

# SHOTOKAN

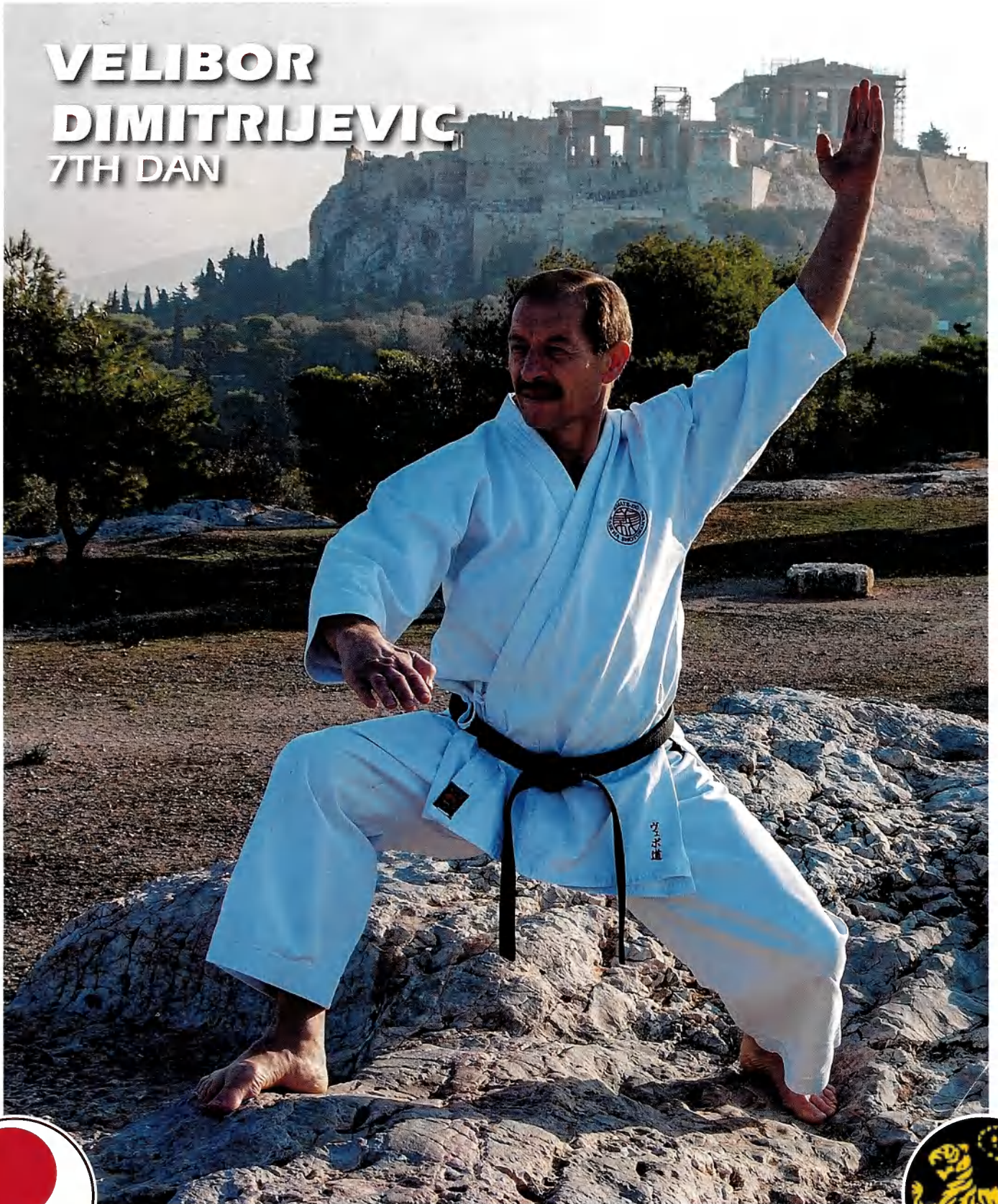
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**VELIBOR  
DIMITRIJEVIC**  
7TH DAN



THE MAGAZINE FOR ALL SHOTOKAN KARATEKA





# SHOTOKAN KARATE MAGAZINE

## EDITORIAL

We've had several interviews in the past with senior students of the late Taiji Kase sensei and one thing always comes across strongly, and that is that they all are adamant about preserving and maintaining Kase's ideas both technical and philosophical, probably more so than any other group I've come across. Although I'm sure Kanazawa's students and Asai's students and many more would be just as fiercely protective of their heritage. However, our featured interview with sensei Velibor Dimitrijevic 7th Dan offers another fascinating glimpse into the karate mind of one of Kase sensei's most senior students.

The term, 'Budo Karate' is banded about quite often but rarely do we read anyone's interpretation of this term in any real depth. Until now that is.... Velibor Dimitrijevic gives us his own version of what budo karate means to him. I have to say this is one of the best explanations I have ever read on this important subject. Velibor Dimitrijevic believes strongly in budo karate and importantly he can also describe what it meant to his teacher, the legendary Taiji Kase.

From a technical angle, it's fair to say that from what Velibor Dimitrijevic sensei says, *fudo-dachi* and *ibuki* breathing play a major role in the style of Kase's students. Similarly in Goju ryu karate, *sanchin-dachi* and *ibuki* breathing play a major role yet

there is a considerable technical difference between *fudo-dachi* and *sanchin-dachi*. This points to the fact that surely all karate stances, postures, techniques combined with abdominal breathing (*ibuki*) is a principle which originally applied to all traditional karate styles? Working on relaxation and *ibuki* breathing is what



Editor John Cheetham 4th Dan.

(Photo By Gustavo Reque, Dojo Zen, Marbella)

takes one's karate to another level and usually requires years of experience under excellent guidance. However, in truth, not many karateka reach this advanced level.

Concerning the budo karate – sport karate issue, I remember an interview from around 1985 with Kato sensei, when he said, "I like half sport, half budo" meaning he enjoyed teaching/preparing students for competitions as well as teaching the traditional *kihon*, *kata*, *kumite* and *bunkai*.

So often we hear instructors talk about the difference between sport karate and budo karate but it's never backed up with any definite reasons why they are different. Many instructors still enjoy teaching competition karate to their students even if their heart is in budo karate. You see this at the very highest levels in all organisations these days. It's usually only in small dojo/clubs with predominantly older students where competition type training is not practised or even considered. It's a choice everyone has, you discover what suits you!

I really like the opening line in Dave Paine's article 'The Modern Myth of Kata'. Fill in the blank: "Kata without bunkai is ...." I can imagine the huge difference in the answers people would give to this! For me, I'd say, *it's like a puzzle with a piece missing...* But I'm also a strong advocate of using the *performance* of kata as the vehicle for self-expression....THE ART!

Good health, good training. Editor.

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SENSEI VELIBOR DIMITRIJEVIC 7th Dan, outside the Acropolis in Greece.

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# VELIBOR DIMITRIJEVIC 7th DAN. REACHING BEYOND THE LIMITS!

Interview By Marc Deegan.

*Sensei Velibor Dimitrijevic 7th Dan is a Serbian national living in Greece. He was one of the closest assistants to the late Taiji Kase Sensei and is a member of the International Academy Shihankai.*

*I have had, and look forward to continuing to have many more, meaningful discussions and training sessions with Vebo Sensei. He is a gentle and inspiring individual, a compassionate man who cares deeply about his students and their personal development. I suspect he shares this in common with Taiji Kase, whom, sadly, I did not have the pleasure of knowing.*

*In the dojo, Vebo Sensei is a force (perhaps, the force) to be reckoned with! Master Kase may no longer be with us, but his spirit remains as his truly devoted disciple makes manifest in this interview.*

*I hope readers are able to appreciate what an enlightened being Vebo Sensei is and how he wishes to help each of us on our individual journeys.*

**MD: Vebo Sensei, thank you very much for allowing me this interview. As always, it is a genuine privilege to speak with you. On this occasion, I would like to explore what I believe are 2 central issues facing contemporary Shotokan (and, quite possibly, other forms of karate); namely, what do we mean by the expression "Budo Karate"? And why should we embrace it? Underlying this enquiry, of course, is the ultimate question, "Where does the "power" come from?"**

An insufficient understanding of the background that enabled the emergence of Budo often leads to a mistaken understanding of its meaning. To begin with, Japan is the only country in the world which had military leadership for almost seven centuries. With their martial philosophy, behaviour and code of honour, samurais shaped the consciousness of the people and influenced all aspects of the feudal Japanese society, including housing, art and even garden arrangements. Budo emerged during an unprecedented period of internal peace, from the mid-1600's through to the mid-1800's, when the practise of martial arts was transformed into a life philosophy.

Martial skill to kill in the battlefield was not necessary, however, the practise of martial arts had not ceased. On the contrary, it continued with the same intensity and seriousness, but solely as a way to change the character and personality of



*Sensei Velibor Dimitrijevic 7th Dan (originally from Serbia) a student of the late Master Taiji Kase.*

the practitioners. They were meant to fight their inner self, their weaknesses and their ego while searching for a way to merge the spirit with the body. That is practically how the martial technique which was meant to kill, previously known as Bujutsu, became Budo, or the path in life.

When karate came to Europe, very much like Kendo, Judo and Aikido, it was shrouded in mystery as a result of this Budo influence. It was promoted as a life philosophy which emphasised the ideals of chivalrous behaviour, morality and code of honour. However, after two decades, due to the lifestyle and culture in the West, karate practise adopted an almost completely sports like characteristic and any notion about its connection with Budo simply vanished.

On the contrary, there is nothing wrong in doing sports, especially sports karate, but it is crucial to understand what is behind the reason of getting involved in Sports or in Budo Karate.

Sports can be extremely demanding but in essence, sports are games and it is human nature to want to play. On the other

hand, War is the essence of Budo. During the Samurais time, Budo was expressed with the term "shugyo", which may literally be translated as "austere training". This is the highest physical and deepest spiritual training possible. The purpose of this training was to "forge spirit" by remaking or shaping the practitioner's character through hard physical and mental training.

Now, if you want to get rid of stress, or enjoy playing with friends and having a couple of beers afterwards in your leisure time, I would say choose something else. But, if you are interested to discover more about yourself and you are looking for something challenging, which will motivate you to train and search for as long as you live, then try Budo Karate.

The first step to follow Budo, the "warrior's way", is taking the decision to follow this journey. You have to decide that this practise has priority in your life and it is not something to simply fill your empty hours. Budo training is not a simple physical activity, it is indeed a lifestyle, which will differentiate you from other people. Your whole life will be seen



from another point of view. And gradually after some time, your own attitude and personality will change.

The second step is to be serious with your practise. Training will go through different stages in both physical and mental development. In many cases you will find yourself holding back or slowing down, while in other cases you may advance faster. Progress in Budo Karate spirals upward, therefore do not expect quick results. When going on this life journey do not forget, what matters is the journey itself not the destination, so just keep practising!

The source of power in Sports is "external", it is muscular contraction and the kinetic energy of the movement. In Budo Karate the source of power is "internal". Power comes as a result of the consciously induced Ki energy. In other words, searching for the potentials beyond technique and beyond physical power is the ultimate goal in Budo Karate, which comes internally, primarily, and then externally.

**MD: Why was Master Taiji Kase an enigma not only to Western karateka, but, seemingly, to many of his Japanese contemporaries?**

Due to his life experience and the ideas he based his practise on, Taiji Kase Sensei was different from all his Japanese contemporaries. Although he was fascinated and deeply affected by the samurai tradition, he had an open view towards other nations and cultures and was a supporter of humanism and equality among people. Though he was a senior JKA instructor, in his personal approach toward practise he was deeply inspired and devoted to the Yoshitaka Funakoshi's ideas, which if the truth be told, were quite different from the line of JKA.

Karate training in many ways resembles a military drill, which makes sense due to the militarist background of its origin. Naturally, seriousness and discipline are indispensable, but very often in order to create a distance between the students and the senseis, the atmosphere of "fear" was dominating. The glorification of the sensei, in my opinion, went well beyond simple respect and even took a form of worship.

Most of his Japanese contemporaries created whole empires of followers, but they remained in the distance and actually never managed to discover the true face of their teachers. Taiji Kase Sensei had a very different approach in his teaching. There was no distance between him and his students, he simply did not need this. His simplicity and kindness disarmed people and that is what great people are distinguished by.

Besides his simple human character,



*European Champs Zurich 1982. Ind. Kata. Dimitrijevic 1st, Brennan 2nd, Osterkamp 3rd. Vebo sensei was then a member of the Yugoslavia National team.*

Kase Sensei was radical in his teaching. He almost never followed a known technical curriculum. In his practise and in his teaching, he promoted nontangible aspects of development, like mind control, rooting and breathing power. His breathtaking demonstrations could not be logically explained, as they were considered more of a metaphysical phenomenon, which brought into question the ultimate human abilities.

Though he was saying that his approach in practise was not something new and that it had been a part of the Budo concept for centuries, his Japanese contemporaries could not decode his

ideas and principles. I must say I was immensely surprised seeing that other famous Japanese instructors knew very little about breath control and ground control. They simply couldn't follow his development and that is why he was an eternal enigma for them.

**MD: You have always made a point of saying Master Kase impressed on his students, his spirit, kime and not just his perfect technique and incredible power. In your view, what was his contribution to Shotokan karate?**

Just like his idol, Yoshitaka Funakoshi seventy years ago, Kase Sensei managed to change the course of Shotokan style. In my opinion, the structural changes which he made are so radical – I would even say revolutionary – we have to speak of a completely new, unique style.

While the traditional line of Shotokan karate is a classical representative of the Okinawa's "Shuri-te" style, which emphasizes the development of the "outer" physical power, in Kase's karate the generation of power is based on the "inner" potentials.

In traditional Shotokan, power mainly comes as a result of muscle contractions and swings caused by hip rotation. In Kase's style, the power is a result of the generated Ki energy. Pelvic manipulation is important to ensure the optimal body position for blocking or punching, but hip rotation is not a major source of power.

Implementation of Ibuki breathing triggers enormous body power, and that is by far the most important change, which does not even exist in traditional Shotokan.

The second crucial change refers



*Vebo sensei (right) training with his mentor Taiji Kase.*



*"Training in Kase's karate is a type of dynamic meditation, using abdominal breathing."*

to the most fundamental aspect, the stance. Simple analysis of the body mechanics in traditional zenkutsu dachi confirms incorrect feet, knees and pelvic position, which inhibit the development of the maximum power output. Incorrect body mechanics are very harmful and even destructive for the body. It should be alarming that many professional instructors, including top level karateka and former famous champions, were forced to restrict or even cease practise because of serious spine, hip or knee operations.

The stance is "dynamic structure" which is meant to generate power. The way the feet, knees and pelvis are positioned and linked make the stance very strong and stable, allowing at the same time the load and the tension of the stance to be directed to the floor, protecting the joints from excessive strain.

In traditional Shotokan, block techniques are used more to redirect attacks or for cover. In our Shotokan, defensive techniques are the core of the style. Blocks are meant to destroy attacks and that fundamentally changes the approach to the practise generally.

In addition, Kase Sensei invented an entire range of new defensive and offensive techniques with open hands, as well as a widely developed moving system

which enables fluent control of the space in all directions. Finally, our system of Kata practise in four directions is quite unique in the world of karate and it is one of the trademarks of the Kase Ha style. Here I mean, Omote, Ura, Go and Go-no-Ura.

I trained for almost twenty years following the traditional Shotokan line and now for more than twenty-five years I have practised according to the principles and ideas of Kase's teaching. I have to say, as a karateka but also as an engineer, that the differences are immense, even non-comparable in all aspects of practise. In my opinion, Kase's karate is a real breakthrough, not only within the Shotokan style but in the world of martial arts generally.

**MD: Vebo Sensei, you followed Master Kase for over 20 years and now accept that his system of training works for you? Can you explain how that is the case?**

I was seventeen when I first met Kase Sensei. Later on I passed all my Dan gradings with him. However, when I first met him, he was already a legend and I was too young to be in his vicinity. He noticed me first when I made it into the National squad, but our relationship changed completely when I became his assistant and followed him until he passed

away in 2004.

I was in my forties, when I met him again and by that time, I had a significantly prestigious competitive career, including three World and eleven European Championships. I understood from the start that in his Budo approach everything depended on abdominal breathing and ground contact, but it took me several years before I was really capable of applying them in my own practise.

I realised that quality in these aspects was not dependent solely on repetitions and persistence, which was the case with the training of techniques. It was important to establish a more direct connection with the body, to sense what were the body's reactions while in ground contact, and, even further, breathing exercises.

To be honest, it took me some time, but I was determined not to go back to the things I had already known, regardless of the cost.

At first I had no patience, because I was expecting to progress much faster than it was happening. I thought I was not doing things right, so during the first couple of years I was attending at least three to five courses with Kase Sensei. I needed to confirm doubts or dilemmas I was having about my practise. Much to my surprise, each time it was confirmed that I was not doing everything wrongly, but simply that more time was needed to mature certain aspects of my practise.

Regardless of the ups and downs I was faced with, the new way I was following was unlike anything I had experienced before in my life. It was so inspiring and challenging that I could not, and did not want to resist. Although I did a lot of stance practise which helped me improve my general body power, it was the practise of breathing that had occupied me completely. It was the breathing that took me on another physical and mental level. My perspective changed completely and my will power got stronger as I felt that my power output exceeded by far my previous level of kime, speed and effectiveness.

I am aware that any verbal explanation may sound intangible, but I have to say it is much easier to grasp the meaning practically. In the Budo approach to practise, like in Zen, more words do not necessarily lead to a better understanding. Practical experience is crucial. Words just point or to show direction, the rest is to live through personal experience. Art cannot be explained in words, because it would not be called art.

**MD: How should we now understand the concept of Budo Karate?**

Although Budo dates back several hundred years, it is not an archaic or outdated form which cannot be applied nowadays. Today people have become



more isolated, inertial and confined within the virtual world of laptops, tablets and smartphones. As a result, people have become more distant and separated from their own bodies. The consequence of this is stress and anxiety, excessive weight and a lack of activities. Long sedentary positions in front of the monitors lead to back pain, physical discomfort and further serious problems such as high blood pressure, to name but a few.

Kase's karate is not a simple physical exercise. It is a Budo art which emphasises the connection of the mind with the body and this kind of training leads to regaining the balance between the body and mind.

Physical training of techniques strengthens the muscular system, while abdominal breathing increases and energises all bodily functions. At the same, the mind is cleansed from excessive negative thoughts, because it has to be focused in order to control breathing and body coordination.

It may sound contradictory, but training in Kase's karate is a type of dynamic meditation. From one side, the body is used in a very dynamic manner but because it is initiated by abdominal breathing it has to be consciously controlled. This means the mind has to be continuously focused during exercise, so no other thoughts can interfere or inhibit the procedure.

Because of this, Kase's karate is a kind of Zen, or more precisely Zen-do, a moving Zen. Regardless of the technical and physical level, everybody who follows this system will equally feel the benefits of the entire body revitalisation and well-being.

**MD: In Kase sensei's system, generating maximum power is**

**fundamental. But where does the "power" actually come from?**

Developing maximum power is imperative and demands the mobilisation of all physical and mental potentials. When forced or driven by faith, man is capable of doing unimaginable things, but then the source of power is not the muscles, but the subconscious as well as emotions. We know that negative emotions, like rage or hate, can literally transfer a human being into a monster with huge destructive energy.

Achieving the ability to consciously trigger such emotions and learning how to control them is the ultimate aim in Budo practise. However, instead of allowing them to be used for destructive purposes, this enormous energy has to be tamed and transformed into a positive life energy. When faith in the highest human values prevails, this endeavour will lead to a personality transformation. The final aim has to lead to humanism and common well-being regardless of time, life conditions or ethnicity.

Besides visualisation, which is the main tool in waking up and releasing such an "inner tsunami," lower abdominal breathing is the key. Consciously controlled breathing triggers all of man's power from his centre, the Tanden. Only by breathing, can the entire muscular systems be controlled and a tremendous penetrating power be released through karate techniques.

With age man's physical power deteriorates, but the "power of breath" is natural, an innate potential, which is almost inexhaustible. Babies and children breathe that way. With growth and later with aging, abdominal breathing is being neglected in favour of more simple chest breathing. So,

we just have to try to rediscover what we already knew, and make it work.

**MD: If you could please expand on this, Vebo Sensei? What are the different forms of "breathing"? Can you illustrate how we may practise these different forms of breathing?**

The body is tangible and physical and can be sensed with our senses, while the mind is metaphysical and it is beyond logical comprehension. We need to connect the mind with the body and breathing is that bridge.

There are different types of breathing, but our practise is based on dynamic Ibuki breathing. Depending on the speed and intensity of inhalation and exhalation there are four basic types of Ibuki breathing. Regardless of the type, they are all performed by exerting the pressure in the lower abdomen.

It is not too difficult to feel the process of abdominal breathing. I am sure everybody has felt how a sip of water travels and drops down into the pit of the stomach. The simplest way to understand how abdominal breathing works is similar to swallowing a sip of water. After inhaling, swallow the breath and follow it as it travels to the area of the lower abdomen where it should be "locked" with a conscious muscle contraction. Trust me, if you try doing this, you will realise that it is much simpler than this explanation.

Another useful exercise is to lay on the floor with knees bent and feet on the ground. Put one palm on the chest and the other hand below the naval. You will realise how the stomach is swelling with each inhalation and sinking with each exhalation. Later, try to do the same exercise while putting a book (instead of the hand) on your abdomen and move it consciously with your breathing. That is abdominal breathing.

When laying on the floor it is easier to feel the belly movements because the body is not under the influence of gravity. It is a bit more demanding while standing or in stances, but as with everything, it is matter of practise and persistence.

**MD: What is the importance of, and relation between, "tilting the pelvis forward", "hara control" and "ground connection"?**

In feudal Japan an art known as "Haragei" was practised. This included two concepts. One was "Hara" and referred to the centralisation and integration from the centre in the stomach, and the other was "Ki", an energy emitted from the centre. This centre, the Tanden, represents the mental and physical centre of human beings. So, according to "Haragei" the highest level is achieved when one is mentally and physically centred, in other



*Vebo sensei shares happy times after a training session with Master Kase.*

words “anchored” to the stomach.

Practically speaking, the pelvic position is very important. The pelvis has to be “locked” at the time of performance, which means it has to be “tilted” upwards and connected with the muscles of the lower abdomen. Only if the pelvis is in such a position can correct Ibuki breathing be practised. Tilting movements also causes the straightening of the spine lumbar area. This creates a “back wall” which together with the “front wall” made of abdominal muscles makes the trunk of the body one solid structure. It is as if it is armoured, protected from shaking and any possible strong contacts.

The priority in our concept is also to develop conscious control over the lower part of the body, below the belt level, establishing a strong ground connection. Contact with the ground is the result of pelvic control, Ibuki breathing and contraction of the thighs. However, it is equally as important to visualise a picture in the mind of how the stance is rooted. It is as if it is emerging from the ground.

Kase Sensei very often used to say, *“Imagine that your feet are one hundred metres under the ground”*.

At the end, though, everything comes to the control of Ibuki breathing, which unifies all dynamic actions in one, with incredible perfection.

Simplicity is at the top of everything and everything starts from the Tanden, while it is governed in the most natural way, through breathing.

**MD: If we may return to our original discussion concerning Master Kase, are we, as Western karateka, able to appreciate his concept of “Budo” and practise his more advanced level of karate?**

Thanks to Kase Sensei I was convinced that the Budo concept—or better still, the Budo philosophy—is accessible to anyone who is willing to adopt its main idea expressed in the term “Shugyo”, or self-cultivation. Though times have changed and modern Japanese people are much more attached to sports, it is logical that the Japanese would easier understand such a concept, since it is a part of their martial tradition and culture. However, a significant number of Japanese instructors have quite an arrogant attitude, believing that a “gaijin”, or a non-Japanese person, is not able to understand the meaning of Budo philosophy.

Fortunately, I had chance to see for myself that some of the top level Japanese instructors, who even happened to be in the vicinity of Kase Sensei, were far from following the Budo concept in their own practise. Actually, without Kase Sensei’s teaching, I doubt we would even speak about Budo Karate in the first place.



*Master Kase mentioned that the art of Karate-do had its roots in the Samurai’s Budo tradition.*

After Nakayama passed away in 1986, he expressed his disagreement with JKA policy and the direction Shotokan karate was then adopting. He established the Academy promoting a completely different approach to karate practise. His goal was to return to the origins and to the ideas developed in the original Shotokan dojo, by father Gichin, and particularly by his son, Yoshitaka Funakoshi.

It was in the beginning of the 1990’s when Kase Sensei mentioned that the art of Karate-Do had its roots in the samurai’s Budo tradition. Developing abilities beyond the physical realm meant the “Way,” and he was a living example of what humans can do when they develop such potentials.

To practise according to the Budo concept means to develop aspects which are not visible to the naked eye, such as visualisation and breathing. If we deduct the physical part of practise, the Budo concept can lead to a personality transformation. I believe everyone with strong faith and determination can do that. Unlike sports where not everybody can participate, I am deeply convinced, that everybody can follow Budo Karate, because it is life orientated.

**MD: Many of our colleagues are focused on competitions. Why do you think modern karateka should follow the Budo-style approach you advocate?**

I would like to say again, that there is nothing wrong in following sports karate if that is what you want. After all, I was for most 15 years. However, when I began competing, competition was the ultimate goal in practise. Like in all sports, once the champions’ title was achieved, practise was over, that is the destiny of all sports. In

most sports, the maximum age limit prior to “retirement” is around 35, or in some rare exceptions, the age of 40.

I stopped when I was 34. Though I had a very successful career I felt it was enough. Nothing was attracting me to continue, but at the same time I had serious issues with what I was supposed to do next. I was expecting something more from my karate practise, I thought it would continue to inspire me for as long as I lived.

The usual scenario was to become a coach or referee and to enjoy talking about glory and heroic past times. For me that was like living in the past. The past is for museums, antiques are found in museums and I was in the prime of my life, refusing to become a story of the past. Of course I was proud of my achievements but I needed a way to continue my karate journey. Life refers to the present, to now!

As the ancient Greek philosopher, Heraclitus, said, *“The only constant thing in life is change!”* Budo represents such a philosophy and Kase’s karate stands for the same, life oriented philosophy. Always searching for the way to progress is in fact the ultimate in practise and that has no end.

Everybody can begin to follow the path of Budo, but a certain level of maturity and experience is needed in order to understand the depth of Budo practise. No one can practise Budo from the beginning regardless of determination and faith.

Certain physical and technical levels have to be achieved, as well as life experiences and mental maturity in order to proceed into a deeper search for the level beyond. Beyond actually means inside. There is nothing outside our body that can help us to change; everything



is inside. It is said that a healthy mind is in a healthy body. Though we never stop training physically it is the self that we are trying to refine. It is like forging a sword. Iron is heated and cooled, then pounded by the hammer over and over again to create the cutting edge.

Similarly, the natural form of the body will be developed and the structure of the mind will emerge from the subconscious moving the person beyond his physical and mental limits.

That is the essence of "shugyo" and that is the life philosophy behind Kase Ha Karate-Do: never stop refining breathing, posture and awareness.

I think it is not correct to speak of the benefits of Budo in relation to sports orientated karate, or even to compare it to any other type of physical activity, because it is all a matter of taste and personal choice. If you're happy and satisfied with what you do, there is no need to compare. However, if you have high expectations and if you are looking for something more demanding, something more physically and mentally challenging, something that demands you engaging not only your physical body, but your entire being, then, without a second thought, I would recommend trying our karate-do.

**MD: Vebo Sensei, do you envisage modern karateka maturing into or, if you like, returning to Bu-do? Is the martial way following a circular path after all? May this be a necessary part of "Dokan" (at least in a wider sense)?**

Being modern or not has nothing to do with Budo principles, they are current regardless of time and place. Any serious follower of the martial art philosophy will come once to the point where a dilemma will arise, and that is, what is the ultimate goal and how to proceed further?

The phrase "Dokan" means "The Way is a Circle". Events in life follow a circular way of repetition of certain time intervals similar to the way in which our cells regenerate every seven years. These changes might not be pleasant every time, and ups and downs are to be expected.

As I said earlier, all this is a part of the "shugyo" or the process of self-cultivation, while always struggling to move forward and looking for physical and spiritual ways as a means to progress. It is almost like looking for enlightenment. I am not sure if this can ever be achieved, but I feel, that practise itself, the "dokan", is actually enlightenment.

Our Karate-Do practise has to be a kind of Dokan too, otherwise it loses its meaning. With every New Year, we begin a new circle in our practise, but with more experience, and with new, fresh motivation to go further than before. The Way follows an ascending spiral line.



*"Besides his simple human character, Kase sensei was radical in his teaching."*

My understanding and approach to Dokan is simple: TODAY has to be a victory over YESTERDAY, but defeat in regards to TOMORROW.

Serbia, Portugal and Greece. I would like to express my gratitude for inviting me to teach in Oxford in October, I appreciate that. Thank you for doing the interview, it was my pleasure.

**MD: It goes without saying that it is indeed a privilege to listen to what you have had to say. Thank you very much indeed. May I also thank you, on behalf of the Oxford Kase Ha Shotokan Ryu Karate-Do, for agreeing to visit us in the UK and host a 3-day seminar in Oxford. All are welcome to attend what will truly be an extraordinary event!**

I have been coming to teach in UK for last 8 years and I am very glad that people appreciate my teaching. I have to say that certain people are completely devoted to my teaching system and the members of the Oxford Kase Ha Club are among the most persistent ones.

Some of them really deserve praise, since for many years they are regularly attending courses which I teach in other countries such as Sweden, Finland,



Oxford Kase Ha

## International Karate Seminar

30 September – 2 October 2016

### Sensei Velibor Dimitrijevic – 7 Dan

Friday	18.30 – 20.00	All grades
Saturday	11.00 – 14.00	All grades
	14.00 – 15.30	Dan grades
	15.30 – 16.30	Lecture
Sunday	10.00 – 13.00	All grades

**Seminar fees:** £40 for weekend  
£20 for one day

**This is an open course  
for all grades**

**For more information:**  
davee@kamaedesign.co.uk  
+44 7810 895111  
oxfordshotokan.com



Radley College Sports centre – The Barker Gym  
Kennington Road, Radley, Abingdon OX14 2HR  
(Sports Centre entrance, not main college entrance)