order for children to have the opportunity to learn both the physical and spiritual/personal aspects of martial arts, it is necessary to take children's programs seriously and offer them sound instruction.

An effective program includes clear rules or Budo etiquette, as well as sound technique, the historical background of martial arts, the integration of spiritual aspects into training and the learning of Japanese vocabulary for various techniques. These criteria create high standards and rigorous demands on both the children and the instructor. All of this brings us back to the original question:

How can martial arts training programs be designed for children?

Much like a rose garden, children's programs must be planned carefully. In the case of roses, we must consider the soil, the climate, the moisture, the fertilizer and many other factors. They require care and attention in order to achieve the delicate balance that produces superior results. So too is the case for martial arts programs for children.

The following factors are an integral part of success:

- A smile
- Honesty & Fairness
- Patience & Commitment
- A quiet, friendly atmosphere
- Interested and motivated children
- An instructor who is very fond of children

If any one of these is missing, the roses will not flourish nor reach its true potential.

A Smile: Give a smile and it will come back to you one thousand-fold. This gift of kindness perpetuates itself.

Honesty & Fairness: The truth is sometimes uncomfortable and can hurt, but getting caught in a lie is ultimately much worse. The key to successful martial arts training with children is for the instructor to demand from the students only what he/she is willing to give.

Patience & Commitment: The code of practice throughout training should be consistent and structured. Explain and demonstrate the techniques patiently to all of the children and remain mindful of those children anxious to break out of the exercise regime. This is easier said than done. However, it is important to establish a framework in which the children can learn effectively from a patient, thoughtful instructor.

Dojo: A quiet and friendly atmosphere is the basis for every session. Martial arts and horseplay don't go together. On entering the dojo we are quiet, breathe deeply, sit down and wait for the training to begin. Children learn this quickly and are grateful for a few minutes of quiet and relaxation.

Children: As instructors, we must awaken children's interest in the martial arts. Budo training is so full of possibilities and variations that it is possible to have the children enter into another world during class. Diving into a world in which everyday things become unimportant and there is space and time for martial arts. The dojo is not a playground or day care center but rather a space for something new. I have promised my children and their parents that I will teach them Karatedo, and this is a promise I intend to keep.

Instructor: Parents are encouraged to attend a children's martial arts class prior to enrolling their own children at a dojo. This gives the parents an opportunity to observe the instructor's methods of teaching and speaking. As instructors, we should explain to the parents the concept of budo, the goals of the program and the benefits of martial arts training for children.

Through these programs, children learn that they can accomplish something of their own volition, and that they have to assume responsibility for their actions. Their efforts are acknowledged through praise and promotions. This type of experience leads to both physical and spiritual development.

From my point of view, there is nothing more rewarding than an open-hearted child, shaking my hand with a smile at the end of a training session and saying, "I really enjoyed myself a lot today. Karate is awesome!"

Contact Us

Got some ideas for the next issue of the GENDO, write to us here at gendo@imaf.com. A list of guidelines for member articles can be found at the IMAF website. www.imaf.com/gendo.html