



Ohana

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World Camp 2007

By Jonathan Poppele

Otsuka Sensei looked at Matt Doetsch-Kidder for a long time with his mouth slightly agape and blinked. Matt and I were up in front of the group of about 60 students from around the world getting feedback on the arts from Taigi 9. Matt had just thrown me *kirikaeshi* and was waiting for Otsuka Sensei's feedback. We had already gotten great feedback on *koteoroshi*, and were relishing this opportunity to get personal feedback from the Chief Judge of the taigi competition. With the 4th International Ki-Aikido Competition being held next June, this year's World Camp was focusing heavily on Taigi. In total, we had 6 classes dedicated to taigi in the beautiful Tenshinkan dojo: one each for Kitei Taigi, elective taigi, weapons taigi, kengi, jogi, and taigi 20. This was our second afternoon session and we were practicing elective taigi.

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Participants at World Camp 2007. Sawai sensei, Kataoka Sensei, Sachiko Tohei, Shinichi Tohei Sensei, Otsuka Sensei and the Chief Instructors are joined by 80 students from Australia, Tahiti, Russia, Singapore, Ukraine, and United States.

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Shaner Sensei: The Future of the Ki Society

Dear Eastern Ki Federation Members,

We have reached the formal transition point in the history of the International Ki Society. Our founder (*Soshu*) Koichi Tohei has been leading our organization since its founding with just six members in 1971. At that time, Soshu Tohei was still the Worldwide Chief Instructor of **Aikikai** as appointed by its founder, Morihei Ueshiba. With the growth of the Ki Society and many people learning Soshu Tohei's methods of Ki Development, things became uncomfortable at Aikikai Headquarters. Finally, in 1974, Master Koichi Tohei resigned his position in order to dedicate himself fully to *setsudo*, spreading the principles of Ki Development that he had discovered from his three teachers—Nakamura Tempu (**Tempukai**), Ogura Tetsuju (**Ichikukai**), and Ueshiba Morihei (**Aikikai**).



Photo by TR Smith

This past week in Tokyo, over 400 members celebrated the inauguration of Shinichi Tohei Sensei as the president and Chief Instructor of a new organization officially known as **Shinshin Toitsu Aikidokai**. We are now honored to be led by our Soshu's son. Shinichi Tohei Sensei gave a heartfelt speech speaking extemporaneously without notes first in English, and then in Japanese. He addressed all attendees with a warm smile and moving message about his commitment to lead recognizing always *three pillars* upon which the new organization would be built.

1. **People:** People are the heart and soul of the Ki Society. The teacher-student relationship, the dedication “to grow and develop together,” and the dedication to build our respective organizations is key.
2. **Teaching:** We must focus upon correct teaching in order to accurately present the principles and methods that make the Ki Society and Shinshin Toitsu Aikido unique. Without correct teaching of Ki principles, we would lose our many treasures as taught by our founder, Master Koichi Tohei. Shinichi Tohei Sensei stated, in an act of true humility, that he too pledged to dedicate himself always to continual self discovery in order to deepen his own understanding of the teachings and their benefit to the whole world. He added that he believed that within the next one hundred years, the idea that “*mind leads body*” will become a commonly understood *de facto* truth describing human nature.
3. **Management:** In another act of open self expression and honesty, Shinichi Tohei stated that he knew that in his current role as President and Chief Instructor, it would be difficult for members to disagree with him even if he asked for honest feedback regarding his business decisions. Therefore, President Tohei stated his commitment to always maintain third party perspectives through business advisors with experience and expertise to help guide him and say “no” at times if they believed he was making mistakes.

I think we can all agree that our organization is in great hands; we are all honored to be led by Soshu Tohei's hand picked and well prepared successor as we “grow and develop together” into the future.

Respectfully and With Gratitude,

-David Shaner, Chief Instructor

Guest Instructor: Christopher Curtis Sensei Nanadan, Okuden, & Chief Instructor - Hawaii Ki Federation

Christopher Curtis was born in 1944 in Upland, California, and grew up on a ranch in Northern California. After graduating from Carnegie Mellon University with a degree in Theatre Arts, he worked as an actor for several years in New York City. It was here that he had his first encounter with Aikido. In 1969 he received personal instruction from Yoshimitsu Yamada Sensei, a student of Koichi Tohei Sensei, while preparing for a role with the Open Theatre. This first exposure to Koichi Tohei Sensei's teaching left a deep impression upon him. Even though he was experiencing a successful career in the New York theatre, he was very dissatisfied with the lack of depth in his personal life. At the age of 25, he "retired" from acting and play writing, and moved to the hills of California, where he lived alone and concentrated on meditation and self-development for several years.




In 1972, Curtis moved to Hawaii, on the Island of Maui, and there encountered Aikido once again. He began training with his teacher, Shinichi Suzuki Sensei, in 1974. Through the years he has trained with Koichi Tohei Sensei in Japan on many occasions, attending World Camp annually, as well as special training sessions. As Suzuki Sensei's *otomo*, Curtis has, over the years, accompanied Suzuki Sensei as he traveled to teach seminars in Japan, throughout the United States, South America, and Europe.

Curtis Sensei now teaches regularly at Maui Ki-Aikido, and continues to travel and teach Aikido and Ki Principles in Europe, throughout the United States, and Hawaii. At the specific request of Ki no Kenkyukai Headquarters, Curtis Sensei is now acting as the official KnK representative for the Ki Society in the Netherlands and in Germany. He is the author of "Ki-Aikido on Maui", which was published by MAKS Publishing in 2001. This book is in its third edition, and is used as the official student training manual by all Hawaii Ki Federation teachers and students. He will soon be publishing a new book on the practice of Ki-Aikido in daily life, called "Letting Go".

In January, 2000 Curtis Sensei was appointed as Chief Instructor of the State of Hawaii by Tohei Sensei. Then in the fall of 2001, he was awarded the rank of "Okuden" by Tohei Sensei in Japan. Tohei Sensei has also recognized Curtis Sensei as an official Ki Lecturer.

In addition to his Aikido related duties, Curtis Sensei is the owner of Chris Curtis Landscapes, a landscape design, construction, and maintenance firm on the Island of Maui. He has been in the landscaping business for over 30 years on Maui. He resides in Haiku with his wife Lynn Curtis, (6th Dan and children's class instructor at Maui Ki-Aikido), and is the father of four children; Josh, Jenna, Aiko, and Quinn.

Please join us as we host Curtis Sensei as our guest instructor for the EKF 5th Anniversary seminar and Shugyo Tassai Kigan Shiki, January 18-20, 2008 at Northern Virginia Ki-Aikido in Merrifield, VA. 

“World Camp” continued from page 1

We had already spent close to two hours training the basics of entering and exiting and bowing to our partner. Otsuka Sensei started this session by telling us that the judges would be watching every detail of our movement to see that we were moving with mind and body coordinated. He wasn't kidding. Under the watchful eyes of Otsuka Sensei and several of the U.S. Chief Instructors, I received correction on what seemed like every detail of mind and body movement—how I moved my left big toe when stood up (get up on your toes right away); how I pivoted my feet when I turned to walk off the mat (don't let your feet get stuck when you turn your one point); how I changed my Ki direction when turning to face my partner (answer his Ki like he is calling your name, don't turn like you are marching); and how I swung my arms as I walked (keep one point!)—before we even did a single technique. I love this art.



When Otsuka Sensei began giving us feedback about our taigi techniques, he told us that he would be giving us feedback on our “mind errors.” Many people, he explained, change at the moment of the attack and cut Ki. By correcting this, many of the technical points will resolve themselves. Now Matt and I waited for his feedback on *kirikaeshi*. Otsuka Sensei blinked again then said in his gruff English, “good uke.” We all laughed. With Kashiwaya Sensei interpreting, he then explained that Matt needed to step forward, not back, as he connected to my hand and led the *kirikaeshi*. We practiced.


Over dinner that evening, Matt plopped down across from me and handed me a copy of the technical criteria for Taigi 9. The first point under *Kirikaeshi* was “Bring the front leg back.” Huh. Matt read my puzzled expression. “Maida Sensei said that it had to do with the Ki of the attack,” Matt explained, “depending on uke's speed, you might need to come forward to match their Ki.” “Oh,” I said with a big smile, “so it was my fault!” And we laughed some more.



Members of the Eastern Europe and Western Russia Ki Society at the Inaugural Ball and *Beiju* with Shinichi and Sachiko Tohei.

In addition to our 6 sessions on taigi, we enjoyed classes in fundamental principles, Kiatsu, Ki Breathing, water misogi, bell misogi, and Oneness Rhythm Exercise. In total, 17 members of the Eastern Ki Federation and Western Russia Ki Society spent 5 days living, eating, and training at Ki no Sato. From the Western Russia Ki Society, Igor Ostroumov brought 6 of his students: Maria Medvedeva, Irina & Natasha Dobryagina, Pavel Pospelov, and Ivan Belyaev from St. Petersburg; and Artem Syndorov from Kiev, Ukraine. From the Eastern Ki Federation our Chief Instructors, David Shaner and Terry Pierce, were joined by Eric Harrell, myself, EKF web designer Steve Self from Colorado, brand new member Joao Dias from New York, and the Doetsch-Kidder family: Matt, Sharon, baby Miles, and Sharon's mother Carolyn Doetsch who

was there to take care of Miles so both Matt and Sharon could train. Also attending were groups from Hawaii and Midland Ki Federations, and Northern and Southern California, Oregon, Australia, Eastern Russia, Singapore, and Tahiti Ki Societies. The classes had a real international flavor as lessons were being simultaneously given or translated in English, Japanese, Russian and French. Get caught sitting between the Muscovites and the Tahitians you could get all four languages at once. Great training in extending Ki!

This year, our festivities began even before we arrived at Ki no Sato with a huge gala in Tokyo celebrating Soshu Kochi Tohei's *Beiju* (see below) and the inauguration of Shinichi Tohei Sensei as president of the Ki Society. The party was held at the Ritz-Carlton in Midtown Tokyo. Irina Dobryagina, who stayed at the hotel with her daughter Natasha their first night in Japan smiled and swayed as she told me "The Ritz-Carlton is a *very* nice hotel." And it was true. You could not escape the feeling of luxury and grandeur. It was a fitting location to pay tribute to our founder, and an inspiring place to stand and look at our future. The party alone was almost worth the trip. When we arrived at World Camp, Shinichi Tohei Sensei dressed in a grey dogi for Ki class, as president of the Ki Society. He looked splendid. He began his first class by asking us how we practiced universal mind in daily life. Next, he shared with us how he practices: by helping *all* things grow and develop. He then made a point of working with each and every student individually—helping all of us experience the depth of relaxation and connection that is available to us. It is clear that our future is in very good hands. 



President Shinichi Tohei sensei

Beiju: A Celebration of Longevity and Good Fortune

In Japan, the 88th is a special birthday known as beiju (米寿). Traditionally, the 60th, 70th, 77th, 80th, and 88th birthdays are each special celebrations of longevity, with the beiju being the most significant. The character for bei, 米 (meaning 'rice'), is made from a central cross resembling the character for 10 (+), and top and bottom parts each resembling the character for 8 (八). Thus 米 represents 8 times 10 plus 8, or 88. Rice is also the staple food and historically the most important product in Japan, making it a symbol of true fortune. The other character, ju (寿) means age or longevity, and also means congratulations.

Five Principles for Management:

- 1) *First become a positive person yourself.*
- 2) *Do not work for selfish gain, but see how your work benefits others.*
- 3) *Be calm enough to be aware of larger trends in society and the world.*
- 4) *Always make efforts to help your employees grow and develop.*
- 5) *Return your profits and benefits to society in some way.*

Ki no Kenko: Third Weekend

By Eric Goodbar

Our third session of Ki no Kenko was an emotional weekend for me. Not only did we practice an exercise to “Be In and With All Your Emotions,” there were also all the emotions of this being our last weekend of the Ki no Kenko program. Even coming into the weekend, I felt a mixture of excitement to learn more, sadness that our weekends together were coming to an end, anxiety about how much I had to learn in such a short remaining time, and fulfillment about how much I had already learned. By the end of the weekend I felt a sense of clarity, freedom, excitement and confidence, and found that I already missed those who shared moments with me in class and at our nightly dinners.

The theme of our third weekend was “how to see.” Shaner Sensei began our final weekend session with a question, “how can we experience deep connection in our daily life?” After welcoming us, introducing our theme and asking us this question, Sensei led us in Ki Breathing for the remainder of the evening on Friday. After one and a half hours of breathing and meditation, a welcome party at Sensei’s, and a good night’s sleep, I realized that “how to see” was the answer. Understanding “how to see” gives us clarity to experience deep connection in our daily life. It also gives us the confidence to teach others oneness of mind and body.



On Saturday, we focused on almost entirely on Kiatsu. Shaner Sensei first reminded us that we must have a mirror-like mind empty of distractions so we can see, and that we must use words and mannerisms that put our partner at ease and create calmness and connection. He emphasized that when we are doing Kiatsu, we need to be calm and let the universe do the work. If we have tension in our body or try to *do* something, then we are not calm and are just getting in the way. We need to be nothing. We need to be selfless. Shaner Sensei then finished covering the Kiatsu lines that we had not covered in our previous sessions. We spent most of the rest of the weekend practicing Kiatsu on these lines and developing the clarity we need to practice back at home.

I don’t know how many times during our Ki no Kenko program Shaner Sensei said “It’s all the same,” but this final weekend made it completely clear. It really is all the same. At our first weekend in Ki no Kenko, Sensei told to sit comfortably, breath, notice, and reflect. This seemed at the time like preparation for something else. Now, at the last session, Sensei told us that all we needed to do was basically sit comfortably, breath, notice, and reflect. Everything in between the beginning and the end of Ki no Kenko helped us capture more of the essence of this bigger picture to see that “It’s all the same.” While there were a lot of different points and topics seeming to go in various directions, it always ended up pointing back to the same thing.

I’m new to the Ki Society, but I’ve practiced Aikido for over 10 years and have been a massage therapist for over 7 years. My massage practice has always been influenced by principles and philosophies used in Aikido. Ki no Kenko has taken my massage work and Aikido practice to more than a new level. In my massage work, I saw a gradual change since the first Ki no Kenko session, but I’ve seen the biggest difference since the third Ki no Kenko session. As I practice the four principles of unifying the mind and

body, my clients are noticing a special something extra and even I feel better than usual during and after the massage. When I help them to understand the four principles, even just a little bit, the experience is even better. I'm taking baby steps with introducing the lighter, simpler touch of Kiatsu to my clients. Many people have an idea or expectation (relative thinking) of what they are going to get. Their expectations cover over their ability to see that it really is about "letting go" of themselves (tension and expectations in their mind). They want someone else to "fix" them. Once I help them to let go of the expectation of what they think I'm going to do I can then help them to take responsibility in letting go of the other attachments they have physically, mentally, and emotionally. I've always known that I was just a facilitator in getting my clients to feel better and it was their body actually healing not me healing the body. Since Ki no Kenko, I've taken that approach one step further and let go of my own expectations of



what was going to happen to the client during and after the bodywork I give them. I focus on letting go of myself and finding a deep calm by using the four principles and just getting out of the way. I help them with verbal clues every now and then to get them to bring their mind to the problem area and ask them to relax it, relax more, more, and more. Then they are active and responsible in letting go. I help them little by little to see and feel the different ways they can be proactive in letting go on their own as I introduce them to the lessons I have learned in Ki no Kenko.

Teaching Ki no Kenko in my home town has been a phenomenal way to make myself practice and remember the lessons Shaner Sensei has shared with me. I'm very new to the Ki Society and while I have read a few of Tohei Sensei's books and taken the Ki no Kenko class, I still have to work hard on having the discipline to practice daily to sit and be calm and to practice the Oneness Rhythm Exercise. I'm actually surprised how often I do keep the four principles in my head and practice them in my daily life. It is becoming easier, but I still have distractions like most everyone and know I have to continue to train daily to get better and better. While I feel like I've been given a good foundation, I know I have a lot more work to do. Knowing how helpful all of this can be for everyone, I am inspired to try to figure out a way to attract more students in the future to teach them much like I am teaching a class now. I am also interested in taking the Ki no Kenko class yet again.

I would like to extend a sincere thanks to Shaner Sensei, Harrell Sensei and everyone else that participated in the class. I learned so much from everyone and their kindness. I look forward to our gathering in November to wrap up the Ki no Kenko program and train Taigi together. 氣

Eric Goodbar lives in Salem, VA, where he is in private practice as Twin Palms Massage Therapy. He teaches and trains Aikido with Roanoke Budo Kai, an unaffiliated dojo. He can be reached at <eric@twinpalmsmassage.com>

Five Principles of Kiatsu Ryoho

- 1) *Extend Ki from the one point in the lower abdomen*
- 2) *Do not put any strength or tension in the body*
- 3) *Press perpendicularly toward the center so as not to damage the tissue*
- 4) *Concentrate Ki infinitely smaller at the finger tips*
- 5) *Think of lines instead of points*

Rich Fryling Sensei Why do I Train?

I rarely talk about myself, particularly when it comes to my training. I'm not sure why. It's such a significant part of my life, yet I don't offer it freely. If it does come up in conversation, I typically give the CEO high level response. No details, just some blanket description about Aikido and its principles of non-dissentation. I'll even try to throw in a little disarming joke. My strategy: keep it short and sweet, baby. I often wonder why I pass off the most significant part of my personal and spiritual development as a cocktail conversation. I guess I fear the arbitrary generalizations that the martial arts seem to generate. "Can you break boards?" "Do you compete?" "My brother is a black belt in Karate; I would love to see you guys fight." If I do reveal this part of my life, I love the irony in the response. For instance, when people discover my rank and that I'm an instructor in New York, it adds a sense of intrigue, complexity, and dare I say mystery. Yet if they only knew that this training was a return to basic—that it's about relaxation, breathing, up and down; that it's a rediscovery of the fundamentals—how disappointed they would be.



When I first began training in 1989, as a sophomore philosophy major at Furman University, I may have been a bit more forward in inviting people into this new Aikido experience of mine. It was cool. The ladies were attracted to it. Steven Segal was peaking. It was good conversation, and I had nothing else interesting to talk about. But then the deeper connections were made and the time on the mat became only a small portion of what training was really about. It wasn't about looking cool. It was about understanding why that was important to me in the first place. In other words, training took on a path of self-discovery. Without my knowledge, this training began to permeate every facet of my life. I can hear myself now, "Wait a minute, Rich. Do you mean this Aikido thing is more than just time on the mat? You mean I'm now responsible for it?" But even in the very beginning, I knew that Aikido was going to be an integral and permanent part of my life. I can even recall the exact moment I realized that.

Rewind to the 1989 Virginia Ki Society summer seminar. Suzuki Sensei was the guest instructor. In typical Suzuki Sensei fashion, he asked everyone to perform things individually. It was part of his infectious passion to make sure everybody within the sound of his voice understood the teaching. In this particular exercise, Curtis Sensei and Shaner Sensei were asked to do a sequence of *bokken* cuts down the mat. Left cut, right cut, center cut. Each cut with a step. Each cut with *kiai*. Nothing fancy, but it was an experience that burned itself into my soul and has never let go. I'm sure everyone has one of these experiences that deeply connect them with this training. This was mine.

Why was it so profound? Because it was unexplained power. Power without effort. I could feel the power in the movement, yet I didn't understand how they generated it. It was not physically complex or acrobatic. They weren't hitting anything. It was totally unconventional. And I loved it. I wanted that type of power. A type of power that exists under the surface. It's not showy, not obvious, not easily


explained, but people feel it, and are moved by it. And the cool part is they're not really sure how or why.

And now I'll let you in on a secret. This is also why I like my job. I work in advertising, and good advertising is powerful without the intention of being obvious. It's about moving the consumer without having them realize that they were moved. How lucky am I that every Aikido class, every seminar, is an opportunity to be better at my job? It's no surprise to me that my development and growth in Shinshin Toitsu Aikido tracks to my career development. Deeper levels of awareness in Aikido training translate into better client service and the anticipation of their needs. Deeper calmness and relaxation translate into a reputation to perform under pressure and to resolve difficult situations. Embracing plus life and remaining positive translate into a high performing team that exceeds expectations and finds reward in their work.

To be honest, it's a selfish job. I'm not curing cancer, feeding hungry mouths or creating great works of art. It's just advertising. It's the 30 seconds that your TiVO is programmed to skip. It's a selfish job because I've turned it into my virtual dojo. I work at the largest agency in New York, for its largest Client, running its biggest account. It's one of the most political, cut-throat, callous environments out there. To give you an example, the previous agency I worked for in New York fired me the day after I returned from my honeymoon. The Client decided while I was gone that they wanted someone else to work on their business. Goodbye, Rich. What better place to put my training to the test? Its experiences like those that really make you dig deep and interrogate the things that are really important in your life. Inevitably, everyone if forced to circle back and ask themselves, "Why do I train?"

Quite honestly, I've never had an easy time answering that question. It's a question that has no one answer. And it has no right or wrong answer. And the answer you give now will undoubtedly be different than the one you give a year from now. For something that is so central to my life and how I live it, it seems this should be easy to answer. Certainly, after 18 years of training, I should be closer to answering it. What I can say is that the answer to the "why do I train" question is not some pithy, advertising-like one liner. Although that would be convenient for me! Rather, it's a combination of moments in my life that I can point to without hesitation and attest that my response in these situations was a direct result of my years of training.

Like a proud father that looks to the success of his son and daughter as a living emblem of a lifetime of love and caring, I feel the same about my training. My training is a pride in my life. It's in honor of my teacher, David Shaner, who provides a living demonstration of Tohei Sensei's principles. It's in honor of my students whose development is inspiring. It's in honor of my colleagues who test my development every day. It's in honor of my wife and son who understand why I can't be home every night.

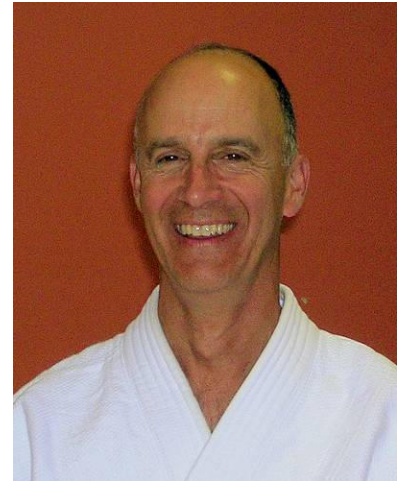
Don't be fooled. I still am uncomfortable discussing my life and the role training plays. It feels half baked to me. I guess because it is—as I said, I've always known that Aikido would be a permanent part of my life. So perhaps I'll write about my training again after another 18 years. That'll be 2025. See you then. 

Rich Fryling Sensei is the Head Instructor of New York Ki-Aikido. He currently holds the rank of sandan in Shinshin Toitsu Aikido and Chuden in Shinshin Toitsudo and is an Associate Lecturer and Assistant Examiner in the Ki Society. When not teaching Ki-Aikido, Rich serves as Senior Vice-President of Grey Advertising, applying Ki principles to a global client roster such as Procter & Gamble and Glaxo Smith Kline. He can be reached at <richfryling@yahoo.com>

Ki in Business: Managing Change

By Steve Zimmerman

Our universe is in constant flux, and change is natural and inescapable. Despite its ubiquity, many of us resist change, both in our personal lives, and in the workplace. Perhaps you have had this experience. You study a problem in your organization or business and develop a solution. You think it through, and then enthusiastically present your plan to your staff or co-workers. Expecting them to share your excitement about the plan, you are disappointed by their reaction, which ranges from lukewarm at best, to staunch opposition. Their reaction should not be surprising, it should be expected. This dynamic can be studied on many levels, and books have been written about leading organizational change. In this short article, we'll look at the problem within the context of Aikido and Ki, by focusing on principles and attachments.



At training seminars we occasionally learn that the “official” way to perform a technique has changed. Many students are bothered by such changes, lamenting “oh no, not another change!” This reaction can best be understood as a focus on technique instead of principle. Technique should be a servant to principle. In the workplace this equates to a focus on policy instead of principle. When someone says to you, “that’s our policy,” how do you feel? Policy is a streamlined way of putting principle into practice. But when the employee knows the policy but lacks the knowledge *or the authority* to compare it to principle, then it all breaks down. I have instructed my staff to refrain from using the phrase “that’s our policy.” Policy is the finger pointing to the moon, and our focus should be on the moon.

This focus on technique or policy leads to resistance to change. As a manager preparing for change, you can pave the way by returning to your organizational principles. Explain the principle that led to the old way of doing things, and then show that the proposed way upholds that principle more effectively. Reinforce belief in the principle first, and you will provide a framework for the proposed change.

Most of us find comfort in consistency and routine. Knowing the routine makes it easier to settle into a rhythm. Preference however, often leads to attachment. Shaner Sensei has spoken to us about obstacles to *shugyo*, and the problems created by attachment. Attachment keeps us out of the present and leads to disappointment, and therefore to resistance. Since our employees or co-workers are not working on letting go of their attachments, how can you lead them beyond their resistance? Engage them in the process.


Start by selecting a small group of employees. Include some who have been with you a long time, and others who you might expect to show resistance no matter what you propose. Approach them one on one or in very small groups, and start by discussing the problem from the perspective of principle. Explain how current practice is not supporting the principle. Any discussion of change to policy should follow **after** you have identified the relevant principle.

Solicit ideas and make sure you listen to and respect their views. Share your thoughts. This process not only gives you valuable input, but it also gives them a feeling of control or influence. That feeling will

ease their anxiety about the changes. You are helping them gradually let go of their attachment to the old way. Have compassion, not judgment, toward their attachments. After all, we all have them.

Let's look at an example. Suppose your company has a time clock, and that it comes to your attention that people have figured out ways to "beat the system" and get paid more than they earned. Manager A studies the problem, comes up with new time clock rules, and posts the new rules at the time clock. Employees who were not trying to "beat the system" resent the changes—and the suggestion that they are not honest. Morale drops. Manager B practices Ki-Aikido and follows a different approach. This manager approaches a few of the company's employees and begins with this statement, "You know, this company has always believed in the principle of fair pay for work performed. We all believe in that don't we? We have a problem with the time clock, because the rules aren't consistent with that principle—let me explain how." Now Manager B can ask for their suggestions on how to correct this problem. Together they come up with some changes that align the time clock policy with the company principle.

I have also found that if you are going to introduce changes, it is better to group them. It is better to introduce several changes at once, rather than one at a time with not much space in between. Once you have disrupted employees' comfort zones, you might as well deal with several issues at the same time. Following the earlier example of the time clock, this would be a good time to revisit the rules relating to smoking breaks, or lateness.

Now you are ready to present the change to your team. As you prepare for the meeting, be honest with yourself about your attachments to the plan. Are you open to changes if someone has a good suggestion? Are you prepared to accept that not everyone will embrace your great idea? At the meeting, start once again with principle, and work your way toward policy. You don't have to win over everyone, just enough people to put momentum on your side. Leading organizational change provides a deep opportunity for Ki training in daily life. 

Steve Zimmerman Sensei is the founder and President of Zimmerman Marine, Inc., and the Head Instructor of Five Rivers Ki Aikido in Gloucester, VA. If you have questions or comments, you can contact Zimmerman Sensei by e-mail <stevez@zimmermanmarine.com>

The Shape of the Universe

- 1) *The Universe is a limitless circle with a limitless radius*
- 2) *The universe is formed from infinitely small particles*
- 3) *The universe is constantly changing and its movements never cease even for an instant*

-Koichi Tohei

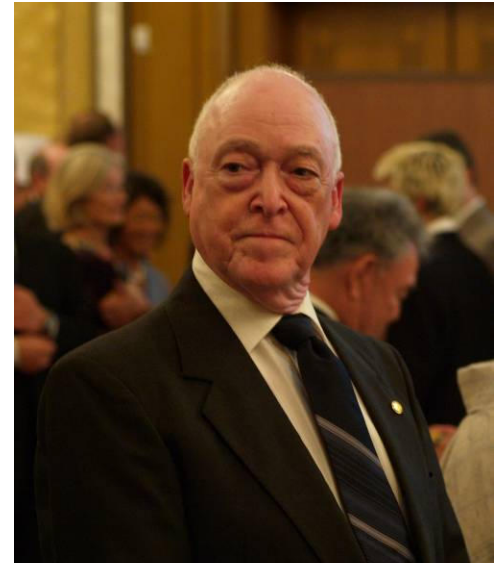
Eastern Ki Federation News

Promotions:

Please extend a very special congratulation to our most senior member, **Chief Instructor Terry Pierce Sensei**, who has been awarded the rank of **Okuden** in Shinshin Toitsudo. Pierce Sensei took his Okuden Ki experience with Shinichi Tohei Sensei at this year's World Camp.

Nathan Patton successfully passed his **Nidan** examination at the Elkton, VA, seminar. Shaner Sensei commented that Patton Sensei's weapons looked extraordinary and set a wonderful example of clarity and power appropriate for the nidan examination level. Congratulations!

Congratulations to **Tony, Ted, & Tom Barham, John Boone,** and **Cem Ozler** for successfully passing their **Ikyu** examinations in Elkton. ㊦



Pierce sensei, Nanadan, Okuden

New Eastern Ki Federation Web Site is Live:

Please visit <www.easternkifederation.com> and explore the new Eastern Ki Federation Web site. This site has been beautifully crafted by our friend Steve Self of Durango, Colorado. Not only is this a great resource for all of us in the EKF, it is also a site we can all be proud to direct friends, family, and colleagues to for news and information. The site includes a calendar of EKF seminars and events, and links to current and past issues of **Ohana**. ㊦



氣 EASTERN KI FEDERATION

Let us love and protect all creation and help all things grow and develop.

welcome
getting started
our teacher
instructors
dojos
newsletter
slideshow
calendar
contact

KI-AIKIDO
KIATSU
KI-BREATHING
KI-MEDITATION
SOKUSHIN NO GYO

EKF 5th Anniversary Shugyo Seminar

Ki no Kenjo Program

Locations: Connecticut • Minnesota • North Carolina • New York • New Jersey
Pennsylvania • South Carolina • Vermont • Virginia

Other Ki Federations: Midland • Northwest • Hawaii • Internationa