

November,  
2005

Journal of the Northwestern University Aikido Club

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# Zan Shin

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## One Mind, One Body, One Breath (Moving Meditation)

*By J.B. Mazza*

Physical training and spiritual development - Budo & Zen - practiced on a daily basis, help one develop a sense of Oneness through action and meditation. In Aikido, this is sometimes referred to, by some, as Moving Meditation.

It is through daily practice that one becomes familiar with the form and function of the Self - Mind, Body and Breath functioning as *One*. During the physical aspect of training, throwing and being thrown, one begins to develop a sense of timing, rhythm and breath control all rolled into one moment. The

subduing an enemy, whether real or assumed. What begins to occur is the essence of 'Being and Nothingness.'

This essence is mind and body functioning as One - all, yet nothing, moving through time and space as an immutable force of nature. The daily training of mind and body, as a physical property of nature, begins to take root in the core of your being, without thought; without effort. Not fully aware that a change is taking place.

Days flow into months, months into years, yet it is still the moment. With Each moment a new seed is planted, each moment a new being emerges; this "*Oneness*" changing moment to moment, with each and every interaction. You realize that there is no



way, guide the Student along the path. It is the Student, through daily practice and self-discipline finds that, "*what can not be spoken*"...is achieved.

Training, I believe, is the key element in achieving oneness of mind and body. While some train to strengthen the body, others wish to bolster the ego. This approach can only cause to create an

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longer one trains, the more developed this sensation becomes. At first you find yourself trying to overcome an adversary, but slowly you begin to realize that, what you thought an adversary is nothing more than an extension of your Self.

Without realization you 'become the becoming', two opposing forces as One; mind and body in Cosmic Harmony. Over time all thought of cause and effect fade. You no-longer think of

point in trying to analyze this essence, let alone explaining it to someone. It is unique for each individual and must be arrived at independently and without bias.

A teacher can only point the

imbalance in the self and cuts the flow of the life force. Training is meant to develop a natural state of being, an endless process; a lifetime goal. It is the constant striving toward the goal of balance and harmony, within and without the imagined confines of the Self, that true understanding is found.

*"If you but chose to climb that mountain, you will find a way" -Meijii.*

## **A Brief History of the NU Aikido Club**

*By Craig Bina*

As we celebrate 30 years of aikido training at Northwestern, we pause to take a quick look back at some of our history.

Upon arriving in Chicago and setting up his headquarters, the first branch Dojo founded by Shihan Fumio Toyoda was the Northwestern

expanded his organization into the Aikido Association of America. At NU, this period was marked by a large number of demonstrations at dormitories and residential colleges. While most of these were successful and well-attended, there was one unhappy demonstration at a fraternity in which a drunken student charged onto the mat, and attacked

at residential colleges, where discussions of martial arts and the physics of movement were popular with students of self-defense, dance, and theatrical mock combat. Another memorable event from this period was a mysterious mass beheading of snowmen throughout Evanston one night, as a senior student practiced his bokken technique.

University Aikido Club. Founded in 1974, our first Chief Instructor was Shihan Toyoda himself.

Later in the 1970s, Mr. Masa Hajihara became our Chief Instructor, followed by Mr. Hideto Arimizu, but Toyoda Sensei continued to visit the Club often. During this period, Shihan Toyoda's Dojo, in downtown Chicago, was the headquarters of the Chicago Ki-Aikido Society. Training at the NU Aikido Club took place in Patten Gymnasium.

Arimizu Sensei continued as Chief Instructor into the early 1980s, when he was succeeded by Bruce Holmes, with the position passing to John Mazza late in 1987. Shihan Toyoda's Dojo grew more distant from the Ki Society as he

Arimizu Sensei, who quietly pinned him until some classmates came to lead him away.

With Mazza Sensei's departure at the end of 1994, the 1990s saw a series of Chief Instructors, from Shihan Toyoda's Dojo. During this period, Shihan Toyoda's organization was recognized by the Aikikai Hombu Dojo in Tokyo, completing a circle that had begun with the original outgrowth of the Ki Society from the Aikikai decades ago.

With the approval of Shihan Toyoda, the NU Aikido Club also adopted the formal name of Zanshinkan Dojo in 1990. During this period, the club sponsored fireside lectures and demonstrations

In the early 2000s, the Chief Instructorship passed to Mr. Glenn Patterson, then to Mr. Keith Moore, and finally back to Mazza Sensei in 2003. Upon Shihan Toyoda's untimely passing away in 2001, his senior students began to move in their own directions, as so often happens at such critical junctures, and in 2002 the NU Aikido Club chose to affiliate with Moore Sensei's Aikido Shinjinkai. Changes at NU resulted in the club's training being relocated to Blomquist Gym. It was at this time that Moore Sensei also began a Zen training organization on the NU campus.

As 2005 draws to a close, what will the future hold?

## **The Right Mindset, Relaxation on the Rocks**

*By Tom Worsnopp*

This is my third year doing aikido...except it *isn't* my third year doing aikido. In fact, if I don't count the time I wasn't doing aikido over the summer (about 3 months), I haven't even been doing aikido for a year. But it sure as hell feels like I gained a year in there somewhere.



When I came back to the mats this Autumn, everything just clicked. As if all of those tiny strands of aikido knowledge weaved themselves together and voila, I had a rope! It's not the longest or strongest rope, but it feels useful, like something with which I can actually climb to better places.

Coincidentally, it's the same kind of rope I can use to hang myself, which is exactly what I'll end up doing if I think too much about it.

And this, of course, is the point. When I am too self-conscious, I blind myself. I look so intently at myself that I lose sight of my surroundings, of my opponents, of my goals. I

stop *sensing* what's going on, and become an observer instead of a participant.

When I relax and stop thinking about what's going on, though, I become open to possibilities. I still need to know the moves, but since I'm paying less attention to myself and more attention to my surroundings, I am much more capable of reacting accordingly.

And this applies to everything, not just aikido. Dancing, for example, is so much easier when I *feel* my body rather than watch it.

I am sure those of you who share a certain familiarity with alcohol see where I am

going with this. The only logical conclusion is that I am advocating drinking before class. Nay, drinking *during* class. And not just drinking, but *heavy* drinking. If you can still walk a straight line, then you are in no shape to do aikido.

Ok, so that's not my point. My point is about mindset. The right mindset is key to doing aikido. In fact, it's key to doing everything. I can't just learn how to bend someone's arm and where to place my feet. I have to be adaptable. I have to perceive my opponent in order to react to her, and when I stop focusing so much on myself, this opens the door for those perceptions.

## A Reflection

*By Craig Bina*

It was twenty-five years ago this autumn that I first began training with the Northwestern University Aikido Club. I had read a little about aikido, but I had never actually seen it. So, one fall afternoon I walked up to Patten Gymnasium to see an aikido class.



I arrived a few minutes after class had begun, and the students were practicing rolls, making a circuit of the room, under the stern supervision of Arimizu-sensei. As I entered, a young woman with a brown belt tied around her white uniform rolled past me, and I asked if I might watch the class. "No," she replied, as she rolled on by, "but you can join in!" So I did.

That was twenty-five years

ago, and I'm still joining in. Soon I would meet Toyoda-sensei and the remarkable group of advanced students that had gathered around him. Leadership of the NU club would pass from Arimizu-sensei to Holmes-sensei to Mazza-sensei, and the club would adopt the more formal name of Zanshinkan Dojo. I would move to Tokyo, to Washington D.C., to Princeton, back to Evanston,

and always I would find myself training with acquaintances of Toyoda-sensei, in a kind of extended aikido family (complete with occasional sibling rivalry).

Looking back after all these years, I am still struck by the insightful prescience of the young woman with the brown belt. In many ways, aikido has proved to be an image of life itself. No, you can't just watch, but you can join in.

## Man, it's Good to be President

By Pete Scherf

Many people think that the title of President is a lofty and hard to attain achievement seized only by the calmest, quickest, precise..est...and most *ki*-focused Aikidoers out there. Not so! For example, I'm the Aikido president, and there is very little evidence that I excel in any of those categories at all! There sure are some great perks, though:

-I know the combination to the locker. yep, 23-46-3...No, there was a 37 in there somewhere. hmmmmmm...37-3-45? no, the lock only goes up to 39...let's see...

-My very own copper nameplate, mounted on a block of mahogany, to put

on my desk, bearing my name and title (*Aikido President*). Sure, it's not really mahogany, or copper, for that matter, and maybe I wasn't awarded it so much as I etched my own name with a paper clip on layered sheets of aluminum foil in the middle of a class and later nailed it to the wall, but it's the principle that counts.

-You say "tom-ay-to," I say "tom-ah-to," you say "SOFO," I say "embezzlement," let's call the whole thing off!

-First name basis with Peter Parcell (you know you're jealous!)

-Next year, dues are going up \$2/quarter to accommodate the

"President's night on the town" expenditures included in our new budget.

-The Sensei goes a little easier on me these days, perhaps in recognition of all the exhausting administrative work I do all week. Sure, he denies it, but I even feel a little extra gentleness in [Will] Light Sensei's throws these days. It's a comfortable life I lead.

You may very well be jealous of this rich and luxurious life I lead...I'm not surprised in the least. Perhaps you want to usurp it? Good luck, friend, because there's no way I'm letting a cushy life like this go without a fight. Prepare to be made *Uke*.

## Fall's falls

By Stefan Jensen

Aikido. The barest mention of the name inspires everything from "what's that?" to "sweet!" on this campus. It invariably ends up that the people who know what it is are always the ones who say "sweet." Aikido is one of the least advertised of all of the various martial arts at Northwestern. That is not to say that it isn't one of the best, however.



I have only been a part of the club since the beginning of this year, but have been here just long enough to realize that aikido is hugely practical in real life. Aside from the self-control and discipline which any martial art will teach you,

Aikido allows you to learn, for example, how to fall without hurting yourself. In the middle of winter, when you hit the black ice, your breakfall will let you brush yourself off and continue walking without a broken neck, back, or coccyx.

As the mercury keeps dropping, you might find it rather helpful. Practice is very relaxed and you can join at any time throughout the year. Feel free to come down to Blomquist for a look, you'll be glad you did.

## DOJO ETIQUETTE & GENERAL RULES

### Dojo Etiquette:

1. Be at class one-half hour before to sweep the mats (Set mats if required).
2. Bow to the Shomen (Front) when entering and leaving the mat/dojo.
3. Never wear shoes on the mat.
4. The instructor is always addressed as Sensei (Teacher).
5. Students should be sitting seiza, in a straight line, five minutes before class Starts.
6. *Shomen Ni Rei*, all bow to the front with Sensei.
7. *Sensei Ni Rei*, students bow to Sensei saying, *One gaishi mas u* (I Beg of you).
8. If late for class, sit seiza at the edge of the mat. Do not enter until Sensei gives permission.
9. Once class has started never leave the mat without Sensei's permission.
10. If Sensei calls upon a student to assist in demonstrating a technique, bow to Sensei and then join Sensei at the front of the class. When finished bow, stand up, and return to your original place in the line.



11. Prior to practicing a technique with your partner, bow to each other saying, *One gaishi masu* then you can begin practicing the technique that Sensei has demonstrated. This condition is true when changing partners.
12. Practice is an exchange. The purpose is to learn what Sensei is teaching. Some cooperation between students is required.
13. Practice is **NOT** constant talking and laughing. Have some consideration for your fellow students, as they are trying to learn.
14. **Do Not Talk** while Sensei is lecturing. If you do not understand something, raise your hand.
15. During practice, if Sensei begins to advise you and your partner regarding the technique, sit seiza and listen. There is no need to comment. When Sensei is finished, bow and continue your practice.
16. When Sensei claps, this is a signal for everyone to return to the seiza position, forming a straight line.
17. At the end of class, repeat items 5 and 6 (*Domo arigato gozi masuta* in place of *One gaishi masu*). After Sensei leaves the mat Senior will say, *Atage Ni Rei*, bow to everyone with whom you have practiced saying, *Domo arigato gozai masuta* (Thank you very much).
18. When finished sweep mats (Remove and stack if required).

### General Rules:

- Never wear jewelry while practicing. This can be dangerous to you and others
- Never chew gum or eat candy while practicing.
- Always keep your nails (Fingers & Toes) trimmed.
- Never leave your Gi (Uniform) at the Dojo.
- Always practice good Hygiene. Keep your body and Gi clean.
- If, for some reason, you cannot train and are watching a class **Do Not Distract Those on the mat.** During class.
- Above all, respect others as you would want others to respect you.

## Thoughts on Etiquette

By J.B. Mazza

The term etiquette comes from the French, and literally means, ticket. One definition given is, *forms required by good breeding or prescribed by an authority to be observed in a social or official setting.*

In today's race to beat time, protocol is all too often left behind.



This protocol or etiquette

some start a technique all etiquette is abandoned. What is left in its place is rubble, that rough and unfinished state.

How we perform a technique, the way we enter and exit, are all part of the same etiquette that is used to bow in. Why adhere to one and not the other? Attention must be paid to each point along the way, giving each its



What remains is a behavior that borders on the rude. This, in turn, is reflected in our interactions that come out as a rough or unfinished state...rubble.

In Aikido it is often said that one's technique is an expression of who they are, and a reflection of their training. This expression is developed over time by adhering to a training standard handed down from teacher to student, and follows a certain protocol.

is a guideline on how we interact with all that surrounds us. All that we do, on and off the mat, is a reflection on our art, our Dojo, our teacher, and most of all our selves. When we practice, there is certain etiquette that we follow how we enter the Dojo, bow on to the mat at the beginning of class, as well as to each other, exiting the mat. This is a sign of respect. Yet, when

proper respect. By paying attention to the fine points you build a solid technique on a strong foundation. It takes discipline. Through discipline we achieve strength of character; through training we achieve strength of technique. This strength is demonstrated through etiquette, a *Way*, which in turn enables us to respect all things.

*"What we do in life echoes in eternity."  
-Maximus*

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