

# AIKIDO YOSHINKAN INTERNATIONAL

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IYAF  
INTERNATIONAL YOSHINKAI  
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# AIKIDO YOSHINKAN INTERNATIONAL

Vol. 2 No. 3 December 1991

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"Aikido Yoshinkan International magazine is committed to the presentation of true technique and spirit to those who love Aikido."

Gozo Shioda

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# INTRODUCTION

## SOKE SHIODA GOZO

Two years have elapsed since the establishment of the International Yoshinkai Aikido Federation (IYAF), and it is most pleasing to see that the federation's activities are well under way. We have seen a gradual increase in the number of groups and certified instructors joining the IYAF, and we have also set up a system through which Honbu Dojo instructors are being sent to various countries to conduct and participate in demonstrations and clinics.

These achievements have come through the support of many individuals and groups dedicated to furthering an understanding of Yoshinkan Aikido worldwide. And I would like to extend my sincere appreciation to all those concerned.

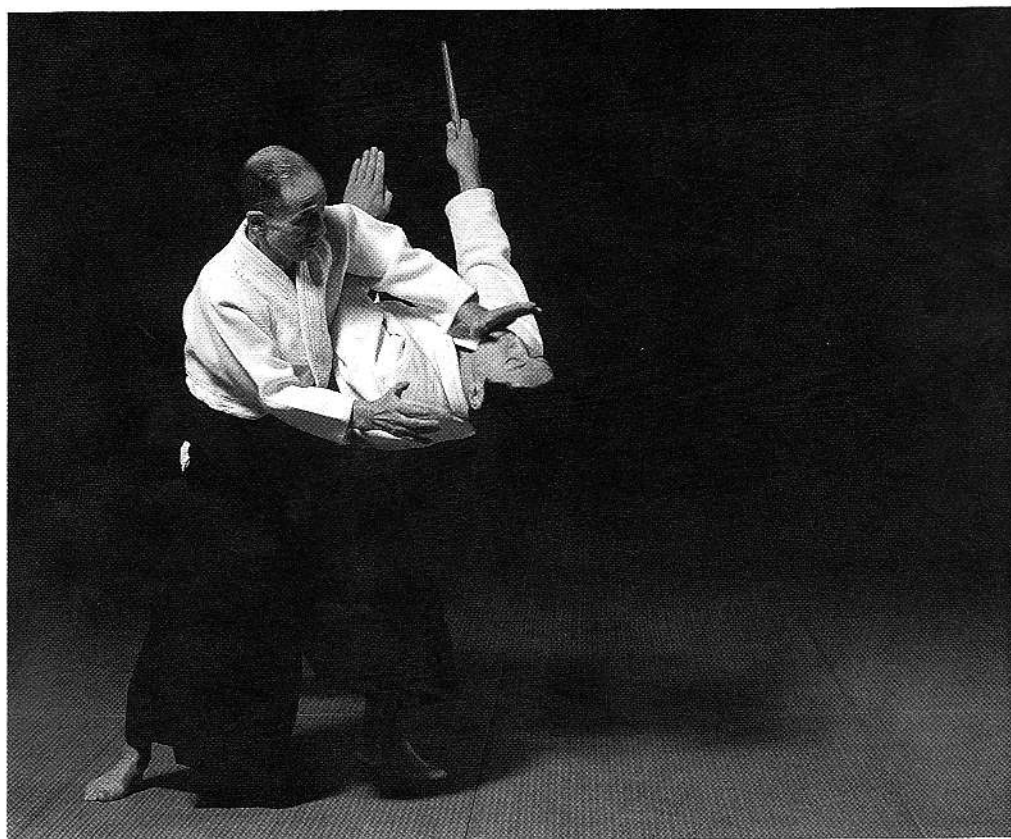
Many countries in Eastern Europe and elsewhere are faced with grave social and political problems. Sadly, many people have become victims of

circumstances beyond their control. I believe that harmony between people should be treasured, especially in times of difficulty.

The greatest purpose of the IYAF is to promote unity and harmony between people of different countries, races, and cultures through the spread of Yoshinkan Aikido. In so doing, it is my hope that we of the Yoshinkan could in our own small way contribute to world peace.

I am committed to making the year 1992 even more fulfilling than the past year. I look forward to a year of rewarding activities achieved through a unity of spirit and mind between every instructor at the Yoshinkan Honbu Dojo and myself. And I once again ask for the continued support of the many individuals and groups worldwide in our efforts to further the spread of Yoshinkan Aikido.

I wish you all season's greetings and the best for 1992.



## NEWS

### ◆All-Japan Yoshinkan Demonstration Held in Nakano

The 36th Annual All-Japan Yoshinkan Demonstration took place on September 22, 1991, at the Nakano Sports Center in Tokyo. The event was organized by the Aikido Yoshinkai Foundation, sponsored by Nippon Senpaku Shinkokai (NSS), and held through the cooperation of the All-Japan Yoshinkan Aikido Federation. As many as 538 participants from 60 Yoshinkan groups and a crowd of approximately 2,500 people combined to fill the center and make the demonstration a tremendous success.

Highlighting the event were demonstrations of Aikido by the Honbu Dojo instructors, the 27th Riot Police Course trainees, the First International Instructors Course trainees, and the head instructors from Yoshinkan branch dojos throughout Japan. Demonstrations by children, elderly participants, and family groups were also featured.

As in the past, the occasion also provided groups from across Japan with the opportunity to compete against one another for best demonstration awards. Participants in this segment of the demonstration competed under two categories: basic and freestyle techniques.

The highlights of the demonstration will be available on a video that is expected to be out in December 1991.

### ◆Soke Shioda Gozo's Birthday Celebrated

Soke Shioda Gozo celebrated his 76th birthday on September 9. On behalf of Soke Shioda Gozo, the IYAF would like to thank all those members who sent cards and good wishes.

### ◆Second *Senshusei* Kyu Test

On August 28, 1991, the second *senshusei* (special student) test was held for members of both the International Instructors Course and the Riot Police Course. Gradings were for 1st, 2nd, and 3rd *kyu*.

Of the nine *senshusei* from the International Instructors Course who tested, three received 1st *kyu*. They were Curtis Seeger (Canada), Adi Gov-Ari (Israel), and Eva Stauffer (Switzerland). Philip Soffe and John McCabe (Canada) and Yuval Goyhrach, Kobi Bar-lian, Sigal Drori, and Schmucl Janah (Israel) received 2nd *kyu*.

Of the 15 Riot Police *senshusei* who tested, 8 were awarded 1st *kyu* and the remaining 7 received 2nd *kyu*. Congratulations to all who tested on a fine result.

### ◆First International Instructors Course

#### Trainee Instructors Hold Camp

The International Instructors Course held its first camp outside the Honbu Dojo from November 5 to 7. The camp was held in the Chichibu National Park about two hours northwest of Tokyo. All course members and their instructors attended the camp.

Participants stayed at a Japanese inn equipped with a dojo, sports facilities, and playing fields. The camp comprised a busy schedule that included morning jogging, Aikido training, various sports events, and hiking. Daily training was rounded out with a festive nighttime atmosphere.

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*See page 16, Communication, for an announcement regarding applications for the Second International Instructors Course.*

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## Geordan Reynolds Profile



*Geordan, pronounced "Jordan," Reynolds has the distinction of being the only American among the senshusei in the First International Instructors Course.*

*I was born in Detroit, Michigan, in 1959.*

My elder brother, a Judo student of Osaka Sensei of the Detroit Judo Association, introduced me to *budo* at an early age, in the mid-1960s. I also took up Judo when I was old enough, but I was soon preoccupied with other interests.

However, by the time I was 22 I felt a need to study something more deeply. I was running a great deal and lifting weights, but these activities seemed one dimensional. I decided to look for something that would challenge me mentally as well as physically. I discovered an Aikido dojo in the same neighborhood where my brother had studied Judo so many years before—a notoriously dangerous inner-city neighborhood! I didn't expect that this would become my home for over nine years!

During my first years at the dojo, I was also studying exercise physiology and working in an exercise physiology laboratory in a large teaching

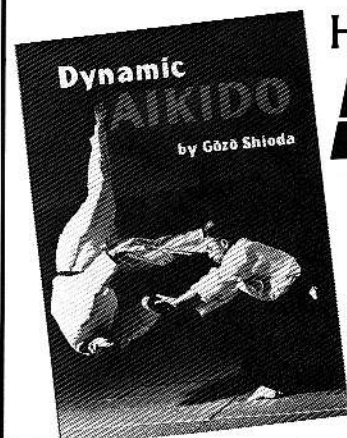
hospital. We tested patients for heart disease and offered guidelines for exercise for athletes as well as heart patients. It was in this context that I became fascinated by the movements of Aikido and in particular Soke Shioda Gozo.

Here is a man with such fantastic movement and spirit, and so *genki*! I had to come here. And in 1984 it was my good fortune to come to Tokyo for the grand opening of the new Honbu Dojo in Shinjuku. Right away I knew I would have to return here to live.

In 1986, 1988, and 1990, we were delighted to have Soke Shioda Gozo visit us in North America. These were really big occasions, each demonstration a sold-out event. I recall over 1,700 in attendance in fall 1988. Nakano Sensei and Ando Sensei accompanied Soke Shioda Gozo on these visits and really added to the excitement!

With each opportunity to see Soke Shioda Gozo, my resolve to move to Japan strengthened. In 1987, I finished my education and went into the medical business, which gave me more freedom. Last fall I made the decision that this was the year to make the move. I arrived here in February 1991—very excited!

For me Aikido has provided an education. But not only in the dojo. As Soke Shioda Gozo says "everywhere, every place, everything is the best dojo." I continue to learn, frustrated at times, but I will not give up. Just to follow those before me at the Yoshinkan is enough. *Osu!*



## Harmonizing the Mind and Body through Aikido

# **DYNAMIC AIKIDO**

Gozo Shioda  
Translated by  
Geoffrey Hamilton

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# IYAF—International Yoshinkai Aikido Federation

## IYAF BYLAWS

The aim of the IYAF is to support the overseas teaching of Yoshinkai Aikido. Through the federation, instructors worldwide have a direct link to the Honbu Dojo and access to the following:

- |   |  |
|---|--|
| 1. Instructor Certificates                | 5. Subsidized Visits by Honbu Dojo Instructors |
| 2. <i>Kyu</i> and <i>Dan</i> Certificates | 6. Instructors Courses                         |
| 3. Dojo Registration Certificates         | 7. Historical Documents                        |
| 4. International Membership Cards         | 8. Teaching Materials, Including Videos        |

### Instructor Certificates

All Yoshinkan Aikido black belt students (*udansha*) are eligible for IYAF instructor certificates. Issued directly by Soke Shioda, these certificates, or teaching licenses, are valid for life. They establish a direct link with Soke Shioda. Holders of these certificates are registered instructors. No annual registration is necessary. Requirements are 1) *dan* ranking in Yoshinkan Aikido and 2) recommendation from an IYAF instructor ranked 3rd *dan* or higher. Instructors may grade students, obtain *kyu* and *dan* certificates from the Honbu Dojo, and use the name Yoshinkan Aikido and the Yoshinkan Aikido symbol. As instructors themselves are promoted, they may apply for certificates stating the grading responsibility of their higher rank.

Long-term, within in any one country there will develop a number of registered instructors. These instructors may collectively form regional or national federations. Such federations should provide democratic representation for the interests of all member instructors. In certain countries, the political environment may make national federations useful. Only one national federation per country will be recognized by the Aikido Yoshinkan Honbu Dojo.

### *Kyu* and *Dan* Certificates

*Kyu* and *dan* certificates are available for students graded by registered instructors. *Kyu* certificates are available for rankings beginning at 9th *kyu* and must be used from 3rd *kyu*. The student's name and *kyu* and the date and the instructor's name will be filled in by the instructor. *Dan* certificates will be issued individually by Soke Shioda. The student's name will be written on the certificate at the Honbu Dojo. Registration of gradings with the Honbu Dojo is necessary for gradings to be entered in the Yoshinkan records. Records of *kyu* and *dan* rankings should be submitted to the Honbu Dojo on a regular basis.

### Dojo Registration Certificates

The Honbu Dojo can provide registration certificates for Yoshinkan Aikido dojos. These certificates prove that dojos are officially recognized by the Honbu Dojo. Only individuals approved by the Honbu Dojo may receive dojo registration certificates.

### International Membership Cards

Membership with the IYAF is available to all students and instructors of Yoshinkan Aikido worldwide. Membership is automatic for all persons belonging to existing or future Yoshinkan Aikido groups. No membership fee is necessary. In several countries, the political situation within the martial arts environment generates the need for direct physical evidence of membership. To provide this, IYAF membership cards are available to those groups who wish to obtain them (see Fees and Conditions). The cards bear the internationally recognized Yoshinkan Aikido symbol; the student's photograph, name, address, country, and student number; and the name of the student's dojo.

### Subsidized Visits by Honbu Dojo Instructors

To assist overseas groups, instructors from the Honbu Dojo are available for overseas visits. Salaries will be paid by the Honbu Dojo. The international air fare will be paid by the IYAF, finances permitting. Honbu Dojo instructors will participate in regular classes and conduct clinics, gradings, demonstrations, and instructors courses. Any group may invite instructors from the Honbu Dojo. Accommodation can be in the form of a homestay. Visits by instructors may be utilized in fund-raising by host groups.

## Teaching Materials and Instructors Courses

The Honbu Dojo has available a variety of teaching materials: guidelines for *kyu* and *dan* techniques and tests, instructional videotapes and publications, and instructor courses and gradings. The standard instructors course is nine months in duration. Shorter courses can be designed for those with time constraints.

## Fees and Conditions

The IYAF seeks to reduce the cost of instructors licenses and to provide extensive support for all individuals involved in teaching Yoshinkan Aikido.

International Membership Cards (Three-year registration).....	¥ 1,500
Instructor Certificates (Lifetime registration).....	¥20,000
Dojo Registration Certificates (Lifetime registration).....	¥20,000

### Instructor Certificates

Dan Level	Grading Responsibility	Upgrading Fee	Total Cost
1st	4th <i>kyu</i>		¥ 20,000*
2nd	1st <i>kyu</i>	¥ 5,000	¥ 25,000*
3rd	1st <i>dan</i>	¥ 5,000	¥ 30,000*
4th	2nd <i>dan</i>	¥10,000	¥ 40,000*
5th	3rd <i>dan</i>	¥30,000	¥ 70,000*
6th	4th <i>dan</i>	¥50,000	¥120,000*

\*includes lifetime registration

### Application of Fees

Fees from IYAF membership cards and instructor and dojo registration certificates will be used to subsidize overseas visits by Honbu Dojo instructors. Fees from *kyu* and *dan* rankings go directly to the Honbu Dojo for administrative costs. All instructor, *dan*, and dojo certificates will be written in Japanese, with an English translation on the reverse side. A special fee structure is available for economically less developed countries.

The fees for *kyu* and *dan* certificates are those applied in Japan. For *dan* tests administered by overseas instructors, only 50% of certificate fees must be submitted to the Honbu Dojo; the remaining 50% stays with the instructor.

<i>Kyu</i> Certificates	Sets of Five	¥ 5,000
<i>Dan</i> Certificates	1st <i>dan</i>	¥ 10,000
	2nd <i>dan</i>	¥ 20,000
	3rd <i>dan</i>	¥ 30,000
	4th <i>dan</i>	¥ 50,000
	5th <i>dan</i>	¥ 80,000
	6th <i>dan</i>	¥100,000

The minimum time required between *dan* gradings is as follows unless otherwise specified by the Honbu Dojo:

From	To	Time Required
1st <i>dan</i> →→→→	2nd <i>dan</i>	One Year
2nd <i>dan</i> →→→→	3rd <i>dan</i>	Two Years
3rd <i>dan</i> →→→→	4th <i>dan</i>	Three Years
4th <i>dan</i> →→→→	Above	Open

Note: 5th *dan* and above awarded only through testing conducted by Honbu Dojo instructors

Please add 10% to all fees to cover the cost of postage and handling.

## IYAF REGISTRATION SINCE JUNE 11, 1991

### Registered *Dan* Rankings

#### CANADA

Debra McAllister	3rd <i>dan</i>
Julius Rosenstein	3rd <i>dan</i>
Eric Sheffield	3rd <i>dan</i>
Gary Casey	2nd <i>dan</i>
Nelson Cheng	2nd <i>dan</i>
Richard Cresswell	2nd <i>dan</i>
Stewart Fleming	2nd <i>dan</i>
Rosario Mairo	2nd <i>dan</i>
Eric Strzelczyk	1st <i>dan</i>

#### U.S.A.

Jerome Braun	1st <i>dan</i>
Paul Hayes	1st <i>dan</i>
James Leslie	1st <i>dan</i>
Robert Smith	1st <i>dan</i>
Hitoshi Watanabe	1st <i>dan</i>

#### FRANCE

Jordi Nicolau	1st <i>dan</i>
Marc Pagura	1st <i>dan</i>

### Registered Instructors

#### CANADA

Michael Stafford

#### U.S.A.

Paul Hayes	Herman Hurst
Edward A. Kudzia	James Leslie
Robert Smith	

#### ISRAEL

Matty Keren

#### NEW ZEALAND

Raymond McLaughlin    Marcus Pearson  
Eddie Wong

### Registered Dojos

#### CANADA

Seimeikan (90/9)                      Mitsugoro Karasawa

#### U.S.A.

Shiseikan                      Herman Hurst

#### FRANCE

France Aikido Yoshinkan    Jacques Muguruza

#### NEW ZEALAND

New Zealand Yoshinkan Aikido Centre  
Eddie Wong

The IYAF has received a number of inquiries from members around the world for a definition of the term *shibuchō*. Literally translated, *shibu* is a "group" or "branch group" and *chō* is the "office" or "head of the office." *Shibuchō*, therefore, means one that is the head of a branch group.

This term is applied rather loosely in the Yoshinkan and has been used by people who have established their own branch of dojos (usually two or more dojos). The Yoshinkan has also allowed some longtime instructors to use the title. This title carries no official weight within the Yoshinkan and is only a title of respect. It should not be confused with any position of ranking or as an indication of any other kind of attainment other than appreciated service to the Yoshinkan.

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Second Installment, continued from Vol. 2 No. 2, Sept. 1991

...Instantly I jumped in close to him and punched him in the stomach. This made him grunt, lose his balance, and fall to the ground.

"Son of a bitch! Let's kill them," his companions shouted, and the 30 men moved toward Mr. T. and myself, ready to fight.

At this stage it was becoming easier for me. Before the battle there is fear. In fact, no matter how strong you want to be you lose your self-control. After the initial assault you feel suddenly relieved and calm. Mastering your fear, you are able to anticipate your opponents' movements with coolheaded perception.

On the other hand, you can feel the confusion within your opponents' ranks. Always within a group of opponents there is one leader, someone who everybody looks up to. This leader is the center around which the group rallies. If we eliminate this central leader from the very beginning, the group will lose its power and confidence, will become disorganized, and will disintegrate. At this stage, there is no more need to fear the group because of its number. As a consequence of their fear, the opponents become hot-headed and lose their control.

This is the best condition for Aikido. There is no need to wait for the opponent. We move ahead, initiate the action. As we do so, the opponents lose what little is left of their self-control and, anxious to win, start to punch in anger and with all of their strength. On this occasion, at this moment, I would pivot out of the way, and the *yakuza* would fall by themselves or hit each other, defeating themselves. Looking for this to happen, I would deliver *atemi* after *atemi*. Moving aggressively, Mr. T. and I decimated the group.

I have introduced you to one episode...an account of my youthful indiscretions. This was my concept of Aikido when I was still a student, before I mastered and really understood Aikido. At this stage of my progression, I could not express myself

on all aspects of Aikido, but I think that this episode serves to give a good idea of the way Aikido can be used in a real fight. No doubt some of the readers now have a completely different image of Aikido in their minds.

Now I would like to explain the *riai*, "logical structure," and the importance of the episode just recounted.

### IN A REAL FIGHT, ATEMI ACCOUNTS FOR 70 PERCENT

Many people are probably surprised to hear that I use a lot of *atemi*. Generally, the public has an image of Aikido as wrist locks or flashy throws, and their surprise is understandable. But my teacher, Ueshiba Morihei Sensei, said the following: "Regarding a real fight, *atemi* is 70 percent, throwing 30 percent."

In my own experience, I totally agree with this opinion. What, you must wonder, happens to the lock and joint techniques? In dealing with a drunk, it is probably better to use a joint-locking technique, but amid the spontaneity of a real fight, when you have to defend yourself in a situation of life and death, possibly against many opponents, if you don't punch or throw at the right time there is no way you can overcome the situation. Herein, during this kind of fight, where you are very close to your limit, lies the essence of Aikido. In Aikido, when we mention *atemi* we do not talk merely about punching with the fists and kicking with the feet. Any part of the body can be used as a weapon in inflicting *atemi*.

In my demonstrations (*embukai*), I often throw my opponent using my back when my opponent comes directly from the rear with all his strength. Or, as my opponent passes, I throw him with my shoulder. Perhaps some of the readers have seen me do this. In this way, the part of the body that has touched the opponent becomes the issuer of *atemi*.

This does not mean that, after avoiding the opponents' attack, you should counterattack. Rather, if we can enter inside the attack, then it is possible to do a technique.

Having said that, however, I do not mean to imply that it is enough to hit at random with some part of the body. It is necessary to concentrate at the point of impact the power and strength of your entire body.

Later I will explain the concept of *shuchuryoku*, "concentration of power," in detail, but for the present suffice it to say that if you can concentrate at will the strength of all your body on one particular point then Aikido is practical in a real fight. And more, that in such a case of instantaneous aggression no distinction is made between *atemi* and a throw.

In a fight, such subtle distinctions do not matter very much. What does matter is that the opponent is made to lose his balance. It is not important to emphasize the difference in the form.

SEIKEN TSUKI WA MAE NO HIZA NI NORU  
"THE IMPORTANCE OF A FRONT PUNCH  
LIES WITH THE FLEXIBILITY OF THE KNEE"

The basic straight punch is the *atemi* that has the highest rate for knocking an opponent out in a real fight. I can imagine that many people doubt that a fight could be concluded with a single punch (*tsuki*). The impact, of course, should be very strong. "But," many in Aikido will exclaim, "this is not something we have ever heard said in an Aikido dojo, where, unlike in Karate or boxing, there is no training to develop strong punching abilities!"

This is true to an extent. In general in Aikido we do not do such training as hitting the *makiwara* (rolled up straw matting) or breaking bricks. But in fact we actually do punch training in Aikido. This should come as no surprise. The live-in students at the dojo (*dojosei*) always repeat the basic movement or techniques, and this practice in itself is *tsuki* training.

Then, what is necessary for a punch to be powerful? The answer is if, for example, the right foot is forward when we punch then at the moment of impact the center of the entire body must be strongly over the right foot. This will be decisive in deciding the strength of the punch. If the knee and the center of the body meet, then the punch will work.

In Aikido it is of the utmost importance that the strength of the body gathers and moves forward simultaneously. But generally what happens is

that when people step forward they cannot use their knee properly and the shift of the weight (*jushin no ido*) that engenders the strength is retarded and does not connect with the upper part of the body and the fist. Therefore, the punch does not work or is weak.

The key point is the flexibility of the knees. And by this I do not mean that the joint should be too soft. The problem while stepping forward is that the knee must bend smoothly forward to convey the center forward. If we can do that, then the strength of the body is transferred to the fist, and we can generate a very strong force—that is concentration of power.

The forward movement of the knee and of the hips, with the back leg being pulled up behind in support, must occur as one fluid and natural motion. Those who already train at the dojo, where everyday before training they perform *hiriki no yosei*, understand, I think. The movement required for a punch or when executing a throwing technique, where the strength generated when moving forward is conveyed to the hands, is the same movement. There are also many similarities in the movement required with techniques that work against the natural movements of the joints, when the body weight is shifted forward in execution of the appropriate technique.

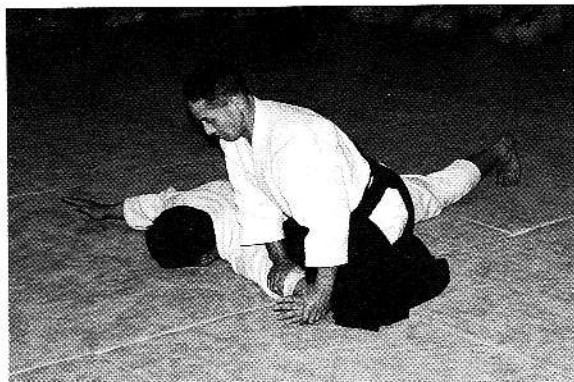
What I wish to point out here is that the basic forward movement of the body in Aikido is directly and entirely applicable to an effective *tsuki*. Let me add only that for the punch to be most effective, this movement must be done quickly.

It does not matter if the punch comes from the front leg or the back leg (*jun tsuki* or *gyaku tsuki*), we should adapt freely according to the situation. No matter the situation, we should be able to transfer the body weight forward smoothly and transmit its power to the fist. If we can get these movements to become one, then the punch will work.

Keep in mind, too, that you should not tense your fist. If you are too tight, the muscles get too tense and their strength is not conveyed to the arm. If you go with the feeling of clenching your fist lightly and hitting lightly, the punch will be more effective.

There are many ways to use the fist apart from the straight punch. I often use the index and middle finger in the punch. If we have to hit something

hard, this would be out of the question, but when confronted with a human being it is better to gather the strength where it is easiest to concentrate it and aim it at a weak part of the body for maximum effect.



### A LESSON FROM THE WAR ON THE STRENGTH OF THE BODY

Even if we have a powerful punch, this is not enough to put someone down. Why is that so? Because in front of us is not a piece of wood or a brick, but a human being. A human being is capable of movement and is much more than a combination of structural strengths and weaknesses. A human being possesses a spirit, a will.

Training to exercise the fist to break objects has, I believe, no meaning, especially in Aikido. Destroying inanimate objects and trying to damage a human body calls for two completely different techniques. What made me understand this clearly goes back to the Second World War, when I was in China. But even now when I remember this time I cannot help feeling uncomfortable. These memories are really odious, but these were acts committed by people who perpetrated them without hesitation. I mention this because I would like the young people of today to know.

The incident I am about to relate happened on a military base (*chotonchi*) where the Japanese Army was stationed when it occupied China. One day, at the First Regiment of the base, I witnessed a noisy assembly of soldiers. Wondering what was going on, I went to see. The men were encircling some Chinese war prisoners and by turn were hitting and striking them.

The Japanese were all high rank in Karate or Kempo. The aim of the game was to use the prisoners as experiments to test if it was possible

to kill them with just one punch. Facing the unresisting prisoners, the Japanese soldiers would strike with all their soul and strength. The Chinese prisoners were groaning and crying. Then the next punch would come. The bodies of the Chinese would bend in two, faces cringing with pain. Jaws clenched, they endured. Then another punch would fall on their stomachs. The scene became unbearable. A person using another person as a plaything—only the most insensible human beings could actually have made such insanity possible. What disturbed men like this was the war.

The Chinese prisoners of war, meanwhile, their eyes full of hate for the Japanese, were enduring this cruel, inhuman treatment. In the end, they were unable to stand on their feet, and I have no doubt that they were resisting only through strength of will. The Japanese soldiers, watching these bodies that did not want to die, soon gave up.

Unlike wood or brick, which can be broken with brute force, human bodies cannot be broken at will. Indeed, when a person's spirit is fully intact, he can develop a power of resistance unimaginable in a normal situation. It was by accident and amid the horrors of war that I learned this.

I would like you readers to know that, depending on its use by its practitioners, the wonders of *budo* can, as this episode reveals, be reduced very low through the merely violent and especially inhuman application of a martial art. The act of beating another human being for fun, particularly when that person is disadvantaged by a position of

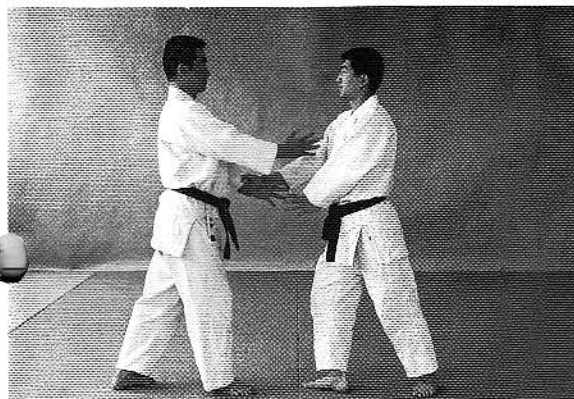


weakness that makes it impossible for him to react or resist, cannot be described as *budo*.

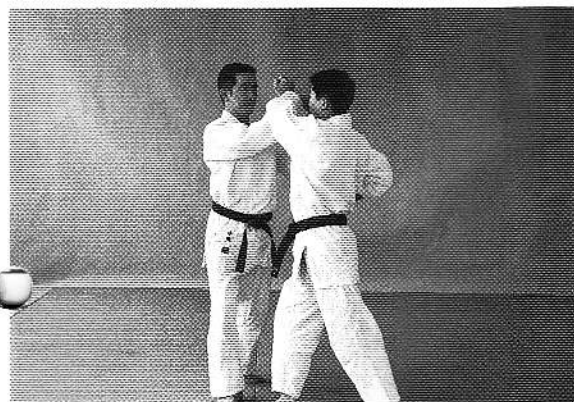
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# TECHNIQUES EXPLANATION

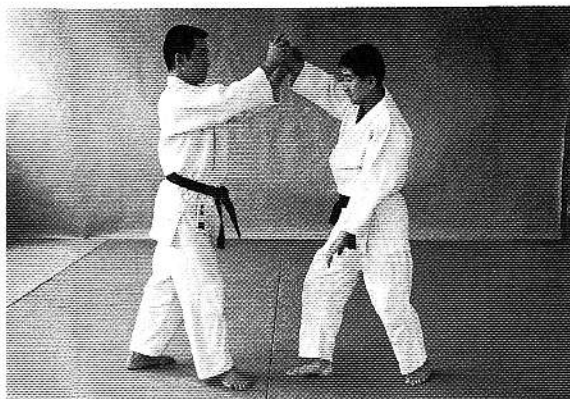
## KATATE MOCHI NIKAJO OSAE ICHI (1)



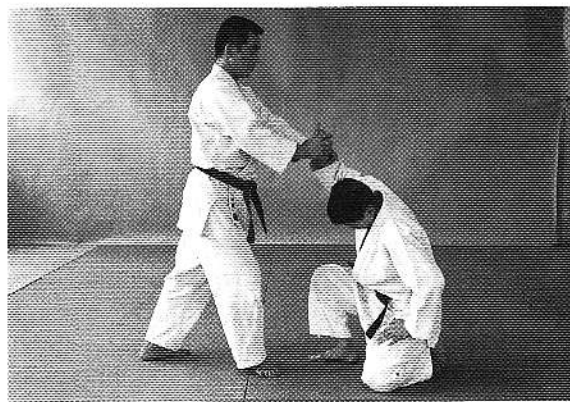
*Shite and uke face each other in migi aihanmi. Uke grasps shite's left wrist with his right hand and pulls.*



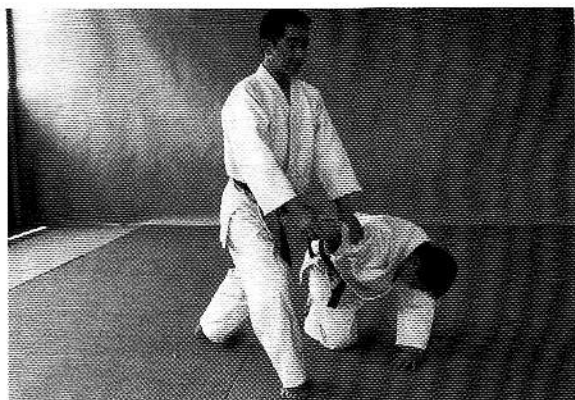
*Moving with uke's pull, shite moves his back leg and left hand (palm down and at hip level) in a circular motion to the left to unbalance uke. At the same time, shite delivers an atemi to uke's face with his right ura-ken (back of the hand). Shite's eyes should focus in the direction of the atemi. The weight should be strongly on the front leg, with the right foot turned outward. The body should move in unison.*



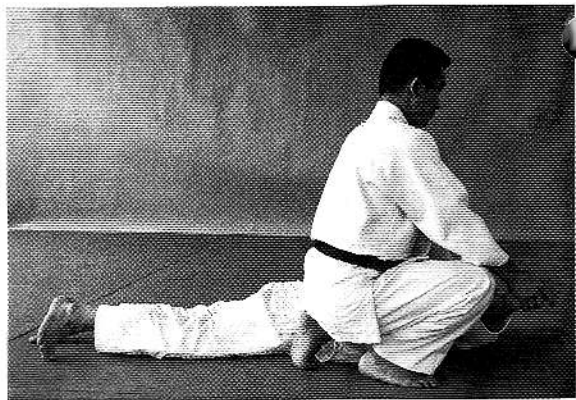
*Shite moves his right foot diagonally forward and turns his hips and left, rear leg in a circular motion, maintaining a position, hips squared, slightly to the side of uke to keep uke off balance. In unison with the movement of the hips and legs, shite raises both of his arms in a circular motion, grasping uke's wrist between the index finger and thumb of his left hand. Shite brings the back of uke's right hand into complete contact with his right palm.*



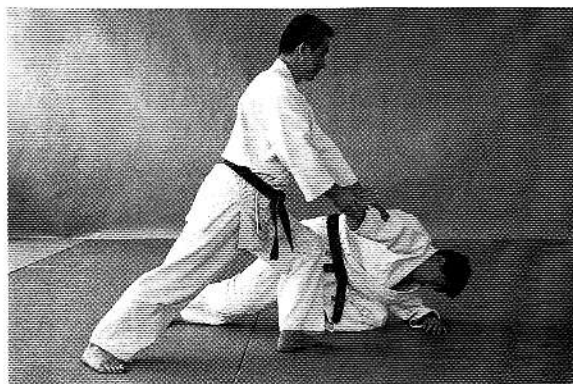
*Shite cuts down as if with a sword while sliding forward from his hips onto his right foot, locking uke's wrist, elbow, and shoulder. The back foot follows slightly.*



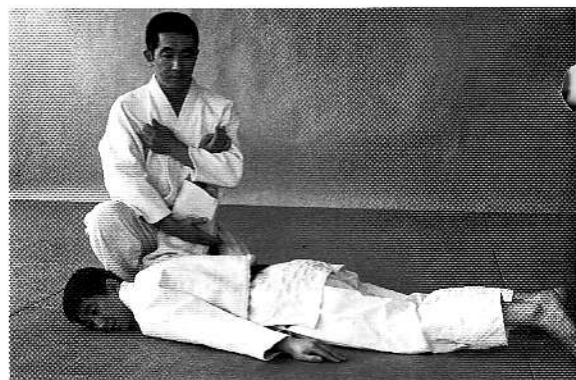
Without relaxing the *nikajo* control, *shite* slides diagonally forward onto his right foot. *Shite* keeps his hips square and turns his right hand in a circle to move *uke*'s elbow forward and throw him off balance. As he moves forward, *shite* slides his left hand onto and around *uke*'s elbow, breaking *uke*'s balance downward.



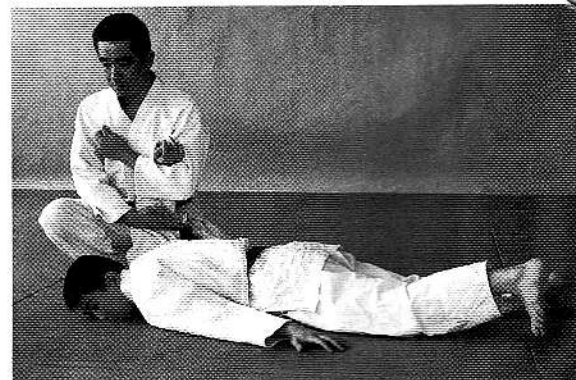
Lowering his hips, *shite* steps forward with his right foot and places his left knee in *uke*'s right armpit.



Still with strong control, *shite* slides his left foot in the direction of *uke*'s armpit. Hands, feet, and hips move in unison along *shite*'s center line.



*Shite* shifts his body by placing his right foot close to *uke*'s head and by quickly sliding his left foot next to his right foot so that the heels touch. As *shite* turns, he traps *uke*'s right wrist in the crook of his left elbow and grasps the right breast of his own *dogi* with his left hand. *Shite* applies his right *tegatana* (blade of the hand) to *uke*'s elbow to trap *uke*'s arm against his body.



With his upper body straight and his hips low, *shite* turns his left hip forward toward *uke*'s head, transferring his body weight to control *uke*'s elbow and shoulder.

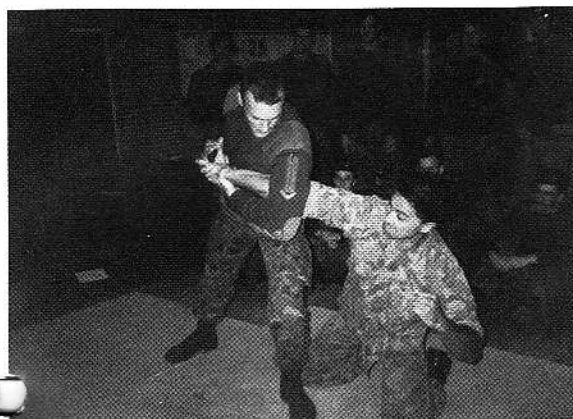
## YOSHINKAN IN AUSTRALIA

*Asian martial arts have had a limited history in Australia. Modern Australia was born from a tough and ready group of men and women who suffered one of the world's harshest environments. One rule that has kept the country alive is "If it doesn't work, forget it."*

*Paul Cale and Scott Roche are two Australians who have found that not only does Aikido work but that, moreover, it can be an integral part of one's work.*

### Paul Cale Profile

*Paul Cale was born in Melbourne, Australia, in 1968. He came to Tokyo and undertook an intensive period of training at the Honbu Dojo during the early months of 1991.*



I began martial arts training in 1980 at the age of 12. The martial art was Tae Kwon Do, which is a Korean art. I received my black belt three years later. After this, I took up Judo so that I could learn how to throw people, I trained in Tae Kwon Do and Judo for another three years until I came across Aikido. The school was an Aikikai dojo. I enjoyed the Aikido, but I always felt that there was something missing. Two years later, I joined the army, which put an end to my Aikido training.

In 1987, I was posted to Townsville, and in that year I took up Karate. Because the Karate was very similar to Tae Kwon Do it took me only one year to receive my black belt. I trained in Karate

until I heard that an Aikido dojo had opened in Townsville. The instructor was Watanabe Sensei of the Yoshinkan. As soon as I saw Yoshinkan Aikido I knew what was lacking in my earlier studies of Aikido—polished and effective Aiki techniques. It was therefore 1989 when I first began Yoshinkan Aikido.

I trained with Watanabe Sensei five nights a week and on Saturday mornings for just over one year. Then I had to move back to Melbourne, which is over 3,000 kilometers from Townsville. I did not want to stop training in Yoshinkan Aikido, so every two months I would fly back to Townsville to train for three or four weeks. I did this until Watanabe Sensei went back to Japan. I still wanted to train, so I saved my money and flew to Japan.

In Japan, I was very lucky to stay with Roland Thompson, a *shidoin* of the Yoshinkan Honbu Dojo. I stayed in Japan for two months.

I teach Aiki techniques to my more advanced unarmed combat and self-defense students. I teach unarmed combat to elements of the Army Special Forces. At the moment, I am with the First Commando Regiment. I also teach self-defense to civilians. In the beginning, my students in the army learn Karate- and Jujutsu- type techniques, such as groin kicks, kicks to the knee joints, etc., the reason being that I may be given 20 students and only two hours to teach them some basic unarmed combat. I may never work with them again, so what I teach them must be simple and to the point. But even though I don't have time to teach them Aiki techniques in the beginning, I do have time to teach Aiki principles, such as harmonizing with an opponent's attack and using his broken balance to your advantage.

I believe in what Soke Shioda says, that Aikido is not just for the dojo but for everything you do in life. My work is my life and my life is Aikido. The most valuable thing for me in Aikido is its philosophy of harmony. Harmony with an opponent's force, harmony in working with others, harmony in living with your family—Aiki is a way of life. I think it is necessary to use the philosophy of Aikido with everything I do. It builds my character and makes me a better person.

As for the techniques of Aikido, I use them for defense only. The great thing about Aikido techniques is that you can control an attacker without too much effort and without too much damage to the opponent. You can down an opponent and control him on the ground while you wait for the police to come and take him away. If, on the other hand, you down an opponent and keep kicking him in the head to keep him down, the police will be taking you away, not him. I remember on one occasion a work mate had a bit too much to drink and became violent. I did not want to hit him, so I used an Aikido control to take him away from trouble. I am sure that the only time I would use Aikido in a lethal way would be in time of war. I hope I never see that day.

Most people in Australia only know of one style of Aikido: Aikikai. There are a few Tomiki Aikido schools around but not many. As for Yoshinkan Aikido, it is waiting for its true birth in Australia. Because of this, people in Australia can only see Aikido through the techniques of Aikikai and Aikido is not very popular here. The problem in Australia is the amount of violent crime in the big cities, such as Melbourne. People take up martial arts for self-defense first and foremost. With present Aikido schools they see a form of religion, not a form of self-defense. If people like the religion idea then they take it up and they think any other form of Aikido is a radical breakaway school. But as for the people who want to learn self-defense, they turn to Karate.

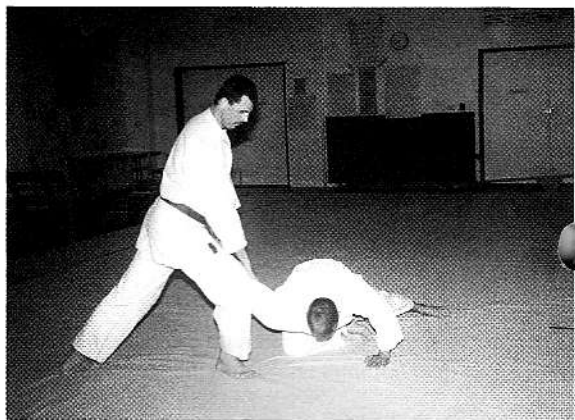
I think Yoshinkan Aikido is one of the best forms of self-defense that I have ever seen, and I demonstrate this fact by letting my students attack me with Karate-type attacks and with me throwing them with Aikido throws. When they see Aikido used effectively in this way they soon end up with the same opinion of Yoshinkan Aikido as I have.

I think Yoshinkan Aikido is the style people in Australia can relate to, and I can see a big future for the Yoshinkan in this country and in the Australian army. The reason I believe this is because the techniques of the Yoshinkan are not false, they are effective, and you can rely on them to protect you. There is a lot of work that needs to be done to establish Yoshinkan in Australia, but I believe when something is true in its way it can grow and become strong.

## Scott Roche Profile

*Scott Roche, originally from Brisbane, now lives in Townsville, Australia. He is a professional security supervisor for the Sheraton Breakwater Casino.*

*Scott began martial arts training with Judo. He also has four years of Tae Kwon Do experience. In September 1989 he began studying with Watanabe Sensei of the Yoshinkan in Townsville. He also spent considerable time in 1991 as a student of the Honbu Dojo in Tokyo.*



Although I have an interest in Japan and its history and culture, my reason for taking up the study of Yoshinkan Aikido (if I am to be completely honest) was because I could see the practical value of it in my job. Of course, like everybody else who comes to Aikido, I was drawn partly by some of the mystique that surrounds the founder of the art and because of what I had read and heard about the founder of the Yoshinkan, Soke Shioda.

How do I use Aikido in my work? Well, first of all, there are some techniques that are more suitable than others. In my line of work, we have a number of considerations to take into account that concern the ordinary citizen who may have to defend himself.

Firstly, I work in a five-star hotel, so I have to be careful in my dealings with guests, even those who are very drunk. As well as that, every move we make is being watched by a casino and a hotel full of people who are paying money to have a good time. They don't want their night ruined by any unnecessary violence. We have an unwritten law that we don't hit anyone except as a last resort. So those techniques that allow us to get troublemakers out with a minimum of fuss are the ones we go for. Therefore of course techniques

ke iriminage, for instance, would only be useful in extreme circumstances.

One of my friends from the Security Department is a black belt in Jujutsu, and we work out together whenever our shifts permit, exchanging ideas and cutting techniques down to their barest essentials for practical use in our profession. It has been very good for me to work with him because he is very practical and can quickly see any drawbacks with how a technique is being performed in relation to the work we do. This doesn't mean that I don't practice all of the techniques in their basic form. I think that this is a way of training in the correct form of Aikido and teaches balance, correct technique, and correct body principles. But for practical use, the bottom line is it must work. If that means changing it to suit my size and strength, or simply leaving steps out because I can make it work without them then that is what I do. I realize this has a lot to do with the level I am at.

To date, the most useful techniques as far as I am concerned have been *sankajo* and *hijishime*. Both of these techniques can be made to work well from a basic walkout hold we use to simply walk out a drunk or a troublemaker who isn't much of a problem. If the person becomes violent, then it becomes necessary to restrain them. This comprises about 90 percent of the removals we do. Rarely do we actually find ourselves in a fight situation. Usually for these situations, rather than trade blows, I take the person to the ground, usually some form of tripping throw is best, and once on the ground a choke hold usually finishes it.

Of course, as well as the techniques mentioned I also make good use of a hammer lock. I am presently working on an improvised version of *nikajo* for use at work too. The problem we have with using joint-locking techniques is that, because of the public acceptability factor and ever-present risk of legal action for excessive use of force, we are not allowed the luxury of an *atemi* to distract the opponent before applying the lock. So we have found a way of getting into the lock without *atemi*. This usually means that more strength is used with the modified technique, but as I said before, the bottom line is that it must work. It isn't just a demonstration. We do this stuff for real, for a living.

Now, as I said, I have made use of *sankajo* a number times. One notable time was when I was forced to restrain and hold a man for the police. It turned out he was wanted on outstanding warrants. You tend to forget just how painful techniques like *sankajo* can be for people who are not accustomed to them. I think he found it a very uncomfortable experience. So this technique and *hijishime*, leg sweeps, and even a hip throw, which I use to finish a potentially very violent situation, are useful.

The future? I think that Yoshinkan Aikido has a big future in this country, both in the police and security field as well as for people looking for a practical form of self-defense. Most people have a poor opinion of Aikido because of contact with only the soft styles. Australians are very practical people and are a little tired of all the mystical stuff. Many people like the Aikido concept but are disappointed with what is on offer. There is definitely a big future down here for Yoshinkan Aikido.

### Preferred Method of Payment

For all payments to the Yoshinkan Honbu Dojo, including AYI magazine subscriptions, IYAF certificate and membership payments, and book and video orders, etc., please select one method of payment from the following **only**, listed in order of the Honbu's preference:

1. Cash payment in Japanese yen or U.S. dollars
2. International Postal Money Order
3. Japanese yen-denominated cheques payable to International Yoshinkai Aikido Federation  
(Note: Add 10% to cheque total for bank processing fees)
4. U.S. or Canadian dollar denominated cheques payable to International Yoshinkai Aikido Federation  
(Note: Add 15% to cheque total for bank processing fees)

## **AYI MAGAZINE NORTH AMERICAN BUREAU**

*To keep more in touch with events in Canada and the United States, AYI magazine is pleased to announce the formation of a North American bureau. James Jeannette, a longtime practitioner of Aikido and well known on the North American Aikido scene, will act as the AYI's North American representative.*

*AYI will run a regular section devoted entirely to North American news as supplied by Mr. Jeannette.*

On October 19, 1991, a large number of IYAF clubs were present at the University of Windsor for the fourth *dan* test of one of the IYAF's newest members, Herman Hurst of Detroit. Mr. Hurst has many years of teaching Aikido behind him and for the last four years has taught Aikido to the Detroit Michigan Police Department. The examination was conducted by Mitsugoro Karasawa.

The same day as the grading, 80 students attended classes taken by IYAF instructors Karasawa Sensei of the Seimeikan, Blok Sensei of the Chudokan, Plomish Sensei of the Jinbukan, and West Sensei of the Seiwakan. The following day, classes were taught by Haynes Sensei of the Seidokan, Howie Sensei and Dyzars Sensei of Indianapolis, Hurst Sensei of the Shiseikan, and Jeannette Sensei of the Renbukan.

The proceeds from the classes were presented to Hurst Sensei for support of his new dojo in Detroit by University of Windsor instructor and host Gary Casey.

**Notice:** Would you like to know more about IYAF events? Did you know there are 21 IYAF clubs in North America? There's a lot happening out there! In association with AYI magazine and the IYAF, I am pleased to announce the creation of the North American IYAF newsletter *Yoshin Dayori*. This will be the vehicle through which to highlight your club while keeping informed of activities in Canada and the United States.

Premier publication is scheduled for New Year 1992. For information on AYI magazine and *Yoshin Dayori*, contact: James Jeannette, 3475 Glenwood, Windsor, Ontario, Canada N9E 2Y4  
Tel. 519 966 2297

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Addressing letters to the Yoshinkan Honbu Dojo...

We have received several letters asking to who and what section of the Yoshinkan letters should be addressed. As a guideline, when making contact with the Honbu Dojo, please direct correspondence as follows:

International Yoshinkai Aikido Federation (IYAF)  
All international concerns except those directly involving the *Aikido Yoshinkan International* magazine. Letters can, of course, be addressed directly to Soke Shioda Gozo and the instructors of the Honbu Dojo, and this is encouraged.

*Aikido Yoshinkan International Magazine (AYI)*  
Concerns regarding the magazine, questions and letters to the editor, technical questions, and information should be directed to the magazine.

*AYI magazine*

## **International Instructors Course**

The Yoshinkan Honbu Dojo is now accepting applications for the 1992 International Instructors Course. The course will run from April to December 1992 alongside the Tokyo Metropolitan Riot Police Course.

—This is the most intensive Aikido course available.—

Write for information to IYAF Instructors Course, Aikido Yoshinkan Honbu Dojo, 2-28-8, Kamiochiai, Shinjuku-ku, Tokyo 161, Japan, or fax 81-3-3368-5578.