

# AIKIDO YOSHINKAN

INTERNATIONAL

VOL. 3 No. 3

DECEMBER 1992

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**I Y A F** INTERNATIONAL YOSHINKAI AIKIDO FEDERATION



合氣道養神飯



# An Introduction to Yoshinkan Aikido



## IYAF

## International Yoshinkai Aikido Federation Video tapes

YOSHINKAN AIKIDO VIDEO 11

### IYAF First Step

34min. U.S. \$ 38 in English

- Yoshinkan History & Introduction
- Soko Gozo Shioda, Demonstration
- Dojacha Yasuhisa Shioda, Demonstration
- Instructors' Demonstration
- IYAF Bylaws
- Introductory Techniques

YOSHINKAN AIKIDO VIDEO 12

### IYAF Second Step

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- Yoshinkan History & Introduction
- Soko Gozo Shioda, Demonstration
- Dojacha Yasuhisa Shioda, Demonstration
- Instructors' Demonstration
- IYAF Bylaws
- Yoshinkan Aikido Techniques 1st. Dan to 3rd. Dan

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### THE WAY OF AIKIDO TECHNIQUES "LE VRAI ET PURE AIKIDO"

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"La Garde, Mouvement de Base"
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"Techniques Libres"
- Demonstration of Gozo Shioda Sensei  
"Demonstration de Gozo Shioda Sensei"

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- United Basic Movements Application to Techniques  
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"Techniques Intermédiaires"
- Fast and Slow Techniques  
"Techniques à Vitesse Lente et Rapide"
- Knife Techniques  
"Techniques Couteau/Couteaux"
- Self-Defence Techniques  
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- Demonstration of Gozo Shioda Sensei  
"Demonstration de Gozo Shioda Sensei"



YOSHINKAN AIKIDO VIDEO 8

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- Basic Set - Canada Team
- Ukemi - Canada Team
- Kimeda Sensei - Canada
- Techniques Set # 1 - Canada Team
- Hilton Sensei - U.S.A.
- Weapon Set - Canada Team
- Yates Sensei - U.K.
- Mustard Sensei - Canada
- Ando Sensei - Japan
- Techniques Set # 2 - Canada Team

- Rubens Sensei - Israel
- Nakano Sensei - Japan
- Baker Sensei - New Zealand
- Canadian Yondans
- Karasawa Sensei - Canada
- Murguza Sensei - France
- Woman Self Defence - Canada Team
- Nagano Sensei - Germany
- Gozo Shioda - Soko of Aikido Yoshinkan

### YOSHINKAN AIKIDO VIDEO 9 SOKE GOZO SHIODA SENSEI'S VISIT TO TORONTO, CANADA

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- Special Practice Session of Yoshinkan Aikido Techniques  
with Gozo Shioda - June 22 & 23, 1990

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- International Demonstration of Yoshinkan Aikido Techniques
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- Yoshinkan Aikido Black Belt Examinations



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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

I would like to extend my gratitude to all readers of *AYI* and to all Yoshinkan Aikido practitioners for their continued support and encouragement.

Since its inauguration in January 1990, the IYAF has undergone steady growth and development. To date, membership spans 13 countries, with 27 affiliated dojos and over 100 registered instructors. Illustrating the diversity of the federation, its members come from a variety of backgrounds and range in experience in aikido from longtime practitioners through beginners. Daily, individual IYAF instructors worldwide apply their personal characteristics to the correct and proper practice of aikido principles and techniques.

In September this year, the first professional Japanese astronaut, Dr. Mamoru Mohri, was sent into space aboard the space shuttle *Endeavor*. After circumnavigating the earth for eight days, Dr.

Mohri made the following comment: "The globe is divided into many nations, some torn by war and strife; however, after having viewed it from space it seems as though the earth is one, there are no borders."

My desire is that the development of the IYAF reflect the corresponding growth of Yoshinkan Aikido. It would be rewarding if, even to a small degree, the growth of Yoshinkan Aikido could contribute to world peace and make Dr. Mohri's observation that "the earth is one" a reality.

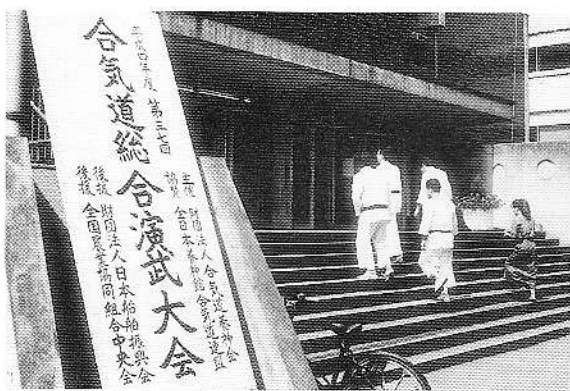
So, of all practitioners and instructors, I ask not only for your own benefit but also for the benefit of world peace that you endeavor to understand my hopes and accordingly devote yourselves to training in the correct spirit. Thereby, you will assist in the spread of Yoshinkan Aikido around the globe.



## NEWS

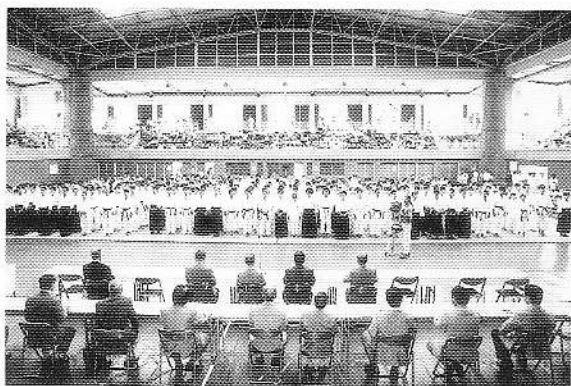
### ◆Annual Demonstration Held

The 37th All-Japan Yoshinkan Aikido Demonstration was held on September 13, 1992. Groups from all over Japan participated in the biggest Yoshinkan event of the year. This year's event in-



Nakano Sports Center, Tokyo

cluded 57 separate demonstrations involving a total of 554 participants. Each year a cup is awarded for the best demonstration. This year, a group of four young women from Yamanashi Yoshinkan won the cup. The judging panel always comprises the highest ranking Yoshinkan Aikido instructors presently active in Japan.



Opening ceremony

Admission to the demonstration was free, and this year attendance swelled to 2,500 people. At the end of October, a video of the event became available to any interested individuals. The demonstration was a great success.



Honbu dojo international instructors Silva Kehru (shite) and Pamela Hunt (uke)

### ◆Senshusei Undergo Second Grading

The second segment of the Second International Instructors Course was completed on Wednesday, August 5, with a test of the *dai ni kihon waza* (second basic techniques) for *sankyu*, *nikyu*, and *ikkyu*.

Of this year's riot police officers and instructor trainees who tested, nine were awarded *ikkyu* and five were awarded *nikyu*.

Congratulations to all *senshusei* on their fine efforts.

### ◆Chida Shihan Visits Canada

From October 16 to October 26, Chida Shihan, accompanied by Pamela Hunt Shidoi, visited Toronto and the surrounding area. The 10 days were busy with numerous clinics, demonstrations, and tests. See the IYAF section for the full schedule of the tour.

# IYAF—International Yoshinkai Aikido Federation

## CANADIAN TOUR ITINERARY

Date: October 1992

### Participating Instructors:

Tsutomu Chida Shihan  
Pamela Hunt Shidoin

### October

- 17 (Sat.)      *Clinic, Demonstration, Reception*  
Buyoukan Dojo, Canadian Forces Base, Kingston  
Louis Bournival, Karen Orgee, instructors
- 18 (Sun.)      *Clinic*  
Buyoukan Dojo, Canadian Forces Base, Trenton  
Michael Chambers, instructor  
*Reception*  
Seidokan Dojo, Georgetown  
Alister Thomson, Fred Haynes, Gordon Blanking, Jim Stewart, senior instructors
- 19 (Mon.)      *Mayoral Reception, Media Interview*  
Georgetown  
*Clinic, Reception*  
Seimeikan Dojo, Toronto  
Mitsugoro Karasawa, senior instructor
- 20 (Tues.)      *Observation*  
Mapelhurst Correction Center Clinic  
Seidokan Dojo, Georgetown
- 21 (Wed.)      *Clinic, Reception*  
Aikido Yoshinkai Canada, Toronto  
Takeshi Kimeda, senior instructor
- 22 (Thurs.)      *Clinic*  
Seidokan Dojo, Georgetown
- 23 (Fri.)      *Clinic, Testing*  
Seidokan Dojo, Georgetown
- 24 (Sat.)      *Clinic, Reception*  
Seidokan Dojo, Georgetown
- 25 (Sun.)      *Clinic, Demonstration*  
Seidokan Dojo, Georgetown

## IYAF REGISTRATION SINCE SEPTEMBER 1992

### Registered Dan Rankings

|                  |  |               |
|------------------|--|---------------|
| CANADA           |  |               |
| Michael Chambers |  | <i>shodan</i> |
| ENGLAND          |  |               |
| Garry Masters    |  | <i>yondan</i> |
| FRANCE           |  |               |
| Frank Griffin    |  | <i>shodan</i> |
| U.S.A.           |  |               |
| Abigail Elias    |  | <i>nidan</i>  |
| Kevin Fowler     |  | <i>shodan</i> |
| Geordan Reynolds |  | <i>sandan</i> |

### Registered Instructors

|                  |  |         |
|------------------|--|---------|
| CANADA           |  |         |
| Michael Chambers |  | level 6 |
| INDIA            |  |         |
| Jibananda Ghosh  |  | level 6 |
| MALAYSIA         |  |         |
| Francis Ramasamy |  | level 1 |
| U.S.A.           |  |         |
| Joseph Cileone   |  | level 5 |
| Abigail Elias    |  | level 5 |

### Registered Dojos

|                 |                 |                  |
|-----------------|-----------------|------------------|
| CANADA          |                 |                  |
| Buseikan        |                 | Jim Arsenault    |
| Buyoukan        |                 | Louis Bournival  |
| Buyoukan        |                 | Michael Chambers |
| INDIA           |                 |                  |
| India Yoshinkan | Jibananda Ghosh |                  |

## SPECIAL FEATURE—AIKIDO SHUGYO

Sixth Installment, continued from Vol. 3 No. 2, September 1992

### THROWS THAT CONTROLLED JUDOKA

Now, let me discuss throwing techniques. Generally speaking, in real situations we cannot say which techniques will work or not. However, personally, the techniques I often use and the techniques that in my case have proven to be very effective are *shihonage*, *hijiate kokyunage*, and *iriminage*. While teaching at a company called Nihongokan before opening my own dojo in Showa 26 (1951), I had the opportunity to demonstrate the power of the first two.

Nihongokan had in its employ a lot of strong *judoka* from among the local judo population. It was to these people that I was teaching aikido.

On my first day, I was very eager to provide them with a demonstration. At that time I had no students of my own to be my *uke*, so straightaway the *judoka* had to serve this purpose. As they, however, knew nothing about aikido, they were reluctant to volunteer.

In my enthusiasm, I chose the captain of the judo team, a *rokudan*, to be my partner. He was a big man. Just as he attempted to hold me, I bent his arm to his shoulder in a variation of *shihonage*, and with his elbow locked I threw him. I heard the bone make a noise, and my partner went down holding his elbow with his other hand.

My next *uke* was the vice-captain. I heard later that he was a *godan* and the Kanto region champion and a *sandan* in both karate and sumo—a strong man. He attacked me with a karate punch. I avoided his fist using *taisabaki* and threw him with *hijiate kokyunage*. He got up again and again, and I threw him again and again, perhaps as many as five or six times. There is no doubt that his elbow suffered some damage. Without a word he bowed and left. Thanks to *shihonage* and *hijiate kokyunage*, I could control these two top *judoka*. After that, it was easy to train with the other lower-ranked students and to pass on to them the principles of aikido.

The opportunity to work for Nihongokan laid the groundwork for the establishment of Yoshinkan, so I am unable to forget the "spontaneity of a real fight" that was the basis of my first demonstration there.

### THROWING IN FOUR DIRECTIONS IS THE BASIS

In aikido, there are many different throwing techniques. Among them, a particularly important technique is *shihonage*. This is because *shihonage* is the basis of all throwing techniques.

According to Ueshiba Sensei, throwing in four directions is the essence of aikido. Therefore, if we practice and master *shihonage*, every other technique is only an application of it. Sensei used to say, "It is enough if we can only do *shihonage*."

Mr. Akazawa was one of my seniors at the Ueshiba dojo. He carefully followed Ueshiba Sensei's teaching and practiced *shihonage* exclusively.

One day, a Mr. K. from the Waseda judo section came to the dojo seeking challengers. At that time he was attracting a great deal of attention in the judo world and was an authority in his specialty technique, the left-side *tsurikomigoshi*. I think at that time he was a *yondan*.

The first one to challenge Mr. K. was my senior, Mr. Yukawa, who has since passed away. Mr. Yukawa was a *sandan* from the Kodokan judo dojo. His teacher, Jigoro Kano, the founder of judo, had told him to "go and steal Ueshiba's aikijutsu." He joined Ueshiba Sensei's dojo with this mission in mind. However, the story goes that he became so interested in aikido that he left the Kodokan.

Mr. Yukawa and Mr. K. fought. Mr. Yukawa, regarded as a very strong man at the Ueshiba dojo, had strong technique and strong arms. Unfortunately for Mr. Yukawa, himself a famous *sandan* of the Kodokan, the excitement of facing a practicing *judoka* got the better of him. Although in form he appeared to be doing aikido, it was obvious that his mind was dominated by thoughts of judo. In this state of mind, a kind of half commitment between judo and aikido, he had no chance of winning against a ranking judo *yondan*.



Mr. Yukawa got caught up in Mr. K.'s tempo and was defeated by a very nice and neat throw.

From the Ueshiba dojo point of view, the matter could not be settled here. The next to volunteer was Mr. Akazawa. Mr. Akazawa knew only aikido; he had no judo habits. He had, however, only trained in shihonage every day.

Common sense would have it that he, too, would have little chance against this prominent judoka. Surprisingly, when Mr. K. moved in to grapple with Mr. Akazawa, Akazawa gripped K.'s wrist, moved his body in, and applied a very good shihonage. We could hear Mr. K.'s elbow crack, and Mr. K. was unable to take the *ukemi* because of his badly damaged arm.

Most people might wonder what the point of repeatedly practicing only one technique is. But I believe that Mr. Akazawa's devotion to the practice of shihonage teaches an important lesson: In mastering the principles and practice of this basic technique, he came naturally to an understanding of that most important of aikido movements—*taisabaki*.

#### EXTEND YOUR PARTNER'S BODY

What should we learn from the practice of shihonage?

I will start by answering the usual questions and doubts that most people have about shihonage. Hopefully, this will make the thinking behind the technique easier to understand.

We often hear, "Is it really possible to bend the partner's arm in such a way that he loses his balance backwards? Nobody would just stand like that while we do the technique, without any reaction. The partner would try to turn his body the other way or somehow attempt to take control of the situation."

These people have only a limited knowledge of martial art techniques. They probably have an image in their minds of a point technique, or of a winning technique, as in sumo or judo.

In judo, for example, the difference or distinction between a *seoi* (a throw from the back) or a *harai koshi* (a throw from the hips) would be made according to the form of the throw at the end of the throwing process. Generally speaking, therefore, when we talk about "a technique" people see only

a particular point of the movement. To put it another way, we can say that people normally see only the form. But what is really important is not the form at the moment of the throw, but the movement into the position where throwing becomes possible. The process or way of life is what is important.

Plainly speaking, the problem is how far we can put the opponent into a state of imbalance. The way in which we throw in the end does not matter.

In judo, the notion of *kuzushi* or *tsukuri* (imbalance) manifests itself in a judoka's efforts to get his partner's weight on one leg and then to *harai* (sweep) the leg or lift him onto his shoulder to throw. This is the basic idea of judo.

In aikido, the principle is exactly the same. As in judo, we proceed with the technique as soon as the partner is in imbalance. The major point of divergence with judo, however, is that in aikido we let the partner's strength flow and, leading in a big fluid motion, extend the partner's body.

To comprehend "extend the partner's body," one has only to think of tripping and losing one's balance. If we can control our fall and recover our balance, all is well, but if we cannot control it we find our body leaning too far forward in full extension, resulting in an uncontrolled fall.

In aikido, we must lead and wait until our partner is in a position where he cannot control his weight (center) anymore. This is what "extend the partner's body" means. If our partner's body is extended, we do not have to do anything more, the partner's body will throw itself; however, if at this stage we add some power to the throw we can make the fall very painful and damaging.

To put it another way, if we do not interrupt or brake the partner's strength and instead lead it, all will be well. This leading process takes the strength and extends it far away from the body.

The aim is to make sure that the opponent does not regain his balance. Just as we would tease someone who has misstepped by taking his hand and pulling it slightly to further unbalance him, we should take our opponent's hand at the moment of imbalance and pull slightly. We find we can control the person's center and, if we lead the strength without mistaking the direction, can easily make the opponent lose his balance entirely.



As a result, it is possible to throw separately in four directions.

This is the essence of shihonage.

Any successful resistance on the part of the partner once we have started to perform shihonage results from our inability to lead correctly. The fluidity of the movement is broken. I often see people who, even if they have put their partner into a state of imbalance, allow their partner to regain his balance by taking the wrong direction in the next movement. This is because they are obsessed with the concept of throwing and ignore the need for fluidity. As such, there is no hope of the technique working if the partner resists.

These people execute techniques in defiance of an aikido fundamental: rhythm makes the movement fluid. When we extend the partner's body, the motions of leading must apply to the circumstances. Sometimes we must make big motions to lead and imbalance; other times, smaller and much faster movements suffice. But always the movements must be smooth and fluid. It is not because the movements are too big or that, con-

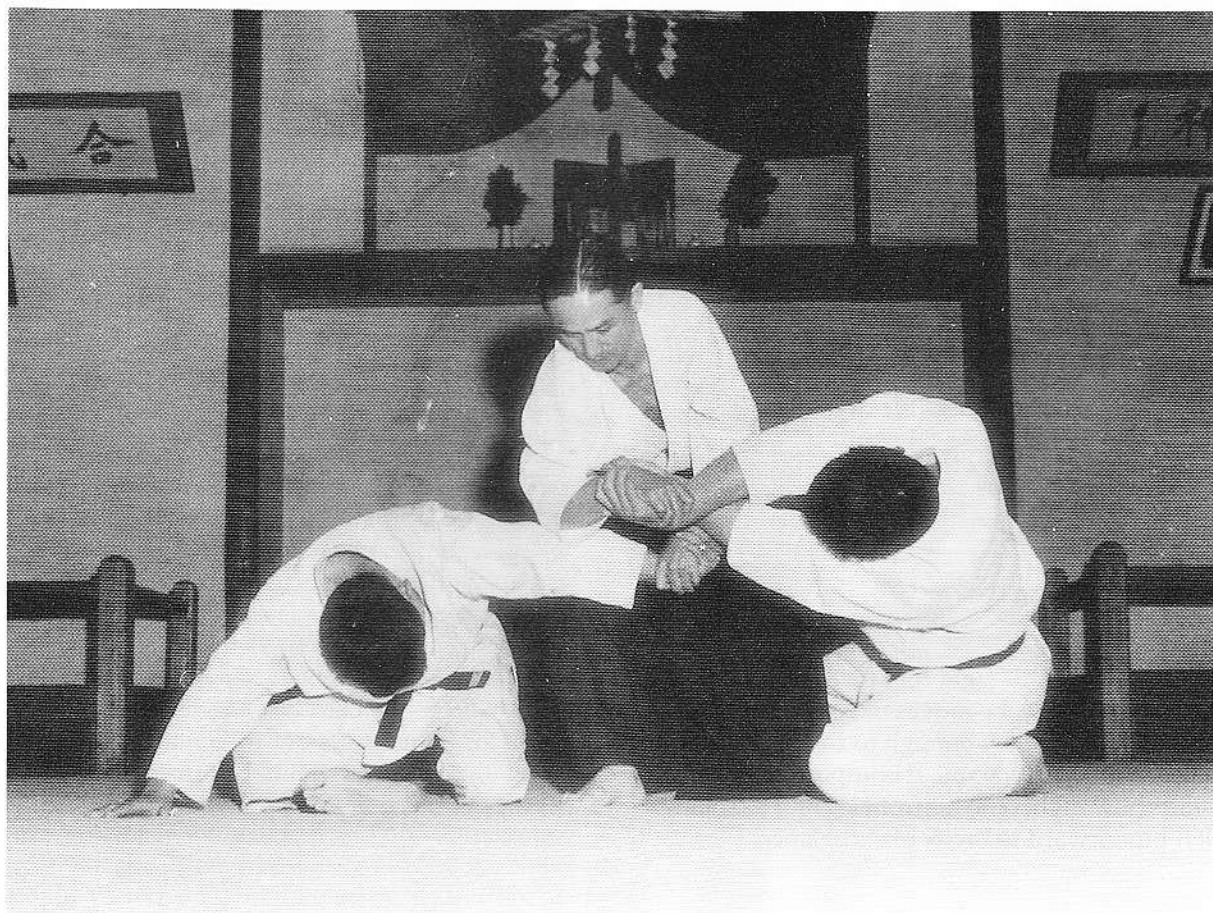
versely, they are too small and fast that our techniques fail, but, rather, that they are executed in a stilted, arrhythmic manner.

In the basic shihonage technique, the first movement—moving the hands forward—and the second—turning and bending the partner's elbow—are best mastered if you keep in mind the importance of an alternate slow and fast rhythm.

Strength and power alone prove insufficient for correct execution of shihonage. More important is the ability to apply to the technique the total body strength accumulated through smooth *jushin no ido* (transfer of weight). This principle is of particular importance in bending the partner's arm for the throw backward.

Once we have discovered and mastered these essential principles, shihonage is the manifestation and the result. This is also true for all other techniques.

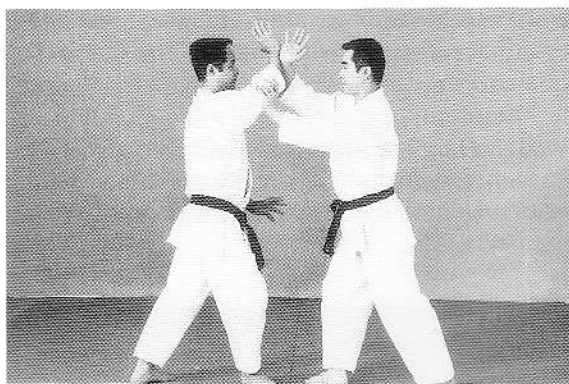
I encourage beginners to try to understand these principles and to train in shihonage more eagerly than ever.



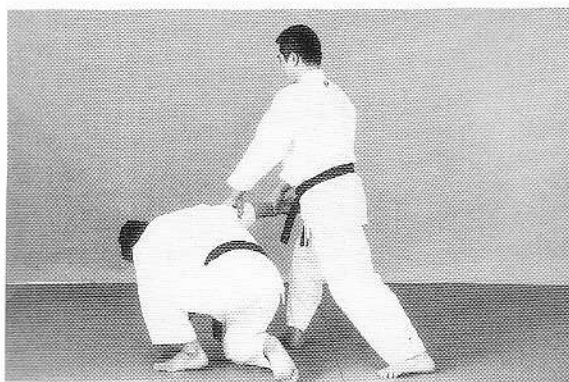
# TECHNIQUES EXPLANATION

## SHOMEN UCHI YONKAJO OSAE ICHI (1)

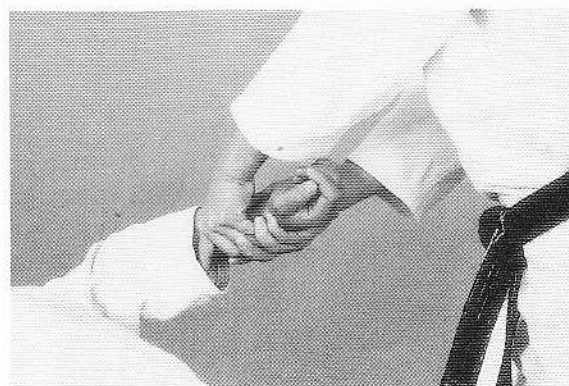
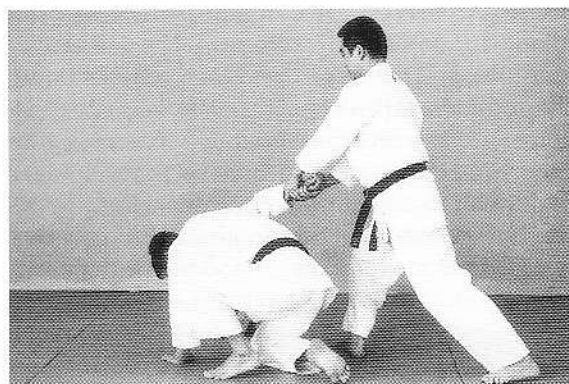
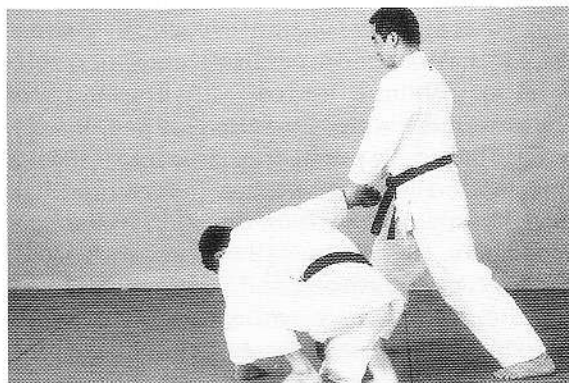
In the *yonkajo* technique, *shite* controls *uke* by causing pain on the inside of *uke*'s wrist along the line of the pulse using the base of his index finger, which he places approximately two inches above *uke*'s wrist joint. *Shite* should take care not to use the power of his hands only when applying the *yonkajo*, using the power of his legs and hips instead.



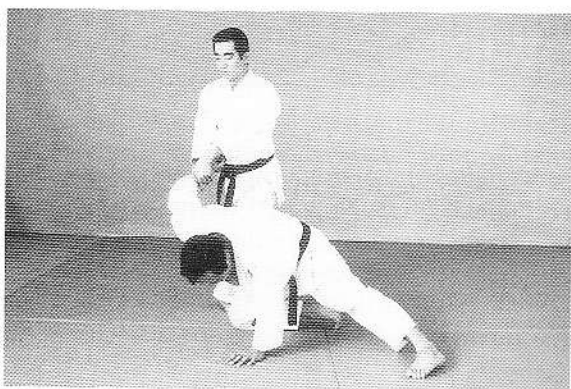
In this number one technique, *shite* and *uke* face each other in *migi aihanmi kamae*. *Shite* shuffles forward and strikes at *uke*'s head using his right *tegatana*, while his left hand lightly controls *uke*'s elbow.



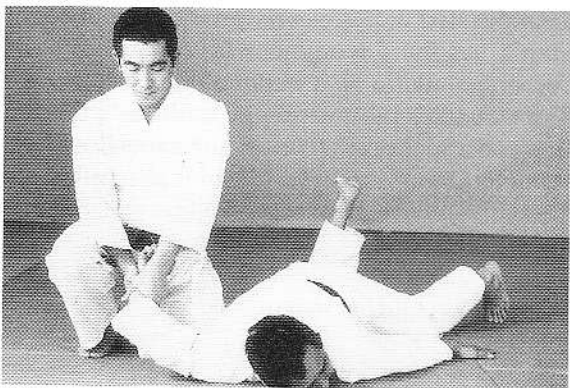
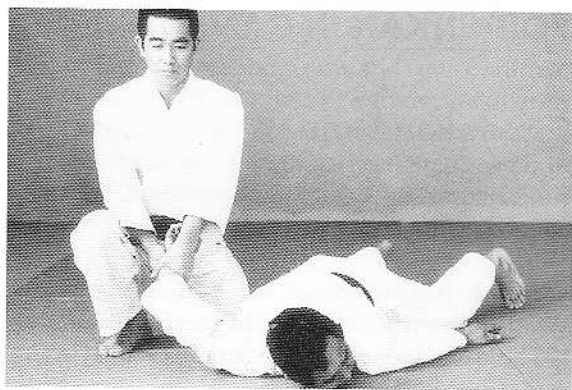
As *shite* slides his right foot forward diagonally (as in *ikkajo osae*), he moves *uke*'s arm down in a circular motion low enough to cause *uke*'s right knee to touch the *tatami*. It is important that *shite* shifts his weight onto his front leg and pushes his left hip forward to break *uke*'s balance.



While controlling *uke*'s arm, *shite* slides his left hand down from *uke*'s elbow to the back of *uke*'s wrist so that the base of his index finger is in contact with the point of *uke*'s pulse. *Shite* should take care not to grab too hard; the grip starts with the baby finger, while the thumb and index finger remain loose. At the same time, *shite* slides his right hand to the back of *uke*'s hand so that the palms of both hands are in contact with *uke*'s wrist. *Shite*'s hands should be directly in front of his hips at this point.



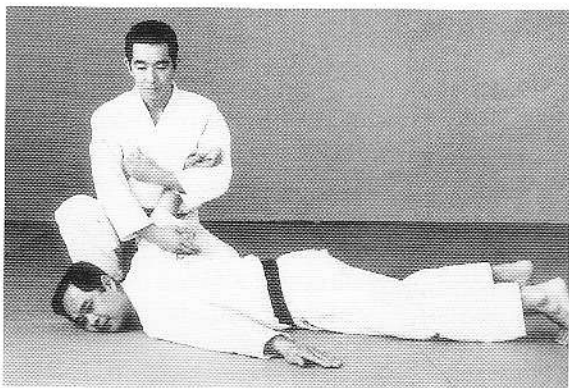
Using the power of his back leg and hips, shite shuffles forward with his right leg, following with his left. Shite should concentrate his leg and hip power into the base of his index finger, keeping his back and back leg straight. This movement should cause uke's elbow to move forward and the shoulder to move down. Shite should take care not to move uke's arm toward uke's body, but should instead make uke's elbow move forward in line with shite's body. Uke's arm should be in an L shape at the end of this movement.



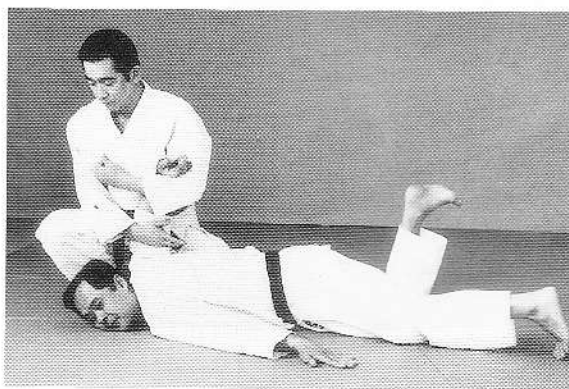
Without releasing the yonkajo osae and by using the power of his right hip, shite slides his left foot in the direction of uke's armpit, concentrating on moving uke's shoulder down toward the tatami. Shite's elbows should be in a bent position similar to kamae and should be close to his body. Shite should always keep his hands directly in front of

his body while keeping the correct distance between his hands and body.

Maintaining the yonkajo osae, shite takes a strong *suri-ashi* (sliding step) forward with his right foot using the power of his hips to take uke to a prone position on the tatami. Shite fully controls uke's shoulder by placing his left knee in uke's armpit. Shite should push his hips strongly forward and apply the yonkajo once more to lock uke's shoulder.



Shite changes his body direction so that it is parallel with uke's body and traps uke's wrist in the crook of his left elbow. Shite slides his right hand down to uke's elbow joint and uses his *teगतana* to lock uke's arm against his body as in *nikajo*.



Using the power of his hips, shite controls uke's shoulder and arm as in *nikajo*.



# YOSHINKAN AIKIDO WORLDWIDE

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## YOSHINKAN IN THE U.S.A.

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### Higirikan Dojo

Masatoshi Morita was born in Japan in 1947. A black belt in judo and a high school and college wrestling champion, he commenced aikido in 1965 under the tuition of Soke Shioda Gozo. He participated in the Eighth Tokyo Metropolitan Riot Police Training Course before relocating to Michigan, the United States, in 1975, where he was instrumental in establishing Yoshinkan Aikido. To further its spread, he moved to the San Francisco Bay area in 1982. Ranked *rokudan*, and with over 27 years of practice under his belt, he is one of the most experienced Yoshinkan instructors outside Japan. For Masatoshi Morita, 1992 is a landmark year, as it not only marks his 10th anniversary on the West Coast but will also see the opening of his own premises for the Higirikan Dojo—a long-awaited dream.



Morita Sensei

Since commencing classes in California in 1982, he has seen a steady increase in the popularity of aikido and, correspondingly, in the number of his students to the present number of over 100. Ranging from children to middle-aged adults, his students are predominantly college students and professionals, with a fairly equal ratio of male to female. Perhaps this helps to explain the four marriages that have eventuated out of meetings at the dojo!

Morita Sensei offers classes five days a week at the present location, which is shared with another martial art group, as well as instructing at two

universities and at numerous neighborhood recreational centers. Now that the necessary funds have been raised and building permits granted, he is naturally anticipating the physical establishment of the Higirikan Dojo. It is to be located near the international airport, will be 80–100 tatami mats, and will offer full dojo facilities.

When teaching, Morita Sensei likes to constantly remind students that the further we advance the more we need to go back to the basics.

Dojo Address:

Higirikan Dojo  
1523 Tarrytown Street  
San Mateo, CA 94402, U.S.A.  
Phone: (415)876-0319

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## YOSHINKAN IN CANADA

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### Chudokan Dojo

For background information on the Chudokan Dojo, see *AYI* Vol. 1, No. 2.

So much has happened since aikido began in Windsor in early 1975. Aikido grew so fast that by 1982 we needed our own permanent and professional dojo and so began the Chudokan Dojo. We incorporated and received provincial nonprofit status. As the government of Canada did not recognize aikido as a national art or sport, we asked for federal tax exempt status as a martial arts and athletic center under the name Rose City Athletic Organization (Windsor is also called the Rose City). We were granted full tax-exempt status and became the first and so far only dojo of this kind in Canada. We now have daily classes for adults and children in a number of locations.

At a celebration on October 17, 1992, we marked the 10th year of the Chudokan and my 25th year in martial arts—the last 18 of which have been in Yoshinkan Aikido. We have tried to be active with other IYAF groups and with Yoshinkan. Besides cohosting the visit of Soke Shioda Gozo here in Windsor in 1990 with James Jeannette Sensei of the Renbukan Dojo, we have since

cohosted Chida Shihan, Shioda Shihan, and Payet Shido in when they visited Canada. This was with Alistar Thomson Sensei and Fred Haynes Sensei of the Seidokan Dojo. We also sent three students to the First International Instructors Course at the honbu dojo in 1991 and this fall helped send one student to study there part-time.



*Blok Sensei and his students*

Since my last visit to Japan in 1991, many great things have happened thanks to the very good advice and guidance Soke Shioda Gozo gave me at that time. We have produced a comprehensive aikido handbook to help new and senior students at our dojos. With the help of a government grant, we have computerized our operations with the latest technology, completed renovations on the dojo, and will be installing new tatami mats by the end of this year. Our training area will be enlarged slightly to over 100 mats. In August, we did a half-hour special on aikido for an American cable TV company. In September, we were featured on our provincial TV network, and in October Herman Hurst Sensei, Shiseikan Dojo, U.S.A., and I were interviewed and did a demonstration on a local Detroit TV station.

Our dojo is still active in charity and community service work. Next month is our blood drive, and

we continue to administer our emergency relief fund whenever needed (see AYI Vol.1, No. 2)

I am now negotiating to begin two new clubs this year or early next year; one in London, Ontario, Canada, at the University of Western Ontario, and the other with the Windsor Police Department. An aikido-based defense and control program is being implemented by the police department, and I have been asked to help.



*Blok Sensei demonstrates kote-gaeshi*

All in all, we are doing very well here and growing steadily. As always, we extend an open invitation to any and all to visit, practice aikido with us, and enjoy our hospitality.

#### Dojo Address:

Chudokan Dojo  
1089 Tecumseh Road East  
Windsor, Ontario, Canada N8W 1B3  
Phone: (519)253-6667  
Fax: (519)978-3583

Chief Instructor: Kevin Blok

Assistant Instructors: Mark Lemmon, Patricia Blok, John McCabe, Curtis Seeger, Scott Bonneville, Don Beadow

#### *Affiliated Branch Dojos:*

Seishinkan Budo Dojo, Rochester Hills, Michigan, U.S.A.

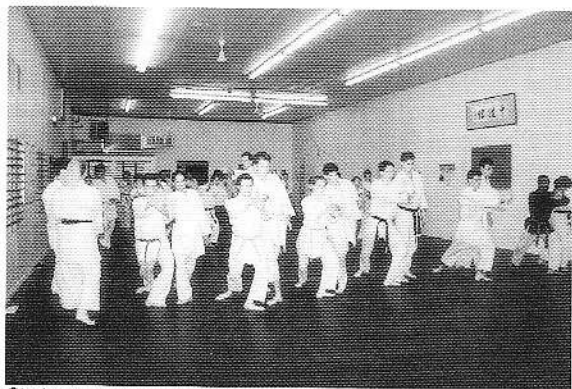
Instructor: Ed Dalton

Aikan Dojo, Detroit, Michigan, U.S.A.

Instructor: John Fox

St. Clair College Aikido Club, Windsor, Ontario, Canada

Instructor: Kevin Blok



*Students practicing basic technique*

## Seidokan Dojo

With great pleasure, the members and instructors of Yoshinkan Aikido in Halton Hills, Ontario, Canada, announce the opening of a full-time facility for the Seidokan Dojo. This event comes two years after the start in September 1990 of Yoshinkan Aikido classes in Halton Hills and is a reflection of the enthusiasm and interest of the Halton community for Yoshinkan Aikido. We would like to take this occasion to express our sincere thanks to Soke Shioda Gozo and the instructors at the honbu dojo whose support and encouragement for overseas aikido groups through the IYAF has made this development possible.

We moved into the Seidokan September 1 and hosted an open house from September 25 to 27. The dojo features 1,500 square feet of mat area and 1,000 square feet of changing facilities, viewing balcony, and office areas. Calligraphy to commemorate the opening of the dojo was very kindly provided by Nakano Shihan. After much consideration, a special effort was made to construct a sprung floor using an inexpensive system of interlocking timbers.



*Students demonstrating basic movements in the new dojo*

The weeks prior to opening were spent in an expectant mixture of training amid construction, painting, advertising, and the bewildering array of tasks that go into creating a dojo. For this effort we thank all our members, especially Akimitsu Iwata, Nick Morvay, and Brian Ulrich.

It was a great delight for all of us at the Seidokan that so many Yoshinkan groups and individuals sent words of recognition and encouragement on the opening of our dojo. Since this reflects the growth of the IYAF and the increasing network of good relations within the Yoshinkan family, we would like to mention all of these by name.

Internationally, word was received from Muguruza Sensei (France), Baker Sensei (New Zealand), Nagano Sensei (Germany), Wong Sensei (New Zealand), Thambu Sensei (Australia), Pinto Sensei (Brazil), and the honbu dojo (Japan). From the United States, word was received from Dye Sensei and Kudzia Sensei (California), Hurst Sensei (Detroit), Labrador Sensei (Anchorage), Herman Sensei (Ohio), and Howey Sensei and Dysarz Sensei (Indiana). Within Canada, word was received from Karasawa Sensei, Plomish Sensei, Gardino Sensei, and Kimeda Sensei (Toronto); West Sensei (Burlington); Taylor Sensei (Vancouver); Chambers Sensei (Trenton); Blok Sensei and Jeannette Sensei (Windsor); Bournival Sensei and Orgee Sensei (Kingston); Seward Sensei and Kightley Sensei (Waterloo); and Arsenault Sensei (Borden). This widespread response has been especially encouraging.

During the three-day open house, the Seidokan was host to over 60 Yoshinkan *aikidoka* and a similar number of spectators. Since opening, we have managed to sign up 38 adults and children as new members. This, of course, is essential to the financial health of the dojo and a great relief. Embarking on such an endeavor as opening a full-time dojo is fraught with risks related to costs, membership, and instructor resources. Our basic strategy was to take a long hard look at the difficulties and then jump in at the deep end with a big push on publicity. It is a big help in attracting new students that Soke Shioda Gozo permitted Chida Shihan and Pamela Hunt Shidoi to visit us in October.

Finally, we would like to pass on our sincere congratulations to Karasawa Sensei, who opened his own full-time dojo in Toronto in October, and to thank Soke Shioda Gozo for his continuous encouragement.

### Dojo Address:

Seidokan Dojo  
150 Armstrong Avenue, Unit 9  
Georgetown, Ontario, Canada  
Phone: (416)873-1295  
Fax: (416)873-6133



## YOSHINKAN IN BRAZIL

### Eduardo Pinto Profile



*The IYAF was delighted in September to welcome Eduardo Pinto of Brazil to the federation. Pinto Sensei was born in São Paulo in December 1940. He lived in Mexico for a period of time as a professor at*

*Universidad Naclomel Antonome ou Mexico. He is now a director of a company specializing in biochemicals. Currently sandan, he commenced aikido in 1972. He is the first registered Yoshinkan Aikido instructor in South America and as such is looking forward to introducing Yoshinkan Aikido to the area.*

I have my own private nonprofit dojo of 120 square meters. It is possible to hold classes on a daily basis, although they are primarily held four times a week. Of the 25 to 30 registered adult students, approximately 25% are women. I also have children's classes.

There are many personal experiences in aikido—worldwide brotherhood, this is a great experience. There is a spirit of union among aikidoka despite differences of race, sex, or color. Similar-minded people are drawn to or develop through aikido—this is the spirit of aikido that leads to world harmony, world peace. This is why I joined aikido, and I feel that this spirit is present in the International Yoshinkai Aikido Federation. This is because the federation has very few rules and no pyramidal structure; it is very flexible, and I find in the federation spirit a great spirituality of trying to help others.

I recommend that instructors find a group that has technical and administrative support and that enables them to be free to develop themselves and to express the feelings of their own heart in aikido. Aikido started in Brazil with aikikai. Today, there are many styles. Previously, the official use of the name of aikido had been blocked by a small group that had registered it as a trademark.

We are the first to bring Yoshinkan to Brazil and South America. We shall do this freely to encourage others to see the benefit of the IYAF in helping

aikido to grow. We must always try to develop the aiki spirit of union. My advice is that all of Yoshinkan should use intelligence and wisdom to unify aikido. Aikido is aikido—ultimately there is no difference between the styles.

Dojo Address:

Hikari Dojo

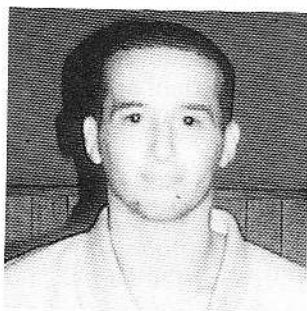
Rua 66 No. 56, Parque Continental

Osasca S.P., Brazil 06020-110

Phone: (011)268-4463

AYI and the IYAF extend their congratulations and best wishes to the above-mentioned dojos, whether they be just joining the IYAF, opening new premises, or celebrating anniversaries. It is because of the dedication, support, and enthusiasm of the aikidoka who make up these dojos that Yoshinkan Aikido continues to flourish. We look forward to long and happy associations with all of you.

### Darren Friend Profile



*Instructors course member Darren Friend was born in Melbourne, Australia, in 1965.*

I started Yoshinkan Aikido when I was 19 years old. I met Thambu Sensei while I was working as a bartender, and he introduced me to Aikido Shudokan, his dojo in Melbourne. I commenced training and attended regularly for three or four months. Then I decided to take an extended vacation and headed off to travel throughout Europe for 13 months.

When I returned to Australia, I continued to train with Thambu Sensei. I have been training now for five years and am now at *nidan* level.

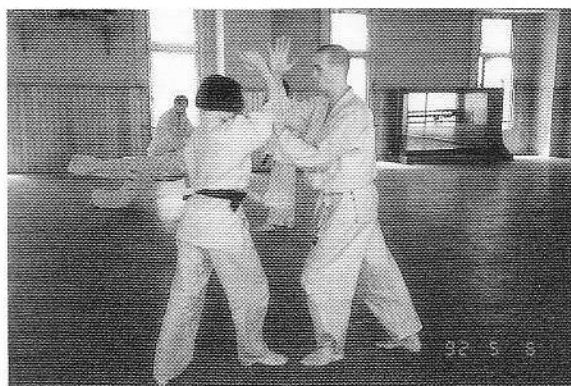
For the first year of my training, I trained as a regular student. But as my interest grew, I began to train more seriously and more frequently along

with a few other students. We trained in the same techniques as before, but now we trained much more intensely. Thambu Sensei would lend us the key to the dojo so that we could go in and train on dojo holidays. I also improved my overall fitness and stamina by running and using weights.

I took my *shodan* test in April 1990 and then, under the supervision of Nakano Shihan from the honbu dojo, my *niidan* in February 1992 while Nakano Shihan was touring Australia with the IYAF. I felt honored to test under a honbu dojo *sensei*, and as I didn't know Nakano Shihan at all at that stage I was very nervous. (Now that I am a *senshusei* here in Japan, he makes me even more nervous!). But I passed my grading and then applied to the 1992 International Instructors Course with the support of Thambu Sensei.

I would just like to say a few words about Thambu Sensei here. He has a strong background in aikido and wide experience in other martial arts. I have to say that Thambu Sensei has had a great impact on not only my aikido but also my life. He believes that aikido should be for everybody and that you shouldn't turn anyone away. Thambu Sensei has done a lot for Yoshinkan in Australia, he is very popular and well liked in the martial arts community. I think most people are attracted to the man before the martial art, and this says a lot about his interpersonal skills. At this moment, I think we have 150 students, including kids; two instructors; and two trainee assistant instructors. So as you can see the dojo is very busy.

About the International Instructors Course... I arrived in Japan on March 5, 1992. My first impressions of the dojo was how professionally it was run. The attitude of both the sensei and students seemed very focused into the martial art itself.



So far, the course has been difficult, frustrating, and fulfilling all at once. It is difficult and frustrating in that I have had to break old habits to begin creating new, stronger aikido. It has been fulfilling in that my overall understanding and technique is growing day by day. After the course finishes, I have decided to stay and continue to train at the honbu dojo for awhile. I know Thambu Sensei would like me to return to the Shudokan as soon as possible, but I also know he understands that I want to stay on longer here in Japan. The reason is that I want to build on the fundamentals that I am developing within the instructors course.

To anybody who would like to join the International Instructors Course, I recommend that you first of all need to be 100 percent sure that you want to do it and that you then give yourself to the dojo 100 percent and see the course through to the end.

In the future, I would like to be able to spend most of my time involved in aikido, probably as a member of the Shudokan Dojo in Melbourne Australia.

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### INTERNATIONAL INSTRUCTORS COURSE

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The Yoshinkan Honbu Dojo is now accepting applications for the 1993-1994 Third International Instructors Course.

The course is held over an 11-month period and is run parallel to and in conjunction with the Tokyo Metropolitan Riot Police Course.

The course is very challenging—mentally and physically. It is the most intensive aikido course available and is immensely rewarding for those who are committed to aikido.

**For further information and for application forms, contact the  
IYAF Instructors Course,  
Aikido Yoshinkan Honbu Dojo,  
2-28-8, Kamiochiai, Shinjuku-ku,  
Tokyo 161, Japan, or fax 81-3-3368-5578.**

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## TEACHING AIKIDO TO CHILDREN

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Children's or youth classes have been growing in popularity in North American aikido dojos. Teaching aikido to children can be an opportunity for an instructor to positively contribute to young people and the community in which they live.

Why do parents enroll their children in aikido classes? And why would their children want to be in these classes? The ideals of aikido are sometimes quite foreign to the North American psyche. These ideals are often opposite the values and attitudes that Western children learn in their schools and homes and through popular entertainment. Competition has always been regarded as the lifeblood of North American business, sports, and entertainment. Sayings like "Only the strong survive," "Get them before they get you," and "Be No. 1" are maxims that many children are still being raised on. Because of this, it is not unusual for children to rate their self-worth in terms of a comparison with another child. Children are rarely taught to be peers. Instead, they may be taught that if one is not one up on somebody, the only alternative is one down. These ways of thinking when learned as a child are often held onto in adulthood.

I think that this is why children's aikido classes are growing in popularity. Parents are saying, "enough is enough." They have seen in their own lives that one up, one down does not always work. It rarely leads to a fulfilled life. Aikido is providing a new perspective with which to face life's challenges. When parents call in to ask about aikido classes, they often ask, "Is it true that there is no competition in aikido?" They are anxious to enroll their children in a noncompetitive learning process that emphasizes cooperation, learning, harmony, physical fitness, and especially discipline. Simply put, the youth aikido class, when taught in an empowering manner, provides a well-balanced learning experience for children. The philosophical and physical studies have very practical benefits for them in their everyday lives.

The interest that both parents and children have shown in aikido history has been surprising to me. When my wife, Susan, and I first started teaching aikido to children, we would wrap up the class with an aikido-related story from Japanese history or perhaps one of the stories that Soke Shioda Gozo has told about his own training and teachings. At first, we didn't realize that more and more parents were coming in early for the end of the class just to hear these tales. One week when Susan didn't tell a story, she was approached after class by many parents and students requesting that she continue this tradition. I don't know why Japanese historical stories would be of interest to North American families. Perhaps with our rapidly changing society, the strong base of aikido is secure and appealing. It is something very modern that is well grounded in tradition.

It is very rewarding to watch young people grow in aikido. As their ability and experience grow, so does their confidence and self-esteem. It is not uncommon for parents and young students to come in and proudly proclaim to the instructor the positive effect that aikido has had in personal, social, and scholastic areas of a child's life. It is very rewarding to be an instructor when you know that you are contributing positively to the lives of these young people who hold the future of our communities and countries in their hands.

James Jeannette

We would like to include your dojo news in upcoming issues. Please contact:

James Jeannette  
3307 Academy Drive  
Windsor, Ontario, Canada N9E 2H7  
Phone/fax: 1-(519)966-2297

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*Editor's note: See Communication, page 16, for recent developments in IYAF policy regarding children's certificates.*

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# COMMUNICATION

Dear IYAF

Thank you for the yodan test syllabus. This brings me to a question. The syllabus is printed with the heading of yudan. I have also heard it being said yodan and of course the more regularly used yodan. If you could give me the different ways to say and spell the different dan levels from shodan all the way to jyudan or mudan and if you could provide as well the different classifications of instructors, ie shidoin, jokyo, kyoshi, shihan, kancho, soke, dojocho, and kaicho. Some of these I already know, but it would be nice to have a documented true meaning behind each of these classes.

Thanking you in advance for your time and patience.

Kindest regards  
Greg West  
Seiwakan Dojo

Dear Greg

Thank you for your letter and your subscription to AYI. To understand the meaning and pronunciation of the different *dan* levels it is necessary to look at the etymologies of their written, or *kanji*, forms. *Sho* means first or beginning, so *shodan* literally means the first grade. *Yu* means to exist or be present, so *yudan* is used to refer generally to all dan, *nidan* and above. Within this large group, the dan are then broken down numerically from 2 to 10 as follows: *nidan*, *sandan*, *yodan* or *yondan* (there are two readings for the *kanji*, both are acceptable), *godan*, *rokudan*, *nanadan*, *hachidan*, *kudan*, and *jyudan*. *Mudan* means to have no dan and is not used.

Kaicho means president or chairman. For in-depth explanations of *soke* and *dojocho*, please refer to AYI Vol. 1, No. 2. Broken down, *kan* translates as "the house of" and *cho* translates as "director"; so *kancho* means the director or superintendent of an organization. The other titles are all pertinent to instruction and are similar to those used in English to define ranks in the military or police force.

At the honbu dojo only, Soke Shioda Gozo awards *uchideshi* (live-in students) their titles in correlation with their dan ranking as follows: *shihan*, *rokudan* and above; *kyoshi*, *godan*; *jokyo*, *yodan*; and *shidoin*, *sandan*.

Shihan means one who is an example of and who teaches the philosophy and techniques of the school to others. Kyoshi literally means to teach warriors. Jokyo is an assistant to a kyoshi. And shidoin is somebody who provides guidance or direction.

The IYAF

Dear Readers

The IYAF recently received a letter from an overseas group inquiring about the availability of children's *dan* certificates. Although the honbu dojo issues certificates to honbu dojo junior members, it has not been in the practice of issuing certificates to junior IYAF members overseas. In view, however, of the recent surge in IYAF membership at all levels, it has been decided that, as children are as an integral part of the IYAF as adults, their individual needs should be met.

The following policy is therefore now in effect:  
IYAF dan certificates are available for children. They can be obtained individually or in sets, at ¥2,500 per certificate. The child's name and dan, the date the dan was attained, and the instructor's name should be filled in by the instructor.

For reference, honbu dojo children's classes are available for children aged 6 through 12. Upon graduating into general classes, a child's ranking is adjusted to an appropriate level, usually *gokyu* for *shodan* holders.

The IYAF



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- Kata



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- Kata

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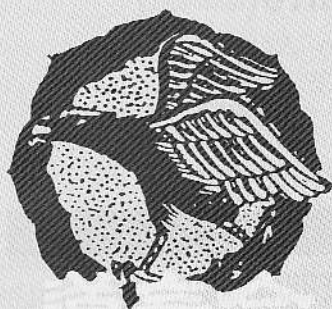
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