

SHINTAIDO OF AMERICA



Fall 1990 Newsletter

San Francisco, California

What *is* the International Shintaido Federation?

By Connie Borden-Sheets

WHAT IS ISF?

ISF stands for International Shintaido Federation, the international organization of Shintaido.

WHAT ARE THE PURPOSES OF ISF?

There are five purposes for ISF. These are:

- 1) to facilitate the transmission of Shintaido to future generations;
- 2) to provide direction to the Shintaido movement throughout the world;
- 3) to protect the rights of the Shintaido name, techniques, trademark, and keiko equipment;
- 4) to sponsor research and development activities; and
- 5) to establish international Shintaido scholarships.

WHO ARE THE ISF MEMBERS?

Licensed national Shintaido groups, the International Instructors' Council, and honorary members invited by the Board of Directors.

WHO MANAGES THE AFFAIRS OF ISF?

The Board of Directors.

WHO ARE THE BOARD MEMBERS?

As the founder of Shintaido, Hiroyuki Aoki is a lifetime director.

There is one representative from each licensed national group:

JAPAN, Shintaido Kyokai —Kazue Miyakoshi;
FRANCE, Federation de Shintaido Française — Sylvie Alexandre;
UNITED STATES, Shintaido of America—Connie Borden-Sheets;
UNITED KINGDOM, Shintaido of Great Britain — Ula Chambers;
AUSTRALIA, Shintaido of Australia —Michael DeCampo.

Three to five representatives of the Instructors' Council are appointed by H. Aoki. They currently are Kesh Narayanan, Atsushi Funakawa, Pierre Quettier, and H.F. Ito—and the managing director of ISF who is elected by the Board of Directors.

HOW OFTEN DOES THE BOARD OF DIRECTORS MEET?

Every two years. The most recent meeting was August 10-12, 1990 in

Poissy, France. The meeting is chaired by the chairperson who is elected to a term of four years. The current chair is Kesh Narayanan.

WHICH ISSUES WERE DISCUSSED AT THAT MEETING?

This year Masashi Minagawa was elected managing director of ISF and Pattie Thornley was elected treasurer. Both are members of Shintaido of Great Britain. Farewells and thank yous were extended to Atsushi Funakawa as outgoing manager, and to

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Hideko Hokari as outgoing treasurer.

The move of ISF headquarters from Japan to England was approved. To establish the new office in England, funds were approved to purchase a computer, printer, fax machine, telephone, desk, chair, and office supplies. In addition, Pattie will be establishing the ISF bank account on the Channel Islands and the new currency of ISF will be the pound sterling.

Ula, ISF representative from the United Kingdom, proposed that Great Britain host the 1992 international meeting of instructors and directors. This was unanimously approved.

Under the direction of chairperson Kesh Narayanan, the fifteen agenda items moved smoothly, with time for discussion by all attendees. One item which catalyzed considerable discussion and thought was the creation of two types of ISF member countries. One category would contain "established" national groups and the second category would contain "upcoming" national groups. Established groups, having 50 or more members and/or an instructor are England, France, Japan, and the U.S. These groups pay licensing fees to ISF based on 50 member increments, capping at 250 members. The upcoming groups have less than 50 members or no instructor. They do not pay licensing fees, and thus have no votes in ISF. These groups are Australia, Germany, Italy, Canada, and Belgium. In addition, these groups have an instructor emissary appointed by the technical committee and this instructor represents them until they apply for licensing status.

The treasury report was presented, discussed, and approved. An exciting new scholarship fund has been established to provide an opportunity for Shintaido practitioners to request a grant or scholarship to study or teach Shintaido internationally. Examples could include attendance at the international meeting in 1992 or travel to upcoming countries to teach

Shintaido for an extended period of time. Guidelines and applications will be distributed soon.

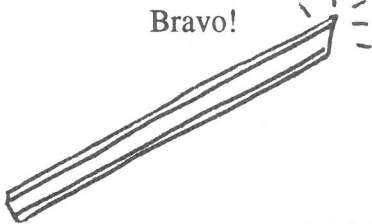
Publication of the International Shintaido Newsletter was encouraged to expand to twice a year with Fall and Spring issues.

The last agenda items were national reports by each representative. Pierre presented Australia's report for Michael, who announced his relocation to the Blue Mountains outside Sydney and described their struggle to establish Shintaido. Ula reported that Great Britain, under the direction of H.F. Ito, has reorganized administratively and is looking forward to new growth. Silvie reported that Shintaido of France has several service units that include publicity, audio-visual materials, publications, the business world, and instruction. M. Minagawa presented the Japanese report which included an organizational chart of Shintaido Kyokai and a summary of the events of Shintaido in Japan. Japan is celebrating the 25th anniversary of Shintaido this November and December. Connie presented the decentralization of Shintaido of America using a map of the USA.

A keiko opened each morning and facilitated the close ma of the group. Fine French food was prepared by Jeff of FFD at their headquarters in Poissy, and there was ample time to socialize. ■

SoA would like to extend a special thanks to Michael Buckley and his crew for crafting *another* superb round of bo and bokuto!

Bravo!



Equipment

Shintaido of America has a selection of equipment available for purchase.

- Japanese (wide) gi pants \$35.00
- Korean gi outfit (includes top, narrow pants, and belt) \$25.00
- Bo \$55.00
- Bokuto \$70.00
- Tabi, t-shirts, sweatshirts, and sweatpants are also available.

We can mail any items to you—or you can come and get them!

Contact SoA equipment manager Juliette Farkouh at 57 St. Charles Avenue San Francisco CA 94132-3032. (415) 239-4132. (Call for sizes, colors, and shipping)

Book/Booklets

Shintaido: A New Art of Movement and Life Expression \$15.00

**The Zero Point of Consciousness and the World of Ki* \$5.00

**Improvisation and the Body* \$3.50

**Tenshingosho & Eiko* \$10.00

**Origins: A History of Shintaido* \$7.00

Set of four booklets* (special price) \$21.00

History of SoA \$3.95

To order, please send a check (including \$2 for postage and handling) to Shintaido of America, P.O. Box 22622, San Francisco CA 94122.

Video Texts

Two video texts are also on sale. (Thanks to our video producer, Bill Burtis!)

Kenko taiso video \$35.00

Kata & kumite video (bojutsu, karate, kenjutsu) \$70.00

(price includes postage and handling)

A Polish Encounter: or, How I Spent My Summer Vacation

by Joe Angello

I visited Europe for the first time this Summer. For most of my rather middle-American life, I've been content with staying right here on red, white, and blue soil. "Why go anywhere else when there is plenty to see and do in the good old United States?" Two recent and important influences, my wife Lilia and Shintaido, have dramatically broadened my horizons and sparked a new curiosity far beyond my national and mental boundaries. So I attempted to satisfy some of this curiosity with a trip to England, Germany, and then Poland.

Lilia grew up in the far northeast corner of Poland, about three miles from the Soviet Union, and attended university in Gdansk. Her family still lives in these two places, so I naturally wanted to meet them and see where she came from. I decided that the rest of my trip would include Berlin and begin with the Aoki '90 gasshuku in England.

Aoki '90 was held in late August at the Brighton Polytechnic in Falmer, a very small town near Brighton on the English Channel. Without question, this gasshuku marked the high point of my Shintaido experience for several reasons: 1) I was part of a relatively small group which had the fortunate opportunity of receiving goriei from Aoki-sensei as well as Minagawa-sensei, Michael Thompson-sensei and Ito-sensei; 2) it was an opportunity and privilege to take the provisional instructor examination; and 3) I genuinely felt for the first time what is referred to as the "Shintaido community."

About 50 participants attended this gasshuku which, compared to Pacific '90 or a French gasshuku, was relatively small. It was very big in spirit, however, and I think it left a big imprint on Shintaido in Great Britain. I am sure that everyone was touched by the high level of instruction throughout, and the final keiko led by Aoki-sensei left most of us rather speechless. I had never before practiced toitsukihon with

50 people, so when we all cut daijodan kirioroshi the feeling was tremendous. This particular movement had a magical quality—especially in tenso—that I am certain everyone felt. The keiko ended more playfully with a wakame that created the highest level of group sensitivity I have ever experienced.

Then after keiko, a kumite occurred which had to impress anyone who watched it. Tony Hammick-sensei attacked Aoki-sensei for a seemingly endless period of time. Watching Tony's expression not only evoked fear and compassion in me, but also a sense that this was a kind of gift—a gift to Tony as the new Head Instructor of Great Britain, and also a gift to Great Britain because Tony obviously changed in some indescribably positive way that will surely touch all of his students.

My provisional instructor exam was exciting and interesting. Three of us—Fabrice Baurain-Levi originally from France, Geoffrey Warr of England, and myself—demonstrated three distinct national styles with our techniques. Shintaido movements transcend national borders and languages, yet different cultures express themselves differently through the movements. For example, if I had taken this same exam in the U.S. I undoubtedly would have known what to expect from my partners and would have reacted automatically. In England, however, I relearned the concept of "beginner's mind" when, much to the amusement of the sensei, I received Geoff's first cut and found myself slammed into the earth (I think he holds a grudge from the 1700s!). Still, all three of us passed and appreciated each other's effort and sincerity during the exam.

Effort and sincerity extended far beyond the practice field. People from Great Britain, France, Germany, Japan, and the U.S. came together for this event and shared mutual respect, openness, and acceptance. Our hosts

provided a wonderful environment for the experience of a truly international community, and in addition they are planning to hold the next international gasshuku in early July of 1992.

The warmth and generosity I experienced in England continued throughout my trip as I was welcomed in Berlin by Suzanne and Bernd who attended the "One Life, One Chance" San Francisco Kangeiko last year, and by Amras and Joey Weber (expecting their first child, by the way). In two short days we visited the sights, dined in wonderful restaurants, held a keiko in a lovely (except for the ticks) park meadow, and sampled Germany's finest cloister beers, obviously brewed with divine inspiration. In Berlin the Shintaido community again revealed itself clearly to me, and I thoroughly enjoyed this lively city.

West Berlin is a striking island of wealth, a showcase for Western prosperity amidst a much poorer Eastern Europe. It is also a gateway, accented and symbolized by the restoration of the huge Brandenburg gate which once separated the two worlds. The wall is down now and hundreds of people from the East (mostly Polish) flood through daily to clean out stores and return to trade in a market with an insatiable appetite for western goods. This other world fascinated me more and more, and I next found myself on the train heading east.

Trains seem more human than jets. I shared a sleeper with a young Polish couple and their darling three year-old daughter. I greeted them in my extremely limited Polish, then promptly drank my German cloister beers and slept most of the trip to Gdynia. Still, I woke up with excitement at every stop, and each peek out the window reassured me that I wasn't in Kansas anymore. I would have been completely lost in this foreign land alone, so you can imagine how relieved I was

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PACIFIC '90: Two Perspectives

by Jonathon Mensing

The Pacific'90 gasshuku took place on the campus of the University of California, Santa Cruz on a beautiful green keiko field sandwiched between the clear blue sky and the Pacific Ocean.

The list of main events is quite a mouthful: a pre-gasshuku keiko, five regular keiko, musical accompaniment for the last keiko which included Tenshingoso with feet (Tenshinfootso?) and "We Are Beautiful" cheers, a lecture by Aoki-sensei, two sets of examinations, an advanced demonstration by Ito-sensei and Minagawa-sensei on the awareness preceding kumite movements, a dance with music by Henry Kaiser and friends, and two night meditations.

Some unusual themes and threads emerged. One was that free expression/giving oneself completely to the movement is the first priority and that form can be ironed out later.

In the karate I "challenge keiko" Hanaki-sensei told us to throw away the form—break it—if it helped us get a bigger feeling and expression. He urged us to be stronger, more powerful, more forward-extended,

and do our movements with more feeling. "Later," he said, "you can correct the form." He let us be less strict about external details. During meiso jumps he allowed us to do whatever was necessary to complete our long round-trip loop—including use of hands to help push off, rolling, and even crawling. It was very effective. Later, as we steamed in our gi, he said we could take off our gi tops (more breaking out?) and get some energy from the sun. As we did Eiko he said, "Enjoy! Enjoy!" That was new advice for Eiko and really seemed to fit.

Another focal point was Aoki-sensei's lecture. He began by sharing a new perspective on the previous model of Ten-chi-Jin. In the past, he told us, it was enough to study the vertical relationship between oneself, Ten and Chi, and integrate them into our lives. This was enough to become a great person. Today, however, there are so many people around that it's not enough to integrate only with heaven and earth: we have to include other people in our lives—we have to deal with the world. He advised that in our dealings with others we must act in such a way that at least half of the

benefit goes to the other person. Not because it's morally right or better, but because it works. "We no longer have to luxury of just making ourselves happy, we need to make others happy, too, or we aren't really going to be happy."

In his lecture he also discussed the necessity of knowing oneself—advice that's been given by saints and sages throughout history. "To know yourself you must be able to look at yourself...the gorei helps us to do this...If this (self-knowing) is the direction we choose to go in we can't afford to have a critical spirit, to put down or criticize others. The two are in opposite directions." He pointed out that "If you can see yourself really well, then you will see other people. And if you can see other people really well, you can see nature and you can see the world."

Another thing that stayed with me was Aoki-sensei's gorei. It was just like the descriptions/prescriptions in our Shintaido literature of the goreisha as a conductor. His arms and body moved crisply to the beat, his foot tapped it out on the ground, and his

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by Virginia Welford

The Pacific '90 gasshuku with Aoki-sensei as guest instructor was a renewing experience for me. I am grateful for Aoki-sensei's presence, and am more aware of his love and how that has made Shintaido a truly great human movement. People *are* beautiful and Aoki-sensei has created the means to bring out the beauty within us. There is a great sadness in the realization that our beauty is beaten down and suppressed by the demands of modern civilization.

Having practiced without a teacher for nearly a year, being with

a large group again gave me renewed faith in myself from all the positive contact. Your faces linger with me after I am back home. Faces smiling, talking, or looking far into the horizon. Bodies rolling, arms reaching, legs running. The plain white gi contrast and make clearer my memory of all of your faces, so familiar after three or four gasshuku together. And the new people I met will also become familiar faces, I hope. During the Tenshingoso kumite—standing face to face in kumite, doing *un* together, then following and leading back and forth—each time, my feelings became more open.

The gasshuku was a time of softening and freeing myself rather than focusing and sharpening my senses. I arrived at Pacific '90 in the introverted, self-protective state that can happen to us as we live in the world and work at our jobs (as Michael Thompson-sensei pointed out during the closing ceremony). But during the gasshuku (although I resisted at first from a sense of the potential dangers of opening myself), there came a freeing and softening, followed by a focusing and sharpening of my senses once I returned to Tucson.

An anecdote about the aftereffects
cont. next page

Jonathon's Pac '90, cont.

voice inspired and lifted us up.

During examinations Aoki-sensei asked the examinees to show their true ability—the best and biggest you can do, when you decide to show it. There seemed to be several instances of this when some of the instructors did free-form tsuki kumite. There was great concentration, strategy, and strong expression throughout the kumite and all of the audience seemed affected. Claude Breant should get a medal for his part in it all, for doing three of these kumite consecutively in the hot afternoon sun.

The gasshuku was very successful and maintained a strong, supportive environment for the experiences and activities we all shared. Among Aoki-sensei's closing remarks were these words: "For us in the modern world all of us are disappointed and broken and really living in a pretty destructive environment. But yesterday and today doing keiko with you in the beautiful sky and sea it was so impressive. And when I saw you flowing through those beautiful surroundings you, too, were all beautiful. You know, it's right for people to be beautiful." So let's all live, and burn, and shine, and stop at nothing short of being fully alive, beautiful people. ■

Virginia's Pac '90, cont.

of the gasshuku... After last year's Santa Cruz gasshuku I returned to Tucson and somewhat brazenly moved a computer into my office, of which I had been the sole user for about a year. This act was prompted by my impatience with the plodding progress of change, and by the aftereffects of the gasshuku, which freed me to act in congruence with my thoughts. My action was not looked upon kindly, however, since I had not gone through the correct chain of command and I was made to move the computer back. Immediately after Pacific '90, I was given permission to have the computer in my office. A strange and rather satisfying coincidence for me. ■

Shintaido, from First Approach

by George Fischer

George Fischer is a retired physicist with an artistic bent. We invited him to the Shintaido Northeast Fall Gasshuku in October, as a Cape Cod resident, to observe a keiko or two—though it seems he jumped in with both feet.

What does Shintaido seem like to someone who meets up with the practice/art/phenomenon, for the first time, with no preparation for what he/she will find?

Executive summary: delightful, confusing, a sense that there is much still to meet. And that the people are one of the most intriguing inducements to explore further. The people aspect cannot be simply summarized and must be treated with care—at least for this writer—to give a reasonably accurate sense of what was both observed and felt.

The kindness of David Franklin produced an invitation to come on Saturday afternoon to observe some of the events. Quickly, and generously (part of the Shintaido aspect?), I was absorbed into a group as a participant in that afternoon's program for beginners and a few more experienced members.

This generous invitation was from Michael Thompson, and Debra

Zawielski was my instructress. On the way to the teaching area John Hanning walked with me. He was generous in giving his time and attention, and was so good at helping me understand that I felt a kind of awe this was going so beautifully—a concept strange and difficult for the likes of me to assimilate on first exposure, but I was getting it fast and well. But then this "transference" kept happening — his doing, not mine. I'm awkward, socially an underachiever, and I know it.

Because I happen to live on the Cape, it was probably all the more unbalancing to be looking up at the sky and clouds I know so well, while for the first time stretching up my arms to the sky with my hands parallel to the earth. Debra's instructions—"Let the energy of the earth flow up through me." Or was it "Down from the sky through me?"

Now an unscientific observation, probably and hopefully distorted by the fact that I had helped my neighbors lift out a full set of very heavy docks that same morning. The observation is that I seemed to have gotten my energy input/output balance wrong because I was a bit creaky the next day. Another feeling I had, because this session was

cont. on next page



photo by John Hines

happening in an area that I know called Long Point, with sea on two sides (or on an equally beautiful public beach near my home)—the spirituality aspect would be enhanced.

Once upon a time I followed a Tai Chi course at Stony Brook University on Long Island, New York. So OK, after one and one half hours it seemed apparent that Shintaido consisted of warm-up exercises and a controlled ritual of movement. Both good, both pleasant, and Debra was an excellent teacher. Was there more? Yes.

Our group was invited to join a nearby group led by Michael Thompson—they had been doing paired movements. Was this Shintaido too? Shintaido 102? It was then that I met Sandra Bengtsson. Sandra is from San Francisco. There is a vast age gulf between us. I'm married (a long-term contract). But who wouldn't leave all and take any Shintaido vow just to be in her presence? Second puppyhood? To be told to try and alternately be seaweed or ocean current, in the open sky of Cape Cod gave me strange feelings. "Seaweed?! Let's play seaweed/ocean current? Nonsense! Grab this girl and run if you can! Chance of a lifetime. Risk it—risk all."

Ah, well. Reason prevailed (dumb). No stealing of Sandra. We just chatted happily after our session. She grew up, it seems, in an area of California not far from where my son now lives.

What is Shintaido? Well, it is generous, happy, perceptive people. Excellent teachers. A potentially dangerous energy-flow problem that practitioners seem not to fear. Something about sticks to be used later on. If you are really good you get to wear a kind of long skirt. And there's Sandra. . .

Thanks David, Debra, John, Sandra ■

Exam Results

Shintaido

Junior Instructor or Sei-shido-in

Connie Borden-Sheets
Bill Burtis
David Franklin
Michelle Grenier
Kathy Mulica
Lee Seaman
Ben Schireson
Friedemann Schulz
Tom Stinnett

Provisional Instructor or Jun-shido-in

Joe Angello
Robert Gaston

Assistant

Sandra Bengtsson
Jennifer Hicks
John Hines
Judy Lewis
Jonathon Mensing
Peter Nagai-Rothe
Roger Solomon

Bojutsu

Ni-dan or second grade

Claude Breant
Kazu Shibao

Sho-dan or first grade

David Franklin
Ben Schireson
Friedemann Schulz
Tom Stinnett
Joe Zawielski

1-kyu

Connie Borden-Sheets
Kesh Narayanan

2-kyu

Bill Burtis
Lee Seaman

4-kyu

Shin Aoki
Lori Breant
Robert Gaston
Chris Nash

5-kyu

Eric Avildsen
Michael Buckley
Debra Buddie
John Seaman

6-kyu

Faith Ingulsrud

(Bojutsu cont.)

7-kyu

Eva Thaddeus

8-kyu

Mila Gelman
Brad Larson
Peter Nagai-Rothe
Roger Solomon
Annelie Wilde

9-kyu

Don Bourassa
Mike Borden-Sheets
Tomi Nagai-Rothe
James Whalen

10-kyu

Sandra Bengtsson
Marsha Coroles

Karate

Sho-dan or first grade

Claude Breant
Jim Sterling
Tom Stinnett

1-kyu

David Franklin

2-kyu

Kazu Shibao

3-kyu

Friedemann Schulz
Joe Zawielski

4-kyu

Shin Aoki
Connie Borden-Sheets

5-kyu

Juliette Farkouh
Robert Gaston
Chris Nash

8-kyu

Eva Thaddeus

9-kyu

Mike Borden-Sheets
Peter Nagai-Rothe
James Whalen

10-kyu

Mila Gelman
Jennifer Hicks
Lilia Podziewska

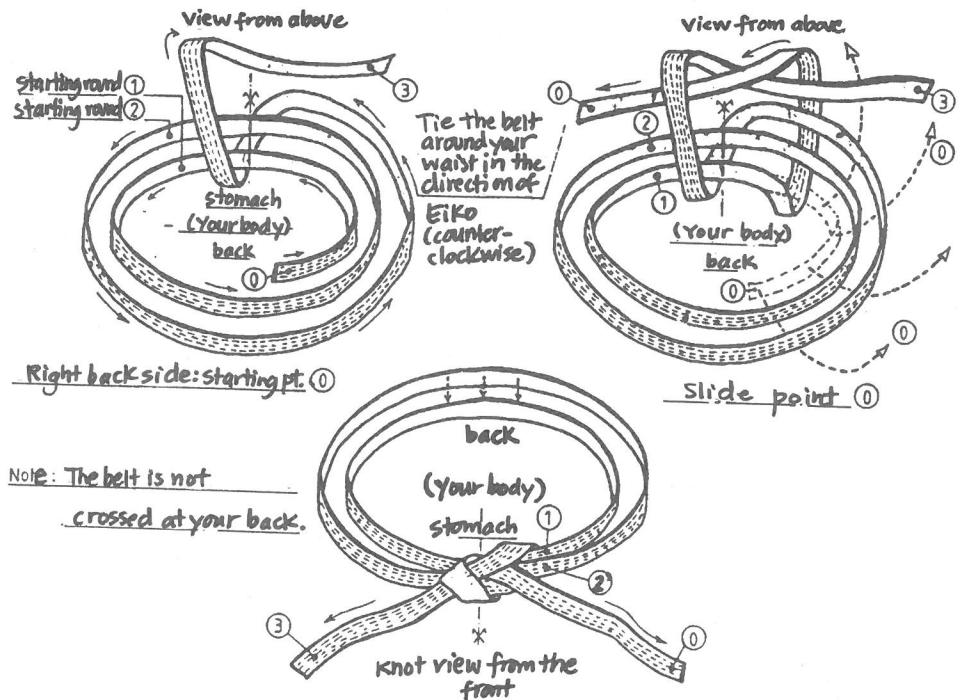
How to Wear a Gi (and Tie the Belt)

You now have a clean, white, folded gi in front of you. How do you wear it? Certainly, not like a t-shirt!

First, the top: Cross the two sides in front so that the right side is underneath (the same for women as men).

The pants: The pants usually have reinforcements at the knees—make sure they are in front. In lieu of knee patches, look for the belt loop which stays in front.

Last, the belt (obi): It is tied around the gi top. There are different ways of making the knot, however, it is important that the knot be firm and that the two ends fall downward.



This is one way to knot your obi. Now you know how to tie yourself up!

diagram and text adapted courtesy of Federation de Shintaido Française

A Polish Encounter, from page 3

to see my beautiful wife when the train came to its final stop in Poland.

Through the eyes of a California boy, Poland seemed intense, almost desperate. All that junk that I saw people buying in Berlin was in the train stations, public markets, street corners—everywhere. Prices for goods, still relatively cheap by our standards, were astronomical for those fortunate enough to have a job paying an average of \$100 a month. Still, it seemed like everyone was looking for some creative way to import some type of western goods—from tofu to counterfeit Thai Gucci bags—in an effort to capitalize on this almost hysterical turn toward the West. As dangerous as this behavior will ultimately be for the national economy, it is understandable when you consider that for the last 50 years Poland has been influenced entirely by two extremely heavy (and conflicting) institutions: communism and the Catholic Church. It was in this environ-

ment that Lilia provided me with my first opportunity to teach as a Shintaido instructor.

Lilia had just returned from a Tibetan Buddhist meditation retreat, at which over 500 people from all over Europe attended. She introduced *Tenshingoso* to a few people there and invited them to join us the following week on the beach in Gdynia for practice. Much to my surprise, about 20 people showed up on a rainy, cold Sunday morning to learn Shintaido. Their openness and sincerity shocked me. I never saw absolute beginners cut *daijodan kirikomi* with so much life expression. I almost felt embarrassed to teach them about expressing themselves. After the *keiko* we shared a typically friendly, generous Polish feast, highlighted by a delicious roast duck from Lilia's mother.

This encounter dramatically characterized Polish culture. Even though the political and economic systems have failed, the people still approach life with an all-or-nothing

attitude. It really seems like you cannot rely on anything there except the people. Whereas in the U.S. you can, for the most part, rely on the system, but to ask for your neighbor's help can be a humiliating experience. For an American, Poland can be frustrating because nothing seems to work, but the generosity and faithfulness of the people is unquestionably inspiring.

I now practice and teach in the New York City area, where I constantly get asked, "So, what is this Shintaido?" It always reminds me of Aoki-sensei's opening talk in England when he acknowledged the difficulty of verbalizing an answer to this question. He expressed hope that someday practitioners could simply point to themselves and this gesture would provide a sufficient answer. Based on my Shintaido experiences this past Summer in Europe, I feel the time for this kind of expression might not be too far in the future. ■

Editor's note: Joe Angello teaches in the New York City area and can be contacted at (201) 612-9668



photo by Shinri Aoki

Shintaido in the United States

Southwest Shintaido

With groups in West Los Angeles, and Gardena CA, and Tucson AZ.

For information contact:

Southwest Shintaido
1460 West 182nd Street
Gardena CA 90248
(213) 532-1654

Shintaido Northeast

With groups in Durham and Portsmouth NH, Cambridge and Worcester MA, Burlington VT, and Syracuse NY.

For information contact:

Shintaido of Central Massachusetts
46 Cherlyn Drive
Northboro MA 01532
(508) 393-3575

SF Bay Area Shintaido

With groups in San Francisco and Berkeley CA.

For information contact:

Pacific Shintaido*
630 Silver Avenue
San Francisco CA 94134
(415) 586-1177

*name was recently changed from BASEC

Northwest Shintaido

With groups in Bellingham and Spokane WA, and La Grande OR.

For information contact:

Blue Mountain Shintaido
2818 Wilson Avenue
Bellingham WA 98225
(206) 676-8543

Calendar

1991

January

6-12, Kangeiko in San Francisco
13, SoA Winter Exam in SF

26-27, Kangeiko in New England

March

30-31, Meditation Workshop in New England

May

24-27, Meditation Workshop in Bellingham WA

June

27-29, National gasshuku in New England

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